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AUGUST, 1906.

The Month.

The Royal Commission.

THE report of the Royal Commission on Ecclesiastical Discipline is likely to prove a document of far-reaching importance. The Committee was appointed by Mr. Balfour in May, 1904, the attention of the Conservative Government having been directed to what was alleged to be the widespread prevalence of ritual irregularities in the Church of England. Not the least remarkable feature of the Commission is that, in spite of their widely differing Church views, the Members have been able to agree upon a unanimous report, which must be unique in modern annals of ecclesiastical inquiry. And this agreement does not seem to have been arrived at by any narrowing of the scope of the inquiry. The Commissioners have faced the facts with courage, and they have certainly been unsparing in their criticisms. The Report discloses a state of things existing in the Church of which the general public can have had very little idea, and assuredly the Evangelical and Moderate Churchmen have proved their case. The Commission held 118 sittings and examined 164 witnesses. The witnesses presented reports of services they had witnessed in 559 churches, and more evidence was available, but the Commissioners considered that for the purpose of their inquiry "sufficient evidence of this class had been given." It is pointed out in the Report that the large proportion of the witnesses were non-parishioners, and the Commissioners expressly dissent from the view that such persons had no right to attend the services in question. "The nation," they say, "has a right to expect that in the

National Church the services shall be conducted according to law." The Commissioners, moreover, are satisfied that "the great mass of the evidence," which they have received, is "trustworthy."

The distinction made in the Report between "Breaches" and "Breaches," breaches of the law which have, and those which have not, significance is very striking. It is evident that there is no real comparison between them, and while it is essential that obedience to the rubrics by Evangelical Churchmen should be as full and literal as possible, these cases of omission cannot be for an instant regarded as in the same category with positive breaches of the law, which involve Roman Catholic doctrine. This is shown by the fact that breaches of the latter kind are described by the Commission as "practices which lie on the Romeward side of a line of deep cleavage between the Church of England and that of Rome" (par. 299). Evangelical Churchmen could wish no fuller or clearer justification of their contentions than that which is found in paragraphs 397 and 398, in which "defiant lawlessness" is spoken of as going on unchecked. In the same paragraphs ten or twelve practices are mentioned and described as "clearly inconsistent with and subversive of the teaching of the Church of England as declared by the Articles and set forth in the Prayer-Book." They are also characterized as "illegal." As to these breaches, nothing could be more significant than the following remarks of the Commission: "We desire to express our opinion that these practices should receive no toleration; and that if episcopal directions for their prevention or repression are not complied with, the Bishops should take or permit coercive disciplinary action in the Church Courts for that purpose (par. 398).

The First Task. Immediately after the publication of the Report the Archbishop of Canterbury appealed to the members of Convocation and the House of Laymen with reference to the proposed "Letters of Business" to

enable Convocation to proceed with the consideration of the new rubric suggested in Recommendation 2. There is, however, something before this—what the *Record* rightly calls “the first task”—and that is, to carry out Recommendation 1, which speaks of some ten or eleven practices as being “plainly significant of teaching repugnant to the doctrine of the Church of England, and certainly illegal,” and on this account should “be promptly made to cease by exercise of the authority belonging to the Bishops and, if necessary, by proceedings in the Ecclesiastical Courts.” Nothing must be allowed to set aside this fundamental recommendation. The Commissioners say that all their recommendations are to be regarded as a whole, and consequently the first link in the chain is of great importance. The practices included in this condemnation are criticised in the plainest language, and in the light of the very definite recommendation that they should be “promptly made to cease,” it is hardly possible to think of new rubrics until this is done. Besides, the carrying out of this first recommendation would go very far to make the proposed new rubric about the vestments entirely unnecessary.

The Supreme Court of Appeal. One of the recommendations of the Commission would give the assembly of Archbishops and Bishops the final voice in the settlement of questions of doctrine and ritual. The precise bearing of this proposal is not altogether clear, but according to one of the Commissioners, consulted by the Dean of Canterbury, the question seems to refer to any points of difference between the Prayer-Book, which is a schedule to an Act of Parliament, and the Articles, which have no such statutory authority. According to this, Dean Wace says that “while offence against the Prayer-Book would be judged by the Court without consulting a Bishop, offence against the Articles would require such consultation.” The result would be that the Bishops would become the final Court of Appeal for the interpretation of the Articles. It is pretty certain that such a position as this will not be accepted by

Evangelical and Moderate Churchmen. It is not difficult to see that, as Dean Wace says, "the ultimate principle of the Reformation might prove to be involved," and certainly the position of the Church of England as an Established Church would be very materially modified. The proposal is also entirely out of harmony with the best Church thought of the day which welcomes the counsel of clergy and laity with the Bishops. Although the Commissioners quoted the statement of Bishop Blomfield about "the inherent and inalienable right of the Bishops of the Church of England to be judges of the questions of its doctrine," it may be fairly asked where such inherent and inalienable right is to be found within the history of the Church of England since the Reformation. It can easily be seen what a vital issue is here raised.

The quiet but very definite language of the **Episcopal Authority.** Report about the exercise of episcopal authority will be welcomed by a very large body of Churchmen. For a long time it has seemed clear that the key to the situation lay very largely in the hands of the Bishops. This Report entirely bears out that contention. Bishops are plainly charged with ignorance of what is going on in their dioceses, as well as with weakness in administering the law as it stands. As a consequence there are some plain words about the necessity of greater firmness in asserting episcopal authority. All this is surely of the greatest significance, and the fact that this language about episcopal authority is used in a Report signed by the Archbishop of Canterbury and the Bishops of Oxford and Gloucester gives it additional weight and meaning. It is not too much to say that the whole Church will be watching closely during the next few months to see whether the Bishops are alive to the issues so definitely raised by the Commission.

Churchmen are naturally asking, What is to **The Outcome.** come out of the Report? It is already being suggested that the Report is based on a series of compromises, and on this account unlikely to be of permanent

influence. The Broad Churchman is to be met by the relaxation of the rubric about the Athanasian Creed, and the High Churchman by a new rubric making vestments optional. It is not clear what Evangelicals are to receive ; probably they are to regard themselves as placated by the strong language and stern recommendations about Romish practices. We hope, however, for something very far more and other than this. We prefer to regard the Report as the harbinger of those "drastic measures" which the Church has been plainly promised by the Archbishop of Canterbury. We shall, of course, return to this subject later, since the recommendations are many and varied and require careful consideration. Meanwhile we urge our readers to purchase the Report (which can be obtained for 9d.), and to give it their careful study. The volumes of evidence will be forthcoming shortly, and we shall then be able to understand still more clearly the recommendations of the Commission. We end as we began, by expressing our belief that this Report will prove an epoch-making document in our Church.

**The
Education
Bill.**

The Education Bill will have passed through the House of Commons before these lines are in print, and all interest is now centred on the action of the House of Lords. The new Clause IV. seems to us to be an honest attempt to meet the various interests by its somewhat complicated proposals, but we are sorry the Government did not see its way to make religious instruction compulsory and to allow teachers permission to give denominational instruction. We believe these proposals would have gone far to modify opposition, and would not have done hardship to anyone. In view of the amendments that are certain to come from the House of Lords, we again plead for counsels of moderation. We are profoundly thankful that the Representative Church Council, while opposing the Bill, rejected the contention of the Bishop of Manchester that the Bill was past amendment. The Archbishop of Canterbury's words in this connection were those of wisdom, for any extreme policy would be fatal to the truest

interests of Church schools. The lay movement, headed by Mr. G. A. Macmillan, has been gathering fresh strength since we wrote last, and we notice, too, with great satisfaction that meetings have been held between some well-known Liberal Churchmen and leading Nonconformists with a view to a policy of peace through some honourable compromise. Meanwhile we would again endorse with all possible heartiness the words of the Bishop of Ripon at a meeting held on July 17 :

They had met to advocate, not what they each desired in regard to education, but a statesmanlike compromise on a great and important national question. There were only three ways of settling the education question. In regard to the first—denominationalism—the country had decided against anything like levelling up. As to the second—secularism—80 per cent. of the country would not have it, and hence the third solution—compromise—became a necessity. Consequently, it was the duty of all who had the interests of religion at heart, no matter to what denomination they might belong, to ascertain the common ground, the common Christianity, which was possible. . . . He was in favour of compromise, because that was the only way in which they could deal with the question and avoid that which would be a national calamity—the prevalence of secularism.

Lord Hugh Cecil proposed a resolution at the meeting of the Representative Church Council to the effect that if the Cowper-Temple Clause should become the general and normal rule governing the religious instruction in elementary schools it “would be unjust and oppressive to Churchmen, and injurious to the religious welfare of the people.” In a letter to the *Westminster Gazette* he also said that “the Church of England regards the tendency of the operations of the Cowper-Temple Clause as hostile to her teaching, and ultimately subversive to Christianity.” The main argument on which this contention rests is that, according to Lord Hugh Cecil, Cowper-Temple teaching differs from historic Christianity in its view of sin and grace. Yet this clause has ruled the system of religious teaching in Board Schools since 1870, and by it many splendid results have been obtained in London and elsewhere. Not only did the Church sanction the clause in 1870, but from time to time warm words have been spoken by leading prelates in commendation of the religious

The Cowper-Temple Clause.

teaching in Board Schools. Not a word was said against the clause in the Parliament of 1902, and even in the present House of Commons the Opposition voted the other day for making this very teaching compulsory, Mr. Balfour "attaching great value to it." Surely these facts are more than sufficient to show that when properly administered the Cowper-Temple Clause is capable of providing for very genuine religious instruction, and it is perfectly certain that many who voted for Lord Hugh Cecil's proposal did not do so on the grounds alleged by the mover. Indeed, Sir John Kennaway, while accepting the proposal because it expresses his opposition to the Education Bill, frankly disagrees with Lord Hugh Cecil's arguments and his view of the Cowper-Temple Clause. We cannot believe that truth is furthered by the union of such really opposing forces. We have no wish whatever to minimize the united opposition of High Churchmen and Evangelical Churchmen to the present Bill, but it is a simple fact that they do not and cannot mean the same thing by religious education, and their union is much more apparent than real, and mainly the result of circumstances. It remains to be seen whether the strategy of Lord Hugh Cecil in framing a resolution which will include almost every shade of opposition to the Bill, will in the long-run be for the true spiritual advantage of the Church and the children.

At the Representative Church Council the
**The Habitual
Worshipper.** Bishop of Birmingham proposed that a person who regularly attends the Church of a parish in which he does not reside should be regarded as "permanently connected" with it, and entitled to vote there. The motion was rejected by 176 to 143, the laity alone showing a majority in favour of it. We profoundly regret this decision, which seems to us to be against the best interests of the Church. It is surely a simple fact that in London and many of our great cities and towns the parochial system has broken down for all practical purposes, and from various reasons men do not (often cannot) attend their parish church. Are they then to be disregarded altogether, especially when by their presence and financial support

they are attached members of a particular Church? We cannot ignore facts, and all the efforts in the world will not alter the present state of affairs. Men will continue to go to the churches which suit them best, and to allow them to remain without any legal status is to create a grievance which will do much to destroy the interest of the laity in congregational matters. The proposal only desired to recognise patent facts without doing anything beyond that in the direction of destroying the parochial system. We heartily endorse the following comment of the *Guardian*, and we sincerely hope that the decision may be altered before very long :

“The decision is regrettable not only because there is a touch of obscurantism about it, but still more because it may deter many people from taking an active interest in the affairs of the parish of their adoption, but not of their residence.”

The plans for rearrangement of the dioceses of East Anglia are making satisfactory progress. The diocese of Ely is to consist of Cambridgeshire and Huntingdonshire, the diocese of Norwich of the county of Norfolk, the diocese of St. Albans of the counties of Hertfordshire and Bedfordshire, and new dioceses are to be formed for the counties of Essex and Sussex. We hope the necessary funds will soon be obtained and the changes effected. The gain to the Church will be immense, for at present effective episcopal supervision is impossible for the diocese of St. Albans, and only in a less degree for that of Ely. In this connection we desire to call attention to a valuable little book by Mr. C. E. A. Bedwell on “The Increase of the Episcopate” (Longmans and Co.), in which the whole subject is ably dealt with. The book forms a convenient little manual, and should be read by all Churchmen. We welcome all possible discussion of a subject so fraught with important consequences for the life of the Church. We believe that it only needs such an extension of the episcopate by which dioceses become manageable and Bishops real Fathers in God, to bring about some of the best spiritual results in the corporate life of the Church.

Evangelicals and the Royal Commission.

BY THE REV. CANON BARNES-LAWRENCE, M.A.

THE Report of the Royal Commission on Ecclesiastical Discipline has already achieved success. It has been anxiously awaited, and is now everywhere discussed. It is too early to predict its ultimate fate. It is conceivable that, like the Report of the Ecclesiastical Courts Commission in 1883, it may be first discussed and then quietly shelved. But we see no reason to anticipate this. Churchmen to-day are everywhere alive to the gravity of the situation. "A house divided against itself cannot but fall," and unless the National Church pulls itself together under the stimulus of a Report that represents, on the one hand, a vast amount of research, legal and historical, and, on the other, the unanimous judgment of a Royal Commission, the outlook is gloomy in the extreme. This unanimity is all the more remarkable in view of the composite nature of the Commission, which included men of widely differing views in matters ecclesiastical and political, and it affords reasonable ground for hope that the best men on both sides of the Church will find in it some solid basis of common action.

We welcome the Report not less on other grounds. In terse, nervous English, which cannot be misunderstood, it deals with a variety of questions where official language has too often served to disguise thought. Every matter within the proper purview of the Commission is here set forth in masterly fashion, the facts are admirably marshalled, and the recommendations are cogently stated. The result to Evangelical Churchmen is, from one point of view at least, eminently satisfactory. They have been told again and again by those in authority that the most flagrant illegalities ("defiant lawlessness," to use the Commissioners own words) were matched by their own omissions, and that as between the two parties there was really nothing to choose. All such dialectic is here swept away. Things that differ are distinguished with the utmost clearness,

and for the first time a great gulf is fixed between "breaches non-significant of doctrine" and "breaches significant of doctrine." "The distinction which is constituted by the significance of some illegal practices and the non-significance of others is a real distinction to which great regard should be had." For this we are profoundly thankful. That some of the proposals of the Commission give reasonable ground for anxiety there is no question, but for its authoritative discrimination between non-significant practices and eleven practices that are "clearly inconsistent with and subversive of the teaching of the Church of England, as declared by the Articles and set forth by the Prayer-Book, and which should be promptly made to cease," we are grateful.

It is with the former class of breaches that we are for the moment concerned. The Report divides them into three classes :

"1. Practices adopted on the ground of convenience. Amongst them may be mentioned the omission of the two longer exhortations in the Communion Service. The publication of notices during Divine service other than those prescribed by the King or the Ordinary. The saying of the words of administration at the Holy Communion to a row of communicants instead of to each individual. The saying of the first part only of the words of administration to each communicant. The performance of special services containing prayers not taken from the Prayer-Book, and including special collects, Epistles, and Gospels—*e.g.*, services for harvest festivals, missionary gatherings, and dedication festivals. The making of a collection during Morning or Evening Prayer.

"2. Practices which have resulted from negligence or inadvertence—*e.g.*, the omission of daily service as a practice, and not only when the curate is from home, or 'otherwise reasonably hindered,' and the omission of service on Ascension Day or holy days.

"3. Practices that have become common—*e.g.*, the omission in whole or part of the ante-Communion Service. One case

was reported in which it was totally omitted at the celebration of the Holy Communion, and in the case of Evening Communion its total omission is common in many dioceses. In other cases certain portions—*e.g.*, the Ten Commandments, the Lord's Prayer, and the Prayer for the King—were omitted, nor could it be maintained that the omission was invariably due to the desire to shorten the service."

There is only one item in the whole list of twenty-one non-significant breaches that we should have expected to find in the other and more serious schedule—we mean "the saying of the first part only of the words of administration to each communicant." When we recall the fact that this use is culled from the first Prayer-Book of Edward VI., and that it is found in one well-known ritualistic manual, we confess to some surprise that the Commissioners have dealt so gently with it. But, taking the list in its entirety, it is obvious that by far the larger number of these "breaches" is due neither to carelessness nor to a deficient respect for the Church's rule. Probably there is no single parish clergyman in the land who is not technically guilty under one or other head of the indictment. Most of them are inevitable, and must be treated as such. "We do not think," say the Commissioners, "that in many cases there is a deliberate intention to disregard what the Prayer-Book requires. But the aggregate effect of a number of omissions goes far beyond the significance which any one of them separately would have. In parishes—and not a few such may still be found—where there is no daily service, no proper observance of holy days, no notice of Ember days, no public catechizing on Sundays, and perhaps no service even on Ascension Day, it cannot be denied that the standard of worship and of religious observance set before the parishioners differs widely from that which the Prayer-Book enjoins." This is well put, and will command general assent. *De minimis non curat lex*, but the aggregate of many small omissions may be serious enough, and the Bishops can rely upon the support of Evangelical Churchmen generally when they exercise pressure

in such cases. They are highly discreditable, not confined to any one school of thought, and it is satisfactory to note that "carelessness in these matters is steadily decreasing." We trust it will soon be non-existent.

As a matter of fact there are but two of these infringements of the letter of the rubric which are ever made the gravamen of a charge against the Evangelical side of the Church: we mean the question of daily service and "the saying of the words of administration at Holy Communion to a row of communicants instead of to each individual." We may take it as practically certain that, were the Ordinary to give explicit direction upon either of these matters, he would be obeyed; the Evangelical clergy are bound in all things lawful to set an example of submission to lawful authority. If the Report should become an effective instrument, the Bishops themselves will be compelled to relinquish their present liberty in the matter of the "veto" and of the *jus liturgicum*, which between them threaten to restore the ancient uses, and to reduce the Church to her condition under the Heptarchy! But an indiscriminating "levelling up" in the two points we have selected would for more than one reason be extremely ill-advised. "Elasticity" is the keynote of the Commissioners' Report: "The law of public worship in the Church of England is too narrow for the religious life of the present generation"; and the Bishops' insistence on a wooden uniformity of practice in matters which are admittedly non-significant would be a violation of its spirit through an adherence to its letter. When the Commissioners recommend the substitution of a carefully-defined elasticity for one fixed standard of rites and ceremonies, it is noteworthy that they have in view "breaches with significance"; and it is, at least, not unreasonable to plead for like "sweet reasonableness" in matters that, taken alone, have no "significance" at all.

The following table, in Chapter IV. of the Report, gives the exact available figures as to daily service. They are sufficiently complete for our purpose, and are important :

Dioceses.	Number of Churches.	No Daily Service.	No Service on Ascension Day.	No Service on Holy Days.
Bangor	146	123	1	81
Bath and Wells	495	294	2	185
Bristol	175	113	1	63
Canterbury	430	277	2	159
Carlisle	293	241	14	190
Chester	273	160	4	109
Chichester	381	234	0	119
Durham	247	128	4	91
Ely	559	348	4	210
Exeter	506	324	5	207
Gloucester	320	211	1	131
Hereford	363	289	4	221
Lichfield	466	271	4	173
Lincoln	568	338	3	228
Liverpool	208	143	1	87
Llandaff	254	175	0	130
London	622	232	1	114
Manchester	543	383	13	268
Newcastle	173	103	0	75
Norwich	*	*	15	*
Oxford	636	397	6	240
Peterborough	581	366	1	236
Ripon	358	246	6	166
Rochester (before formation of Southwark)	348	161	1	78
St. Albans	625	405	4	228
St. Asaph	208	166	2	114
St. David's	400	356	8	289
Salisbury	—	—	1	—
Sodor and Man	—	—	2	—
Southwell	481	325	4	227
Truro	—	—	2	—
Wakefield	170	90	3	52
Winchester	567	347	1	156
Worcester (before formation of Birmingham)	497	320	7	200
York	636	375	4	242

* The Norwich figures are promised in an Appendix.

It has been often said that it is no small testimony to the general rectitude of Evangelical Churchmen that the *tu quoque* of opponents finds its heaviest charge in the neglect of a daily service. Well, here are some 12,000 churches, in 8,000 of which there is no such service. One of two things follows:

Either the Evangelicals are a very much larger body than they are usually represented—two-thirds, in fact, of the whole Church in this country—or the omission of daily service can no longer be charged upon them as a neglect peculiarly their own. On which of these “horns” will our critics care to sit? Is it not obvious at a glance that this “breach” is common everywhere, and that the daily service, rather than its omission, is the real exception?

We have no wish to feel pleased at these figures; on the contrary, we think that the ideal of a congregation gathered twice daily in its own church to hear the Word of God and pray is one that many a parish priest might well aim at. “God standeth in the congregation of God” is a solemn word. But when we are told that it is the positive duty of every curate, without exception, to have daily service in his church, then we protest in the name of that common-sense which, after all, must still guide devotion. Will anyone venture to maintain that two-thirds of the whole clergy are lacking either in devotion or in common-sense? Yet that is the indictment if a daily service is the criterion. Is it not more reasonable, more consistent with facts, to remember that the twentieth century is not the sixteenth, that the bulk of the town clergy are thoroughly overworked, and that the addition of two services a day would in many cases spell collapse? Two services, we say, for the rubric cannot be satisfied by either Mattins or Evensong alone. We are quite certain that if the clergy had reason to believe that such services would really assist them in their parishes, and would take the place of some of the “meetings” which multiply from year to year, they would gladly and thankfully make the exchange. It is easier to spend two half-hours in the quiet of the sanctuary reading the services for the day than to visit in the slums; and if the curate by tolling the bell could get the people to come together, that “by daily hearing of Holy Scripture read in Church they might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion” (Concerning the Service of the Church),

which of them would not thankfully do it as the most important part of his work? It is notorious that the daily service in the vast majority of cases utterly fails of its purpose as here set forth. In a day when few could read, and fewer still had Bibles, it was right that the Church should everywhere make provision for public worship day by day, but clearly she nowhere contemplates a service apart from the congregation; yet that is the actual state of things in hundreds of churches where the rubric is obeyed, and that although only one in every three offers the privilege to the people. The matter is one where local and congregational circumstances must be taken into account, and the responsibility of decision must be left to the parish clergy; and that is all we ask for.

As to the saying of the words of administration to more than one communicant at a time, the same plea must be urged: the matter must be left to the reason and conscience of the curate of the parish. Where celebrations are frequent and communicants few, there can be no difficulty in saying the words (and all of them) to each. But where, as in many Evangelical Churches, there is an average attendance of 100 to 150 at the midday or evening Communion, convenience alone might dictate the shorter method. In one church well known to the writer, to insist upon the repetition to each would practically shut out a number of Sunday-school teachers from the midday Communion. Nor should the physical and spiritual needs of the clergy be forgotten. The strain of repeating the same words perhaps 200 times is considerable; it tends to destroy their prayerful and devotional use, and makes a real burden of what should be a time of deepest joy and privilege. It is almost impossible to avoid a mechanical and monotonous repetition, and the sacred words are often gabbled until they are robbed of every shade of meaning to the hearer.

But we are anxious not to rest the shortened use solely upon convenience. It is dear to many of us because it most resembles the method of our Lord Himself in instituting the Sacrament. Our Saviour's words of institution set forth a double aspect of

the Sacrament, its personal and its corporate character. To eat, to drink, are essentially individual acts; no one can perform them on our behalf: they are personal, appropriative, throughout. That is one great aspect of the Supper. But then this is carefully balanced by the other. *Λάβετε, φάγετε* imply a united social and composite action, and this is emphasized by the plural pronoun in the words that follow: "This is My body which is given for *you*," etc. This is that feature of "a communion" [*i.e.*, a joint participation] "of the body of Christ" on which St. Paul insists. Dear as our own familiar form is, with its words of personal appropriation, "The body of our Lord Jesus Christ which was given for *thee*," we venture to think that it loses something of the significance that He Himself put into the words when He first gave them to His Church and bade them "Do this"—*i.e.*, perform the actions and say the words that they had just seen and heard.

We would close this paper with a note of thankfulness to God for the Report taken as a whole, and with the prayer that it may tend to the restoration of the proper discipline of the Church. The National Church has a position unequalled by any other Church in the world; she has been, we firmly believe, a great blessing to the nation, in spite of manifold failure and shortcoming, and if this Report is loyally received and acted upon, she has yet before her a glorious future.



Organs and Choirs.

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

I N a paper contributed to this Magazine some years ago, the writer endeavoured to point out how, according to his judgment, the competing claims of congregation and choir may be reconciled. He urged that a frank recognition of the existence of the other's claims should be accorded by each; that

intricacies and subtleties of musical composition should not be absent, but should be confined to those parts of the service in which trained voices may be introduced without prejudice to the general congregational character of the service; but that where the congregation are invited to join, and where they have the right to be assisted in joining, and to resent being discouraged from joining, the music should be of a much simpler character, and from these portions, chromatics, semitones, and semi-fugal passages should be rigidly banished. This writer now returns to the charge, and with strengthened insistence takes up his parable. The essential distinctions between public and private worship are too often, in discussion on the subject, entirely lost sight of. In private approaches to God, other than acts of adoration and intercession, our own personal needs are the theme. In public we sink ourselves, and lose sight to some extent of our individual needs in the realization of our membership in the Body. Hence our forms are clothed in general, rather than specific language; and to assist in accentuating this root-idea of associated worship the principle of delegation is called into action. The great bulk of the common prayers is the audible monopoly of the minister. The only exceptions to this are supplied by the General Confession, the Lord's Prayer (in Morning and Evening Prayer), and the suffrages. Setting aside these with the Canticles and Psalms, and the Apostle's Creed, the adjective 'congregational,' in the commonly received acceptance of the word, can hardly be correctly applied to the devotional provisions of the Book of Common Prayer.

It should, however, be borne in mind that the contention that this feature of the Book is a condemnatory one comes ill from members of other religious bodies. For comparatively inconsiderable as is the portion assigned to the people by this Book, it is much more than is contributed by the worshippers in any Nonconformist community. We are not aware that the smallest oral share is given to the people in any considerable Christian body among us outside our own Church. In some of the largest, not even the ratificatory 'amen,' escapes from the

listeners. And the circumstance that the choice of verbal expression is left, in most instances, to the ministers of these communities renders the delegation much more complete than with ourselves. The continued suspense of the mind must prevent that attitude of meditative sympathy which is favoured by the use of a form, of which the substance and the phrasing are alike familiar. Here the audible offering of the prayer is delegated. There the substance and the expression are the choice and the product of another's mind. This consideration may suffice to make good the allegation that however much the choir may invade the presumed rights of the congregation to an adequate oral share in the worship, nowhere is the share of the congregation so large as in the public worship of the Church of England. This being conceded, we proceed to give free play to the spirit of criticism—a spirit which is so fatal to all devotion, if evoked at the time of public worship. What follows we throw into the old-fashioned form of dialogue, with the editor's, if not the reader's, leave.

Walking home from church a Sunday or two ago, *Fraternus* was overtaken by *McJubal* the organist. Their homes lying in the same suburb, a mile away from their church, they often had a matter of twenty minutes in each other's company on the way. A slight accident during the service gave an immediate turn to the talk.

Fraternus.—Good-morning. What went wrong with your instrument at the service? It seemed to have a sneezing fit before it stopped altogether and left the choir to shift without its aid.

McJubal.—Detestable, wasn't it? Those fussy wardens took it into their heads that the church wanted cleaning, and never thought of protecting the organ from the grit and the dust. So these got into the pipes, with the result that intolerable ciphering was set up in half the stops; and, as the less of two evils, I had finally to give up playing.

Fraternus.—Well, well; worse things might have happened. Your leading treble might have eaten too much yesterday at

the school-treat, and been kept away in consequence this morning. That elaborate anthem would have been fatally maimed without him, as your second lad would never have had confidence enough to sing unsupported in the emergency.

McJubal.—Oh, without my leader we should never have attempted that particular anthem with all its accidentals and its cross-time passages.

Fraternus.—Worse things might have happened than even that. The heat of the day and the stuffiness of the church—church architects never study ventilation, though adepts at providing draughts—might have overcome Miss X again, just as the people were settling down to enjoy the popular hymn which might have replaced the discarded anthem; that would have been a distinct congregational loss to my thinking.

McJubal.—I know your constitutional disrespect to anthems. You would find no place in our Church services for the finest musical compositions of our own and past times.

Fraternus.—I confess to being prejudiced. But at the risk of offending I must lodge an indictment against organs.

McJubal.—What! against the prince of instruments, which embraces in its wonderful complex mechanisms all that is best and greatest in most other instruments.

Fraternus.—My strictures are not levelled so much against the instrument as against the abuses of it. I am fully persuaded in my own mind that nine out of ten organists can as little be trusted with their own instrument as Phaeton with his father's chariot.

McJubal.—I am pretty thick-skinned, and am curious to hear whether you are going to do me the honour of tithing me or will include me in the nine.

Fraternus.—As a sensible man I believe you won't resent straight talking; I won't mince matters. As a brilliant executant you have few equals in your profession. Your organ-recitals at the Town Hall are a treat. But as an accompanist, you are (forgive me) right down among the nine.

McJubal.—Thank you for the sugared wrappings of your pill. Fire away, candid friend.

Fraternus.—Many thanks for liberty of speech. I accept the full grant, and mean to tax your patient forbearance to the utmost. You know I am a bit of an instrumentalist. My mother taught me the piano when I was six, and however good the vocalists I always enter with more musical sympathy into the instrumental items in a concert programme than into the vocal. So what I now urge cannot be set down to any personal bias in favour of the voices as against the instrument. Now the first requisite, I take it, for a true accompanist is that he should accompany. To accompany means to be on friendly terms with the voices, to lift them on, to encourage them. The impression you, in common with the large majority of your brethren give me, is that you are bent on the most dire voice destruction. With excellently true trebles you pull out your most strident reeds, against whose competing blatancy the boys shriek, where to sing with ease and pleasure would render them inaudible. I have never yet heard any good reason why *the melody* of a familiar tune or chant should be played at all, except as a little variety. It is often my task to accompany a lady's song in a drawing-room, and if I now and then touch a note or two of the melody, I feel I owe her an apology for invading her domain.

McJubal.—Excuse me, the cases are not in the least parallel. Boys would get flat at once if left to themselves, or sharp, if they hail from Lancashire or the West Riding of Yorkshire.

Fraternus.—I have repeatedly been told so; but I simply meet the contention with a flat denial. The lower lines of the clef will keep them in tune, when properly trained, and if the melody is ever really needed—which I question—the softest stops should be used. Why, what organist would dream of shrieking at the clergyman, who occasionally needs the note in the prayers where the monotone is used? A few weeks back one of the Church papers¹ criticised the “insistent ubiquity” of

¹ The *Church Times*, May 18, 1906.

the great organ on the occasion of a vast meeting recently held at the Albert Hall. The writer exactly touched the point I have long urged. I cut the slip out containing the words, and have it in my pocket-book. "The solemn diapason, so beautiful when subordinated to the human voice, has given place to shrill mixtures and blatant reeds." My own experience in the same place years ago was equally disappointing. Ten thousand Church people met to protest against the disestablishment of the Church in Wales. "If nothing else is worth listening to," I thought on my way, "I shall hear some grand singing." I came away in a state of indignant irritation, impressed with the deep folly of the belief that the English have the slightest claim to be considered a musical people. A unique opportunity had been lost. Lest the monster organ should find the task of drowning half a score thousand voices at the top of musical enthusiasm too formidable, three murderous cornets were requisitioned to reinforce it. The voices died hard; but they did die! I have never been able to explain one piece of obtuseness on the part of your profession. You go to our cathedrals for the pattern of your services, regardless of what may be suitable for a parish church, and often enough go considerably beyond the cathedral type in what you provide. But you do not go to our cathedral organists for a lesson in accompanying. I have visited at least half the cathedrals of our land, and I do not know one where cultured and sympathetic self-restraint does not mark the playing. Oftener than not the organ during the singing is rather felt than heard.

McJubal.—There again I maintain that the cases are no true parallels. Cathedral choristers are very highly trained, and through the daily services become familiarized with the most perfect and elaborate compositions. The materials at our disposal are such as to need much greater instrumental support.

Fraternus.—Yes, I know that is the opinion of your fraternity. It is not mine.

Then, to descend to a few out of many particulars, which I heartily wish I could avoid noticing with annoyance.

1. Here is a string of them. No attention to tonal gradations—a burst of forte, followed or preceded by a pianissimo; no crescendo or diminuendo—these last ministering to mystery and emotion, as the extremes never do.

2. Next to no attention to the *mood* and sentiment of the psalter, with two stock exceptions—the lions never fail to “roar after their prey,” nor the trumpets and shawms to blare.

3. Whatever the odd verse closing a psalm contains, it is always (with a double chant) taken extra loud, suggesting a strenuous preservative against a lapse of watchfulness, and a hapless slip into the first strain of the chant.

4. The miserable adaptations (after the most impudent liberties taken with the originals) of Mendelssohn's and Beethoven's composition for the *Kyrie* between the commandments. These deeply penitential utterances of a conscience-awakened soul, at the recital of the Moral Law, are never less fittingly interpreted than when wedded to a pretty sentimental melody.

5. A similar remark applies to the closing prayer of the *Te Deum*; generally the full force of instrumentation thunders in competition with voices exerted to the breaking pitch when the worshippers reach the beseeching approach to the God of mercy: “Let me never be confounded.”

6. The spoiling of *all* the greater Festivals of the Church by the ridiculous idea that on these occasions all the worshippers are proof against headaches, and therefore prepared for crushing fortissimos from the opening processional to the final Amen. All the psalms specially clamorous; nothing to express the quiet joy of communion for tired hearts and minds.

To sum up my counsels—for we have nearly reached our several doors—I am as fully persuaded of this as of anything, that our people have not a notion of the power and beauty which might with a little pains and common sense be put into our service. More and more the choir invades, instead of assisting, the province of the congregation. More and more the organ domineers over both.

I do not forget that Samuel Sebastian Wesley, in his tract

on cathedral music, has something to say about the spiritual help of an occasional silent attention, and that Dr. Jebb is of a similar opinion, as Keble, too, who bids us ask for "grace to listen well." I am willing to concede that this consideration may justify a sparing use of anthems. Nor do I forget in this connection how John Wesley at a critical period in his early religious history tells in his Journal of the frequent messages conveyed to him in the words of the anthems he heard at St. Paul's Cathedral.

But I do insist that while these should be left to the choir, very little else ought to be so left. Set services in place of simple chants for the canticles are, for an ordinary parish church, quite indefensible. I wish our Bishops would issue a sharp monition against them. Then let us have one scheme of pointing for the psalter, and have our Prayer-books pointed.* People will *not* provide themselves with a second book, and of course, without the pointing, none can join.

Next, let us be well rid of a good two hundred maudlin sentimental hymn-tunes ; and for the matter of that another good three hundred unreal hyper-emotional hymns. Nothing ministers more disastrously to unreality in worship than the hymns which sin in this direction.

But here we are at your gate. Don't cut me to-morrow for my impertinence. This growl has done me much good. I was reading "Bleak House" last night ; you will remember that there the wind was periodically in the east, even in July.

* As, *e.g.*, the Cambridge Prayer-Book, published by the S.P.C.K.



What is Christianity ?

BY THE REV. BARTON R. V. MILLS, M.A.

V. THE QUESTION ANSWERED.

WE are now in a position to give some answer to the question which forms the title of this series of papers. Let me recall the attention of my readers to the nature of that question. It is not whether the Christian religion is true, but to what we are committed by our membership of the Christian Church. To find out this we have had to study in some detail the teaching of the Apostles, who, as its human founders, gave it its constitution and formulated its beliefs. We have now to consider how much of what passes as Christianity can claim their sanction.

I.

Now, at the outset, I shall indicate three rules which must govern our inquiry into the Apostolic character of any doctrine or practice.

First, anything on which the Apostles insist is for ever binding on Christians, and no one who rejects any of it can claim that title. Such things are matters of obligation, from which no branch of the Christian Church can absolve its members. Secondly, doctrines or practices condemned by the Apostles, or essentially inconsistent with their teaching, are excluded, and no one who holds them can be a Christian. Nor can any branch of the Christian Church permit them to be held by its members. Thirdly, all that does not come under one or other of these heads is admissible, but not obligatory. This includes by far the greater part of current religious belief. The characteristic error of the Church of Rome lies in the erection into dogmas of opinions which are often questionable, and at best only permissible, rather than in the assertion of what is false. The characteristic error, on the other hand, of some Protestant bodies has been the condemnation of doctrines or practices

simply because they are not explicitly prescribed in the New Testament. If these new forms of undue exclusiveness were found only outside the Church of England, their interest for readers of this magazine would be academic rather than practical. Unfortunately each of them has its adherents amongst our own members. We not unfrequently, *e.g.*, hear people say that some doctrine or practice is an essential part of the Catholic faith, when it had never been heard of in the Apostolic age. Others retort that it must be wrong, and that they will not accept it, because they cannot find it in the Bible. The doctrine of the Eucharistic Sacrifice and the practice of Fasting Communion are instances of these. These clearly belong to the third of the categories just mentioned, whereas many religious controversialists try to place them in the first or second.

This undue narrowness on the part of some Christians has led to an equally unwarrantable and more disastrous breadth on the part of others. The position of these people was described in the first paper of this series, and I need not now repeat what I then said. The point which I now desire to press is that, in their reasonable resentment of the exclusion from Christianity of many who have a just place within its borders, they claim admission to its pale for some who have no right to be there. If space permitted it would be most interesting to try to indicate the limits of permissible belief, and to see what Apostolic Christianity forbids, as well as what it allows. But our present inquiry is a narrower one. By the question, "What is Christianity?" I mean what it *requires*, not what it *allows* or *forbids* us to accept. It must not, therefore, be assumed that Christianity includes nothing, or that it allows everything, outside these essential points.

II.

It will be convenient to follow the same line of investigation that has been taken in previous papers, and to consider what the Apostolic Church held to be essential as to *facts, doctrine, worship, and discipline*:

1. The Apostles are uncompromising in their insistence on five fundamental facts. These are :

(i.) The miraculous birth of our Lord of a Virgin Mother without a human father.

(ii.) His actual bodily death upon the cross.

(iii.) The resurrection of His glorified body from the empty grave.

(iv.) His visible ascension into heaven in bodily form.

(v.) The descent of the Holy Ghost on the Apostles with certain visible signs.

These are occurrences as to which there are only two alternatives—their truth or their falsehood. If they are false the Christian religion does not exist, as its original purpose was to proclaim them. If they are true, no one who doubts or denies them can be a Christian.

2. The Apostolic Church asserts three great doctrines with such insistence as to make their acceptance a test of Christian membership :

(i.) The first of these is the efficacy of the death of Christ as a propitiation for our sins. This we call the doctrine of the Atonement. It is most significant that nothing is said as to the way in which this death gives satisfaction. We are not committed to any of the various views of the Atonement which have been held in the Christian Church, but we are bound to accept the principle that by our Lord's death—as distinct from His life—our sins are put away.

(ii.) The second essential doctrine is that of the Incarnation of Christ, including, of course, His Divinity. This, though it precedes the Atonement in the order of thought, comes after it in the time of its proclamation.¹ Here, again, we must distinguish between the simple definiteness of the Apostolic teaching and the more elaborate statements of the later Creeds. The Apostles assert the Godhead of Christ in terms which admit of no misconception ; but they do not enter into those curious speculations as to the way in which Divine and human nature

¹ See "The Christianity of St. Paul" in the *CHURCHMAN* for June.

were united in Him which were so productive of controversy—and heresy—in the fifth and sixth centuries. It is the doctrine of the Incarnation itself—not any particular statement of it—which is of the essence of Christianity.

(iii.) Much the same must be said of the doctrine of the Trinity, the third great truth on which the Apostles insist. This differs from the other cardinal doctrines of the Church in that it is a *doctrine only*, not, as they are, the *explanation of an event*. This is what makes it so unacceptable to many minds, and is, in the present writer's opinion, the chief ground of the widespread objection to the Athanasian Creed. There is, therefore, more room for difference of opinion as to the teaching of the Apostles on this than there is on the other doctrinal points. But though the term "Trinity" does not occur in the New Testament, the unity of the Godhead and the Divinity of each of the three Persons are so clearly asserted that no one can doubt that this doctrine was regarded as essential in the Apostolic age. If this be so, no one who rejects it can be a Christian, and we must, however reluctantly, refuse that title to those who do not believe in the Divinity of our Lord.

3. When we come to worship we find that our inquiry leads to equally definite results. In addition to prayer and the study of Holy Scripture, which belong to other religions besides Christianity, three ordinances are required of all who claim to be Christians: The first of these is baptism, not only as a form of admission or token of repentance, but as a means of grace. In our review of the Pauline period we saw that baptism is closely connected with the new birth, and there is nothing in the teaching of the later Apostolic age to throw doubt on that connection; on the contrary, the third chapter of St. John supports and emphasizes it. The second essential ordinance is the laying on of hands. To this, throughout the Apostolic age, a place is assigned hardly less important than that of baptism. The close resemblance to confirmation of the rite described in Acts viii. is too obvious to need statement. It is difficult to see how any community which dispenses with this Apostolic

ordinance, or any person who declines to receive it, can be recognised as Christian. To these two ordinances must be added a new and greater one—the Sacrament of the Holy Communion. We have seen that less is said in the New Testament about this than about the other two. Its nature as a means of grace is not so clearly proclaimed ; there is a doctrine of baptism and of the laying on of hands (Heb. vi. 2), but there is no defined doctrine of the Eucharist. Its obligation, however, is undoubted, and it is as essential to Christianity as the other two ordinances. This is one of the things in which it is particularly necessary to observe the distinction between what is obligatory and what is tenable. The sacramental principle comes under the former head ; almost all the explanations of what it involves belong to the latter.

4. The most difficult point to decide is what is essential to Christianity in the way of Church membership. This is probably the point on which the modern mind is least in accordance with the Apostolic age. For there are now a large number of persons who regard Christianity as a body of belief, or a system of morals, or an indefinable sense of a personal union with Christ, but who entirely ignore its institutional character. Yet that character is conspicuous throughout the Apostolic age. It is demonstrable that from the Day of Pentecost onwards Christians were regarded as *members of a society*, and were not recognised as Christians in any other capacity. It is true that early Christianity was in a very real sense “undenominational.” But that is because the formation of denominations is forbidden as a breach of Catholic unity (1 Cor. i. 10-12). Such expressions as “Christians unattached” or “Christ not the Church” would have been simply unintelligible to St. Peter, St. Paul, or St. John.

This broad principle is quite unmistakable, and its application excludes a good deal of so-called modern Christianity. It is clear that there is a Christian *ecclesia*, and that the claim of some persons to be outside it and remain Christians cannot be allowed. It is equally clear that there is no Apostolic authority

for the notion that this *ecclesia* is merely an invisible society, whose members are known only to God. It is of its essence that it should also be a visible society, and should have marks whereby its membership should be known. But it is by no means easy to say what these marks are, or what in its constitution is of permanent obligation, and what is temporary and a matter of expediency.

Three questions in particular claim our attention :

1. On what do the Apostles insist as essential to the character of the Christian ministry ?
2. Is there a Scriptural obligation on all Christians in the same area to belong to the same *ecclesia* ?
3. Under what—if under any—circumstances may individuals secede from the Church and form a new society ?

Now, it must be admitted that the Apostolic Church does not answer these questions with the same clearness and certainty with which it speaks on other points.

1. As to the first, it is evident that the right to exercise the Christian ministry depends on commission, not on personal fitness, and that such a commission can only be conferred by the *ecclesia* as a whole acting through its regular representatives. There is one expression—the significance of which seems to have escaped the attention of the commentators—which is nearly decisive on this point. In the Old Testament we constantly read that “the word of God came” to some selected individual. Once only in the New Testament is such an expression used, and that is of St. John the Baptist (St. Luke iii. 2). It would seem that after the Day of Pentecost individual commission ceases, because the authority to ordain ministers is permanently vested in the Church. But more than this we cannot prove. It cannot be demonstrated from the New Testament that such authority can only be exercised by Bishops. The epistles of Ignatius prove that episcopacy was deemed essential within twenty years of the death of St. John. That it is necessary to the *bene esse* of the Church does not admit of doubt ; the New Testament does not in itself prove it to be so

to its *esse*. In short, episcopacy is the only means that has ever been found of securing the organic of the Church on which the Apostles absolutely insist.

2. The second question has a very close bearing on religious controversies of the present day. For it amounts to this — does Apostolic Christianity admit the existences of “Churches,” or does it bind us to belief in *the* Church? It must be remembered that the question is not whether there is an universal Church, which must be the same throughout the world. It is whether there can, or cannot, be two *ecclesie* in the same area. If the New Testament gave a positive answer to this question, half the controversy between Protestant Christians would not exist. Unfortunately it does not deal definitely with the matter, which must therefore be included in the category of open questions. But it does give us a principle which may help in the solution of the problem. For it shows that *the same rule must govern civil and ecclesiastical society*. The claim of the State to the obedience of Christians rests, in ultimate analysis, on the fact that such obedience is expressly commanded in the New Testament. No distinction is drawn between civil and ecclesiastical rulers—neither has greater claims to allegiance than the other. From this it follows that if there can be two *ecclesie* there can be two *civitates* within the same area, and if there can be only one State there can be only one Church. The New Testament does not decide between these two alternatives, but it most certainly limits our choice to them.

3. The same answer must be given to the third question. “Schism” and “rebellion” are two names for the same act, as committed in the ecclesiastical or civil spheres respectively. Each incurs the same guilt and needs the same justification. As to this, no better definition has perhaps ever been given than that of Bishop Wilberforce, who says that obedience to authority is an absolute duty unless it involves disobedience to the law of God. The fact that a law is not a good one does not justify a subject in disobeying it—it is necessary that the

law repudiated should be one that cannot be obeyed without sin.¹ Such cases have occurred in human history—two are recorded in the Book of Daniel, but they are extremely rare. The decision must rest with the individual conscience, but he who disobeys incurs a fearful responsibility. For our present purpose the important thing to remember is that the authority of Church and State stand on exactly the same footing.

III.

This brings us to the conclusion of the whole matter. Two things are sorely needed in the Christianity of the present day—greater definiteness in the assertion of things essential, and a fuller recognition of liberty to differ in matters on which the Apostolic Church lays down no law. In fact, we need to realize in our religious thought the famous saying of the broad-minded Melancthon, which, with a few words of application, may well bring this series of papers to a close.

In necessariis unitas.—The line must be drawn more clearly and deeply between those who are Christians and those who are not. We must not let our love of toleration lessen our insistence on the fundamental articles of our faith. It is not pleasant to have to refuse to men whose intellect and character we respect the most honourable title that a man can claim. But our duty in the matter is plain. These people are not Christians. It would be more straightforward if they would admit this and declare themselves the opponents of the religion which has regenerated the world. But if they will not do so, we must do it for them. We would gladly welcome them into the Church of Christ—their exclusion from it is their own doing, not ours. We do not settle the limits of Christianity—that was done by its founders nineteen centuries ago. It is ours to guard the walls which they built—to see that no breaches are made in them, and that none are admitted except through the regular gates.

In dubiis libertas.—We want less toleration, but more

¹ "Addresses to Candidates for Ordination," p. 263.

breadth. These two things are by no means the same. If we draw the line between Christianity and unbelief with inflexible strictness, we must allow the fullest liberty to all within the Christian pale. The test of the lawfulness of any doctrine is not its agreement with our own opinions, but its accordance to the teaching of the Apostles. In this series of articles we have endeavoured to show what they required, and we can require no less. But we are not entitled to insist on more. No one who fails to comply with the Apostolic test can be recognised as a Christian. But such recognition cannot be refused to any who do comply with it. We have no more right to narrow than we have to enlarge the bounds of the Christian Church. This error is committed not only by those who denounce what the Apostles did not condemn, but by those who insist on things which they leave open. The tendency of the present day is much more to undue laxity than to excessive strictness, and it is with the former that these papers deal. But our apprehension of the one danger must not lead us to ignore the existence of the other.

In omnibus caritas.—This really is the solution of the problem, It connects the two preceding precepts, and makes them consistent with each other. For it reminds us that in refusing to recognise as Christians those to whom we cannot give that title, we are actuated by no personal hostility. It is the opinion, not the man, that we condemn. We hold his action to be mistaken and disastrous, and we are bound to oppose it by every means in our power. But we do not presume to encroach on the prerogative of God. To Him only it belongs to justify or to condemn. We have no right to say that the worst criminal will be eternally lost, much less that those who reject the Christian religion will incur that awful fate. We must treat them as opponents—but in many cases as honourable and conscientious opponents. Our defence of Christianity must indeed involve us in controversy, but it need not, and should not, involve us in bitterness. Our object in contending for the faith is not to discomfit our opponents, or to glorify ourselves, but to defend, strengthen and propagate the religion for which our Saviour lived and died.

The Old Parish Schools of Scotland.

BY THE REV. ALEXANDER MACRAE, M.A.

“SIR,” said Dr. Johnson to an educational reformer of the period, “I hate by-ways in education. Education is as well known, and has long been as well known as ever it can be.” If Dr. Johnson were alive to-day, would he still maintain that education has long been as well known, as ever it can be? Very probably he would, and perhaps he would not be far wrong. He might even go the length of saying that in spite of all that has been written and said on the subject the last fifty years, we know nothing of any practical value for the work of true education, which was not equally well known to the schoolmasters, who were Dr. Johnson’s contemporaries, and who taught the eighteenth century heroes, whose names loom so large in our literary, commercial, and imperial history. At all events it cannot be alleged against the English schoolmaster of bygone days that his boys were not educated and trained to play the man, and to do their duty in that state of life unto which it had pleased God to call them.

If the true object of education be to train a man to make profitable use, in the affairs of life, of such talents as Nature may have bestowed upon him, the old parish schools of Scotland achieved probably the greatest educational success on record. When these schools began their great work at the end of the seventeenth century, Scotland was perhaps the poorest and most turbulent country in Europe; but in less than a century after the schoolmaster got fairly started, he raised, or at all events largely helped to raise, his country to a prominent, if not a foremost, place in all departments of human activity. And yet there was nothing about the old Scottish school which would not stand hopelessly condemned in the light of the educational theories of the present day. There was no compulsory attendance, no definite syllabus of work, and no examinations in the present-day sense. The subjects taught were few and stereo-

typed, the books used were fewer still. Some boys had no books of their own at all, and were wholly dependent on the generosity of their class fellows for an occasional loan of one during school hours, or sometimes perhaps to be taken home for a night when the fortunate owner could spare it. The building was usually of the most primitive description. The furniture very poor and very scanty. Marks and prizes were as a rule unknown. Scholarships of all kinds were exceedingly rare. In one of the largest of the Highland counties with a population of about 80,000, there was, so far as I know, only one scholarship to help a boy to continue his education at a grammar school. It was founded about 1780, and its yearly value was only a few pounds. I have examined the list of boys who held it from 1780 to 1860, and only one of them so far as I could make out made any real use of it, so that such educational benefits as the boys of that county may have enjoyed in former times were in no sense secured by the aid of any public help or endowment. Whatever good the parish school did for Scotland was due entirely to the nature of the work done by the schoolmaster, and the ideal of life and duty which he succeeded in setting before his pupils. Neither grants nor scholarships, nor other expenditure of public money played any part at all in his work.

My own memory goes back to an old parish school in the Highlands, forty years ago. The schoolmaster was an old man, whose methods and ideals were at least as ancient as the days of Locke. There was absolutely nothing about the school which would not be ruthlessly condemned by any educationist of to-day, and yet, judging from the successes achieved, and the positions attained by many of his pupils, the old man's work could hardly be called a failure. That work was done under conditions which would now be considered quite impossible. From March to November the attendance was very small, about thirty or forty children who were too young to herd cattle or scare crows, and perhaps one or two bigger pupils who enjoyed the distinction of attending school all the year round. By November the season of out-door work for young people was

ended, and the school attendance rapidly increased to over a hundred—boys and girls of varying ages up to eighteen years or more, who came to school during the winter months, most of them intent upon work. The greater number came to improve their writing and arithmetic, and especially their practical knowledge of the English language. But some of them came to learn Latin and mathematics, and to carve out for themselves in due time a career of success which, in their school days, they little dreamt of. In all this varied work the old schoolmaster never received any help. He did everything single-handed, and that was possible only because the spirit of true work was all but universally present, especially among his elder pupils, and the difficulties of discipline and work so familiar to the schoolmaster of to-day were practically unknown. It is no exaggeration to say that those boys who had been at work from the beginning of spring until the end of harvest learned more during their four or five months of attendance at school in winter than the average English schoolboy of to-day does in as many years, and the sacrifices and shifts made use of to provide the necessary books and opportunities for the more advanced work, would seem quite incredible to the London schoolmaster of to-day, with the County Council at his back to encourage himself and his pupils in every form of extravagance.

But it must not be supposed, however, that all the pupils in the old parish school were eagerly thirsting for knowledge. All classes of boys were to be found among them, from the minister's son to the ill-clad urchin of the thriftless labourer, and if some of the boys afterwards achieved success, there were others who did not. But as records of failure are only too easily found everywhere, let me rather notice the class of boys whose careers have done credit to their native parish. I am speaking of a rural parish which, forty years ago, had a population of about 2,000, with four small schools. From that parish there are now in London alone, to my own personal knowledge, several old boys well up in banks, insurance offices, and various business firms; there are five doctors, one Presbyterian minister,

four schoolmasters, and one journalist. Another is a teacher of science for one of the English County Councils, but he certainly was not taught any so-called science at the old parish school. One of them who died a year or two ago was a knighted member of the Government of one of the largest and most flourishing of our colonies, and one was Prime Minister a few years ago of another colony. In Scotland and the colonies many of them occupy good positions. Quite half a dozen of them who enlisted as private soldiers have risen from the ranks to a commission. Others are farmers in their native county, earning an honest and competent living, and never in arrears with their rent; whereas the rich smiling fields of England are often lying waste because men cannot be got to make the fertile land pay the expense of working it. Perhaps this may not be a very striking record of achievement after all, but it is at least a creditable one, considering that there was hardly a single boy in any of those four schools whose father's yearly income reached £100, or who was allowed to attend school regularly all the year round, or who received any education beyond what was provided in the common school; there was certainly no boy who ever received any outside monetary help for his education. It is evidently possible to obtain the benefits of a practical and profitable education without that lavish expenditure of public money on buildings, appliances, and scholarships with which the present generation is so familiar.

There are probably no schools left among us now where the individual proclivities of the pupils are allowed the same freedom as in the old-fashioned parish schools of Scotland. Every boy was practically free to work as he pleased, so long as he did not make himself objectionable or troublesome, but the overstepping of this limit was always checked with a strong hand. Corporal punishment, however, was of far less frequent occurrence than might be expected under the circumstances in which the schoolmaster had to do his work; and there was never any of that driving and forcing of the stupid or even of the lazy, which is so often expected of the present-day schoolmaster. It was in

the moral force that he brought to bear upon his pupils through the reproof and exhortation which formed a prominent feature of the daily Bible lesson, that the old schoolmaster's influence was chiefly asserted, and the aims and responsibilities of a true life set before the pupils. The unwholesome moral atmosphere which inspectors and examinations have created in the schools of to-day was unfelt and unknown. Under such conditions, then, the individual proclivities of the pupils enjoyed a wide latitude, and it is no less interesting than it is instructive to endeavour to recall the tendencies shown and the promises given by those who have done well in life. It need hardly be said that the promises were very varied, but in the midst of all the variety there was one point of similarity. The boys who have done well all made their first onward move not by showing signs of any special talent, but by neglecting all side considerations, and applying themselves seriously to their school books, until they learned to understand and then to master them. It is mainly from books that we derive the knowledge which raises us to the position of educated men or even to the rank of civilized human beings. The education of direct contact with Nature, of which the present day faddist speaks and writes so volubly, has long since been left to the untutored savage, and for him it may be the best, "but we are made for higher things." We live in a state of civilization which is highly artificial, and the more we adapt ourselves to our surroundings the greater must be our power over them. The boy who has learned to get direct at the meaning and the teaching of good books possesses the key to the whole store of human knowledge, and has within his reach all the benefits that mere secular education can bring.

To sum up, then, the whole secret of the educational success of the old Scottish schoolmaster consisted not in the amount of knowledge he imparted to his pupils, nor in the intellectual training with which he provided them, but in the true and worthy ideal of life and duty which he set before them by means of the Bible, and in the fact that he succeeded in giving so many of them a real interest in their ordinary school books

and a real desire to master and to understand them. The mental habits thus formed at school were afterwards transferred to the ordinary everyday occupations of life, and the result was thorough and successful work in many an undertaking, and capacity for advancement and responsibility whenever an opportunity occurred. After all, the greatest and most important factor in the work of education is the personality of the schoolmaster and the religious belief that is in him, and the sooner we abandon our fads and get back to this truth, which was old long before the days of Dr. Johnson, the better for our schools and for our scholars.



A Rearrangement of the Psalter.

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

FOR two hundred and fifty years our English Prayer-Book has maintained its present form. Any alterations made therein have been slight and insignificant. Practically it stands to-day as it existed in the Stuart dynasty. This feature is esteemed and prized by a certain type of mind, conservative of accustomed methods and apprehensive of any change. To such the rigidity of the Prayer-Book makes for calmness and quietness, is a guarantee of continuity, and an evidence of the unity of, at any rate, the Anglican branch of the Church. They find pleasure in the thought that from generation to generation the same time-honoured services have been held, the same prayers read, the same Psalms sung, without alteration or, at any rate, without any serious break. To others, however, this unchangeableness, this rigidity, is a matter for regret rather than satisfaction. They think that grooves are dangerous and may be sometimes deadly. They consider that progress is a note of a living Church, and that progress may mean the adaptation of the services to the needs of successive ages. They feel, for

instance, that if we were to be forced to use the hymnals of one hundred years ago, and no other, the bondage would be intolerable ; and they do not see, if our books of Common Praise are subject to frequent enrichment, why some additions should not be allowed, at longer intervals, to our Book of Common Prayer. They wonder why we should still continue to have precisely the same form of prayer in the evening as in the morning, and they question whether it is not time that there should be more variety, more flexibility, and more adaptation in the services of the Church.

The subject of Prayer-Book Reform is a large one. The present paper will be confined to the need of rearrangement in our method of reciting the Psalter.

The use of the Psalter has varied somewhat in the Eastern and Western branches of the Church, and in Dr. Neale's book on the Psalms an elaborate disquisition will be found on the subject. It is enough here to say that in the *Western* branch in the centuries preceding the Reformation it was designed that the Psalter should be read through *weekly*. The Book of Psalms was divided into seven portions, and on each day it was contemplated that in the various services a portion should be read, while in addition there were certain fixed Psalms invariably used at certain offices. This methodic weekly recital of the Psalter was an ideal, however, rather than a fact, since on Saints' Days (and every other day at least was a Saint's Day) it was subject to interruption by special Psalms belonging to those Saints' Days ; and thus, as the Preface to the Prayer-Book tells us, one-half of the Psalms were never read, and several were begun and never ended.

At the Reformation the systematic and consecutive reading of the Psalter was again asserted, but a *monthly* recital was substituted for a *weekly*. The Psalms, as all know, were divided into sixty portions, two for each day of the month, with Proper Psalms for only six days in the year. This system has continued since the Reformation, and it is endeared to many by long-established usage. Its chief advantages are that it is simple

and straightforward, that for the clergy and those who attend daily morning and evening prayer it insures a complete familiarity with the whole book, and that it secures uniformity wherever our Prayer-Book is used. But it is a matter for consideration whether in arranging our Church services, especially our Sunday services, we should not consult the interests of the many rather than the few. Those who attend week-day services are but a fraction of the whole. The great majority come to public worship on Sunday alone, and of these some come only in the morning and some only in the evening. Is it not, therefore, to be desired that on Sunday at least the Psalms selected should be those which are most helpful, most inspiring, most appropriate, and that they should not be simply regulated by the fact that there happen to be thirty days in the average month? The imperfection of the present system may be illustrated by a very simple parallel. In "Hymns Ancient and Modern" there are just six hundred hymns, of various degrees of merit from the highest excellence to the feeblest verse. Imagine "Hymns Ancient and Modern" divided into sixty portions of ten hymns each, and that we were compelled on the Sundays to choose from the portions allotted to the day without any consideration of fitness and appropriateness. Should we consent to a bondage such as this? Should we not find the burden intolerable? According to this plan we should be compelled to sing nothing but Morning and Evening Hymns (1 to 20) on All Saints' Day, and nothing but Passion Hymns (100 to 120) on the Epiphany.

(a) The present arrangement of the Psalter is often *inappropriate*. Familiarity with the book as a whole is dearly purchased when it involves singing hymns which are unsuited to the day or the season. In Holy Week, if it occurs at the end of March, we may be singing the most jubilant of all the Psalms. On the first Sunday after Easter, if it occur on April 10, our Psalms for the day will touch the lowest depth of humiliation in the *Miserere*. Who has not felt the need of a larger number of special Psalms for special occasions? If the

reader fails to agree with the rest of this paper he will, at least, admit that a much larger number of Proper Psalms is something to be desired.

(b) The present arrangement is commonly *too long*. Our services are too long; our Psalms are too long. Let us again take the analogy of a hymnal. Would it be rational and edifying to sing three hymns consecutively, without a pause or break between them? Is it not now a common canon in hymn-books that, whatever the length of the original, the cento should not, with rare exceptions, exceed seven or eight verses? Opinions will differ as to the best length to aim at; but it is probable that if the selection of Psalms were decided by what is most likely to be beneficial, and not, as at present, by the fact that there are thirty days in the month, the selection would be shorter than it is at present. In the case of the longer Psalms, it might easily be possible to sing part and not the whole, just as we read parts of certain chapters in the Lectionary.

(c) But the third fault in the present method is that it is sometimes *unedifying*, and that it involves singing a few Psalms which may not only be inappropriate to the particular season, but which are not best suited for Christian worship in a Christian church.

The most obvious instance is an *Imprecatory* Psalm like Psalm 109, where we have such words as these: "Let his prayer be turned into sin; let his children be fatherless and his wife a widow; let the wickedness of his father be had in remembrance in the sight of the Lord, and let not the sin of his mother be done away." Whatever interpretation we may give to these sentences—and our readers will be familiar with the usual explanations—their suitability for *Christian* worship may be questioned. For these sentences are not, like the sentences in the *Commination Service*, an assertion of a present fact, nor, as in the *Quicumque Vult*, a prediction of a future doom. They belong to a different category. They are what we call *Optative*, and when we say them we are open to the rebuke with which our Saviour rebuked the disciples who wished to follow the precedent of Elijah and

call down fire on an inhospitable village: "Ye know not what manner of spirit ye are of."

And if it be said that it is not for us to pick and choose amid the inspired words of Holy Scripture, the answer is that in the first lessons we already have established the principle of selection. Certain chapters are read; others are left out because they are less important or less edifying. We do not think it necessary to read every chapter in the Old Testament; some are plainly unsuitable for public recitation, and if selection be admissible in the lessons it is surely admissible in the Psalms. The Jews did not think it necessary to read every Psalm in their public services. In the Jewish Rituals more than a third of the Psalms (fifty-six Psalms) are unread. The chief Imprecatory Psalms are absent. Surely a similar power of selection should be allowed to Christians.

The reasons, therefore, why the present system is unsatisfactory are these: That it is often inappropriate, that it is too long, and that it involves the singing of Psalms which are not best suited for Christian worship. To turn now to the positive and constructive side of the subject, it is only possible here to sketch the broad outlines of an alternative system, but we venture to give the following suggestions:

1. It is desirable that in the case of the greater festivals the Proper Psalms for these days should be used throughout the Octave.

2. For the seasons of Advent, Epiphany, Septuagesima, etc., and Lent, the Sundays after the Octave of Easter, and, lastly, Rogation-tide, certain Psalms should be used appropriate to those seasons—Psalms more or less sombre and penitential for Advent and Lent; jubilant Psalms for Epiphany and Easter. For the Sundays in these seasons either specified Psalms might be allotted to each Sunday, or a certain number of Psalms allotted to the season, and the selection left, as in the case of hymns, to those who are responsible for the conduct of the services.

3. There should be special Psalms for Saints' Days, Dedication Festivals, and other special occasions.

4. For the Sundays of the half-year following Trinity Sunday, when appropriateness to the season is less urgent, the present system might continue, or, preferably, a separate list might be compiled for each of the Sundays after Trinity.

5. On week-days other than Saints' Days the monthly recitation might continue as at present, with discretionary power, perhaps, to substitute certain Psalms, if thought desirable. This power of altering according to discretion is granted in the Prayer-Book of the American Church.¹

6. If all Psalms were clearly numbered with Arabic instead of Roman numerals there would be no more difficulty in finding them than is experienced in finding hymns.

7. One other point may be added. There are splendid lyrical passages in Isaiah and other prophets. These might well be added as an appendix to the Psalter.

The system, in conclusion, that is here advocated is, broadly, the selection of particular and, where possible, appropriate Psalms for Sunday worship, greater frequency of use being given to those Psalms which in spiritual vigour and literary grace are felt to be most helpful and most inspiring. For those who do not or cannot attend daily services it is much better that they should be familiar with a smaller number of Psalms than that they should have a slight acquaintance with the whole. At present many of our morning worshippers never hear the *Evening* Psalms; many, shall not we say *most*, of our working classes never hear the *Morning* Psalms. The fault may be theirs, but it has to be reckoned with. It would probably be a gain to the heartiness of worship if, owing to their frequent repetition, the worshippers became well acquainted with certain Psalms during certain seasons, and the echoes of such Psalms would be more likely to make themselves heard in the strain and stress of daily life. In the Psalter we have a unique collection

¹ In the American Prayer-Book a series of groups of two or three Psalms are printed, which may be used at discretion instead of the Psalms for the day.

of sacred poetry suited to the varying moods of the Church's year; but we fail to avail ourselves of the wealth of our resources, because we allow our reading to be regulated by the Julian Calendar, and not by the principle of fitness and appropriateness. The present system of recital has lasted long enough, and to many it will appear that the change here advocated is an improvement.

And if it be said that we may talk of change, but that no change is possible, if it be urged that the Church is powerless to adapt her services to the needs of successive ages; then, if we are thus trammelled and fettered, there is the more cause for those who have her interests at heart to throw themselves into the movement for Church Reform, whose object is to restore to the Church her legitimate rights and duties.

Freedom to regulate her services—with due regard to ancient tradition and custom—ought to be the prerogative of a National Church, and for this we should aim, though it may have to be acquired at a great price.



“No, not for an hour.”

BY THE REV. CANON RANSFORD, M.A.

SUCH was St. Paul's answer to certain false brethren who were plotting against the truth of the Gospel. Give way to them? No, not for an hour. And such is my answer to all and sundry who would deprive me of the liberty which I have in Christ Jesus, and in His Church. Give place to them? Let them have their way, just for the sake of peace? “No, not for an hour.”

And the question is one of hours, of the twenty-four hours of the day, and of how many of them I will allow to be dragged away from the highest service of God. As I understand my redemption by Christ, and the consecration of my Baptism, and the surrender of my Confirmation, I am altogether Christ's,

body, soul, and spirit ; and as there is no faculty of my being but is rightly His, so is there no hour of my life, nor of any day of my life, upon which there ought not to rest the sign of the Cross. No pursuit is lawful for me upon which I cannot expect God’s blessing. It is not to say that part of my life is to be religious and part secular ; it is “my life,” the whole of it, that I am to “live by the faith of the Son of God, who loved me, and gave Himself up for me.”

Then there can be no hour of the whole day unfit for communion with God. It would be wicked for me, who am a minister of Christ, to tell my people that some hours of the day are unfit for the service of Christ, and may not be consecrated to Him. My duty and my endeavour ought to be just the very opposite : to raise them to their glorious privilege of spending every moment in His service, and to urge them never to allow themselves to be dragged down from that level.

Of late years there has been a strong movement on the part of a certain school in the Church, which is designed to limit the privilege and freedom of Christians in respect of the hours proper for the administration and reception of the Sacrament of the Lord’s Supper. What is called “Early Communion” is the only Communion that is approved, and what is called “Evening Communion” is strongly condemned, so strongly, indeed, that it is called “blasphemy.” I have heard it so called by the late Dr. F. G. Lee ; I have seen it so described in the Intercessions-List of the Confraternity of the Blessed Sacrament. These were the words : “That the blasphemy of Evening Communion at St. Jude’s, Dulwich Road, may cease.” I was at the time vicar of that church, and my attention was drawn to them by a member of my congregation, who was also a member of the C.B.S., and who had, indeed, as I fancy, procured their insertion.

Now, it is necessary to note that by Evening Communion is meant Communion at any hour between noon and midnight. So that to give up “Evening” Communion means that at one swoop twelve hours out of the twenty-four are taken. And, as most people, all ordinary people, indeed, are in bed from mid-

night to 6 a.m., six hours more disappear, and there remain only six in which the Sacrament may be celebrated. But how many people rise at such an hour as to make a 6 a.m. Communion possible? And how many are able, even if willing, to fast (and fasting Communion is what the promoters of this movement really aim at) until 10 a.m.? The practical outcome of the movement, if successful, would be that a bare residuum of some four hours at most out of the twenty-four would be left to the would-be communicant; and no fewer than twenty (or five-sixths of his whole day) declared to be unfit for use and consecration in this act of Communion with his Saviour and his God.

Is it any wonder that, in response to such a preposterous and irreligious claim, I answer in the very words of the Apostle, "Give place to it? No, not for an hour"? I claim the whole day, every hour of the twenty-four, as rightly mine for this high and holy use. As I have no right to impose restrictions on my brother's liberty, so he has none to impose restrictions on mine. If he find 7 a.m. or 8 a.m. the best for him, let him use either hour; if I find 2 p.m. or 8 p.m. the best for me, I will use either.

Now, many who are for infringing our liberty that we have in Christ Jesus, and for bringing us into the bondage of these "canonical" hours, are most learned and excellent men, and occupy very high places.

Bishop Gore of Birmingham throws the whole weight of his distinguished personality into the scale against liberty, and actually goes so far as to declare that "if he were an incumbent he would not use Evening Communion, even if his Bishop were to urge him to do so"; and further, that "Christians ought to set their faces steadily against this practice."

Bishop Browne of Bristol, not an extreme High Churchman at all, but one who tries to be fair to all, has said that one mark of an ideal diocese would be that there should be in it "no Evening Communion"; and, with few exceptions, the Episcopal Bench is against it.

So serious is all this that men's consciences are disturbed,

and not a few simple-minded Christians are seriously hindered. A few examples of this may be given.

We, who assert our right to celebrate at any hour, find it hard to get curates. Young clergymen tell us plainly that if they come to parishes where Evening Communion is used, Bishops look askance on them, and they lose episcopal favour.

Two invalid ladies, too infirm to venture out of doors before breakfast, told me that, in the place where they were living, never once for three months had they been given the chance of attending Holy Communion.

A “press-man,” a friend of mine and a devout Christian, begins his work sometimes at 10 p.m. on Saturday, and reaching home on the Sunday morning about nine o’clock so tired as to require immediate rest, gets no chance of Holy Communion, except by going some distance from his own parish church to another, where there is an Evening Celebration.

Asked to administer the Holy Communion to a dying woman, I arranged to do so at 4 p.m., because she was at her best at that hour, her mind clearest, and her vitality greatest. All the morning she lay exhausted after the struggle and weariness of the night. Her son, who really loved his mother, would not communicate with her because it was past midday, and he had been taught that it would be wrong to communicate at such an hour.

Now, if John Keble in 1865 deprecated the disparaging tone used in speaking of Midday Communions (with small consideration for the aged and infirm and others), and if John Mason Neale, during his last illness, declared that it was harmful to try and enforce Fasting Communion, what would they say now, when one commonly hears that “Fasting Communion is the rule of the Catholic Church”; and when, in order to prevent persons communicating, many High Churchmen insist, with regard to the Midday Communion, on the punctilious observance of that rubric which says that intending communicants are to send in their names to the incumbent at least some time the day before?

My own conscience, however, is not in the least disturbed ; and I cannot be wrong, surely, in refusing to be more influenced by the utterances of a score of Bishops than Bishop Gore says he would be by the injunctions of one. Twenty times nothing is nothing. It is, indeed, quite reassuring in these days when Bishops are claiming the "Jus liturgicum," to be told by one of themselves what is tantamount to this, that it matters not whether it is granted or not, because, after all, we are all good Protestants, with the full right of private judgment. But what, under such circumstances, will become of Church order ?

And now for my reasons for refusing to give up one hour of the twenty-four as unfit for Holy Communion.

1. Not only has Evening Communion the sanction of our Lord and His Apostles, and of the Primitive Church, but in the New Testament we never read of any Communion but in the evening. A supper, it was instituted after sundown and after a meal. It was when the day was far spent that the Risen Saviour made Himself known to the disciples at Emmaus "in breaking of bread." St. Paul's famous Communion at Troas was held at night ; and to say that Evening Communion is irreverent or blasphemous is, if not to charge those offences upon the Chief Shepherd and Bishop of our souls, at least preposterous.

2. Our Blessed Lord died at the ninth hour, *i.e.*, 3 p.m. To commemorate or "proclaim" His death at the actual hour of that death is to accentuate the commemoration as such, and is well within the scope of the Apostolic Canon, "as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death." But to affix a limit, and to say, "as oft as ye eat and drink before noon, or before any hour, or before eating," is to make the commandment of God of none effect by our tradition.

3. Hours are a matter of longitude, and are regulated by Greenwich time, mid-European time, and so on. I cannot comprehend why a religious privilege is to be allowed to one and forbidden to another, because he happens to live a few degrees to the eastward and for him the sun has passed the

meridian. I cannot comprehend why it should be right to do in Paris what it is wrong to do at the same instant in Vienna.

4. The atmosphere of the Church of Christ is one of freedom. “Where the spirit of the Lord is, there is liberty,” liberty of the sort proclaimed by the Incarnate Word, the Chief Bishop, when He said, “The hour is come, yea, now is, when neither in this mountain nor yet at Jerusalem shall men worship the Father.” By parity of reasoning we may surely say, “neither at one hour nor another.” Holy Communion is commonly called “the chief act of worship”; it is so called, if I remember aright, by Bishop Gore in his first pastoral charge; it is, at any rate, *the* ordinance of worship appointed by Christ. It is an act of praise, a Eucharist; and what is there, in the Being of God, or in the constitution of man, that is to interfere with man’s offering to God this worship at any hour of the twenty-four? The Roman Church maintains a ceaseless adoration of the Sacrament itself. Is God less worthy than the Sacrament? In heaven they rest not day nor night from worship. Why are we to be limited in our highest worship to some five or six hours of the twenty-four?

5. The Holy Communion is a means of grace; High Churchmen call it “the chief means of grace.” At the Lord’s Table we come to the Cross of Christ, yea, to Christ Himself; we realize His grace and power to save. We taste afresh the calm of sin forgiven. We, who come worthily, eat the Flesh of Christ and drink His Blood. Our souls are thereby strengthened and refreshed. Why, then, are we to be debarred from the use of this means of grace during so large a portion of every day? Is the devil busy only between 7 a.m. and noon? Does temptation never assail, sorrow never come, between noon and midnight? Why, I repeat, are we weak, tempted, sorrow-laden sinners to be starved of this nourishment and strength for three-fourths of our life?

6. To consider the matter as one of deep spiritual experience. Christ is to be preached in season and out of season; at all times and in all places souls are to be won for

Him. He, lifted up, no matter where or when, is to draw men to Himself. True it is that evening services were almost unknown one hundred years ago; but the introduction of gas and electricity has changed all that. In thousands of parishes the largest congregations gather of an evening. In Parochial Missions it is invariably so. And at these services dead souls are quickened, sinners are saved, men lay hold of the promises, they receive Christ. And if Christ, then I ask in the name of God, why not the Sacrament? Is the Sacrament more solemn, more glorious, more worthy than Christ? the sign more than the thing signified? If I, called to see a sick parishioner, in afternoon or evening, may preach Christ to him, and he may receive Him then, am I to be forbidden to administer the Lord's Supper to him then? Would the Bishop of Bristol call that an ideal Diocese in which no preaching of Christ should obtain between noon and midnight, or between noon and 7 a.m. next day? or the Bishop of Birmingham say that Christians ought to set their faces steadily against the practice of preaching Christ in the evening?

The position taken in this sixth consideration is, I am bold to say, impregnable, unshakable. A very High Churchman confessed at a Rochester Diocesan Conference that it is so, and declared he could not say anything against it *provided* only that the Sacrament was received "fasting."

7. One more argument may be borrowed from the episcopal use, now gradually strengthening, of administering the rite of Confirmation at even a late hour of the evening. Nothing is more common at a Confirmation than to hear a Bishop tell the candidates that "this is the most solemn moment" of their life. Bishop Gore, confirming at Sparkbrook, told the candidates that "the Holy Ghost is given by the laying on of hands. As surely as you feel the pressure of my hands on your head, so surely you receive the Holy Ghost." And Bishop Gott, of Truro, tells candidates continually that in Confirmation he "bestows upon them the Holy Ghost."

Without entering into the question as to whether such

language is permissible, I ask why such a solemn rite as Confirmation, a rite only administered once in a lifetime, may be conveniently administered in the afternoon or evening, and yet the Sacrament of the Lord's Supper may not be administered at any time but between 7 a.m. and noon? I ask again, Why the Third Person of the Blessed Trinity may be “received” at any hour, and the Second Person may not?

I may conclude by telling something of my own experience. It was forty-two years ago last Advent that I was ordained by Bishop Sumner, of Winchester, who cordially approved of Evening Communion. During the whole of that time I have exercised my undoubted right to administer this Sacrament at any hour of the day or night. I am quite sure that I have never witnessed any noticeable irreverence at Evening Celebrations. (I have known of late arrivals, to be numbered by scores and scores, at Early Communion.) I am quite sure that many of the most devout and spiritually-minded members of my congregation prefer Evening Communion to any other. From my experience I have no hesitation in saying that Bishop Talbot's suggestion (in his first charge?), that it is specially necessary to read the Ten Commandments at an Evening Celebration, because they who come then will need specially to hear them, is based on lack of experience.

I am quite sure that to stop Evening Communion would be to debar thousands of earnest, devout Christians from their undoubted right to come to the table of their Lord, and to say that it is laziness which prevents any person from coming to an Early Communion is untrue. How can the mother of some five or six children, with one baby at least to wash and dress, and a breakfast to prepare, get out before 8 a.m.? The Sunday dinner is the one hot dinner of the week for her husband, and has to be cooked. But after 6 or 7 p.m., the children in bed, the mother may get away for a quiet hour. Who would dare to deny her the privilege of kneeling at the Lord's Table if she claims it? The Sunday-school teacher, again, hard-worked all the week, who has a mile or more to walk to Church or Sunday-

school, may well manage morning school at 10 a.m., and service at 11, afternoon school at 3, and service with Holy Communion at 6 or 7. But how can he possibly get to an Early Celebration at 8, and be back again to school at 10? To forbid an Afternoon or Evening Celebration to such a man or woman is to lay an intolerable and wholly unnecessary burden on them.

I am quite sure that insistence on Early Communion as *the* religious duty of the Lord's Day, beside which nothing is of any importance, has been and is an important factor in the prevalent desecration of that day. Tens of thousands of our young people feel that attendance at an 8 a.m. Celebration frees them from all further obligation. That done, they think that they may spend or waste the rest of the day according to their worldly and frivolous fancies.

Possibly the most solemn Communion at which I ever administered was celebrated under the following circumstances: the wife and mother of a Christian household was stricken with mortal sickness. Word was sent to me, with a request that I should hold myself in readiness for a summons at any hour. The boys were scattered far and wide, one in the North, another in the West. They were telegraphed for, and came in hot haste. At 10 p.m. I received the summons, "Come at once." I went; I found "a simple altar by the bed, for High Communion meetly spread." I celebrated. Round the bed knelt husband, and sons, and daughters, to all of whom I ministered. The mother prayed, oh, so fervently! She lifted her hands in intercession and blessing; a very mother in Israel. As we knelt, the clock on the mantelpiece chimed eleven, and before morning dawned the ransomed spirit was at rest.

Dare anyone deny me the privilege of administering the Holy Communion of Christ's Body and Blood to such people at such a time? Dare anyone bid me tarry till midnight sound, and with it the chance go?

Well, if any dare deny me such privilege, bid me so tarry, my answer must be, "No, not for an hour."

Very, very sorrowfully, with infinite regret, this must be

my answer. I verily believe that we who are called Low Churchmen desire heartily to be loyal to those in authority over us. But when it is a question of the liberty which we have in Christ Jesus and of the truth of the Gospel, we dare not give way, "No, not for an hour."



Literary Notes.

PROFESSOR WILLISTON WALKER has written a volume on John Calvin, which is to be the ninth volume in Messrs. Putnam's "Heroes of the Reformation" series, the last two issues of which were Professor Pollard's "Cranmer," and Dr. Cowan's "John Knox." The full title of Professor Walker's volume is "Calvin: the Organizer of Reformed Protestantism, 1509-1564." The author holds the chair of Ecclesiastical History at Yale, which is known as the "Titus Stout Professorship." It is said that, notwithstanding the prominence of Calvin, no biography of him has appeared in English for well-nigh fifty years. This new biography has been in preparation for a number of years, and it is anticipated that it will be found accurate, comprehensive, and agreeably written. Professor Walker has not attempted to exhaust the subject, for that would be impossible within the limits of the volume, but he has attempted to bring out, as clearly as it is possible, the interesting points in Calvin's life, especially those particular phases of his life which have been under discussion some time since—namely, the conversion of Calvin and his relations to Servetus. The volume will be well illustrated, while the various pictures have been selected with care, and endeavour to give the geographical setting in which Calvin's life was passed. The attitude of Protestants towards Calvin has changed much in the last fifty years, and documents discovered of recent years afford the biographer some new facts.



Although Mr. Birrell probably has more work to do at the present time than most men, it is surely interesting to learn that he is to edit a volume of "Browning's Poems," to which he will contribute an introduction, for a new series which the well-known firm of Edinburgh publishers, T. C. and E. C. Jack, are inaugurating. This new library should prove a very attractive one, inasmuch as each of the volumes are to have introductions by critics of high standing. The editor of the series—which is to be called the "Golden Poets"—is that indefatigable and hard-working Scotsman, Mr. Oliphant Smeaton. The following volumes have already been arranged for: "Spenser," edited by Mr. W. B. Yeats; "Whitter," by Mr. A. C. Benson; "Coleridge," by Professor Dowden; "Longfellow," by Professor Saintsbury; "Wordsworth," by Professor Dixon; "Herrick," by Canon Beeching; "Byron," by Mr. Whibley; "Keats," by Mr. Arthur Symons; and "Shelley," by

Professor Churton Collins. Six volumes will appear before the close of the year. They will not be high priced, but will be artistically produced, and each volume will be illustrated with some eight pictures in colours by such artists as Messrs. Stanhope-Forbes, Mr. E. J. Sullivan, Mr. Charles Pears, and Mr. A. S. Forrest. Messrs. Jack have been very successful with several of their books during the last year or two, particularly with one or two of their coloured books, and the description of the above series suggests still another successful venture.



"The Creed of Creeds" is the title of a new book which the Rev. F. B. Meyer has prepared for publication. The volume consists of several expository papers on the Apostles' Creed which Messrs. Pitman, who took over the old business of Messrs. Isbister, are publishing soon. The same firm have also in the press Dr. Washington Gladden's new work "The New Idolatry," to which attention was drawn in the February number of the CHURCHMAN as one of the newest of American theological books. The English edition will have an introduction by the Rev. E. Griffith Jones, who wrote "The Ascent through Christ."



Mr. Shailer Matthews' volume on "The Messianic Hope in the New Testament" was issued a few days ago. This work follows the method of historical exegesis. Mr. Matthews first of all attempts to discover and formulate the elements of eschatological Messianism as it is found in the literature of Judaism; in the second place, he examines the New Testament to see how much or how little of this element is to be found in its pages; and, thirdly, he endeavours to determine the influence of such an element in Christian thought, and as far as possible to discover what would be the result upon historical Christianity if it were removed or, more properly speaking, allowed for.



We are to have a very fine book shortly about "The Idyllic Avon," with songs and pictures of the river and its neighbourhood by Dr. John Henry Garrett, who is a native of Cheltenham, as well as its medical officer. The volume will be a most interesting and attractive account of the Midland river and of the places on or near its banks, from its mouth at Tewkesbury to above Stratford-on-Avon, with every place upon or near the river, and through about fifty miles of its course. The description is written from the standpoint of the present time, while the main points of its past history are received. Stratford is dealt with pretty thoroughly, and a chapter is devoted to Shakespeare's association with this old-world town. The volume is to be illustrated with nearly ninety full-page pictures and maps. Dr. Garrett writes enthusiastically of his subject, and speaks from a lifelong acquaintance with the town, which has enabled him both to write and use his camera to particular advantage.



A well-known American lawyer and one time president of the Y.M.C.A. International Training School, Mr. Charles H. Burrows, has written a

volume entitled "The Personality of Jesus," in which he presents "what the four Gospels contain as to the outward appearance of Jesus, His growth and education, His intellectual power, emotional life, and will." Mr. Burrows then proceeds to consider Him as Son of Man and as Son of God, and finishes the book with a study of His personality in its relation to human character and destiny, and the personality of the risen Lord. The book is certainly broad, but quite devout and religious, and may give much that will be worth reflecting upon. The method and treatment and the particular style of thought are typically American.



There is an excellent series of books in course of publication known as the Cathedral Series, and published by that enterprising young publisher, who is of Scotch descent, Mr. Werner Laurie. He was for many years manager to Mr. Unwin. A new volume has been added to this Cathedral Series entitled "The Cathedrals and Churches of the Rhine and North Germany," by Mr. T. Francis Bumpus. Chapters are devoted to a general survey of the church architecture of North Germany, showing how it developed in the Rhineland, Westphalia, Saxony, and the Baltic Provinces, and how, in spite of religious wars of which she was the theatre for so long a period subsequent to the breach with Rome in the sixteenth century, Germany has retained the mediæval furniture of her churches more completely than any other country of Northern Europe. Descriptions are given of such little known and visited cathedrals and churches as those of Münster, Soëst, Paderborn, Hildesheim, Halberstadt, Magdeburg, Naumburg, and Erfurt, peeps at the people, descriptions of the services, and criticism on the music heard in these buildings. The volume has eighty-two illustrations, and besides the tours here and there for prospective visitors, a map is provided, indicating the whereabouts of the most important places to which allusion is made.



Messrs. Longmans are issuing a volume by Sir Samuel Hall, K.C., on the Oxford movement. It is a short and concise work. The author's effort is to set down, from the point of view of a layman, in simple language, an unbiassed account of the movements of the Tractarians. No attempt is made to discuss the matter theologically; it is but an historical survey, and should be none the less interesting for that. The same publishers are also bringing out: "The Example of our Lord," by the Right Rev. A. C. Hall, D.D., Bishop of Vermont, U.S.A.; "Stoic and Christian in the Second Century," a comparison of the ethical teaching of Marcus Aurelius with that of contemporary and antecedent Christianity, by Mr. Leonard Alston, M.A.; and Sir Charles Simeon King's "A Great Archbishop of Dublin, William King, D.D., 1650-1729. His Autobiography, Family, and a Selection from his Correspondence." This last book will be well illustrated.



In the annual report recently issued of the American Bible Society, it is stated that there has been distributed Scripture and parts of Scripture in larger amounts than in any previous year of the Society's existence; and that

2,236,755 Bibles were issued, of which only 940,367 were printed at the Bible House, the rest being printed by the society on mission presses in China, Japan, Siam, and Turkey. The increase over the previous year was 405,659 volumes.



Notices of Books.

THE DOOR OF HUMILITY. By Alfred Austin, P.L. London: *Macmillan and Co.* 1906. Price 4s. 6d.

There is much that is attractive in this poem, or rather collection of poems linked together by a common purpose. The story the poems enshrine is slight enough. A man, searching after religious truth, falls in love with a girl who is herself deeply religious. Though admitting her own love, she refuses to accept him; and, accordingly, he goes abroad in the hope that he may find, in time, some solution of his doubts. While abroad he gets a letter summoning him back to see her before she dies. He hurries home—too late. She has left a letter for him, in which she beseeches him to come, through the door of humility, to a saving knowledge of God. Such, in barest outline, is the “story,” which throughout is conceived in a lyrical, not a narrative, vein. Though at times irritatingly reminiscent of *In Memoriam*, the poems have a value: they are distinguished by purity of thought and grace of diction. The “great note” is obviously lacking, as it is lacking in all Mr. Austin’s work. But we do not feel disposed to criticise it harshly on this account. Nowadays we are thankful for a beautiful lesson told in simple, and at times beautiful, verse. The following stanzas give a fair idea of the quality of the poems as a whole:

“We lead the blind by voice and hand,
And not by light they cannot see;
We are not framed to understand
The How and Why of such as He;

But natured only to rejoice
At every sound or sign of hope,
And, guided by the still small voice,
In patience thro’ the darkness grope;

Until our finer sense expands,
And we exchange for holier sight
The earthly help of voice and hand,
And in His light behold the light.”

THE CHRISTIAN FAITH: Personally given in a System of Doctrine. By A. O. Curtis. London: *Hodder and Stoughton*. Price 10s. 6d. net. 1906.

This volume is a very arresting contribution to the study of dogmatic theology. Professor Curtis (an American theologian) writes, it seems, from the point of view of a modified Calvinism, a Calvinism which integrates the

thought of the service of fear and the sovereignty of God, with the complimentary doctrines of true personal freedom and the freedom of love. If it should be objected that such an attempt is likely in the present day to prove abortive, we can but urge the sceptically minded to examine the book for himself. It is evidently the outcome of long study and careful and systematized thinking. He has crowded his basal ideas into one clear-cut phrase: "the rim of destiny is by God's decree, but the personal centre of destiny is by man's choice." The student who patiently makes his way through this massive work—and let him not be deterred from doing so because at times Professor Curtis, in his desire for compression, has not always made his meaning as lucid as might be; nor yet because a certain irritation may well be felt at the employment of such words as *ictic*, *indicant*, *finical*—will have gathered, as a result of his study, many a germ-thought, many an illuminating idea; and will carry away with him the feeling that he has been studying in the company of a man who has deeply pondered the great tap-root doctrines which influence the whole superstructure of Christian theology. Easy the book is not; but it will, in the best sense, repay attention. It is curious to note that, apparently, throughout the Professor's volume no reference is made by name to Hegel, with whose theology, despite many superficial antagonisms, "The Christian Faith" is often in radical sympathy. This is, of course, always on the assumption—which we believe to be a true one—that Hegel was, in ultimates, a Christian. To Ritschl's view that Christ was divine only in the sense that He has the "value" of God in the Christian experience, Professor Curtis professes no adherence. Obviously, that view involves an agnostic Christology. No; we need a Christology that can explain the full Christian experience of redemption. On this side of his work Professor Curtis offers much valuable assistance to the searcher after reality.

THE REFORMATION. By George Park Fisher, D.D. London: *Hodder and Stoughton*. Price 10s. 6d. net.

A new and revised edition of a book which has been known for several years as a standard work on the Reformation. It is a great convenience to have the entire story in one volume, and told in such a scholarly and reliable way. For intelligent and educated readers there is no other work which will enable them so easily to become acquainted with the origin, nature, principal facts and characters of the Reformation period, as well as with the great underlying principles which actuated the movement. Dr. Fisher truly explains that he has written in no polemical spirit, either in championship of Protestantism or opposition to Rome. At the same time, while he has endeavoured to maintain the position of an impartial historian, he is not indifferent to the profound significance of one of the greatest movements of human thought and life. We hope this new edition of a valuable work will have a renewed and still wider career of usefulness. It is impossible to know too much of the great period in question, and now with this work in one volume, and the larger work recently published by Professor Lindsay, students and readers are indeed well equipped.

- ANIMISM. By Edward Clodd. London: *Archibald Constable and Co., Ltd.*
Price 1s. net.
- MAGIC AND FETISHISM. By Alfred C. Haddon. London: *Archibald Constable and Co., Ltd.* Price 1s. net.
- HINDUISM. By L. D. Barnett, M.A. London: *Archibald Constable and Co., Ltd.* Price 1s. net.
- THE RELIGION OF BABYLONIA AND ASSYRIA. By Theophilus G. Pinches, LL.D.
London: *Archibald Constable and Co., Ltd.* Price 1s. net.
- CELTIC RELIGION. By Edward Anwyl, M.A. London: *Archibald Constable and Co., Ltd.* Price 1s. net.
- PANTHEISM. By J. Allanson Picton. London: *Archibald Constable and Co., Ltd.* Price 1s. net.
- THE RELIGION OF ANCIENT GREECE. By Jane Ellen Harrison. London: *Archibald Constable and Co., Ltd.* Price 1s. net.
- RELIGIONS OF ANCIENT CHINA. By Herbert A. Giles, M.A. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

The idea of a series of handbooks on ancient and modern religions is a very good one, and on the whole it has been well carried out. These little volumes are full of information given by specialists, and for the most part with great clearness. The varying standpoints of the writers are, of course, obvious; but, as a rule, the consideration is kept strictly within the region of historical facts. Mr. Clodd's animus is only too evident. It is impossible for him to write on religious subjects without having his fling at Christianity. Mr. Picton, on "Pantheism," says all that can possibly be said for that very impossible position, but he, too, writes with a bias which ought to be absent from handbooks of this kind. It would be interesting to have a volume in this series dealing with Christianity as one of the religions that is at once ancient and modern.

- THE WORKS OF FLAVIUS JOSEPHUS. Translated by William Whiston.
Edited by D. S. Margoliouth, D.Litt. London: *George Routledge and Sons, Ltd.* Price 5s. net.

A new edition of Whiston's "Josephus," edited by Professor Margoliouth of Oxford, who contributes an introduction and notes, in which an attempt has been made to summarize the results of recent research, and to give special attention to those passages in Josephus which have attracted most attention. The type is clear, the paper is good, and the binding strong, and this convenient form of Josephus' works will assuredly have a new lease of life through the scholarly labours of Dr. Margoliouth.

- A BOOK OF MEMORY. Compiled by Katherine Tynan. London: *Hodder and Stoughton.* Price 6s net.

This is a birthday book on quite a new plan, for it is intended to be a record of the days when beloved ones pass within the veil. Hence it is called "The Birthday Book of the Blessed Dead." Spaces are given on each day of the year for the names of the blessed dead, together with a text of Scripture, followed by quotations in poetry and prose. The compiler's name is a guarantee that the choice of selections would be made with true poetic feeling and taste, and the range of quotation is as catholic

as the choice is felicitous. The binding and paper are appropriate and attractive, and with the contents combine to make this a truly helpful and beautiful gift book for the sorrowing and bereaved.

LESSONS FROM LIFE, ANIMAL AND HUMAN. London: *Elliot Stock*.
Price 3s. 9d.

A new and cheap edition of a work which has already been well received. It is a collection of interesting facts concerning the nature and functions of man and animals, the facts being arranged so as to illustrate spiritual and moral truths. There is an introduction by the late Dr. Hugh Macmillan. Illustrations from natural history are always specially valuable to preachers and teachers, and this book in its cheaper form should have a still wider means of usefulness. The compiler's work has been well done, and whether for use in teaching or for general reading it ought to prove distinctly valuable.

THE GIVER AND HIS GIFTS. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode*. Price 2s. 6d.

The author has long been known as a Bible student who has a strong conviction that nothing in God's Word is without some meaning. The result is that in all his works, including his valuable Concordance on the New Testament, the closest attention is paid to the very words of Scripture, their forms, meaning, and occurrences. Whether we accept his results or not, he has the faculty of making his readers think and study for themselves; and this, in these days, should be counted to any author for righteousness. The book before us takes up all the passages where *πνεῦμα* is found in the New Testament, and we are introduced to its various uses and usages. The well known question of the force of the definite article with *πνεῦμα* is, of course, discussed fully, and every passage where the word occurs is commented on. Dr. Bullinger will not carry all his readers with him in every one of his interpretations, but he has undoubtedly given us a thoughtful, scholarly, and suggestive book, which no student of the Greek Testament can afford to overlook.

THE BOOK OF RUTH. By the Rev. Armstrong Black, D.D. London: *Hodder and Stoughton*. Price 3s. 6d. net.

Another work on the perennially interesting subject of Ruth the Moabitess, and one, too, that is well worthy of a place in the numerous expositions of the Book. Dr. Armstrong Black wields a graceful and yet forceful pen, and the various scenes in the familiar story are vividly brought before us. The teaching is full of suggestion and charm, and studded with not a few apt quotations. The publishers have also done their part well, and the result is a book attractive to read and to handle. It ought to prove particularly useful to preachers and teachers, though it would make a helpful devotional book for anyone.

PREPARATION FOR THE CHRISTIAN MINISTRY. By Various Writers.
London: *Student Christian Movement*. Price 2s. 6d. net.

A series of ten papers by various writers of different Churches, and intended to deal with preparation for the Christian ministry "in view of present-day conditions." Among the subjects discussed are "Conditions and

Problems," by the Rev. D. S. Cairns; "The Training of the Intellect," by Dean Bernard of Dublin; "Character," by Mr. Gresford Jones of Keswick; "The Care of the Inner Life," by Mr. R. E. Speer of Philadelphia; "Work in Great Cities," by Mr. Woollcombe of the Oxford House; "The Bible in its Relation to the Kingdom of God," by Dr. Garvie; "The Opportunity and the Preparation of the Preacher," by Dr. Paterson of Edinburgh. There are also essays on "Work Abroad" and "The Home Ministry and Foreign Missions." No candidate for the ministry could read these papers without deriving much intellectual guidance and spiritual profit. They rightly lay stress on the absolute necessity of spiritual life and personal character as the essential foundations of ministerial power. Mr. Speer's essay is perhaps the finest of all, though there are others almost equally valuable and suggestive. We should have welcomed at least two more papers, one on "The Message of the Ministry," and the other on "The Holy Spirit in Relation to the Ministry," for as it now stands the book tends to concentrate attention on the human conditions and requirements without dwelling with sufficient definiteness and prominence on the Divine aspects of ministry. This apart, the book deserves, and we hope it will obtain, wide circulation among theological students. It can do nothing but good to the ministers of the future.

PASTORAL WORK IN COUNTRY DISTRICTS. By V. S. S. Coles, M.A.
London: *Longmans, Green and Co.* Price 3s. 6d. net.

Six lectures delivered in the Divinity School, Cambridge, by the Principal of Pusey House. The book only very partially fulfils the promise of its title, for there is but little about work in country districts. The teaching is quite frankly that of the type associated with Pusey House, and readers will therefore know what to expect. Of its earnestness it is of course unnecessary to speak, but its type of Christianity does not strike the full New Testament chord. While there is much that will prove useful to discriminating readers, the book as a whole is decidedly disappointing, and does not compare favourably with other lectures of the same series. In particular, the teaching on Confession goes far beyond that laid down by the Church of England, and involves a systematic auricular confession, for which there is no place found in the Prayer-Book. Parochial work on such lines can never be spiritual, healthy, or helpful, and it is impossible not to regret that undergraduates should have had this view of clerical work put before them.

BIBLE CHRISTIANITY. By Herman Lundemann. Translated by M. A. Canney, M.A. London: *A. Owen and Co.* Price 2s.

This comes from the ranks of the very liberal thought of Switzerland, which means the evacuation from Christianity of anything distinctive of the Deity and Atonement of our Lord. We are not surprised that the translator in his preface insists upon the New Testament being criticised as well as the Old, and also the impossibility of supposing we can sacrifice the Old while conserving the New. This pronouncement may be commended to those critics who are imagining so vain a thing. The book itself is not accurately described, for it is neither Biblical nor Christianity, but is a purely subjective

interpretation of just as much of the New Testament as the author thinks well to accept. We are not surprised at the spiritual and moral powerlessness of a great deal of Continental Protestantism, if this book is a typical specimen of the teaching given.

THE FACT OF CHRIST. By the Rev. P. Carnegie Simpson. London: *Hodder and Stoughton*. Price 1s. net.

We welcome with all possible heartiness this cheap edition of one of the most valuable pieces of apologetic writing of recent years. This is just the book to put into the hands of thoughtful men and women, for it concentrates attention upon the Person and work of Christ as the pre-eminent and conclusive evidence of Christianity. Christian workers should make a point of circulating this book on every possible occasion.

HOW THE CHURCH BEGAN. By Rev. R. B. Rackham, M.A. London: *Longmans, Green and Co.* Price 1s. net; cloth, 1s. 6d. net.

A simple and succinct account of the founding of the Church in the Acts of the Apostles. We do not endorse the writer's views *in toto*, and feel he needs wider views of what the Church really is.

THE NEW STATE OF MATTER. An address by Professor H. Pellat. Translated by E. McClure, M.A. *S.P.C.K.*

To honour science is to respect its limitations. We have in this interesting lecture a clear summary of the processes leading to the new views on the constitution of matter. We hear the cry of a Haeckel and a Spencer in the distance, and learn they have received a mortal blow.

A HANDBOOK FOR AFTER-MEETINGS. By Rev. G. T. Shettle. *S.P.C.K.*

We are pleased to welcome such a book as this, and to see that the whole Church is rousing to the need of preaching decision for Christ. The outline addresses are useful and simple, the counsel excellent. As far as it goes, it goes right.

THE CHURCH AND THE ADVERSARY. By a Layman. London: *Elliot Stock*. Price 3s. 6d.

The above is the result of twenty-seven years' note-taking. It is a history of Satan's attempt to ruin individuals, the Churches, and the Jew. The Roman Catholic Church has a large chapter devoted to it, and the indictment is as strong as it is true. Newman said: "Either the Church of Rome is the house of God or the house of Satan." Manning, in effect, said the same. The writer has no difficulty in showing that Scripture and history unite to sweep away all signs that the external Roman Church is the house of God on earth. The Church of England has her turn. She is subjected to a criticism in many ways wholesome, but not always quite fair. His remarks on curates and the political opinions of the average clergyman leave something to be desired. We are in cordial agreement with him in his views on Romanizing clergy, but feel his views on Disestablishment are a matter of opinion. We think it a pity he gives away the word "priest" to the Sacerdotalists. The word is a contraction of "Presbyter," and the Sacerdotal sense is the imported, not the primary one. To say there are no

Bishops in the New Testament is to say too much. We should have also liked a greater reticence on his part with regard to the universalist trend of his opinions. At the same time, we recognise the book as valuable, and sounding a needed note of warning. It is packed with facts worth reading more than once, and is the work of a firm believer in the Word of God. It is a pity the type is so close and that there is no index.

ANCIENT TYRE AND MODERN ENGLAND. By Philo-Anglicanus. London: *Elliot Stock*. Price 7s. 6d.

Ezekiel's prophecies form the basis of an interesting analogy drawn between ancient Tyre and England, "Tyre of the West." Colonial expansion, commercial enterprise, and naval supremacy form a threefold link between the old and new nation. Physically, geographically, and spiritually, the parallels between the two are striking. The book is seasonable in a material age when the "wielding of trade's master-key" is thought *summum bonum* of a nation's life. The writer's object is to awaken his countrymen to such sins and dangers as ruined Tyre and menace England. In the course of his pages he has much to say of historical and antiquarian interest. There are several good illustrations and four capital maps.

THE GOSPEL OF LIFE. By Charles Wagner. London: *Hodder and Stoughton*. Price 3s. 6d.

The writer's pen is prolific. He gives us here a few sermons chosen at random. They are in his own beautiful style, and are, he says, an application of the Gospel to the life of man. "Never is sorrow more holy, activity more touching, evil more ugly, than when a ray of the Gospel chances to fall on them." This student of human nature can put his finger on the weakness of the age, can use the lash or apply the ointment. He speaks with authority, but he impresses us with an over-emphasis on the human side. We should much like to know what part the Atonement of our Blessed Lord plays in the Gospel he proclaims.

COMFORTING WORDS FOR WIDOWS. Compiled by M. G. and edited by J. S. London: *Elliot Stock*. Price 5s.

The compiler has suffered and found consolation. She has gathered balm for bruised and broken hearts. She has felt and known "that for wounds like these Christ is the only cure." Her selection from authors has been truly catholic. As suffering and sorrow are not limited to creeds or nationalities, so where a message has been delivered that will comfort against sorrow, it has been placed under its appropriate heading irrespective of Church or sect.

HUMILITY: A DEVOTIONAL TREATISE. By Rev. Jesse Brett, L.Th. London: *Longmans, Green and Co.* Price 2s. net.

This devotional treatise is the work of an earnest and thoughtful man. He dwells on the nature of humility, the will's surrender, submission, meekness, the security of the humble, their devotion and exaltation, and he has much of value to teach us. At the same time, his view of the Christian life seems to be too much the result of dry effort. There is too much of the human ascent and too little of the Divine descent; too much of the toil of man and too little of the transfiguring of God. God's Word in preference to the works of the saints is likely to set things in their true relation.

VOICE PRODUCTION AND THE PHONETICS OF DECLAMATION. By J. C. Newlands. Edinburgh and London: *Oliphant, Anderson, and Ferrier*. Price 2s. 6d. net.

A manual of voice training by one who has practical knowledge of the work of teaching elocution. It is evidently based on personal experience. The examples and hints are succinctly and clearly stated, and anyone who will follow the advice here given will soon reap the benefit in an increased capacity for speaking and a greater acceptance with his audience. The volume should be carefully noted by all who would become proficient in the art of public speaking.

ELEMENTS OF THE FAITH. By Rev. J. B. Ansted. London: *Wells Gardner, Darton and Co., Ltd.* Price 1s. net.

This little work is written by one who is well known to our readers, and the volume includes an article which appeared in our columns last year. The author describes his book as "A Series of Essays on the Grounds of Christian Belief," and his aim has been to "offer some considerations which have been helpful to his own faith, and which he trusts may induce an honest doubter to pause before rejecting the claims of a revelation which has already stood the brunt of so many ages of opposition." It includes five essays on such subjects as "The Bible and Modern Thought," "Why am I a Christian?" "Why am I a Churchman?" "How may we know that we have eternal life?" on all of which the venerable author has something to say which is at once scriptural and profitable. We commend this unpretentious but truly useful little volume for circulation among those who wish to know what essential Christianity is.

THE OLD TESTAMENT IN MODERN LIGHT. By the late Walter Allan Moberly. London: *S.P.C.K.* Price 1s. 6d.

This book represents the attempt of a clergyman to put before an educated congregation "the outline of what seemed to himself to be a reverent and intelligent view of the Old Testament in the light of modern criticism." The theory of the documentary sources upon which modern criticism rests is accepted, and a general adhesion is given to the critical position. The author's view of inspiration seems to us distinctly inadequate, and the question of the accuracy of Scripture on matters of history is left quite open. A truly reverent spirit breathes through the pages, and though the writer goes much further than we consider warranted or safe, it is impossible to mistake the devotion to Christ and the belief in divine revelation which mark his treatment of the Old Testament. We confess that we are among those who are referred to in the Bishop of Southwark's preface, as thinking that, having accepted the position of the Higher Criticism, the author should have gone much further, for in our judgment his position, as here stated, is really untenable.

THE PEOPLE'S PRAYERS. By E. G. Cuthbert F. Atchley. London: *Longmans, Green and Co.* Price, paper 6d., boards 1s. 6d.

One of the Alcuin Club Tracts. The title is intended to suggest that the Litany is essentially an expression of "The People's Prayers." The writer traverses Chancellor Smith's view that only the clergy can say the Litany. The discussion is interesting, though it does not seem to us that the writer

makes out his case. A form of the Litany "according to the ancient English use" (which means that of Sarum) is put in an Appendix. Among other petitions there is one for prayer for the dead. It is difficult to see the precise point of this Sarum Litany in connection with our present form.

CRITICISM CRITICISED. Edited by the Very Rev. Henry Wace, D.D.
London: *The Bible League*. Price 6d. net.

We are glad to welcome this cheap edition of a work that has had a considerable sale. It contains a large amount of valuable material, together with some that is weak and inconclusive. In this convenient and cheap form the book should have a still wider opportunity of usefulness.

SACRED SONGS AND SOLOS. London: *Morgan and Scott*. Price, paper 2d., cloth 3d.

This is a special cheap diamond edition of the twelve hundred pieces which are now included in this well-known hymn-book. The type is remarkably clear, and the size very convenient. It ought to be in great request in connection with Church work.

PAMPHLETS AND REPRINTS.

CHRIST THE BREAD OF THE WORLD. Sermon by the Rev. Canon Denton Thompson.
London: *Church Missionary Society*. Price 1d.

The C.M.S. Annual Sermon for this year. An admirable and telling presentation of St. John vi. 5, 51.

THE PREACHING OF ST. PAUL. By the Rev. Professor Sayce. London: *S.P.C.K.*
Price 1d.

An address delivered in All Saints', Cairo, on the Sunday after Easter Day.

THE CHRISTIAN CHURCH. By the late Very Rev. R. W. Church. London: *S.P.C.K.*
Price 2d.

Reprinted from Oxford House Papers.

CHRISTMAS GOOSE CLUBS AND HOW TO WORK THEM. By the Rev. A. W. Bird Jones.
London: *R. F. James*. Price 3d.

A very useful and suggestive handbook, giving full particulars of the working of these clubs.

MEDITATIONS FOR THE SICK AND SUFFERING. By the Rev. J. Vaughan. London:
S.P.C.K. Price 4d.

Simple, scriptural, and spiritual meditations.

THE APOSTOLIC CONSTITUTIONS AND COGNATE DOCUMENTS, WITH SPECIAL REFERENCE TO THEIR LITURGICAL ELEMENTS. By the Rev. de Lacy O'Leary. London:
S.P.C.K. Price 1s.

Very useful for liturgical students.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Church of England League Gazette, Grievances from Ireland (No. 18), The Dawn of Day, Girls' Own Paper, Golden Sunbeams, Orient and Occident, The Expository Times, The Reader and Lay Worker, The Optimist, Open Doors (organ of Mrs. Meredith's Homes).