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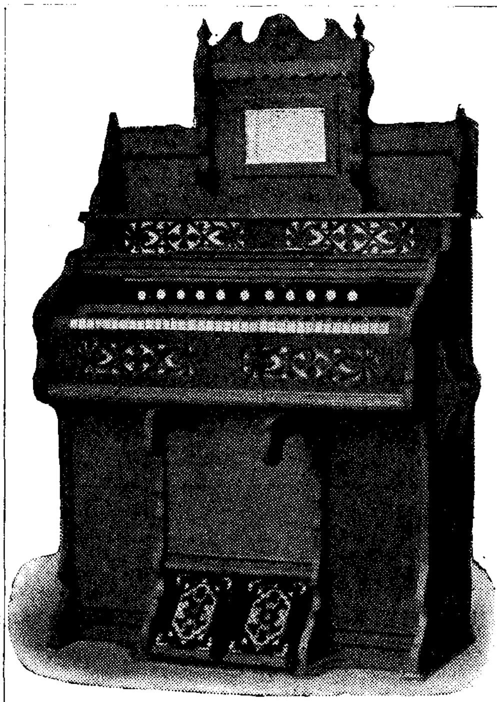

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MARCH, 1904.

ART. I.—A LENTEN MEDITATION.

De Profundis (Ps. cxxx.).

FEW expressions in the Scriptures have awakened a profounder echo from the human heart than the first words of this psalm, "Out of the depths"—*De Profundis*. A great part of life, indeed—possibly the largest space of it—passes without any sense of these depths. In the ordinary life of childhood and youth, the ordinary business of manhood, the soul sails, as it were, upon a level ocean and on an even keel. But in most lives there come those periods when, at the Divine word, "the stormy wind ariseth, and lifteth up the waves thereof," when "they mount up to the heaven and go down again to the depths," and the soul "is melted because of the trouble." The best poets of the world, indeed, have said again and again, in varied tones, that until a man or woman has passed through that experience they know not the realities of life, its possibilities and dangers, its evil and its good, the heavenly and infernal powers by which it is surrounded. No man is in a position to judge what the problems of life are, and what is their true solution, who has never looked at them *De Profundis*. The depths may be opened to him in various ways—by some disaster from without which plunges him into suffering and helplessness, such as those captivities which wrung some of the bitterest cries of these psalms from the hearts of the Jews; in some severe bereavement, which wrenches from him half the life of his soul; or in the revelation to him of his own evil, whether by the consequences of some of his wrong-doing coming home to him, or by the anguish of an awakened conscience; or

finally, it may come to him at the approach of death, when the windows of heaven and hell are opened to him, and he gazes appalled into the abysses of a future world. At one time or another a man must expect to find himself in the midst of these depths, and, at his wits' end, sensible of his own utter feebleness, physical and moral, in this world and the next. As long as things run smoothly a man may escape the consideration of these realities; but they are none the less around him, and he may find himself plunged into them at any moment. If there are any persons who escape them, they are hardly to be envied; for the way to the heights of life is out of its depths, as the mountains must be ascended from their valleys.

The chief question of life, accordingly, its ultimate question —the question of its last and most solemn hour, at all events —is, What is a man to do when he finds himself in these depths? We have here the Psalmist's answer: "Out of the depths have I cried unto Thee, O Lord." In that cry, and in all it involves, lies the life and reality of religion, and, above all, of the Christian religion. The Psalmist's experience assures us that there is a living Being to whom the soul can thus cry out of the depths. Those who live without religion, or those who tell us that we know nothing of the unseen world or of God, forbid that cry. To them the world must needs be a vast system of laws, an immense mechanism, in which the individual soul is but a very small part, which must meet its fate as it may, and bear the consequences of its action without modification. If there were no living Being superior to the powers and forces of the world in which we exist, whether here or hereafter, then, when a man is in the depths, he must make up his mind to let the waves roll over him; he must be content that the waters should overwhelm him, that the stream should go over his soul. Or, if he knows of no such living Being, he is at least destitute of any comfort in such moments of agony and helplessness; he can have no assurance whatever of deliverance, and must remain destitute of the hope and energy which such assurance affords. In the evil of a man's heart, when his sins are brought home to him, when he sees the apparently irreparable wrong that he has done to others, when he recognises even more clearly the apparently irremediable corruption of his own soul, then, if there were no living Power above him, to bring him the salvation he cannot bring to himself, what hope could he have of peace or deliverance? If man were alone amidst the fixed laws of Nature there could be no forgiveness, no reparation of ruined souls and lives—in a word, no salvation.

The condition of a man in such circumstances is indicated by the verse which follows: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Nature, as we are continually reminded, the ordinary course of life, marks and observes iniquities and errors, and exacts their strict penalty. In the ordinary course of things a man reaps as he sows, and the discipline of life is based on this principle. It is maintained as God's ordinary law for the purpose of our moral education. But if there be no modifying power, no Divine mercy and equity, what can we do but echo the Psalmist's words: "Lord, who may abide it?" Who can fail to be sensible that if, in our various relations with one another, every fault was marked, every error punished with strict justice, every debt exacted, neither individual nor society could stand? Forgiveness, as our Lord has impressed upon us so earnestly and repeatedly, is the first condition of our common life. But if we need it in our ordinary dealings with each other, how much more in our relations to those eternal laws of right and wrong with which our souls are confronted in their secret life, in their central and abiding consciousness? Are all those sins—some of weakness, some of passion, some of blindness, some of wilfulness—which are recalled to our minds at a season like this, and which crowd upon the soul in their darkness in moments of solitary meditation, are all these to be marked, observed, maintained, in their abiding effect? How could it be otherwise if we were only the creatures of law, living in a world of nothing but laws and of a fixed system? If we had no assurance of our being in communion with any other power, where would be our refuge in those moments of anguish or our hope in the future? Accordingly, the central blessing of revealed religion, and of the Christian religion above all, is the assurance that when these words *De Profundis* are wrung from our lips, we can always add to them: "I cry unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications."

For the Psalmist proceeds: "For there is forgiveness with Thee; therefore shalt Thou be feared." That is the ground on which the soul bases its cry to the Lord—that there is forgiveness with Him. The God to whom it is privileged to appeal is "the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin," though He will by no means spare the guilty. He was revealed to the Psalmist as a living Person, capable of exercising, and continually exercising, that personal dealing with persons which takes into account their various positions,

and who is able, by His Divine supremacy, to deal equitably, as well as justly, with them. He can be with them by His loving sympathy and His spiritual influence in their temptations; and if, in spite of His gracious help, they have fallen, He can, in proportion to their repentance and faith, soften their punishment to them, or enable them to bear it, and eventually restore them. There is "mercy with Him, therefore shall He be feared." If there were no mercy with Him—if we were in contact simply with a supreme force, acting regardless of individuals, incapable of modification, exacting all consequences to the uttermost farthing—we might indeed dread such a force, we might bow in blank resignation to its pitiless decrees; but why should we yield to it that fear, that humble and reverential regard, that homage, which is the characteristic of religious faith? It is the mercy of God combined with His power, the assurance that "He is able to forgive us and most willing to pardon us," which brings us to His feet in gratitude and hope, as well as awe, and which makes us cling to Him as the one Source of our hope amidst the depths of life and death. "A just God and a Saviour." It is the combination of these two attributes which, in spite of all difficulties, and amidst all the doubts which the intellect can raise, attaches men to the throne of God as revealed in Christ and in the Scriptures, and evokes their perpetual cry to Him.

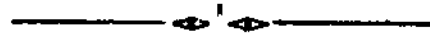
But what justification have we for this belief? Where is the evidence for it? Mere hope alone that there might be such a Being, capable of all this mercy and power, would not suffice to evoke a psalm of such confidence and such earnest prayer. Nor does it suffice with mankind at large. There are utterances, indeed, in all religions which are the testimonies of the natural Christianity of the human soul. But take the world at large, apart from the influences of the Jewish and Christian revelations, and these words, "Out of the depths have I cried unto Thee, O Lord," are excluded from men's use, and inconsistent with their formal religious principles. The fatalism of the Mohammedan, the resignation of the Buddhist, are inconsistent with such a cry. What has created it in the Jewish and Christian Churches? The Psalmist proceeds to give the answer: "I wait for the Lord: my soul doth wait; and in His word is my hope." "In His word"—that is the source, and the sole adequate source, of this faith, and of these appeals of the soul to God. The Psalmist wrote, as has just been recalled to mind, under the influence of that revelation of God which declares Him to be a God "merciful and gracious, long-suffering, and of great goodness, keeping mercy for thousands, forgiving iniquity, transgression, and sin." As the course of Jewish history

proceeded, prophet after prophet reiterated the same gracious declaration. They came, indeed, to warn the people that God was coming out of His place to execute judgment upon them for their apostasy and their numerous sins, threatening them with the most terrible judgments in the desolation of their land, and in the sufferings which would be inflicted on them by the invading hosts of Assyrian and Babylonian conquerors; but yet, in the same breath, continually assuring them that God's mercy and love were ever living, even amidst these chastisements, and that He was able and willing to pardon them. "Turn ye even now to me, saith the Lord, with all your heart, with fasting and with weeping and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Or, in Isaiah's still more touching words: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it." It is this combined message of judgment and mercy, the declaration that "there is forgiveness with Him, therefore shall He be feared," which was impressed ever more deeply upon Jewish hearts by the words of the prophets, or, rather, by the word of God which they proclaimed. This was the basis for the Psalmist's assurance. Our ground for the same faith includes all these prophetic assurances; but we rest above all on the far stronger and final assurances of the great Prophet and Priest, our Lord Jesus Christ. His characteristic message was that of the forgiveness of sins. He said that He came to save His people from their sins. He brought the assurance of forgiveness and salvation from His Father; and thenceforth it is upon His word, His assurance, that the Christian builds his hope, and cries to God out of the depths. Let these assurances, and, above all, the assurances of our Lord, be left out of view, and there is no end to the despairing speculations which the human mind may weave respecting its own future and the future of the world at large. But if we accept the word of our Lord we can rest upon His assurance that "with the Lord there is mercy, and with Him is plenteous redemption, and that He shall deliver Israel from all his iniquities."

"From all his iniquities." In those concluding words of the psalm we are brought back to deliverance from what are, after all, the deepest and most gloomy depths into which the soul

falls, and we are given an assurance of the salvation for which, above all things, the heart craves. There cannot be a serious soul which, even without the message of a season like this, is not possessed by one desire above all others: to be delivered from its iniquities, and to realize its better aspirations. It is the privilege of the young and comparatively innocent to cherish visions and ideals of high aims and noble achievements. It is too often the penalty of maturer life to lament the defeat of such aspirations; and perhaps it is its greatest temptation to regard such failures with a cynical acquiescence. But in this psalm, and in the promises of the Gospel, we have the assurance that everyone has it in his power to realize what, after all, is the most blessed of all hopes—restoration to the goodness and truth for which he knows he was designed. It is this which is rendered possible by the revelation of that living God and Saviour to whom the psalm is addressed. No mere natural forces can remedy the past, or restore the purity the soul has lost, or raise it to the height for which it was intended. That is the work of the Saviour and of His Spirit. According to the memorable proverb, "The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts." Our redemption is assured to us by the personal action on our souls of a living Person, who by His sacrifice of Himself has made atonement for the sin of the world, and who by His Spirit is able to penetrate into our hearts, and with His almighty power to regenerate them. The Gospel assures us that we are in communion with that Saviour, and each Lent we are invited to turn to Him with deeper earnestness and sincerity. In proportion as we are really sensible of the depths into which by our weakness and sin we have fallen, in proportion to the earnestness with which we cry to Him out of them, and submit ourselves to His gracious influences, shall we learn by our own experience the truth of the Psalmist's assurance that "with the Lord there is mercy, and with Him is plenteous redemption, and He shall redeem Israel from all his sins."

HENRY WACE.



Art. II.—STUDIES ON ISAIAH.—III.

2. EGYPT.—The condition of Egypt need not detain us very long. The first, and in many ways the greatest and noblest, empire the world had ever seen had been reduced to a pitiable condition. Egypt proper in the time of Isaiah was split up into a number of small States, while the chiefs of the Soudan, called Cush or Ethiopia in the Old Testament, dominated Southern Egypt, having risen from a subordinate position to that of independent and powerful monarchs. The first of these was So, as he is called in Scripture, Shabaka according to the Egyptian monuments. With him Hoshea, the last King of Israel, endeavoured to form an alliance (2 Kings xvii. 4). But Egypt, or, rather, Ethiopia, proved, as was afterwards said by the Rabshakeh or chief of the officers of the Assyrian host (2 Kings xviii. 21; Isa. xxxvi. 6), a "bruised reed." And so Hezekiah found it. By this time Shabaka had been overthrown and reduced to subjection by Sargon of Assyria. Shabaka's son had been defeated in an attempt to throw off the Assyrian yoke, and had afterwards been defeated and slain by Taharka, or Tirhakah, the Cushite or Ethiopian king into relations with whom Hezekiah was proposing to enter. From a political point of view much might be said in favour of such a course. Tirhakah was virtual master of Egypt. But on this point the prophet Isaiah was of the same opinion as the Rabshakeh. Egypt was not in a position to resist the overwhelming might of Assyria. Repeatedly does the prophet rebuke those who, at a moment even of such imminent danger, would put their trust in the calculations of mere human policy (chap. xxx. 2-5, xxxi. 1). And his view was justified by the event. The history of Israel, the history of Egypt as related by Herodotus, the silence of the Assyrian monuments, all point in the same direction. Some "blast," some "rumour," some dire, inexplicable, and, save in the Scripture narrative, unexplained calamity, falls on the Assyrian monarch (Isa. xxxvii. 7).[1] His schemes against Egypt and Judah alike are suddenly and incomprehensibly frustrated, in spite of the overwhelming superiority of his resources and military skill. And, as the prophet predicted, he is forced to "return into his own land," where he "falls by the sword." Instead of labouring to explain away so extraordinary and unmistakable an intervention of Almighty power, it were surely wiser to adore Him who thus mightily displayed it. Whatever means He may

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[1] Chronicles, it may be observed, so often charged with exaggeration, confines the destruction wrought by the angel to the "leaders and captains" and "mighty men of valour" (2 Chron. xxxii. 21).

have employed, in the hollow of whose hand all means lie hid, certain it is that no mere human contrivance can have achieved this result. Here, as often besides, the great Ruler of all has said to powerful monarchs and mighty conquerors: "Thus far shalt thou go, and no farther." *Flavit et dissipati sunt.* Not the might nor the counsel of Egypt wrought this great deliverance. They were but "shame" and "confusion" in God's sight. It was His mighty arm, once more, as often before, bared in defence of His people, which had delivered them from their enemies when all mere human resources were in vain.[1]

3. *Israel.*—The history of the Ten Tribes after their separation from their brethren is an instance of the fact that no nation can possibly maintain its existence apart from the abiding influence of religious truth. A further conclusion may be drawn from that history. It is worse to apostatize from revealed truth than never to have known it. The life of Jeroboam once ended, his dynasty came immediately to an end. Religious apostasy culminated in the moral degradation, first of the monarch, and then of the people. Moral degradation, here as always, brought instability, disunion, and disintegration in its train. No family retained the crown for more than four generations.[2] One great King, Jeroboam II., arose who cast a transient gleam of light on the declining history of his country. But at his death all was once more darkness. The stamp of decay was irretrievably imprinted on the people which had abandoned the worship of the true God, and had cut itself off from the appointed centre of that worship at Jerusalem.

What the condition of Israel before its destruction was we learn from the writings of the prophets Hosea and Amos. The former describes the abandonment by Israel of the religion given it by God as "whoredom"—a figure used very freely by the prophets.[3] This apostasy naturally leads to general idolatry (chap. xiii. 2). But this is by no means the whole of the prophet's indictment. He points to the moral retrogression involved in their unauthorized worship (chap. iv. 13). Society was disorganized. Law and order were in abeyance. Assassination was frequent. The worthless priests of the order of Jeroboam (1 Kings xii. 31; 2 Chron. xiii. 9) assembled in troops to commit murder and practise immorality on the way to Shechem (chap. vi. 9). Drunkenness and adultery are described

[1] The history of this period is well and carefully told by Dr. Sinker in the eighth, ninth, and tenth chapters of "Hezekiah and his Age" in Messrs. Eyre and Spottiswoode's Bible Students' Library.

[2] Zachariah, the son of Jeroboam II., reigned only six months.

[3] Chap. iv., especially vers. 6, 10-13.

as almost universal, and extend downwards from the royal palace (chap. vii. 4-7). Dishonesty, robbery, and oppression are as common (chaps. vii. 1, xii. 7). Amos bears witness to the same state of things. His prophecy (chap. i. 1) is chiefly directed against Israel, though Judah is sometimes mentioned. Oppression, injustice, incest of the most depraved kind, are, he tells us, systematically indulged in (chaps. ii. 7, v. 11). The Divine law is cynically and cruelly violated (chap. ii. 9; *cf.* Exod. xxii. 26). Luxury is widespread (chaps. iii. 12, 15; v. 11), and bears its natural fruit—unrestrained self-indulgence (chap. vi. 4-6). Though the law in some cases is superstitiously obeyed, the spirit of its enactments is utterly set aside (chap. viii. 5, 6). Such is the contemporary picture given us of the state of Israel. Criticism sees in it only the ordinary condition of the Semitic races of Palestine. In the days of Jeroboam I. the "evolution" of the later "ethic monotheism," we are given to understand, was "slowly" and "gradually" proceeding. The Churches both of the Old and New Covenant see in the history of Israel something more serious—the abandonment by a nation of its God. "The Lord rejected all the seed of Israel," we are told, "and afflicted them, and delivered them into the hands of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David, and they made Jeroboam, the son of Nebat, king; and Jeroboam drove" (or drew away) "Israel from following the Lord, and made them sin a great sin. And the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of His sight, *as He spake by the mouth of all His servants the prophets*." Where recent criticism sees only an interpolation by a religious enthusiast, the reverent student of Scripture recognises the hand of one of the recognised "servants" of God, for to the prophets, as the Scriptures intimate, was the task given of recording the national history. So Israel was "carried away out of their own land to Assyria unto this day" (2 Kings xvii. 20-23). Is this history or fiction? Let the prophets Hosea, Amos, and Micah, whom even criticism admits to have been contemporary writers, answer the question. Israel "doth commit great whoredom, *departing from the Lord*" (Hos. i. 2). She "went after her lovers, and *forgat Me*, saith the Lord" (Hos. ii. 13). She "hath forgotten the law of her God" (Hos. iv. 6), and "played the harlot" (ver. 15). Her people "have wandered from Me" (Hos. vii. 13). The "law (Torah) written in ten thousand precepts" (Wellhausen would have us believe that a Torah is oral testimony only, and his followers tell us that it only consisted of four chapters in Exodus) is "counted

a strange thing" (Hos. viii. 12). God's people are "bent to *backsliding*" from Him (Hos. xi. 7). They have "transgressed against Him," and "have *not returned to Him*" (Amos iv. 4, 9, 10, 11). The worship at Bethel and at Gilgal (which seems by this time to have superseded the worship at Dan, lying as it did on the northern border of Israel, far away from the centres of national life) were instances of that transgression (Amos iv. 4, v. 4, 5). The "sin of Samaria" and the setting up (by Jeroboam, of course) of a god at Dan are further mentioned (Amos viii. 14). Micah writes in the same strain (chap. i. 5). The "statutes of Omri" and the "works of the house of Ahab" are contrasted with the law of the Lord, whose "righteous acts" were done in the sight of His people from the time when He led them up from Egypt (Mic. vi. 2, 4, 5, 16). What need can there be to quote further? No one can read the writings of these prophets with ordinary attention and not see that their language is quite incompatible with the idea of a "slow" or "gradual evolution" from heathenism to monotheistic religion, and is only explicable on the idea of a definite and wilful "backsliding" from the law of God.

4. *Judah.*—Although the same punishment ultimately fell on Judah which had fallen on Israel, and for the same cause —disobedience to the law of God—yet we discern a marked difference in some respects in the history of the two kingdoms. First we note that Israel's declension was immediate, that of Judah gradual. Indeed, the smaller kingdom, for a time at least, seemed—as was indeed natural—even to advance in religious fervour and, as a consequence, in prosperity. It was, be it remembered, but an insignificant portion of a whole by no means formidable, either in territory or population. But it was reinforced by a considerable immigration from the sister kingdom. It was therefore able from the first to contend with Israel on something like equal terms, an equality more nearly reached as the time went on. Moreover, with the exceptions of the feeble Jehoram and his brother Ahaziah, Judah enjoyed a succession of excellent monarchs until the reign of Ahaz. It was then that the declension began; and the corruption which then seized hold of the people was too deep-seated for Hezekiah, even with the inestimable advantage of Isaiah's influence behind him, to root out. It is needless to draw a picture of the moral and political condition of Judah from the reign of Ahaz onward. It corresponded, as the prophets we have cited testify, very closely to that of Israel. Hezekiah was doubtless deeply anxious to bring about a reformation (2 Kings xviii. 4-6; 2 Chron. xxix.-xxxi.), and his example and that of his court was unquestionably calculated to bring it about. But luxury and immorality, arrogance and violence, were too widely

spread to be eradicated. The masterly picture drawn by Isaiah in his first chapter, which could hardly have been true of any period of his life but the reign of Ahaz, needs no further explanation. We will defer our observations on the condition of Judah as there described till we comment on that chapter. But the allusion to the iniquity of Judah having affected the "head" and the "heart" (chap. i. 5) must certainly have referred to the government and the monarch himself. Neither Uzziah, Jotham, nor Hezekiah would have tolerated "princes" who were "rebellious" (against God, obviously) and "companions of thieves," though doubtless a great deal of local injustice was done in their reigns, as in England during the Middle Ages, of which neither the justest nor the ablest monarch could take cognizance. Nor will any other period fit in with the prophet's lament (chap. iii. 12) that "children" oppressed God's people, and "women ruled over them," a passage which most probably refers to harem intrigues, either under a capricious and passionate monarch, or under one who was imbecile enough to allow the children of a favourite sultana to dictate his actions.

The reign of Ahaz was doubtless, as has been already said, the turning-point in the history of Judah. The promise of the reigns of David and Solomon had not been fulfilled. Solomon's departure from the "statutes and judgments" handed down from the days of Moses had shattered his kingdom. The more distant portions of it, impelled by the desire of the powerful tribe of Ephraim to regain the ancient ascendancy of the house of the pious and capable Joseph, as well as by dissatisfaction with the burdens which Solomon's selfish magnificence imposed on his people, successfully revolted from his successor. Yet, as we have already seen, prosperity did not at once forsake the tiny kingdom which was all that remained to the house of David. The prophecy that the descendants of David should become rulers of a world-power might yet have been fulfilled. In those days of false religion and imperfect morality, all that was needed in order to found a vast empire was the manly virtue, the fidelity, and the self-devotion which only true religion could inspire. Here criticism once more goes astray. Instead of removing difficulties and reconciling contradictions, it has chosen for itself a destructive mission. It has torn the Mosaic institutions into fragments, and put them together again in a shape of its own. It has failed to see that the mission of Moses is a fact of the first rank in history. His conception of God is altogether unique. Other nations have formed more or less sublime conceptions of Him, and have connected with their ideas of Him more or fewer admirable

moral sentiments. But of *corporate* religion—of religion as cementing together a whole community—there is nothing outside the Bible. With the Israelite God was the Father and the Ruler of the race. He was not only an object of awe and adoration, but of confidence and love. He was no capricious being, like the gods of the heathen. They who would serve Him must cultivate mercy, justice, and truth. And faithfulness to Him on the part of His votaries involved faithfulness to one another. Had the Israelites set themselves to keep their law, they would not have displayed the fault of other nations—selfish greed on the part of the individual, leading to demoralization and disintegration. They would have *held together*, and by mutual fidelity, as well as by valour, justice, and self-control, would have achieved the conquest of the world.

If we need a proof of this, we find it in the history of David's reign. The king himself is no typical Eastern potentate, the unresisting slave of his own passions, the imperious master of all beside. He trembled before the prophet whose sublime task it was to proclaim the majesty of God's law. He made no attempt to deny that he had shamefully transgressed it. The warriors who followed him were bound together by mutual fidelity to the Lord and the Lord's anointed. Men like Abner; Saul (in his earlier days, before he became corrupted by vanity and love of popularity); Joab and Abishai (with all their faults); Benaiah and the rest of the "thirty"; gallant, honest, manly, self-sacrificing old Uriah; Ittai, with his touching fidelity[1]—these were men to whom ancient history presents no parallel. No people could have withstood the onset of hosts led by warriors such as these. As it was, they spread the empire of one who but a short time before was a persecuted fugitive from a distracted and down-trodden nation until it extended from the Euphrates to the border of Egypt. It might easily have spread further, had not luxury relaxed the fibre of the administration, and substituted, as it has so often done since, self-indulgence and ostentation in the place of frugality, public spirit, and the love of justice. A brilliant and cultivated voluptuary, by forgetting the duty of self-mastery which the law of God set before him, sowed the seeds of suspicion and of jealousy among his servants, and thus destroyed the splendid prospects which his father's virtues and patriotism had placed within his reach. Judah, in her turn, failed to keep the law which had been set before her

[1] If Uriah and Ittai were of foreign extraction, which is not by any means certain, they must have been naturalized Israelites. And it is plain that the command to exterminate the Canaanites, which we find in the Pentateuch, was confined to the period of Joshua's invasion.

(2 Kings xvii. 19). Therefore the empire of the world passed into other hands. It is true that the Assyrian power was not built on the foundation of a lofty morality, but on personal ambition and lust of power. It was cruel, rapacious, and unprincipled. But power which proceeds from warlike aggression has at least *some* moral characteristics which deserve respect. War cannot be waged without a measure of order, co-operation, discipline, self-command, self-devotion. There are lower depths of crime than the excesses, terrible as they are, committed by a conquering army. It is on the nations plunged in indolent and selfish voluptuousness, such as the inhabitants of Palestine were when Joshua's invasion took place,[1] that the hand of God has always lain most heavy.

As we have seen, however, a succession of virtuous princes arrested Judah's decay. Perhaps even the rebellion of Israel may have acted as a stimulus to the obedience of Judah. The chronicler records an enthusiastic oration by Abijah which seems to imply this (2 Chron. xiii. 4-12). There is no reason why we should reject it as unhistorical, and every reason why we should not do so. Asa and Jehoshaphat, however they may have come short of the high ideal of the prophetic writers to whom we owe the history of God's people, were actuated by the same motives of fidelity to God's revealed law. The prophets, we are told, rebuked them for their shortcomings, and the remonstrances of Jehu, the son of Hanani, produced an immediate effect on the mind of the latter king (2 Chron. xix. 2-10). The ill-starred alliance with Ahab's family brought the misfortune on Judah of two irreligious monarchs. But the evil of their influence does not yet appear to have gone very deep. The reigns of Jehoash and Amaziah were on the whole favourable to the fortunes of Judah. And the chronicler (2 Chron. xxvi.) credits Azariah (or Uzziah) with having largely increased the internal resources and external authority of his kingdom. Nor does the chronicler appear to display that habit of romancing here which the modern critic, dominated by his theory, would have us believe is his special characteristic. For the inscriptions of Pul (Tiglath-pileser III.) mention Azariah of Judæa, but while Hamath in Syria is subdued, and Rezin of Damascus and Menahem of Israel become tributaries, the King of Judah is neither represented to have been overthrown in battle nor to have purchased a precarious liberty by making his submission. Jotham seems to have maintained the position in which his father left him. But though his rule was one of more

[1] With the exception of Tyre and Sidon, which had substituted commercial for warlike enterprise.

than usual fidelity to the Divine law (2 Chron. xxvii. 2), we have a hint of future dangers in the conduct of his people (*ibid.*). And so, when the wicked Ahaz succeeded his pious father, apostasy from the Lord and the influence of the idolatrous and immoral cults of Palestine at once overran the country like a flood.

The question will be asked—indeed, it is asked, and very generally asked in these days—In what, if the foregoing account of the history be correct, does the history of Judah differ from that of Israel? To that we answer with St. Paul: "Much, every way." It is true that Judah's obedience to the Divine law did but protract its resistance to the might of heathendom a few short years. But we must not forget that, while Israel was so completely absorbed by the nations among which it was placed when carried away captive that all trace of her existence has been lost, the Jewish race still subsists, and the Jewish law is still observed as far as circumstances permit, after the lapse of nearly 2,500 years. This unique fact must compel every scientific historical inquirer to admit a unique character in the institutions endowed with so astounding an amount of vitality.[1] Nor does the destruction, first of Jewish ascendancy and afterwards of the very existence of Judæa as an independent nation, invalidate the claim for a Divine origin of Jewish religious institutions. Not in vain was God's arm so often stretched out to preserve His people. For while one object of the Mosaic law was to lay the foundations of religion and sound morality, another part of the Divine purpose was to indicate to man that he was unable of his own strength to fulfil the precepts which God had given him. And so the sad story of declension from Ahaz to Zedekiah, though arrested by the remonstrances of the prophets and the efforts of such devoted monarchs as Hezekiah and Josiah, does but point us to the conclusion, by no means obscurely hinted at in the writings of the prophets themselves, that it is only by the Righteousness of Another, absorbed into and made part of our being through the influence of faith, that the law of God can be fulfilled in us, and that thus, and thus only, can mankind advance step by step to its ultimate goal. J. J. LIAS.

(*To be continued.*)

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[1] We cannot here discuss the point; but the fact that the restoration of Judæa as an independent nationality has been prophesied, and that this restoration is more probable at this moment than ever it was, must suggest a doubt whether any reasonable man can be satisfied with a purely naturalistic explanation of the contents of the prophetic writings

ART. III.—PRAYER-BOOK AMENDMENT.

OUR Lord and Master gave His disciples a Form of Prayer. They were to use it as He gave it, for He said, according to one Evangelist, "When ye pray, *say*, Our Father. . . ." According to another, He said, "*After this manner* pray ye"; and there are seven variations at least in the prayer as given by the two, which suggests that it was not only to be used verbatim, but to be taken as a suggestive model.

Further, in this connection our Lord warned them against "vain repetitions" (μὴ βαττολογήσητε), the heathen error of supposing that "much speaking" increased the efficacy of prayer; and, while disparaging the lengthy prayers of the Pharisees, He furnished a pattern for His people's prayers which is scarcely less wonderful for its brevity than for its comprehensiveness, depth, and sublime simplicity.

Now, what may we safely infer from these facts?

First, that Forms of Prayer are to be recommended, at any rate for united worship (notice the plurality of the pronoun, "*Our* Father," "Forgive *us our* trespasses"). Secondly, that they are specially liable to certain dangers, two of these being needless iteration and excessive length. Thirdly, that they should reflect the characteristics of the model Christ supplied: its reverential calmness; its chaste, concise language; its penitential humility; its trustful and obedient spirit; and include, as the model does, childlike approach to God, worship and thanksgiving, aspiration, confession, petition, deprecation, and intercession.

On these principles the Church compiled "Liturgies," as they are called, or Forms of Public Worship, first and foremost for Holy Communion, to which, indeed, the word Λειτουργία seems at first to have been exclusively applied, though it has come to be used for Forms of Public Church Service generally. These Liturgies came into existence in very early, probably in Apostolic, times, and four of them seem to have supplied special types, modifications of which, in twenty-three somewhat differing forms (for no Acts of Uniformity afflicted the Church of old), have survived to our day in the Eastern and Western Churches.

Our own Liturgy is descended from that in use at Ephesus, commonly called the Liturgy of St. John, who may quite probably have contributed to its original compilation.

Before the Reformation several different "Uses" or redactions of this Liturgy prevailed in the English dioceses. That of Salisbury seems to have been the most popular, and thought by our Reformers to be the best, and was taken,

after being simplified, enriched, and purged of superstitious accretions, as the basis of the first Common Prayer-Book in the English language. This was revised in 1552, in 1559, in 1604, and again in 1662. Only slight changes have been made in it in subsequent times.

Thus, our Prayer-Book is a "survival of the fittest," older forms in all cases not being discarded, but in the main retained, after careful revision. Most of the Collects are 1,300 years old; portions of the Communion Service have probably come down from the time of the Apostles.

After making all deductions, it constitutes, so far as it goes, a magnificent and monumental Manual of Public Devotions, combining in a marvellous degree simplicity and chastened fervour with reverence and dignity of language; it is rich in Scriptural thought and heavenly aspiration, and it makes no unsuitable provision for a very considerable number of the occasions under which the common worship of English Christians is likely to be held. We yield to none in appreciation and admiration of its exceeding worth and beauty.

1. But it is right to remember some words occurring in the Preface of this excellent Book, from the pen of its latest Revisers:

"The particular Forms of Divine worship being things in their own nature indifferent and alterable, it is reasonable that such changes should be made therein as should from time to time seem either necessary or expedient. . . ." "Accordingly," they go on, "such alterations as were tendered to us (by what persons or to what purpose soever tendered), as seemed in any degree requisite or expedient, we have willingly assented unto."

Nothing could be more moderate or sensible than this statement of the case; and in view of the fact that good reason seems to have been discovered for revising the Reformed Liturgy four times during the first century of its use, or about every twenty-four years on an average, it would be strange indeed if in ten times that period—*i.e.*, in 240 years after its last Revision—no sufficient ground should be discoverable for further amendment by way of correcting acknowledged mistakes, and enriching, expanding, and adapting the splendid Book. For, after all, it was the work of man, and therefore inevitably imperfect and improvable, and capable of better adaptation to altered conditions in the vastly developed life and circumstances of the Church of this world-wide Empire. And now, if so, why should England lag behind Ireland and America in this important business? Important, surely, when we consider the enormous number of individuals affected by any deficiencies or blemishes in the Book, and the

enormous number of times in which any mischief accruing from them is *en évidence*, and the intensely sacred and momentous consequence of the engagements concerned. "De minimis non curandum est"; but there can be no *minima*, nor even *parva*, in a manual which the Church is bound, I take it, to make approximate as closely to the ideal and the perfect as God's blessing on untiring labour shall enable her to make it.

It has been well said that "So precious are the short seasons spent in united worship, that no detail that can affect in any measure its holy charm and edifying power can possibly be insignificant; while little dissatisfactions arising from unwise Liturgical arrangements are believed to be answerable more often than is sometimes supposed for that first abstention from worship which, once begun, upon whatever ground, has so fatal a tendency to become inveterate."

Presumably it will not be denied that the Revisions the book has already undergone have been a success; in other words, that the men of 1662 produced at least a *more suitable* book than the men of 1604, of 1552, and of 1549. It is not essential, however, to the argument, for, unless we are to ascribe inspired finality to the Prayer-Book of 1549, even unsuccessful revision of it during the succeeding century could not prove that two centuries and a half of further experience would be unlikely to yield the means, as well as fresh need, for its emendation.

For years past every speaker of weight or representative character in our Church Congresses has recognised the abundant room that exists for such amendment. Here are a few examples (all of us would not be prepared to go so far as some of the speakers quoted). "Our Liturgy," says an eminent divine, "is at once meagre and defective. It contains phrases which are stumbling-blocks to many, expressions which irritate and distress thousands of Christians. Supposing a thousand men in a town were newly converted from sin, and met, Bible in hand, free to decide what form of worship they would embrace, would the majority adopt the Prayer-Book as it stands?" Says another speaker, a Bishop and sturdy Churchman: "It is very desirable that some alterations be made and additional Services introduced. The question is not whether it is desirable, but only how to do it." Says a pronounced Evangelical: "Evangelicals say with one voice, We should very much like a Revision. I feel sure our Church would be increased tenfold." (That is rather a wild estimate. We repeat that we do not pretend to endorse the language of all advocates of revision.) Said Bishop Thorold:

"We want more elasticity in our services; we want to add to them. It all might be done without any breach of unity among us." Said another Bishop of great influence and lofty character: "I have had continually in my mind a sense of the unsuitableness of our Service to the needs of a poor population. We want greater power to vary our Services." Says a learned Canon: "Sorely needed is an authorized Appendix of additional prayers. The Prayer-Book is admirable, but it is not complete. We want simple services for use which need no printed forms at all, in which the minister should be absolutely free." Says another: "For many public occasions our present Prayer-Book gives us absolutely no help . . . and accordingly we get lawlessness. . . . When men cannot evade a law which is overstrict they revolt against its bonds." Said Lord Nelson: "Nothing would do more to restore to us the most earnest Nonconformists than to have services adapted to the masses."

It might be well to quote speeches on the other side, but one has been unable to meet with any by Churchmen of any school at all!

Our own deliberate conviction is that, next to a gracious bedewal of our Church by the Holy Ghost, nothing is of greater consequence to her spiritual advance than Prayer-Book Amendment, and nothing more likely to retard that advance than its indefinite postponement.

No one is more thankful than we are that changes have not been, and could not be, hastily and easily made in the Book, in conformity with the demand of passing moods and majorities in our Church and Nation; but a Reform waited for in a Reformed Church—the Church of the Reformation—for 250 years can hardly be held to be a sudden and revolutionary innovation!

2. And now let us betake ourselves to the unwelcome and ungracious task of fault-finding. Why is amendment necessary?

(*a*) *The Rubrics are too rigid.* As it stands, the Book, even as relaxed by the Act of Uniformity Amendment Act, interdicts all addition of devotional compositions other than Scripture or hymns (as though metrical form was the complete security against erroneous matter) to the Church's Liturgical treasures, except in the single case of the Burial Service, which now in certain cases may legally be varied. The only special Services really lawful in Church besides the Forms provided two or three centuries ago are ingenious mosaics, constructed, with the aid of Bible texts, out of the latter, in strained adaptation to the wants of the present day. This was never intended by the compilers of the Book. Not

only did they recognise in terms, as we have seen, the probable expediency of change from time to time, but they deliberately introduced into the Book that principle of option, or alternative forms, which there is no reason to suppose they intended to restrict to the few cases in which they applied it. The extension of that principle beyond these limits (and not only to Psalms and Lessons, in which a certain measure of legal freedom has been conceded, but to complete Services), would, without any disturbance of the plan on which our Liturgy is constructed, afford a wholesome relief to its stiffness, and endow it with more of that capability of specialization which is claimed as the peculiar advantage of extemporaneous worship. It is surely a mistake, *e.g.*, to require the recitation of certain of the Jewish Psalms, at all and ever, in the worship of Christians.

And the Rules and Language of the Book are vexatiously rigid. Take Confirmation. The form of the Preface, and of the Bishop's question to the candidates, makes both glaringly inappropriate to persons (and there are usually some, and occasionally not a few, at a Confirmation) who have been baptized as adults, as well as to the exceptional, yet very numerous, class of those lawfully baptized in infancy, but not with sponsors; yet no liberty of language is permitted here. The Rules as to Baptism, prescribing its celebration during public worship, and the provision of a specified number of sponsors of each sex, are notoriously in abeyance (like certain rubrics of the Communion Service), and would be largely fatal to Anglican Baptism if insisted on. Again, while in favour of daily public prayers if sufficiently varied, we cannot escape from the conviction that their monotony is one chief reason why the rigid rubrical requirement of the recitation of the daily Prayers by Priests and Deacons (Bishops seem exempted), nominally in force for three centuries, is disregarded to-day by the great majority, the modified form of clerical subscription to the Prayer-Book being held by many to relax its obligations. Yet it seems regrettable that the only available cure of the excessive rigidity of Prayer-Book rules should be to leave them as they are, yet officially connive at their violation!

Iteration is akin to Rigidity. We have seen that our Saviour warns us against it, and there is far too much of it in our Book. Of each day's prayers seven-eighths are identical; of Matins and Evensong, two-thirds. How unfortunate this iteration on Good Friday, a day of intensely distinctive character, when the *Venite* and *Magnificat* or *Cantate* are plainly unsuitable, yet must be recited as usual. *Venite* would seem far less unsuited to Easter Day, when it is super-

seded, as not special enough! The fivefold iteration of Christ's matchless prayer in every full forenoon Service has found ingenious defenders, entitled to great deference, though they do not convince us; but why the iteration of human compositions, such as the Collect for the Day, often twice within ten minutes, or of almost identical petitions for the Sovereign five times in a full Morning Service, and twice at least in every Service? The iteration in identical words of somewhat lengthy Exhortations, again, violates a fundamental law of human nature. What should we think of the repetition at every Service of some magnificent exhortation, say, out of Dr. Liddon's sermons? Sermons, or sermonlike addresses, however good, will not bear frequent repetition without generating either inattention or nausea. A serious instance of rigid iteration is the direction to the Minister to repeat all the words of administration to every communicant. How increasingly common, happily, the case when this involves the repetition for each kind for even 200 communicants at a time! It is often impossible to remedy this by multiplying the number of officiating clergy. Similarly, the repetition of the beautiful benedictory prayer of the Bishop at a Confirmation over each candidate becomes a burden, when (as must be common in some dioceses) 200 or 300 candidates or more are presented, and this on an occasion when a tense condition of mind and heart in the young people renders great length in the Service specially inadvisable.

The Baptismal Service is far too long for use, as prescribed, with other Services; yet there is no authority for shortening it. The Marriage Service is coarsely injudicious, as Bishop Barry says, in some of its terms and directions (fancy a young bachelor curate having to decide whether an elderly bride is past childbearing or no!), but no relaxation is authorized. Rigidity and iteration reach a preposterous climax in the perpetual reprint and reissue of Rules for finding the "Golden Number," not merely for centuries for ever gone by, as A.D. 1600 and 1700, but for future ages more distant than Ussher dates creation in the past, up to A.D. 8500! Some of those seven elaborate Tables at the beginning of the Prayer-Book are incorrect in detail; only two of them could be of the least practical value. None of them are mentioned in the Contents of the Book. They were inserted by order of Parliament, not of the Church. Why still parade them before a Church that needs them not, and a world that laughs them to scorn?

We avow our strong conviction that to the average worshipper, by virtue of a law ruling human nature, the effect of Prayer-Book iteration is the undermining, consciously or unconsciously, of interest. After a certain limit, the respectful

attention men give to a sacred thing repeated in their ears is in inverse proportion to their familiarity with it. No doubt the dew-point, the limit of saturation, is more slowly reached in the case of some rich, suggestive words—inspired words, for example; but is there anything so sacred and beautiful as wholly to escape the operation of the law referred to, and capable of unlimited repetition without nausea?

We do not mean that nausea exactly describes the common effect of Prayer-Book iterations; it is rather numbness of mind, impaired sensibility of heart. We put it to the reader whether he seriously believes that the great mass of a Church of England choir or congregation, in singing or hearing the *Nunc Dimittis*, we will say, recited for the two thousandth or three thousandth time, are really following the familiar words, especially if sung to some elaborate "Service," with such interest and such pondering of their true application to a congregation—not easy to discern in the *Nunc Dimittis*, by the way—as to receive fresh Godward stimulus thereby. No one will think so who will carefully watch a congregation during the process; and yet if by any of our worship arrangements we fail to produce this result, and merely facilitate the deadening of the ear and heart of average Church attendants to sacred phrases, and accustom their minds either to wander the while in other directions, or else remain stagnant and inactive, what "moral and intellectual damage" we are effecting, what time and effort we are wasting, and on what a colossal scale!

In religion everything should be as definite and real as it possibly can be made, and the tendency to listless formality in worship, instead of being fostered, should be checked and counteracted by every kind of legitimate device. One effect of the iterativeness of our Liturgy on active-minded men not gifted with strong devotional instincts—and such are abundant in a highly-civilized age—is to generate fidgetiness and dis-relish, followed ultimately by Church absenteeism; while others—conscientious people, but possessing only common-place powers of mental concentration—are tormented with self-reproach, and lose much of the joy and refreshment which worship should bring, because an unfairly heavy task has been imposed on them, and too little help given them in fulfilling it, by their Church's Forms of Prayer.

(*b*) But the Iteration and Rigidity of the Book, coupled, I may add, with excessive length and redundancy in some directions, are scarcely less unfortunate than its incompleteness. The following list of occasions for which it makes no provision whatever, even partially, is itself incomplete: The worship of the Young; of Families; of Soldiers; of Prisoners;

of Hospitals; of Colleges; the opening and close of a Year; the appointment of a Monarch, the Governor of a Colony, a Bishop, or a Parish Priest; the admission of Converts from heresy or schism; a fair Harvest; a time of National Prosperity; the commencement or dedication of Churches; the Consecration of graveyards or of graves; a mercantile voyage; an alternative Evensong; above all, Intercession for Home and Foreign Missions. Every item in this incomplete list represents a more or less public occasion for which authorized forms are more or less desirable, yet none at all are provided in the nation's Book of Common Prayer, and they actually exceed in number those for which it does make provision!

Of course, we know that excellent forms have been devised for all of them; but if these contain anything beyond a rearrangement of the contents of a Book 250 years old, they are not strictly legitimate in Church; and none of them have full Church sanction. Their existence witnesses to the need and feasibility of expanding the Book; but until it is amended by lawful authority Clergy can only use them in Church by transgressing its present Rules, which they promised to obey, and proclaiming the failure of the Book to meet the Church's needs.

Here we may add to the deficiencies of our Prayer-Book the need of a Catechism suited to Young Children, which the Church Catechism, though most valuable, assuredly is not—indeed, was not by its compilers intended to be.

(*c*) A third ground for the amendment of our Prayer-Book is the very large number of detail inconsistencies, instances of practical unwisdom, anachronisms, ignorings of the Antipodes and life conditions there, mistranslations in Creeds, Canticles, Psalms, Epistles, and Gospels, obscurities, ambiguities, careless corrections of the press, and the like. He must be a bold man, for instance, who would defend the *Ornaments Rubric* or the *Rubrics in the Communion Office* as intelligible directions likely to prevent strife and secure uniformity of practice.

But one would not think of giving any list of these blemishes in the Book. We have been necessarily very close students of the Prayer-Book for many years, and have marked several hundreds of instances of such regrettable and improvable details as have been alluded to. Taking the most liberal discount off that list, amply enough will remain to make leaving the Book unamended a calamity and a disgrace.

For amendment such as would meet objections which all right-minded men would admit to be valid could not be impossible, as no change of doctrine whatsoever need be involved. The only doctrinal change we should press for seems a small matter, and could not fairly be demurred to—

the excision of the words "Our Lady" in the Calendar of Lessons for Holy Days. One is aware of no doctrinally legitimate sense in which the Blessed Virgin is entitled to that designation. It is eliminated everywhere else in the Book, and doubtless was left where it stands by an oversight. Perhaps we ought to add that the first of the two notes at the end of the Baptismal Office appears doctrinally to be regrettable. The confident assertion, on the authority of Scripture, that baptized infants, dying before they commit *actual* sin (whatever that may mean—you cannot commit *original* sin), are *undoubtedly* saved, certainly seems to suggest that there *is* a doubt about their salvation if dying *unbaptized;* and one really had rather not be pledged to any doctrine at all on that mysterious subject, and has never yet been shown the text of Scripture which deals with it at all, so as to warrant the confident and dogmatic assertion which our Prayer-Book makes upon the question.

3. Now, if such are some of the changes needed in the prescriptions of our Book of Common Prayer, what can be done to make them available? Two forms of Deliverance offer themselves, neither of which we could possibly recommend: (1) Evasion; (2) Defiance.

(1) As Evasion we should class the theory that, the Act of Uniformity happening in terms to have expressly prohibited other than Prayer-Book forms only in Colleges and Halls (sect. 17), they are available in Churches; or that the Book, being only a Schedule to an Act, and not in itself a document drawn up by lawyers in strict and definite terms, may be taken "in the spirit and not in the letter."

We apprehend that it is on such grounds as these that Services are now used, in Churches tinged with a particular view of Church questions, for which no Prayer-Book warrant whatever can be quoted, and we fear in some cases quite at variance with its spirit.

One would be sorry to have action of this kind on one's own conscience.

(2) Defiance is another alternative. "Boldly ignore Prayer-Book rules," it is suggested, "in deference to Catholic authority, as some of us interpret it for ourselves; or in stubborn adherence to irregular practice connived at by public usage in the past"; and the suggestion has not seldom been adopted, with it need not be said how deplorable a harvest of insubordination, and confusion, and disorder, and even prosecution! It is very consolatory to know that this attitude of defiance to authority has been getting rarer by degrees for some time past in England.

But is there no alternative to these two expedients, other

than passive and implicit compliance with all the Rules of the Prayer-Book as they stand?

Well, it is too late to get this last programme adopted, however beautiful its logic and consistency. Many Rubrics are hopelessly in abeyance. The exigencies of Colonial Church life, in particular, make certain abbreviations and relaxations so urgently desirable on grounds of common-sense and even practical necessity, that they are virtually universal. In these cases the Prayer-Book is not "evaded" under shelter of ingenious theories, nor lawlessly "defied" by unauthorized irregularities in the interest of doctrinal change; but respectful liberties are taken with literal obligations which it would be unreasonable, and which no one desires, to insist upon, and we fall back on Scripture precedent for dealing with the difficulty in this way. There is an analogy (of the *à fortiori* kind) between the rules of our Liturgy and those of the divinely-sanctioned Jewish law, and our Saviour's attitude towards the latter while in force is most instructive. I do not specially refer to His open neglect of the prescribed attitudes at the Passover meal, but to His argument in favour of Sabbath healing. He does not "evade" the rule; He does not "defy" it. He lays it down that disobedience to its letter may be justified in deference to higher claims, and instances David, who violated the law to satisfy his hunger, and the priests, who baked showbread and circumcised on the Sabbath Day. Obligations based on the needs of man are upon occasion to override those based on the importance of ritual uniformity.

Bishops, as well as other clergy, break Prayer-Book law to some extent as it is, but are justified in so doing. I venture to think that on the high ground indicated by our Lord's example they would be justified, *pending the amendment of the law*, in doing so still further. For instance, that Churchmen are justified for adopting for use in Church the forms drawn up for Induction, Consecration, Harvest Thanksgiving, etc., by Convocation, where the Bishop of the Diocese offers no objection; while the rigidity of Rubrics, in the same way, may justifiably be relaxed in practice, *strictly subject to the same condition*. The letter of the Prayer-Book will remain a perpetual reminder of the importance of substantial uniformity, the evil of needless variation, and the desirableness of an amended Book as the object of unceasing hope and endeavour. Meanwhile, the common-sense and intelligence of clergy and laity, coupled with the reverent caution of the Bishops, with whom absolute control must rest, should, under the gracious guiding of the Holy Spirit dwelling in the

Church, be a safeguard against practical extravagance and doctrinal danger.

The weak point in this programme is obvious; the Bishop who officially countenances some irregularities of which he approves may find his hands weakened for repressing others of which he disapproves. His authority may be challenged as partial and unconstitutional in its exercise. But danger of some kind is inseparable from the delay of any indispensable reform, and the Bishops' moral influence should be strong enough to counteract opposition to their action when characterized by moderation and wisdom.

As a fourth alternative, therefore, to a fraudulent evasion, a lawless defiance, and an impossible literal obedience, we recommend as a working principle frank but cautious disregard of the law in detail, by way of provisional relaxation and enlargement in use of our Book of Common Prayer by the Parochial Clergy, where the exigencies of modern Church life appear reasonably to demand it, subject to the concurrence, through their representatives, of the local laity and the countenance of the Ordinary.

The fifth (and, as we think, the only remaining) alternative —viz., their surrender of their office in view of the practical impossibility of literally fulfilling their promise of conformity to the Book—will not seriously be demanded.

Our Saviour summed up the Sabbatarian controversy with the dictum: "The Sabbath was made for man, not man for the Sabbath." Surely the Prayer-Book was made for the Church, not the Church for the Prayer-Book.

We venture to add to this already lengthy paper a reference to the way in which the Lambeth Conference of 1897 handled the subject before us.

The feeling was in favour of a reassertion (as the best available provisional solution of current difficulties) of the "Jus Liturgicum" of a See Bishop—*i.e.*, his right to adapt (without doctrinal change) the Liturgical use of his Diocese to its needs and circumstances: a truly "Catholic" usage, which the assembled Fathers considered it was not intended by the Act of Uniformity to abrogate.

A difficulty in the way of this view arises from the Act of Uniformity Amendment Act of 1872, which authorizes such adaptation within certain defined limits. It might be held, therefore, that outside those limits it was unauthorized. Archbishop Temple, however (doubtless well advised by legal experts), did not consider this fatal to the recognition of a moderate and reasonable exercise of the right referred to, and our Bishops seem increasingly disposed to avail themselves of it. The Australian Diocesans at once united in adapting

the Confirmation Service, *e.g.*, to the needs of their Dioceses, by recognising the multitudinous cases of candidates baptized as adults or without sponsors. We think that step should be taken here; also the authorization of the use of part of the "administration" of the elements to a group of communicants, restricting part (preferably the second part) to the individual participant. The length of a Communion Service when this is not done may be far too long for edification.

No modification of, or addition to, our Prayer-Book Services, however, has any vestige of warrant without at least the tacit consent of the Ordinary, with whom responsibility in all such cases must rest. It may be pointed out that a Bishop does not make the promise of conformity to the Prayer-Book that is required by a Priest at his licensing. So far his "Jus Liturgicum" seems supported by fact.

Yet this hazy "Jus Liturgicum" does not wholly meet the case. The Book itself needs revision, and it deserves as well as demands it. Its exceeding merit itself establishes its claim to emendation. A temporary cottage may be left to fall to ruin; a grand stone castle, meant to stand for ages, is well worth periodical repair, extension, and improvement in detail.

Then what is the means to the required Reform?

Obviously, the establishment and the action for this end of a Reformed Convocation, or truly representative Church Assembly of Clergy and Laity, an experimental or non-statutory form of which is shortly to be convened. If such an Assembly, duly constituted, uttering the voice of the Church as a whole, produced, under the guidance of the Holy Ghost, a Revised Prayer-Book, its introduction would, of course (so long as the Church remains established), have to be sanctioned by Parliament. But that such sanction would be withheld is surely unlikely. Far and away the best would be national, and not merely denominational, action in such a matter. But if Parliament refused all relief, the hour of Disestablishment would have struck. Utter separation of Church and State, though an enormous evil to our country, would be a preferable alternative to the bondage of Liturgical finality.

SAMUEL THORNTON, D.D., *Bishop.*

Art. IV.—MAX MÜLLER AND HIS RELIGIOUS VIEWS.

THE publication of the "Life and Letters" of the late Professor Max Müller has revived again the recollection of the time when, about forty years ago, his appointment to the Professorship of Sanskrit was successfully opposed. That one so eminently qualified did not secure his election was due partly to his foreign birth and partly to his religious views. Born at Dessau in 1823, the son of Wilhelm Müller, the German poet, he first settled at Oxford in 1848. He was at an early age noted for his Sanskrit attainments, and was engaged upon the publication of the "Rig-veda." Between 1848 and 1860, the year of the election, three volumes of this work appeared. Two other Sanskrit works he had translated before this, and in 1859 he produced a volume on "Ancient Sanskrit Literature." Under these circumstances there must have been a very strong feeling at work to bring about the result of the election of 1860 when Monier-Williams was the successful candidate. In spite of the support of Dr. Pusey and Dr. Macbride, with other names of weight in the religious world, the votes of non-residents prevailed. To all who knew Max Müller, he was perfectly qualified as an English scholar, as well as an unrivalled authority on the subject of Sanskrit. But prejudice had its way, and the fear of "Germanizing" in religion was, no doubt, at that time very strong. The fact of his German nationality was equally prejudicial to his cause, and when he was brought into competition with an old Oxford man his election was hopeless. No one can doubt, after reading his life, that his personal religion was strong and fervent. He was a devout Communicant in his adopted Church of England. He professed at all times a very earnest devotion to the Person of our Lord, and it may be thought strange that any objection could be felt to him on religious grounds, especially when the object of the Professorship was not distinctly concerned with Christianity. But the perusal of his "Life and Letters" furnishes us with a clue to the strong opposition with which he met. In the first place, he appeared in England under the patronage of Bunsen, who was regarded as a leader in Neology, and in that treatment of Holy Scripture with which we are now more familiar. It was also, we must remember, the year of the appearance of "Essays and Reviews." It is true that Max Müller had already in 1854 been appointed Professor of Modern Languages, but this post was in the hands of the Curators of the Taylorian Institution, not of the University, and the subject did not suggest any connection with religion. In the second place, we gather from his subsequent career that his

sympathies were largely with the leaders of Unitarian thought in this and other countries. His intimacy with Emerson, Renan, Moncure Conway, Réville, and Jowett, his support of Keshub Chunder Sen and Bishop Colenso, showed the bent of his theological views, and might well excite the suspicions of the orthodox. In fact, when we consider his origin and nationality, and the tendency of religious thought in Germany at that time, we are almost driven to conjecture that, but for his migration to England and his reception at Oxford, which led to his naturalization and communion with the Church of England, Max Müller would have taken his place among the typical German scholars of the advanced school, who are still regarded with dislike by English Churchmen. In the atmosphere of a German University his ardent religious feelings (more German than English in their sentimental expression) would probably have cooled down, and without the support derived from Church fellowship, such as he found and valued so highly in this country, he would never have retained, as he did, the interest in Christian missions, for which he was remarkable. It may, we think, be safely said that to his English environment he owed in great measure the faith he possessed, while, at the same time, he derived advantage as a scholar from being removed from the severe competition of rivals of his own race. In the last place, when we read the concluding portion of his life, and are informed of some of his actual religious opinions on Christian doctrine, we see at once what he lacked to commend him to the support of loyal English Churchmen. It was not merely upon such abstruse points as the meaning of the word *Logos* as applied to Christ that he shrank from the fulness of the Catholic faith; but upon such elementary truths as the Virgin Birth, the Resurrection, and Ascension, he appeared to hold views which were plainly inconsistent with a belief in the statements of the Gospels and the Apostles' Creed. In the letter written by his parish clergyman upon the subject of Max Müller's religious views (ii., 435-438), we see plainly how completely he based his faith upon the Person of our Saviour, in independence of the miraculous element and of ecclesiastical authority. "The story of the Nativity he held to be the inevitable form which belief in the Divine Sonship would assume as soon as that belief became widely spread and popular." He thought "that the Resurrection was possibly a temporary resuscitation." He did not "conceive of the Ascension as a physical ascent through space, but a change which came over the Apostles' idea of Christ after His bodily presence had been withdrawn. This change consisted chiefly in their spiritual enlightenment as to the nature of Christ's Person and doctrine." It is

evident that these notions are absolutely subversive of the foundations of our belief in the Incarnation, in the Resurrection Body, and in the abiding presence of our Lord in heaven in His human nature. Death, after all, must sooner or later have claimed Him as its prey, and it is hard to see how, after the terrible experience of the Cross, He could have appeared again as He did, or how, if He remained on earth, He could have sanctioned the delusion as to His Resurrection, which the Apostles on this supposition cherished.

Enough has been said, we think, to show that the suspicions entertained of the Professor had a very real foundation, and though we may not see how they should interfere with his efficiency as a teacher of Sanskrit, any more than similar suspicions affected Jowett as a teacher of Greek, yet we can understand the preference which was shown by the wider constituency of the University for one who was free from any charge of unorthodoxy. It was not as if Max Müller did not introduce religion into his teaching. He was eminently a religious man; he lost no opportunity of proclaiming his sympathy with religious effort; he took a deep interest in Indian missions; he was the promoter of the great publication "The Sacred Books of the East," and the founder in this country of the science of comparative religion. It was, therefore, natural that, in any contest in which he engaged, his religious views should be called in question, and though in 1860 he had not developed them to such an extent as he did afterwards, yet the germ was there, and the germ was prophetic of the future growth. Among his last words, written to an Indian friend in 1899, we find remarks disparaging all ecclesiastical institutions, even Baptism, and casting discredit upon the use of the word *atonement*. While he upholds the Gospels as the only trustworthy record of Christ's teaching and mission, yet, as we have seen above, he brings himself to deny their plain meaning. Nor must we omit to mention the favour and encouragement which he showed to Mr. Beeby's book, "Creed and Life," in which a beneficed clergyman attacked some of the articles of the Creed (ii. 372).

We now come to a very important point on which Max Müller was considered an authority, and in which he was always taking a prominent part as a critic—viz., Christian missions in India and the East. His knowledge of these parts of the world was, it must be remembered, entirely derived from a study of ancient literature, and from the acquaintances which he formed with those natives of India who visited him in England, and who were, of course, select and favourable specimens of the Indian races. Had Max Müller ever visited India, and spent any time among the natives in their own

land, had he enjoyed the advantage of seeing their religion as there displayed, of knowing well the character of the people as a whole, and especially of the lower classes, we cannot doubt that he would have considerably modified his estimate of the Indian character, and his judgment as to the methods adopted for Christianizing them. We are much struck by his warm refusal to accept the almost universal opinion as to the deceit and corruption found among the Hindoos. All missionaries and all civil servants have brought home the impression that untruthfulness is sadly prevalent, that a very low moral standard prevails, and that perjury in the courts of law is invariably rife. We, too, many of us, know by experience that this habit of untruthfulness spreads among those Europeans who have been born in that country and have been brought up under native influence. So completely has this idea been rooted in our minds that Max Müller's denial of it strikes us very forcibly. But when we remember that his intercourse and correspondence was only with picked specimens of the Indian races, and that he had no personal knowledge of the country, we see that his opinion on this subject cannot outweigh the united testimony of those who have spent years in India, and who have mixed with men of all classes. The article in the April number of *The East and the West*, by the Bishop of Lahore, upon "The Moral Tone of India," may be cited as a specimen of the evidence which is available on all hands for the usual estimate of the natives of India.

This lack of personal knowledge invalidates also his authority upon mission work. It is not merely that he lacks the dogmatic clearness of view and sound appreciation of Christian doctrine necessary for a missionary, but he greatly underrates the need of renewal in heart and mind which is apparent among the natives of the East. His estimate of their religious system is derived, not from their rites and ceremonies as they are to-day, but from the pages of their ancient religious books, which are known only to a few among themselves, and which contain theories and maxims from which the popular religion has completely diverged. His friends, who, more enlightened than their fellows, emerged from idolatry and sought a purer creed, and who represented various movements towards a pure Theism, combined with more or less of Christian teaching, were to him the representatives of India, along with the learned Brahmins, who appreciated his knowledge of their sacred books, and revered him as one of themselves. He, accordingly, would dispense with the usual methods of propagating Christianity, would tone down much that was likely to offend, would discard

institutions sacred from their antiquity, and seize upon points in the theory of Indian religion having an affinity with Christian thought, and instead of converting the Hindoo, and making him a member of the Church, would rather join with him in establishing an Indian form of Christianity, creedless in character, of which the only necessary ingredient would be a personal devotion to Christ. There is a want of depth and thoroughness about all his letters on this subject which is not compensated for by the warm personal interest which he takes in his Indian correspondents and his own genuine religious feeling. One cannot wonder that his appearance on a missionary platform was rather alarming to many who had practical experience of heathenism, and of the deep corruption and low moral standard found existing in our Eastern Empire. Our missionaries always welcome criticism, but it must be criticism founded, not upon theories, but on practical experience, and Max Müller's experience was even less than that of the globe-trotter, who is so ready to sit in judgment upon missionary methods.

Nor was it only in Indian affairs that his judgment ran counter to those of men on the spot. In China his condemnation of the conduct of some mission agents was grounded upon an absolute ignorance of the actual condition of affairs in that country (see Stanley Smith's "China from Within").

We do not feel able to follow Max Müller in the speculations into which his Gifford Lectures led him on the real meaning of *Logos* as applied to our Lord. But it is evident that he was anxious to make out (though he failed to do so) that the early Christian philosophers, such as Clement and Origen, used the term without assigning to Christ the fulness of the Godhead. His own preference was for a "*Logos* of manhood, manifested in Christ, making Him the ideal man, the perfect man, or the realization of the thought of man as conceived by God." It is hardly necessary to point out that such an idea falls far short of the teaching of St. Paul's Epistles and of the Nicene Creed, and while we do not refuse to him the respect due to a devout, if imperfectly instructed, layman, we also plainly recognise his deficiencies as a teacher, and his incapacity for successfully criticizing or correcting the methods of those who acted as loyal members of the Church which sent them forth. Max Müller's reputation has in one respect declined during the last forty years. As an authority on philology he has been superseded, though to him belongs the credit of having infused new life into the study of language in this country. Another study, that of comparative religion, is altogether due to his influence. "The Sacred Books of the

East," that vast undertaking of which he was the originator, will always remain a monument of his learning and diligence. His memory will always be cherished by those who knew him as that of a singularly high-minded, affectionate, and laborious student. But his religious views, as distinguished from his religious character, will not, we think, be found to stand the test of time, or to have any value, such as he might have wished them to have, as an *eirenicon* between the ancient faith and modern knowledge.

CARLETON GREENE.

P.S.—Since the above was written a book has appeared, called "The Silesian Horseherd," in which Max Müller's religious tenets are fully set forth. We cannot now enter into a discussion of this work, but it may be safely said that it confirms the view taken above.

ART. V.—THE GROWTH OF PAUPERISM.

I.

THE review of the conditions of pauperism in London, now published annually in the *Times* on December 26, was for last year even more painful reading than usual. As the writer says: "In London to-day the mass of pauperism with which the guardians are dealing has no parallel, in some of its aspects, in the history of the Poor Law." What makes the matter worse is that the increase is, beyond doubt, neither a fluctuating one nor one due to exceptional circumstances. It is, as the figures show, the result of a steady growth. Taking the last five years, the figures for each December, showing the number of persons in receipt of relief in the Metropolitan area, have risen steadily from 103,184 in 1900 to 114,575 in 1903. And with increased number has gone increased cost; which in London (excluding the expenditure of the Asylums Board) rose last year to £3,414,669, being an increase upon the previous year of £214,402. And what is true of London is, we fear, to some extent—at any rate, as far as large centres of population are concerned—true of the rest of the country.

Had we been passing through a period of general and prolonged commercial depression, or had the last few winters been unusually severe, there might have been some valid excuse for this great increase of pauperism. But the actual conditions for some years past have been just the opposite of

these. Since the outbreak of the Transvaal War food and fuel may have been slightly dearer, and taxation—which is, however, only very indirectly felt by the poorest classes—may have been somewhat higher, but there has certainly been no abnormal depression in trade. No; as the writer of the review states, the steady, and in some cases rapid, increase, both in the number of paupers and in the cost per head of pauperism, must be attributed to other causes than these. And the chief value of the article in the *Times* consists, I believe, in its enabling us to see very clearly what these other causes are, and even to trace the gradual increase in their strength.

The chief causes are stated as follows: (1) "The altered feeling of the poor towards relief in the workhouses, into which they are crowding in large numbers"; this, while still a "cause," is the result of a previous or underlying cause, viz., a feeling due, at any rate in part, to "the increased comforts of the workhouses"; (2) "slack administration"; (3) "false views of the Poor Law, which have tended to popularise pauper relief"; and (4) "a want of uniformity and of strictness in the operations of the various Boards of Guardians."

But if the writer points out present evils, and what he believes to be the chief causes of these evils, he does not rest there. He also gives suggestions whereby these evils may be remedied, and it is in these suggestions which he makes that the most valuable part of the article consists.

The present administrators of the Poor Law—the guardians—are a popularly elected and constantly changing body; and, like too many other similarly elected bodies, they are not always, or we fear even generally, elected because of their expert knowledge either of the particular law which they have to administer, or of the still higher laws of sociology which govern inevitably the conditions of social welfare.

An appeal has lately been issued for funds to establish a "School" of Sociology, a teaching institution in which those called upon, or anxious, to deal with social questions—and of these poverty is one of the commonest and most difficult—may obtain the best possible instruction in this most important science.

If all would-be guardians before election had to produce evidence before a competent tribunal that they possessed know lege adequate to enable them to fulfil their office wisely, then, in all probability, the present Poor Law would not be found altogether inadequate to deal with existing conditions. But let anyone with even a very moderate acquaintance with Poor Law guardians and with guardians' elections reflect upon his experience of these, and he will be forced to confess that he cannot be surprised at the present evil state of affairs.

I could cite two recent elections of guardians, the first in one of our largest cities, the second in a very extensive country union. In both cases before the election the chairmen were exceptionally enlightened and able Poor Law administrators. Both men had induced their Boards to pursue a careful, though by no means a harsh, policy. In the first case the old chairman failed to obtain re-election at all; in the second case, though the old chairman was re-elected a guardian, the new Board was so constituted that a new chairman was chosen, and a new, ignorant, and lax policy adopted.

Among the most painful features of present-day social problems must be placed the apparently growing reluctance of men of education and position—men who from these advantages are capable of forming wide and far-sighted views—to take part in the administration of local or municipal affairs. It is not difficult to account for this reluctance, however much we may deplore it. *Expertus metuit* says he who has had experience of local contested elections and of local administration. Nothing less than a high sense of duty to the present and the future interests of the community enables a man or woman of education or position to undergo the consequences either of candidature or election.

Some time ago I thought of becoming a candidate for election to a certain Board of Guardians. I mentioned this to an old and very able Poor Law administrator, whose advice to me was: "If you value your peace of mind, don't dream of such a thing; from the moment you enter that board-room you will be at constant enmity with the great majority of your colleagues. By compelling them to listen to what you have to say you may prolong the meetings, but you will not affect their methods."

To the present system of administration the writer of the *Times* article sees two alternatives, viz.: (1) A more precise and definite Poor Law, which even the most ill-advised administrator cannot pervert; or (2) more careful local administration.

Both these alternatives open the door to a number of suggestions and criticisms. With regard to the first, can the law be named which ignorant and ill-advised, and especially "amateur," administration has not perverted? Recent experiences of attempts to work the new Education Act are not hopeful towards improvements in this direction. That the present Poor Law is incapable of improvement I certainly do not believe, or that changes in the direction of somewhat greater stringency might not well be made. In certain directions the limits of the power of individual Boards might certainly with advantage be curtailed.

The opinion of the *Times* writer is strongly in favour of a better and more intelligent administration of the *present* Poor Law: "If we could always be sure of a good proportion of each Board of Guardians being men and women trained in the work of relief, the existing law would be quite sufficient to carry out the main objects of the Poor Law—adequacy and promptitude of relief for the destitute, and dispauperization." This is certainly high praise, but I doubt whether even a majority of experts on the subject would go quite so far.

Against a more stringent law, as everyone who has had to administer relief knows, there are many objections. The circumstances, not only of particular cases, but of particular localities and particular times, often demand at least the possibility of the exercise of a wide discretion. It is, then, to the second alternative—that of better administration—to which evidence seems to point as the more hopeful of the two. The question then arises, How is this most likely to be obtained or effected?

With the new Education Act so much in evidence, we naturally turn to it for analogies, and many of our readers, who by this time have had experience of the way in which it is being worked by various local authorities or committees, must already have often longed for the presence of an experienced "Inspector of Schools," who could, with authority, have made clear to its amateur and inexperienced administrators what the law is, and how it was meant to be administered. And those who have read the recently published accounts of the visit of the "Mosely" Commission to the United States will not have failed to notice how in that country, usually regarded as one most democratically governed and inspired, what is termed "popular" education is largely administered, not by popularly elected local amateurs, but by definitely chosen local "experts."

That the state of pauperism in any locality does depend in great measure upon the local administration is abundantly proved by the writer of the *Times* article. One of the most glaring instances of this is found in a comparison between the pauperism in the unions of St. George's, Hanover Square, and St. George's-in-the-East. The writer's own words and figures must here be given: "St. George's, Hanover Square, with its immensely rich inhabitants, has a population of 120,256, or about 66 per acre. St. George's-in-the-East, an extremely poor parish, has a population of 49,087, the density of which is 201 per acre. At the beginning of the year the proportion of paupers to population in the western union was 31 per 1,000, while in the eastern it was 22·5. The pauperism of St. George's, Hanover Square, increased by over

31 per cent. between 1891 and 1903; that of St. George's-in-the-East decreased by over 34 per cent. By what processes have these changes been brought about? In this connection it may be noted that, whereas the western union increased its outdoor relief by about 74 per cent., that of the eastern union was decreased by over 70 per cent. Thus, once more the rule as to an increase of outdoor pauperism resulting in an increase of total pauperism has obtained. St. George's, Hanover Square, with its wealth and intellect, has become highly pauperized, because it has chosen to scatter outdoor relief broadcast; St. George's-in-the-East, with its working-class mind and poor population, is freeing itself largely from pauper bonds by adopting the opposite policy. If we make a comparison with another East End union, it appears that St. George's, Hanover Square, with a smaller population than Bethnal Green, has over 1,000 more paupers than that union."

And this is not an isolated instance even in London, for the writer shows that what is true of St. George's, Hanover Square, in comparison with St. George's-in-the-East, is equally true of either Chelsea or Marylebone in comparison with either Whitechapel or Bethnal Green. And the writer pushes his contention yet a step farther. It is generally regarded that a strict administration—and in some few cases an absolute refusal—of outdoor relief results in an increase of indoor pauperism, and, in consequence, in a much greater expense to the ratepayers. But an examination into the facts shows that the exact opposite is the result.

II.

The question of pauperism is no doubt usually treated as a purely economic one, and far too often simply from the point of view of present conditions and present effects. But the question is really a far higher and wider one than this, and we must regard it from the moral standpoint, and must ask ourselves: What, as far as we can see, will be the effect of this growth of pauperism, if unchecked, upon the moral character, not only of individuals, but of the nation?

The discipline of poverty is doubtless hard, and often extremely painful, but who will say that it may not be salutary? To encourage people to weaken or to give up self-effort is not only dangerous, it is to commit a serious wrong, not only with regard to them, but to their families and to society generally. A Poor Law of some kind may, at the present time, and under the circumstances existing in this country, be a necessity. Yet, however well administered, it must be

regarded as an element of national weakness, rather than of national strength. The present Poor Law is rapidly becoming —especially in badly administered unions—a very serious common burden. But it is not as a national burden, but, rather, as a mere palliative to a growing national disease, that the true danger of the Poor Law consists. And there are moral and economical drugs and soporifics as well as chemical or physical ones.

It may be difficult to frame a Poor Law which shall not act as a deterrent to thrift and self-effort; and it does seem all too easy to administer the existing Poor Law as a premium upon idleness, extravagance, inefficiency, and weakness of will, as a refuge for "those who object to work between meals." What possible inducement is there to self-effort when outdoor relief is freely and carelessly administered, or when "life" within "the House" is made far more attractive than much of the life outside it? To quote again the writer of the *Times* article: "Want of method and principle in the work of relief . . . has a demoralizing effect upon the people because it enables those who make noisy demands, and who are often not destitute, to succeed in obtaining it."

"A consideration of the situation all round seems to justify the conclusion that the old hostility of the poor towards the workhouse is being abandoned, and that the increased comforts of 'indoor' life have had a great deal to do with this change of attitude."

The principal need at the present time is admirably expressed by the Archbishop of Canterbury in his New Year's Message, where he says that this need "may be a more deliberate output of the best our mind can give," and where he utters his fear lest "we have got into the way of drifting along with no real personal grip upon the facts and their issues with which we as citizens have to do."

Take the inhabitants of any union (or Poor Law area), and, apart from those who are, from the nature of their profession, brought almost daily into connection with the various problems of poverty, how many, I ask, of the average citizens—except, perhaps, during the few days previous to a contested election of guardians, and how many not even then—take any interest in, or give any thought whatever, to these problems?

But the actual state of affairs is even worse than this, and we are obliged to ask, How many, even of those who by their profession (*e.g.*, the clergy), or who, simply from a real, however uninformed, "desire to do good" (*e.g.*, district visitors), are brought face to face with these problems, are capable, from careful study, either of dealing wisely with these problems themselves, or of explaining to the average citizen the vital

importance of a careful choice of those to whom they commit the administration of the Poor Law?

If the present increase of pauperism and the consequent demoralization of a constantly growing mass of poor is to be checked, this check will have to be effected by the ordinary citizen being brought to see his or her responsibility in this matter. And towards the bringing of these to see this responsibility the clergy must be able to exercise, and must constantly exercise, every means which a knowledge—at once scientific and gained by practical experience—of the various aspects of this question can give them for this purpose.

W. EDWARD CHADWICK.

ART. VI.—THE MARTYRDOM OF HEINE.

"THE only true knowledge of our fellow-men," says George Eliot in one of her finest passages, "is that which enables us to feel with him—which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstance and opinion. Our subtlest analysis of schools and sects must miss the essential truth unless it be lit up by the love that sees in all forms of human thought and work the life and death struggles of separate human beings."

To the majority of people Heinrich Heine is only a name; to some he is an embodiment of dissipated living and atheistical opinion; while to a few he is a fellow-being suffering, striving, falling, rising, in the life and death struggle that constitutes our earthly existence.

That there is much in Heine's writings that his admirers would wish away is not to be denied by anyone who has read them; but many of those who condemn him are utterly ignorant of the circumstances of his life, and have never read the passage in his will in which he asks pardon of God and man for his unguarded words: "I die believing in one God, single and eternal, creator of the world, of whom I implore mercy for my immortal soul. I regret having spoken in my writings of holy things without the respect which is due to them; but in doing this I was rather led away by the spirit of the age than by my own inclinations. If I have unconsciously offended good manners and morals, I beg pardon for it of God and man."

Heinrich Heine was born in the town of Düsseldorf in or about the year 1800. It was a time when the Jews were still subject to galling persecutions and to still more galling

restrictions: forced to live in the ghettos of the towns in which they dwelt, they were forbidden to enter any profession, and it was only owing to the enlightened action of Napoleon Buonaparte that they were allowed to join the army. While still a boy Heine discovered that to be a Jew was to be marked out for the scorn of his fellows; and when, on reaching manhood, he was baptized into the Christian Church as a matter of policy, he found that his position was not bettered, for his new brethren scorned him for being a Jew, while the Jews scorned him for being a Christian.

The troubles of the poet's life began early, but they were not caused by religion alone. At the age of twenty he fell in love with his cousin Amalia, the daughter of the rich banker, Salomon Heine, the head of the family. Whether it was by her father's command or by her own wish that his suit was rejected is uncertain; but in either case Heine believed that she had deliberately encouraged him, and the bitterness which this belief engendered never wholly left him to the end of his life.

His well-known song, "A Young Man Loved a Maiden," tells the whole story in its three brief stanzas; but there is another, less often quoted, which describes the effect that his disappointed love wrought upon him:

"Ah! yes, my songs are envenomed—
What other fate could they know,
Since thou hast poisoned life's flowers,
Ruined and laid them low?

"My songs are all envenomed;
Yea, such they must be now,
For my heart is entwined with serpents,
And among them, love, art thou!"

This note of despairing desolation rings through all the lyrics of the book known as "Intermezzo," a book which, in spite of its sadness, contains some of the loveliest songs ever written:

"Why have the roses lost their hue?
Dearest, tell me why.
Why in the fields do the violets blue
Droop their heads and die?

"Tell me why such a note of woe
I hear when the skylark sings,
And why from the sweetest flowers that blow
A poisonous odour springs.

"Why do the sad clouds veil the sky
And shadow the world with gloom?
Why doth the earth in darkness lie,
Like a land beyond the tomb?

"And why doth the strength of my soul depart—
  Tell me: how can it be?
Life of my life, heart of my heart,
  It is that thou leavest me!"

But though Heine believed that in suffering the pangs of disappointed love he had suffered the worst that Fate could bestow, fresh troubles were in store for him. His daring utterances had brought him under the notice of the authorities —to question the existing order of things was nothing short of treason in those tyrannous times, and the young poet was forced to leave his home and friends behind him and seek refuge in Paris. How dark his existence was at this time we see in a letter to his friend Varnhagen: "I have lately had in Hamburg a most desolate life. I did not feel myself secure, and since a journey to Paris had for some time dawned upon my spirit, so was I easily persuaded when a great hand considerately beckoned for me. My deepest sorrow consisted in the fact that I was obliged to leave my little family circle, and especially my sister's youngest child. It cannot be worse for me here than in my home and country, where I have nothing before me but struggle and want, and where I cannot sleep in security, and where all the sources of life are poisoned for me."

Paris, in many ways, proved a congenial home to the young German. Its brightness and gaiety charmed him, and the society of the most celebrated literary people of the day consoled him in some measure for the friends whom he had left behind. His writings on music and art raised him to the front rank among critics, and there was something in his look and bearing that won the hearts of all who came in contact with him. Théophile Gautier describes him at this time as "a handsome man of about thirty-five or thirty-six, with the appearance of robust health. To look at his lofty white forehead, pure as a marble tablet, and overhung by abundant masses of blonde hair, one would have said he was a German Apollo."

In 1841 Heine was married to Mathilde Mirat, a Parisian *grisette*, beautiful, child-like, and unintellectual. The marriage has been as much discussed as the Carlyle marriage of a later date; but if the poet's own testimony is to be believed, he loved his wife truly and fondly, recognising her limitations and her failings, but finding his affection in no way diminished by them. He took infinite pleasure in her beauty and in her gaiety of heart, and when ill-health cut him off from sharing in her enjoyments, he would have considered it utter selfishness to chain his wife to his side. "Mathilde is not passionate, neither is she sentimental," he writes eleven years after their

union; "she is good through and through—no beloved in a lyrical sense, but a friend, as only a Frenchwoman can be. I never now put any restraint upon her; she comes and goes as she will. She stays out often the whole day, especially in summer, and then again she remains days long by my side like an angel."

A last and crushing trouble had now fallen upon Heine. His rich uncle, Salomon, had for some time made him an allowance of about £200 a year. It was an understood thing that this was to be continued, but on his death, Salomon's son Karl not only declined to pay it, but refused to hand over a small legacy left to the poet in the will. The ingratitude of this proceeding troubled Heine even more than the difficulties into which it plunged him. Some years before he had, at the risk of his own life, nursed his cousin through an attack of cholera, and though the matter was at last satisfactorily arranged, the agitation caused by this ill-return for his past kindness brought on the first symptoms of the illness which was slowly but surely to bring him to the grave.

To read the accounts of this illness is to be reminded of the tortures of some terrible martyrdom. Beginning in the spine, it led to a gradual paralysis of legs, arms, throat, lips, and eyelids, while the cramping pains that accompanied it were so terrible that he hailed the anguish of the remedies applied as a kind of relief. A friend who had not seen him since the days of his health went to visit him, and thus describes the change in his appearance: "The former healthy glow had faded from his face, and given place to a fine waxen pallor. All his features had become fine; they were transfigured, spiritualized. It was a head of infinite beauty, a true Christ head, which was turned towards me. Struck at this wonderful change, and even shocked, I said to myself that in the state in which he appeared to be he could not live six weeks. And yet he lived full eight years."

That Heine could have done any work at all under such circumstances is almost inconceivable; yet he laboured hard, although at times he could not hold a pen, and though the sight of one eye was completely gone, and he could only use the other by propping up the paralyzed eyelid with his finger. It was not to supply himself with luxuries that he worked. The noises of the little Paris flat, the pianos, the hammering, the wrangling voices, affected his nerves painfully; but though his condition might have been materially improved by fresh air, quiet, and sunshine, he willingly renounced all these things that he might make money for his wife, of whom he writes to his mother that she is "the sweetest spendthrift who on this earth ever tormented or blessed a husband."

That a man capable of such self-sacrifice was not devoid of good qualities hardly needs proving; but it was not until the publication of Heine's letters to his family by his nephew, Baron von Embden, that the nature which lay hidden under the reckless jests and the biting sarcasms was really understood. His love for his mother and his sister was a pure and perfect idyll, and it came as a revelation to those who had taken all his ironical expressions seriously, and in their light had believed him to be a heartless libertine.

His tenderest love was for his mother, his deepest confidence for his sister. On the one he poured out his heartfelt affection, to the other he told all those anxieties and sufferings which he would not allow his "little mother" to know for fear of causing her too much sorrow.

"Shall I ever get better?" he writes to his sister, after describing his terrible state. "That, God, who manages all things for the best, only knows. Write to me fully and frequently how all seems to be with the family. Let us keep my illness a secret from mother always in future, as before."

How fondly his sister loved him in return is shown in the touching account that she has left of the visit that she paid to him in Paris: "When I approached his bed, he, with the cry, '*Mein liebes Lottchen!*' at once embraced me, and held me long in his arms without speaking, then leaned his head on my shoulder and held out his hand to his brother. His joy at seeing me was indescribable, and I must not leave him from dinner-time till late in the evening. After what I had previously learned as to my brother's illness, I feared that the first sight of his suffering would shock me terribly; but as I only saw his face, which smiled at me with a wonderfully glorious beauty, I could abandon myself utterly to the joy of seeing him again. But when towards afternoon his nurse carried him in her arms to a *chaise longue* in order to make the bed, and I saw his shrunken body, from which the limbs hung down as if lifeless, I was compelled to summon up all my energies to endure the terrible sight."

For a man in such a condition a nurse was of course a necessity, but Heine's unselfishness in insisting that his wife's room should be as far as possible from his own, that she might not suffer from disturbed nights, is shown, when we see what relief he found in his pain from the presence of one dear to him.

"I heard his fearful sobs of agony in the night," says his sister, "and when I hastened to his bed the laying of my hand on his forehead seemed to give him at once relief. He liked to put his hand in mine as I sat beside him."

But whatever his sufferings might be, he retained to the end

his resolution of keeping them from his mother; and when it was absolutely impossible for him to write to her with his own hand, he excused himself on the ground that it was necessary for him to spare his eyes. Each one of his letters to her breathes a mingling of love and respect, while the playful fancy that no pain could extinguish steals in from time to time like a ray of sunshine.

"And so, my dear mother, farewell!" is the close of one of these letters. "May the good Lord preserve thee, guard thee from all sufferings, especially of the eyes. Take care of thy dear health, and if things do not always go as thou wouldst have them, console thyself with the thought that few women are so loved and honoured by their children as thou art, and as thou truly deservedst to be, my dear, noble, upright, and true mother! What are others compared to thee? People should kiss the ground where thy foot hath trod."

"The cold weather has begun here already," he writes in another letter, "and I think with terror how the wind may attack thee in thy dove-cot. Oh, that I could be by thee to stop every hole through which a draught of air could pass! We are always talking of thee, and my wife says that it seems as if she had seen thee only yesterday, but I feel as if I were always by thee!"

It is touching to find that the sick poet, who was carried from bed to sofa wrapped in blankets, not only sent presents to his mother and sister, but thought much and fondly of their personal appearance. On one occasion he writes:

"DEAREST GOOD MOTHER,

"I thought I had an opportunity to forward something to Havre, and prepared for that purpose a small box, in which were two silk dresses, a black one for thee, and a violet, light-coloured one for dear Lottie; but as the opportunity was missed, I sent the box directly by post. Although I gave orders to have it paid for in advance, I do not know if this was done, and thou hast perhaps, dear mother, a heavy freightage to pay. Tell me if this was so. I and my wife looked out the clothes ourselves, she rejoicing like a child at doing so, and hopes that Lottie will approve of her taste. That I never heeded or thought of thy approval in any case is to be understood, and I shall be contented if thou dost not quarrel with me about it."

The increasing torments of his illness and the consequent heavy drain upon his income never prevented him from sending his periodical presents, though at the same time he was denying himself many comforts that he might make a better

provision for his wife. His niece, the Princess della Rocca, gives a graphic account of a visit that she paid to him: "Wearied, he lay there almost lifeless; the sick-room was but badly lighted, a lamp burnt sadly and dimly behind the screen, and one could hear the monotonous ticking of the clock. I did not dare to disturb his repose, and sat immovable on my chair, when all at once he endeavoured to change his position, which his physician had prohibited being done without the aid of his nurse. He was attacked with agonizing pains and groaned in the most terrible manner. This scene was something new to me; I believed it was his death-struggle when I saw him thus wrestling for breath, and I prayed God to free him from this torture. Pauline, his faithful nurse, endeavoured to calm him, declared it was but a passing pain, and that she had often seen him in such a state. I remained no longer in the room, but hastened away, sobbing."

Yet, only a short time after this we find him choosing gowns for his sister and her two girls: "The last fashionable pattern of plaid I mean for Lottie, the robe *gris de perle* for Anna, and the blue dress for Lena. I have bought nothing for mother, as she would not have a fine gown made for her, and would only scream at it. I therefore beg thee to buy for her in Hamburg a very fine cap."

In one of his most beautiful sonnets Heine tells how the yearning for love that pursued him through his youth found its satisfaction in the love of his mother:

To my Mother, B. Heine.

"With foolish fancy I deserted thee:
I fain would search the whole world through to learn
If in it I perchance could Love discern,
That I might Love embrace right lovingly.
I sought for Love as far as eye could see,
My hands extending at each door in turn,
Begging them not my prayer for love to spurn.
Cold hate alone they, laughing, gave to me.
And ever searched I after Love—yes, ever
Searched after Love, but Love discovered never,
And so I homeward went with troubled thought;
But thou wert there to welcome me again.
And ah! what in thy dear eye floated then—
That was the sweet Love I so long had sought!"[1]

These family letters give us, indeed, a different picture of Heine from that to which we have been accustomed; they show us a man "sick unto death," as he expresses it, yet whose soul "has not suffered much; a weary flower, some-

[1] Translated by E. A. Bowring.

what drooping but not withered, which still has its roots firmly planted in the ground of Truth and Love." His mocking words remain indelibly fixed in his pages—biting jests at the expense of Faith and Love and of all those things which men hold most sacred; but as their echo dies away we hear the heart-beats of him who suffered anguish patiently, who toiled ceaselessly in spite of his infirmities, and who exhibited an unselfishness and consideration for others that might well put some of his critics to shame. Many of his speeches, we must remember also, were born of the lip only, and had no connection with his real beliefs. "I have often laughed and invented witty sayings about such things," he said once, when speaking of his love for his wife, "but I have still more earnestly thought about them."

How earnestly he thought about his cherished wife, whom he has so often been accused of not loving, may be seen in the exquisite lines in which he consigned her to the care of God shortly before his death:

"O little lamb, I was assigned
To be thy shepherd true and kind,
And 'mid this barren world and rude
To shelter thee as best I could.
I gave thee of my bread thy fill,
I brought thee water from the rill,
And through the raging winter storm
Safe in my bosom kept thee warm.
I held thee close in that embrace;
And when the cold rain fell apace,
When through the gorge the torrents poured,
And wolves and floods in concert roared,
Thou didst not tremble then, nor fear
E'en when the lightning's mighty spear
Cleft the tall pine—upon my breast
Still didst thou sleep and calmly rest.
My arm grows weak and faint my heart:
Pale death creeps near. The shepherd's part
Is now play'd out, the game is o'er.
O God, then in Thy hands once more
I lay the crook, and do Thou keep
My little lamb when I to sleep
Am laid. Oh, guard her day by day
From every harm, and shield, I pray,
Her fleece from storms that may bring pain,
And from the miry swamps that stain!
Beneath her feet in field and wood
Let greenest pastures spring for food;
And let her calmly sleep and rest
As once she slept upon my breast."[1]

So, too, with regard to his attitude towards religion. He is guilty at times of utterances which must shock all pious souls,

[1] Translated by Alma Strettell.

even when describing his return to his early faith in God; yet in almost the same breath he speaks of it in exquisite phrase as "a heavenly home-sickness." It is strange to notice how constantly his mind seemed to dwell upon Nebuchadnezzar, his pride of intellect, his crushing calamities, and his subsequent humbling of himself before the Almighty. It is evident that he applied the story to his own case, and in simple words he has told us what it was that wrought the change in him: "It was neither a vision nor a seraphic convulsion—not a voice from heaven, not even a remarkable dream or a miraculous vision which brought me back to the way of salvation. I attribute my illumination entirely and simply to the reading of a book. Of a book? Yes, and it is an old, homely book, modest as Nature, natural as Nature; a book which has a workaday and unassuming look, like the sun which warms us, like the bread which nourishes us; a book which looks at us as cordially and blessingly as the old grandmother who daily reads in it with her dear trembling lips, and with her spectacles on her nose. And this book is called *the* Book—the Bible. With right is it named the Holy Scriptures, for he who has lost his God can find Him again in this book, and he who has never known Him is here struck by the breath of the Divine Word."

"My experience," he says again, "was like that of an impoverished man would be who had lost everything and had death by hunger before his eyes, if he were to discover a million in a forgotten, despised drawer of his money-chest. For I, through the loss of that inestimable treasure, health, became bankrupt of earthly happiness, and then I found a still place in my heart, where the treasure of religion had hitherto reposed unsuspected, and I am saved thereby from utter prostration."

The long martyrdom came to an end at last. On February 15, 1856, an access of pain and sickness showed that death was at hand, and early in the morning of the 17th Heine passed away quietly in his sleep. He is buried in the cemetery of Montmartre beneath a stone which bears the simple inscription: "Heinrich Heine." His sorrows and trials are over, but as we turn from their contemplation the words which Gladstone applies to another martyr-poet—Giacomo Leopardi—rise inevitably on the mind: "Nor let us, of inferior and more sluggish clay, omit to learn, as we seem to stand at his tomb, a lesson from his career—the lesson of compassion, chastening admiration, towards him — and for ourselves, humility and self-distrust."

MARY BRADFORD WHITING.

Art. VII.—THE MONTH.

THE Session of Convocation during the past month was of considerable importance, as it marks a step further—and it may be also a step backward—in the movement for the creation of a "Representative Church Council." After the election and confirmation of the Dean of Windsor as Prolocutor, to the universal satisfaction of the Lower House, the Archbishop at once proceeded to submit to the Upper House two resolutions respecting the proposed Council. He reminded the Bishops that certain resolutions for the creation of the Council were passed last July, laying down "in somewhat general terms what should be, in the opinion of those who passed them, the constitution of the Council when it was ultimately formed," and that a Committee of Bishops, clergy, and laity "should be appointed by the two Archbishops to prepare a scheme in detail to give effect to the resolutions, and to report to the Convocations and to the Houses of Laymen." The resolutions of the Joint Meeting of July, supplemented by the scheme of the Committee, were accordingly submitted by the Archbishop, and he then moved: "That this House, having considered the report of the Joint Meeting of members of Convocation and of the Houses of Laymen . . . requests the Archbishops . . . to summon in July, 1904 . . . a meeting of the Representative Church Council, whose constitution is set forth in the resolutions adopted by the aforesaid Joint Meeting and in the scheme prepared by the Committee. . . . And this House desires that the Representative Church Council should, at its first session, give further consideration to the question whether the initial franchise of lay electors should or should not be extended so as to include women."

Upon the first of these resolutions there was little debate in the Upper House, but certain declarations were made by the Archbishop and by the Bishop of London of which it is of great importance to take note, in reference to future proceedings on the subject. The Archbishop carefully explained, both in the Upper House and in an address which he subsequently gave to the Lower House, that, strictly speaking, every one of the six bodies who met in joint committee last July would have the right to amend the resolutions which were reported to them. But he urged that if each of the six bodies exercised this right, and reported their respective amendments to another joint meeting, further amendments might then be introduced at that meeting, and the resolutions would then go back a second time to each of the six bodies

concerned, and we should be "launching on a series of backward and forward procedure of which I, personally, see no end." Accordingly, he urged that all amendments should be reserved for consideration at the next joint meeting in July, and that the Council should be summoned as provisionally in existence on the bases of the resolutions passed last year and of the supplementary scheme. The force of these practical considerations could not be questioned; but too much stress cannot well be laid on the assurances of the Archbishop that, in assenting to go forward on this provisional basis, none of the bodies concerned is pledged to a final acceptance of the Resolutions and the Scheme in their present form, or in the form they may assume next July. To the Upper House the Archbishop said that "the resolution did not ask their lordships either to adopt the Resolutions that were passed at the joint meeting, or to adopt the report of the Committee appointed at that sitting." "It seemed to him that, if they were to go forward practically, they must take what was then done as provisionally settled for the time, and give effect to it by letting the Council meet upon the lines which had been suggested. *That would in no way preclude the future reconsideration* of any point which concerned either the franchise of those who were to be electors, or the qualifications of those who were to be elected." Similarly, the Bishop of London, in seconding the resolution, said that "what had already been done was tentative. Nothing final had been arrived at." Again, in his address to the Lower House, the Archbishop said: "I perfectly admit that technically it would be in order to move any number of resolutions to modify or change what was done last July. . . . And we are perfectly prepared to admit the reconsideration of any part found to work badly. . . . We are in no kind of way finally binding ourselves now as to the constitution of that body."

It is of the more importance to bear these assurances and formal promises in mind, because an apprehension evidently prevailed in the Lower House that they would not be found to have much practical validity, the Archdeacon of London, for instance, saying that, "when the Council assembled, they would probably be told that it was too late to have any discussion at all" on such a matter as the relation of Convocation to the new Council. It would seem that it would be impossible for that to be said without stultifying, and even falsifying, the most solemn assurances of the Archbishop. The Lower House accordingly made the situation plainer by adopting amendments in the resolutions suggested to them, which were subsequently accepted by the Upper House. It was first resolved that the resolutions and the scheme be "received," without

saying anything as to their adoption; and it was explicitly understood that the question of such adoption was reserved for future consideration. It was indeed preposterous to ask the House, as was done by the resolution first suggested, to say that they had "considered" a scheme which, from some strange oversight, had actually not reached the hands of most of the members. The Lower House then proceeded to pass a second resolution, asking the Archbishops to summon a meeting of the Representative Church Council next July, but introduced the expression "provisional constitution," thus recording in its resolution the express assurances of the Archbishop. The position of the Lower House was thus fully safeguarded, and when the Archbishop subsequently induced the Upper House to substitute for the vaguer form which it had previously passed the form adopted by the Lower House, the whole Convocation became formally pledged, in the Bishop of London's words, to regard all the proceedings, both of last July and of next July, as "tentative."

In these circumstances it is, we think, much to be regretted that, on the impulsive motion of the Bishop of Colchester, the House should have suspended its standing orders and hastily entered on a discussion of the tentative resolutions of last July. It was probably something unique in the proceedings of a deliberative assembly that, after proposing and carrying the suspension of the standing orders in order to discuss the resolutions, the Bishop of Colchester should have explained that he was not himself prepared to lead the discussion, and hoped that someone else would do so. But, in point of fact, who could be prepared for the discussion? Not only did no one know that so momentous a question was coming forward, but no one knew, or could know, what was before the House for discussion. It was not yet known what is to be the franchise of the lay electors; it was not known whether it is desired that women should have votes; it is not yet known what subjects are to be treated as within the competence of the new Council; and, in short, everything is "tentative." Accordingly, after the discussion had proceeded a little way, the previous question was moved and carried, and premature discussions in the Lower House itself were thus averted. Chancellor Worlledge then moved and carried a resolution that "The relations between the Representative Church Council and the Houses of Convocation need more attention before the Council meets in July, and this House humbly requests . . . the President and . . . the Upper House to give the matter their further consideration." The point raised in this resolution is of the highest consequence, and attention was drawn to it by the Bishop of Oxford in the Upper House.

But after the positive assurances of the President as to the tentative character of all proceedings at the present moment, it is not likely that much attention will be given by the Upper House to the question before next July. The matter will be of the first consequence when the proposals for the Representative Council have reached their final stage, but until then we cannot know what we are dealing with. For this reason we deem it unfortunate that, probably under the influence of the apprehension expressed by the Archdeacon of London in the observation already quoted, the House appointed a Committee " to report at the next group of sessions on the resolutions and scheme dealing with the proposed Representative Church Council." This committee will not have before them either the actual constitution proposed for the Council or any definite statement of the duties of the Council; and the Bishops having been formally asked by the House to consider a momentous element in the proposed scheme, the committee will have to consider and report upon it without waiting for such consideration. The result may be to precipitate conclusions upon imperfect data, and thus to embarrass the House and its members in future and more practical deliberations. The House was in the strong position of being pledged to nothing until it had the final scheme before it, and of being then perfectly free to discuss and amend any part of it. If, in consequence of the report of this committee, its view of future proposals should be in any way pledged or prejudiced, its freedom of action will be so far compromised. In this respect the action of the Lower House can only be regarded as a step backwards. The Resolutions and the Scheme of the Committee are thrown into a crucible by the Lower House, and the premature discussion, which was deprecated by the Archbishop, will have already begun before the Joint Committee meets. If the course thus taken only involved delay in what seems to us a very anxious, if not dangerous, course of policy, we should hardly regret it; but we fear it may have more inconvenient consequences.

The second resolution, recommending the reconsideration by the Joint Committee of the question " whether the initial franchise of lay electors should or should not be extended so as to include women," was passed by both Houses, though the Lower House refused to give the question the exceptional importance of desiring that it should be considered at the first session. Nevertheless, it must needs be considered at the first session, for the Council cannot be considered really in existence until the franchise on which its lay members are to be elected has been determined; and there is a practical conflict between the resolution on the subject passed last

July and the recommendation of the committee. The latter, speaking broadly, recommends a vestry franchise which would include some women, whereas the former explicitly confines the franchise to the male sex. Here, again, there were assurances on all hands, from the Archbishop downwards, that the resolution passed by Convocation recommending the consideration of the subject in no way pledged anyone who voted for it. It seemed, in fact, from the debate in the Upper House that there will be an acute conflict of opinion among the Bishops on the subject, the Bishop of Worcester intimating a strong opinion in favour of admitting women, and the Bishops of Bath and Wells and of Oxford indicating, to say the least, great doubt as to its desirableness. A similar conflict of opinion was foreshadowed in the Lower House, and it is evident that both in itself and in its consequences the question will prove of great importance.

A meeting was recently held in which the admission of women to the suffrage was urgently pressed by the Bishop of Worcester and the Dean of Arches; but we doubt whether the speeches at the meeting will either have advanced the cause itself or done any good to the prospects of the Council. There was, in the first place, in more than one of the speeches, the tone of badinage which is common in dealing with this subject, but which is of ill-omen for its introduction into a serious scheme for Church representation. But, in the next place, the Bishop of Worcester was constrained to admit that the present position of women in Church work was somewhat out of harmony with St. Paul's ideal, and this cannot but suggest the inquiry how far we are to go from St. Paul's ideal. Worst of all, the Dean of Arches expressed the opinion that the form in which the lay franchise was settled by the resolution of the Joint Committee was due to "haste and miscalculation." Of course there was haste, for how can any important subject be debated in the ten-minute speeches which were all that the Archbishop allowed? And if there be haste there must needs be miscalculation. What security have we that similar haste and miscalculation has not affected the whole scheme, or that it will not be similarly affected in the future? There are many persons who will continue to view with grave anxiety the eagerness of some of the Bishops to throw the whole constitution of the Church into the melting-pot; and the depth of this anxiety will hardly be lessened by the proceedings we have been reviewing. The only satisfactory point in the situation is that all the proceedings are avowedly tentative. So, we trust, they will long remain.

Notices of Books.

The Divine Rule of Faith and Practice. A Defence of the Catholic Doctrine that Holy Scripture has been, from the Time of the Apostles, the Sole Divine Rule of Faith and Practice to the Church. By WILLIAM GOODE, D.D., F.S.A., of Trinity College, Cambridge, late Dean of Ripon. Edited by his daughter, Anne E. Metcalfe. London: James Nisbet and Co., Ltd. Pp. xiv+364. 4s.

More than sixty years have passed since the publication, in 1842, of "The Divine Rule of Faith and Practice," written when its author was a London clergyman; but the course of time has in no way diminished its value, although it is little known to the younger men amongst us. Those acquainted with the treatise are well aware that in the best age of English theology it would have deservedly held an honourable place, on account of the weighty reasoning and solid learning which characterize its contents. Mrs. Metcalfe's edition is an abridgment of the original volumes. She has executed her task with filial care, preserving intact the essential features of the work, while the text is merely shortened without being in any other way altered. As many as possible of the long patristic quotations are retained—enough to constitute in themselves a really valuable collection. Dr. Goode's argument runs in part on lines parallel with Chillingworth's, and it is interesting to compare the two writers. He discusses the relative claims of Scripture and tradition, the question being whether anything but Scripture is entitled, on the ground of a Divine origin, to "authority over the conscience as a Divine revelation." The supreme authority and sufficiency of Holy Scripture are ably vindicated, and the historical evidence relating to the doctrine of the Church of England and the teaching of the Fathers will be found set out at length. A chapter headed "The Christian Religion" contains an examination of the witness of Scripture regarding various details in the practice of the Church. It will thus be seen that the book deals with first principles, a clear understanding of which is as much a pressing need as ever. The perspicuity of the style is quite refreshing in these days of chaotic thought, and we have known more than one person who read the treatise from sheer interest in the writer's presentation of his case. It is to be hoped that there will be a large demand for this abridgment, and that it will make its way to quarters where it is most needed; but in a future edition references to the quotations should be added in footnotes and an index supplied. A short memoir of the author is prefixed, from which we learn that his father was curate to William Romaine, whom he afterwards succeeded at St. Ann's, Blackfriars. Dean Goode faithfully held aloft and passed on the torch of truth received from those before him.

Modern Science and Christianity. By Professor F. BETTEX. Translated from the German, with Additions and Notes, by EDMUND K. SIMPSON, M.A. Oxon. London: Marshall Brothers. Pp. x, 354. Price 3s. 6d.

Seven editions of the author's "Naturstudium und Christentum" have already appeared in Germany. A French adaptation of the work is also widely circulated, and an English translation was published in America before the appearance of the present one. In Mr. Simpson's edition a few paragraphs from several other books written by Professor Bettex are inserted with his sanction. These are incorporated in the text, and the translator has appended numerous notes and references. The object of the volume is to show that, with all the advances of science, a Biblical and Christian philosophy is not only possible, but truer and more adequate than any materialistic system. It forms a valuable contribution to the study of the subject, the argument being worked out with so much originality and vigour that even opponents will admit the author's statement of the case to be highly interesting. Professor Bettex devotes his first chapter—which should be compared with that on "Progress" in Mr. W. S. Lilly's "Shibboleths"—to an examination of the claim that the present age is wiser, greater, and generally more advanced than all that have gone before it. He gives a graphic sketch of the great civilizations of the past, and the achievements in art and science of the peoples of antiquity. There can be no doubt that many of our modern scientists are as blind to history as they are insensible to poetry; while the utilitarian character of new educational methods and the disparagement of classical learning are tending to bring about the results anticipated by Renan, who predicted that universal history would cease to be taught at all. The future school will no longer base the knowledge and capacities of modern man on the capabilities of nations long extinct, but on the opinions and demands of the present. We consider the appeal to the verdict of history made all the way through this book a feature deserving special attention. Its readers will perceive how apposite most of the historical illustrations are. The second chapter contains a fine description of the developments of science during the last century, revealing the universe to us as a stupendous unity, and the gains and losses which these developments have brought in their train are carefully estimated.

Professor Bettex holds that the repudiation of the sacredness of individuality is the great error of Darwinism. The Darwinian theory, he thinks, will eventually be discarded in so far as it assumes to be a theory of creation, though brought into the field for a long time yet to come by men who on various grounds wish to have it true. It is far from being generally accepted by continental savants, whose opinions are recorded here at considerable length. Another notable portion of the volume is the chapter entitled "Science: A Criticism," which pictures in a telling manner the limitations of science, exposing the lengths to which some who speak in its name carry their pretensions. Materialism forms the

subject of the last part. The author unfolds to view its moral impotency and vulgar ideals, and points out how it "shirks the great problems of human existence," while robbing man of all that renders life or death endurable. Want of space prevents us from noticing many subsidiary matters touched upon by Professor Bettex in the course of his argument. But we hope that the examples he gives of the spread of superstition among educated people in an age which boasts of its superior enlightenment will not pass unheeded. From the purely literary point of view this able defence of the Christian position is a work of great merit.

The Creeds: An Historical and Doctrinal Exposition of the Apostles', Nicene, and Athanasian Creeds. By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mary's, Philadelphia. London: Longmans, Green and Co. Pp. xx, 321. Price 5s.

This volume was designed in the first instance for the "Oxford Library of Practical Theology," but the editors considered it too scientific for the class of readers they have in view. It has therefore been published separately. Though there is much in the expository portions with which we do not agree, the book is in various respects a useful one, and contains a good account of the history of the three Creeds, summarizing in a convenient way the views of English and foreign scholars. An appendix also gives the full text of all the more important Creed forms in the early centuries, some forty in number, chronologically arranged. The advantages of this compilation for reference purposes are obvious, and it is so far brought down to date that it includes a notice of Dr. Sanday's paper in the *Journal of Theological Studies.* The doctrinal exposition follows the order of the articles of the Apostles' Creed, under which the articles of the other two are grouped. Dr. Mortimer does not undertake to prove them from Holy Scripture, though passages are sometimes quoted for their illustration; and his professed aim is rather to explain "the Creed as we find it developed in the ordinary theology of the Church." The consequence is that he occasionally explains St. Thomas Aquinas and others of the schoolmen instead of explaining the Creed, especially in the latter part of the book. But we gladly note his defence against recent attacks of two fundamental verities of the faith—our Lord's divinity and the doctrine of the Atonement—as well as his weighty words on sin and judgment. Dr. Mortimer has little respect for what people nowadays call "advanced thought."

Glimpses into Paradise. By the Rev. SEPTIMUS HEBERT, M.A., late Vicar of Iver, Bucks. London: James Finch and Co. Pp. xii, 330.

The reticence of Holy Scripture regarding the state of the faithful departed between death and resurrection contrasts strangely with the popular craving for information about it. Books that profess to satisfy the demand for details have an enormous sale, and there is a large and growing literature on the subject. One work of this kind has reached a

seventy-third edition within a comparatively short time. We do not think that the attempts made to lift the veil are either desirable or satisfactory, and the volume before us in no way tends to shake this opinion. Mr. Hebert goes so far as to say that the conditions of life in the unseen world are "mistakenly supposed" to be unknowable, and justifies investigation into them by asking whether an Englishman intending to settle in Canada would not make careful inquiries before starting as to the country to which he was going. Such an argument will no doubt carry weight with a certain number of people. But the difference in the sources of our knowledge of Canada and those of our knowledge of what lies beyond the grave might have occurred to the writer. His own book shows how little we know. The author supposes himself to see in a dream a spirit conducted into paradise by its guardian angel, and accompanies them there, where he is permitted as a silent and invisible spectator to witness all that goes on.

The idea of a dream is taken from Bunyan, as the preface informs us; and we are constrained to say that this is the sole trace of resemblance to Bunyan's allegory. The main part of the book consists of theological discussions on purification, future punishment, and a variety of kindred topics. These discussions take the shape of dialogues between saints in paradise, much of whose conversation is made up of long passages, given verbatim, with references, out of the writings of all sorts of people, from Dante to Pauline W. Roose. It produces a strange effect to find a saint quoting Professor Huxley and Mr. John Page Hopps, and reciting, "by permission of Mr. John Murray," Dean Stanley's lines on the death of his wife, to explain what death means. Another saint, who discourses on prayers for the dead, prosaically remarks that "the whole subject is exhaustively gone into and studied" in one of Dean Luckock's works, adding, "it is unnecessary for me to go into it further." Many similar specimens might be cited. As regards one of these imaginary conversations in paradise, on the view of heaven attributed to "modern evangelicalism," its bad taste is only equalled by the incorrectness of its statements. And, generally speaking, to represent the speculations of recent writers as utterances of ransomed spirits within the veil heard in a dream is a clumsy and inartistic device. It does not add to our enlightenment in the least. We know, after reading Mr. Hebert's book, just as little about the life of the unseen world as we knew before.

The New Testament in Modern Speech. By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Lit., Fellow of University College, London, and formerly Headmaster of Mill Hill School. Edited and partly revised by ERNEST HAMPDEN-COOK, M.A. London: James Clarke and Co. Pp. xiv, 674.

Dr. Weymouth, whose death occurred a few months since, was a Biblical scholar of some note, holding decided opinions of his own on certain points. His "Resultant Greek Testament," exhibiting the text on which the majority of modern editors are agreed, is known to many.

The text adopted there is followed in the present translation, designed as an idiomatic rendering into everyday English, and made directly from the Greek, independently of the versions already in use. Dr. Weymouth disclaimed any ambition to supplant these, but desired to furnish a succinct and running commentary, to be used side by side with them. It was scarcely to be expected that the accomplishment of the task he set himself could be quite successful, yet his translation has many merits, and is distinctly superior to that by Dr. Moffatt in the "Historical New Testament." The brief footnotes are frequently most suggestive. In the parable of the Sower, and elsewhere, for "the Word" we have "the Message." In St. John xxi. 17 the diminutive is explained as a term of endearment, and the rendering "My dear sheep" is proposed. So in St. John's First Epistle "dear children" takes the place of "little children." In Acts ii. 22 the day of the Lord is "that great and illustrious day." A note on Eph. iii. 15 vigorously defends "the whole family" as the right translation, and refers to an article by Dr. Weymouth on the subject in the *Theological Monthly* of April, 1889. The persistency with which "the Good News" is throughout substituted for "the Gospel" appears to change the sense in several passages; neither is the alteration an improvement. But there is much good work in the book, especially in the Epistles, where obscurities in the argument are often made clear. It may be used with profit as a companion to the Authorized and Revised Versions.

Maranatha: or, New Wine and Old Bottles. By the REV. FRANCIS BARTLETT PROCTOR, M.A., Fellow of King's College, London. London: Arthur R. Stockwell. Pp. 322.

Mr. Proctor is a follower of the late Dr. Stuart Russell, author of "The Parousia," a work which attracted considerable áttention some years since, and was written to advocate the view that the destruction of Jerusalem was the Second Advent of Christ. On p. 116 of the present volume it is laid down as an axiom that "we are bound to believe that the Lord did come in or about the year 70, and then fulfilled all His predictions and promises concerning the Second Coming." We can only call this a hard saying, which seems to us all the harder because no intelligible reason is given for our believing anything of the kind. Mr. Proctor's chapters, though discursive, are not uninteresting, for he has much to say on things in general. But for proofs of his main proposition the reader will look in vain. Dr. Russell conspicuously failed to establish his case, and there can be no doubt that he was altogether at sea in his interpretation of the Apocalypse. It is, on the face of it, incredible that the Second Advent actually occurred in or about the year 70, and that the whole Church was in ignorance of the fact, mistakenly expecting a future visible reappearing of its Lord.