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A REMARKABLE BOOK ON THE PRESERVATION OF HEALTH.

DR. ANDREW WILSON, F.R.S.E., the distinguished authority on hygienic science and health questions, is evidently a believer in Thomas Carlyle's doctrine that there is no utility in pointing out misfortunes unless you at the same time indicate the remedy.

In his remarkable little book, "The Art of Living," just issued from the press, Dr. Wilson not only points out "our first duty to ourselves is to check illness at the outset," but he follows up this admonition with the more welcome information how we are to do it. He, so to speak, says: "You have the evil of ill-health to fight. Now, here's the weapon to fight it with. Strike for freedom." For example, he says: "Suppose a person has run down—feels languid, and is easily tired. If he neglects this warning—for all such signs and symptoms are Nature's warning to us—the possibility is that he will pass further afield into the great lone land of disease.

"Can he do anything to save himself from such a disastrous result? In the vast majority of cases he can restore his vigour." How? Dr. Wilson tells his reader how without delay, adding at once this remarkable statement: "Probably he will be advised to take a tonic. This in the main is good advice. Unfortunately, the number of tonics is legion, but if there exists any preparation which can combine in itself the properties of a tonic and restorative, and which at the same time can contribute to the nourishment and building up of the enfeebled body, it is evident such an agent must prove of the utmost value to everybody. I have found such a tonic and restorative in the preparation known as Sanatogen."

How the distinguished author found this tonic he tells us in an interesting bit of autobiography. "Recovering from an attack of influenza," he says, "and suffering from the severe weakness incidental to that ailment, Sanatogen was brought under my notice. I gave it a fair trial, and the results were all that could have been desired. In a short time my appetite improved, the weakness was conquered, and without the use of any other medicine or preparation I was restored to health." It is easy to believe that this experience led the doctor to make a thorough investigation into this specific which had served him so well.

Sanatogen, he tells us, "combines two distinct elements, one tonic and the other nutritive."

What the tonic and nutritive elements of Sanatogen are, and how they effect so much good, Dr. Wilson describes in simple, convincing terms. The whole passage is too long to quote, but one important remark of the writer may be given—namely, that one of the principal elements of Sanatogen "represents the substance which actually forms a very important, if not the most important, constituent of our brain and nervous system." How, through regenerating the nervous system, Sanatogen restores the functions of the digestive organs, and by rebuilding the tissues compensates the wear and tear of latter-day life; how it does away with the need of stimulants, and cures the sick by the natural method of making the body strong enough to drive out disease—all this makes engrossing and pleasant, as well as instructive, reading. This last contribution of his to the literature of health may certainly be calculated to carry joyful news to the ailing and weary.

A limited number of complete specimen copies of "The Art of Living," by Dr. Andrew Wilson, F.R.S.E., are available for distribution. A copy will gladly be sent gratis and post free on application to the publishers, F. WILLIAMS & Co., 83, Upper Thames Street, London, E.C., mentioning the *Churchman*.

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THE CHURCHMAN.

NOVEMBER, 1907.

The Month.

The Church Congress.

THE meeting of the Church Congress at Great Yarmouth was a genuine success, not only in point of numbers, but also in interest and value. The subjects were well chosen, and the papers on the whole were on a high level of excellence. The subject which naturally aroused the greatest interest was "The Prayer Book and Modern Needs," especially as it was discussed in the light of the Royal Commission. We print the Dean of Canterbury's valuable paper in the present number, and we need hardly call attention to its significance from the standpoint of the ecclesiastical policy of the immediate future. The position of Evangelical Churchmen was plainly put before the Congress without hesitation or uncertainty, and it is a great satisfaction to realize that the body of Evangelical Churchmen are alive to the seriousness of the situation. It is vain for Canon Beeching to plead (in the current number of the *Church Quarterly Review*) for the permissive use of the vestments on the ground that they do not symbolize Roman doctrine, because they were in existence centuries before that was promulgated. Yet the *Church Times* plainly states that the sole reason for using these vestments is to preserve continuity with the Medieval Church.

"The one thing symbolized by the use of such a vestment is the fact that the Church of England now existing is the Church which existed in England from the sixth to the sixteenth century, having the same laws of teaching and of worship, except so far as they have been varied by a proper spiritual authority."

We have already urged more than once that the true meaning of the vestments is to be sought from those who wear them, and not from those who do not. And nothing could be clearer than the definite statement just quoted. This plain speaking is particularly welcome because it enables those who oppose the vestments to join issue on simple matters of fact, and we do not hesitate to say that the centuries mentioned by the *Church Times* constitute the very period with which the great body of moderate Churchmen have no desire for essential continuity. To allow the use of the vestments which are now, and have been for centuries used, in connexion with the Roman Mass would be to change the entire character of the Church of England service of Holy Communion. It is this change that Evangelical Churchmen intend to resist to the very last.

Disestablishment.

The question of Disestablishment has been forced to the front during the last month in several ways, but particularly by the presidential address of the Bishop of Norwich at the Church Congress. After arguing against Disestablishment by showing what he considered would be its disastrous results, Dr. Sheepshanks summed up his position by saying that the Establishment could not be continued if it were shown to be against the express will of the majority of the nation, and if it were proved to be no longer conducive to the highest interests of the State. We believe this is the true position to take on this momentous subject. When the question becomes one of practical politics, it will have to be faced by Churchmen, not from the standpoint of any ideal relationship between Church and State, but from the point of view of moral and social advantage, and in view of the will of the country as expressed through its representatives in Parliament. Whenever the battle comes to be fought, it will be fought solely on these lines. Churchmen should therefore concentrate attention on this aspect of affairs, and so set their house in order that the nation may be able to see that it is to its own advantage to maintain the position of an Established Church. If this is not

soon done, we must not be surprised if the State should decide to sever the bonds.

Socialism.

The discussion at the Church Congress and a good deal of newspaper correspondence have combined to make Socialism a prominent topic of thought and discussion for several weeks past. Into the political aspects we do not enter, but would earnestly commend the addresses given at the Congress by Mr. Frederick Rogers and the Rev. J. E. Watts Ditchfield to the attention of Churchmen. Mr. Hill, the Secretary of the E.C.U., quite gratuitously (and, as it proved, very unwisely for himself) said that our social difficulties are due to the Reformation. Mr. Watts Ditchfield's reply, that there was no Reformation in France, but that there was a French Revolution, was as crushing as it was deserved, and it roused the Congress to a high pitch of feeling. These questions of the present social order must be discussed quite apart from political and ecclesiastical prepossessions, and with an earnest desire and determination to solve the problem of the unemployed, the housing question, the drink question, and other social sores in the light of the New Testament. It is sometimes said that there is an antithesis between Christianity and Socialism in the fact that one stands for giving and the other for taking; but, as a writer in the *Spectator* recently said, this is neither true nor fair, for there is a formula which overlaps both sides—namely, "distribute fairly." It is the great principle of equality of opportunity for every one for which Christians should plead, for it is only then that our social sorrows and evils will be in any way mitigated.

Old Testament Criticism.

The discussion at the Church Congress on "How to Teach the Old Testament" was, on the whole, very encouraging to those who believe in the truth of the traditional view. The papers on both sides were able and informing; but we hope it is not from any bias in favour of our own view that we express the conviction, shared

by very many at the Congress and afterwards, that the paper by the Rev. G. T. Manley was by far the most noteworthy feature of the discussion, if not the outstanding contribution of the Congress. It was perfectly clear that the majority of the audience was in sympathy with the old view, and the tone of the meeting was full of hope for those who believe that the truth about the Old Testament is not to be found in the position of Wellhausen and his English followers. We hope very shortly to publish two papers by Mr. H. M. Wiener, Barrister-at-law, whose writings are already welcome and familiar to our readers, in reply to the Bishop of Ely's article in the *Guardian* on "Some Recent Results of Old Testament Criticism." It was plain from the discussion at the Congress that the majority of the clergy present have already felt the truth expressed some time ago by Dr. Robertson Nicoll, that ordinary congregations cannot understand the processes of historial criticism, and that preachers must, therefore, preach the Old Testament as it is or leave it alone. There are not a few signs of further reaction from the extreme positions of modern criticism, and of a return towards those old paths which have been the safety of the Church for centuries, and which have made the Old Testament the spiritual sustenance of the people of God.

Bishop of Carlisle.

It was, of course, to be expected that the plain speaking of Bishop Diggle, as recorded in our last issue, would meet with strong disapproval, but we confess we were hardly prepared for the onslaught made on him in certain quarters, especially in the leading columns of the *Guardian*. Yet scarcely any of the Bishop's most forcible charges against Tractarianism for denationalizing the Church have been met by those who oppose his view. It was time some one in authority spoke out on the losses that have occurred to the Church and nation through Tractarianism, for we have heard far too much of the supposed gains, many of which, however, simply illustrate the difference between *post hoc* and *propter hoc*, or between occasion and cause, for they had but little to do

with Tractarianism alone. There is much that goes to prove the words of Sir Samuel Hall in his "Short History of the Oxford Movement," that "the Movement was merely the expression of the reaction which followed the somewhat rapid, if not violent, realization and development of Liberalism in the early part of last century, and might never have occurred if such realization and development had begun earlier and moved with less friction." Be this as it may, the fact that the Tractarian Movement, on the *Guardian's* own admission, had for its definite and avowed object the reunion of England with the Roman Church, shows that it introduced something so novel into the English Church, and so alien from its genius and growth, that it could never have realized its purpose without untold harm to the national life.

The Education Question.

Discussion has been continued during the last two months on the possibility of obtaining a settlement of the Education Question by the Bill of next year. The *Tribune* put forth a scheme which has created a great deal of interest, and contains in it several elements which make for peace. The Bishop of Manchester has also contributed to the discussion by his paper at the Church Congress; while still more recently Mr. McKenna, the Minister of Education, has foreshadowed some of the principles of his new Bill. For the moment we content ourselves by referring to a letter which appeared a month or so ago in the *Times* from the Bishop of North Queensland, in which the following passage occurs:

"And why should it be thought a thing impossible to find a Scripture lesson-book which would be acceptable in the bulk of both provided and voluntary schools? Personally, I have no confidence in so-called 'undenominational teaching' as a sufficient exposition of the Christian faith, nor am I able to see how any religious teaching can be so far desiccated of debatable matter as to be rightly denominated 'undogmatic.' But the fact remains that in all primary schools Scripture lessons are largely identical; and it has yet to be shown that it is impossible to frame a text-book which will satisfy, so far as it goes, the needs of the vast majority of parents of all denominations. . . . I firmly believe . . . that a 'round table' attempt to edit a book of simple Scripture lessons in England would meet with success; and, if successful, it would do much to lessen an irrational bitterness upon

the subject of religious teaching which is the despair of all friends of toleration and liberty."

Like the Bishop, we cannot see why it is impossible "to frame a text-book which will satisfy, so far as it goes, the needs of the vast majority of parents of all denominations." The only people who find it impossible are those Churchmen who think simple Bible teaching "corrosive poison." We have lately been deeply impressed with the strenuous efforts now being made by the Secularist Party, represented by the Rationalist Press Association, to exclude the Bible from the schools on the alleged basis of fairness all round. They will then trumpet forth the result as a victory for Secularism as against Christianity. We sincerely hope that all Christians, and especially all Churchmen, will become alive to the situation and prevent the irreparable disaster of secular schools.

The True Policy.

As we listened to the Bishop of Manchester at the Church Congress we could not help feeling that he was pleading for the impossible, and that his suggestions were mainly counsels of perfection. We are fully confirmed in this impression by the editorial comments of the *Church Times*, and an article from a correspondent which was given a prominent place in the *Guardian*. The latter significantly says:

"The Bishop certainly surrenders nothing. His scheme, indeed, goes far beyond the maintenance of the *status quo*, and the strongest Unionist Government would hardly venture to attempt legislation such as he desires. In public affairs what is practicable should be the aim, in preference to what is in the abstract desirable. To minimize difficulties is folly, and the lions that stand in the Bishop's pathway are many."

We venture to express the hope that Churchmen will not be like the Bourbons, learning nothing and forgetting nothing from the events of 1902 and 1907. As the article in the *Guardian* goes on to say that great truth:

"No durable peace is possible except upon the principles of *do ut des*. . . . We cannot retain denominational schools as they are, and at the same time claim to teach our doctrines in schools provided by the local authorities. After all, the essential thing to strive for is that every child in every school should have an opportunity of being taught the faith of its parents, and the

maintenance of the dual system seems to be incompatible with this. That system was really doomed by the acceptance of rate-aid, and by the introduction into Mr. Balfour's Bill of the Kenyon-Slaney amendment, which destroyed the foundation upon which the relationship of the Church to her schools rested. . . . No conceivable settlement can satisfy the extremists on either side—their differences are irreconcilable; but the treatment of all denominations upon terms of exact equality would appeal to the public sense of justice."

Along some such lines we shall find the solution of our difficulties. Meanwhile Mr. McKenna has told us that next year's Bill will be governed by two principles—the public control of all schools, and the abolition of all denominational and religious tests. As the Archbishop of Canterbury has already practically accepted these two positions, it remains for Churchmen to see that they are carried out in practice, so that the question may be settled on terms acceptable and honourable to all.

As others see us.

In the Church Notes in the *Standard*, in the week after the Church Congress, the following appeared:

"The Bishop of Norwich, whose presidential address has been generally praised for its fearless, candid, and judicial summing-up of the Disestablishment question, created a mild sensation by appearing in a purple cassock and 'mozetta,' or cape. May it be said, with the utmost respect, that Churchmen would prefer to see their 'right reverend fathers in God' robed, not as Italian prelates, but in the authentic attire of Anglican Bishops? Both before the Reformation and since the Bishops' official outdoor dress—to this day retained in its proper use when they appear in the House of Lords—is a rochet, black satin chimere, scarf, and square cap. In Convocation the chimere is of scarlet cloth. It is extremely desirable at the present time that the clergy should cleave to English rather than to foreign ornaments and customs. Till late years it has been wholly unknown, at any period of our Church history, that an English clergyman should presume to appear in God's house wearing a hat. And the matter is not mended by the fact that the hat chances to be Italian. But it will be difficult to root out Italian 'birettas,' Italian 'zucchettos,' and Italian 'cottas,' if those in authority insist on adopting Italian 'mozettas.'"

This comment speaks for itself, and we hope its lessons will be heeded. Neither continuity nor identity with Rome is the best policy for English Churchmen. For over three hundred years the Anglican Church has maintained a distinctive position, which is expressed not only in her doctrinal articles but in the

ceremonial of her worship and even the dress of her clergy. To alter any of these things in the direction of Rome would be not merely unwise but disastrous.

The Reformation.

Much of the present controversy over vestments turns on the attitude taken by Churchmen to the Reformation in the sixteenth century. Our views of the Church of England will largely depend upon the opinion we hold as to the necessity, character, and results of the Reformation; and that there are two very different, or, rather, two opposite, views of it among English Churchmen is patent to all. We have only to remind ourselves of Lord Halifax's words a year ago about repenting of the Reformation "with tears and in ashes," and then to read a recent speech by the Dean of Canterbury referred to in our September number. Quite recently we have had a very interesting opportunity of comparing these two views of the Reformation by means of two reviews of Dr. Lindsay's great book, "A History of the Reformation," of which the *Times* truly said that "at last the English public possesses an adequate history of the Reformation." We put in parallel columns the two views:

The "Times," September 20, 1907.	*"Journal of Theological Studies," July*, 1907.
"It is pitiful to find these great master-spirits [Luther and Calvin] treated by modern English ecclesiastics as if they were merely the leaders of more or less 'heretical' schools of thought. Each of them appealed to the deepest elementary forces of the human spirit, and, in combination, they reconstructed Europe."	"That century from whose toils British Christianity seems still so incapable of extricating itself."

As the *Times'* article clearly shows, the great body of British Christianity has no wish whatever to extricate itself from the great movement in the sixteenth century which "reconstructed Europe," for the simple reason that it is in connexion with the Reformation that we find practically every one of the best elements of our English religious national life.

Short Sermons.

Among the topics of the Archbishop of Canterbury's Visitation Charge which are worthy of careful consideration by all Churchmen, we single out one of no little importance—that of present-day preaching. Here are His Grace's words about the prevalent practice of short sermons:

"I wonder whether, in the reaction against the old exaggeration of sermons and preaching, the pendulum has now swung much too far? or, rather, I do not wonder, for I am sure that it has. We hear clergy rejoicing in the fact that the brevity of sermons now enables a man to say what he has to say in ten minutes. By all means infinitely to the good, if it is really a pithy-pointed, brief bit of message and teaching which you have been able to comprise in that time; but it needs an infinite amount of time in preparation to produce a sermon which will last ten minutes only. It requires three times as much preparation for a thoughtful man to prepare one ten-minutes' sermon as would be needed for one lasting twenty to thirty minutes. If it be that we are enabled by painstaking study and elaborate preparation and care to produce that which will be pointed and pithy, and make itself felt as a direct message from God to the human soul in ten minutes, then be it so, and thank God. But if it be merely that we think people are pleased and satisfied now with the ten minutes rather than with the little longer time which used to be more customary; if God's people so like it that therefore we can do with it, and say a few words, as it is called, leaving the big thought of the responsibility of the teacher to God and his fellow-men to be discharged in a lighter way than before, then surely we are missing some of the very largest part of the trust which God has laid upon us in a day when education is wider, and our own reading ought to be more deep and thorough.

We remember the late Dean Howell once saying that no one who can preach ever decries preaching, and we believe there is no more imperative need in the English Church to-day than that of strong, spiritual sermons. In spite of all the papers, magazines, and books, the living voice is still powerful and will ever remain so, and the census taken by the *Daily News* some years ago proved incontrovertibly that preaching attracts, that people will come to hear a man who knows what he is talking about, who has convictions, who possesses spiritual sincerity, and who can put his points intelligently. We would venture to appeal to the younger clergy to put all their available strength into their preaching, even if this means dropping some parochial organizations. Pastoral work will never really suffer from due attention being given to preaching.

The Royal Commission and the Vestments.[1]

By the Very Rev. HENRY WACE, D.D.

THE subject I am asked to consider in this paper is the recommendation made by the recent Royal Commission that Letters of Business should be issued to the Convocations with instructions "to consider the preparation of a new rubric regulating the ornaments (that is to say, the vesture) of the ministers of the Church at the times of their ministration, with a view to its enactment by Parliament." Letters of Business have been issued accordingly, but they instruct the Convocations to consider "the desirability" of this recommendation, and that question is now under consideration in both Provinces.

It is neither necessary, therefore, nor relevant to enter on the endless dispute which has prevailed, and which still prevails, respecting the legal meaning of the existing Ornaments Rubric. The question is whether a new rubric should be prepared, and what that rubric should prescribe; and it may further be safely assumed that the practical question is whether formal authorization should be given to the use of the Vestments prescribed by the first book of Edward VI., or at least to the use of some special Vestment, such, for instance, as a white chasuble, at the administration of the Holy Communion.

Now, in approaching this question, I would urge the consideration, in the first instance, not of the disputed question of the law of the English Church since the Reformation, but of the undoubted action and practice of the English clergy for three hundred years after that time, and of the light which this throws upon the mind of the Church. It is evident that there were strong influences at work at the commencement of Elizabeth's reign, perhaps the influence of the Queen herself, to retain the old Vestments. It is not less evident that it was found impracticable to give effect to those influences, and it cannot reasonably be doubted that what thwarted them was the strong

[1] A paper read at the Church Congress, October, 1907.

and practically predominant feeling that the Vestments were indissolubly associated with the superstitious uses of the Roman Mass. That is the broad result of the vehement contentions on the subject in the reign of Elizabeth. The *Advertizements*, whatever their legal force, are an indisputable witness to the fact that the Vestments could not be legally enforced, and that it was necessary to acquiesce, at all events, in the simple use of the surplice. When the Stuart period commenced, we have similarly the witness of the Canons of 1604 to the fact that the Church did not, or could not, rely on the rubric of Elizabeth to re-introduce the Vestments, but once more acquiesced, formally and officially, in the use of the surplice. Finally, at the Restoration, in the height of Church reaction, at a time when the claims and the ideals of the Church were much enhanced, we again see, independently of what may be the technical meaning of the new Ornaments Rubric, that not a single Bishop or priest so much as attempted to introduce or recommend the Vestments. It is impossible not to recognize that the feeling of the clergy and of the Church was adverse to their re-introduction; and it would seem again unreasonable to attribute this to any other consideration than that it was essential for the Church to assert its opposition to Rome, and that the Vestments were deemed to be too much associated with Roman superstitions. All through that century, and down to the middle of the last, no English divine—we may safely say no English Churchman—would have questioned the statement of the recent Royal Commission that there is "a deep cleavage" between the Church of England and the Church of Rome; and the practical impossibility of restoring the Vestments cannot well be attributed to any other consideration than that their use was precluded by that cleavage. Within the last fifty years they have been re-introduced; but when, and under what circumstances? Not until the principal leader of the Tractarian School had formally denied, in Tract XC., the existence of any deep cleavage between the Churches of England and Rome, and until, in consequence, ritual observances began to be introduced which, in the judgment of the Com-

missioners, "unite to change the outward character of the service from that of the traditional service of the Reformed English Church to that of the traditional service of the Church of Rome." In the face of these facts, can it reasonably be thought practicable to persuade the English people that the re-introduction of the Vestments would not involve an approximation to Romish practice, and a practical encouragement of Romish doctrine? and can it be doubted that their formal authorization by a new rubric would deeply accentuate the division between the Church and the Nonconformists? That was the view of our forefathers for three hundred years; and there is in our own day a fresh consideration which would justly enhance this feeling. The Vestments are the Vestments of the Roman Mass. In former days the Roman Church could not openly celebrate the Mass in England, and the Vestments might therefore, at that time, have seemed to Englishmen simply ancient Vestments. In our days the Roman Mass is freely celebrated among us, and is becoming more and more familiar. The proposal, therefore, in the present day is not simply to introduce ancient Vestments, but to introduce the very Vestments which are the characteristic use of the Roman Church in our midst, and thus to assimilate to the eye, in the most glaring manner, the Communion office of our Church to the Mass of the Church of Rome. What does it matter, in the face of these historic and present considerations, whether the chasuble, for instance, has or has not an inherent sacerdotal significance? It and the other Vestments are the living usage, before our very eyes, of the Mass of the Church of Rome; and that consideration must render their use or toleration impossible to all English Churchmen who believe that the Mass, as celebrated in the Church of Rome, is superstitious in the highest degree.

But there would seem at first less obvious objection to the authorization of some white Vestment, which would probably be a chasuble, to mark the celebration of the Holy Communion as the highest act of the Church's worship. When that sacrament is said, indeed, as it often is, to be the only worship specifically

instituted by our Lord, we must ask, in surprise, did not our Lord institute Baptism? And did He not teach us the Lord's Prayer? But allowing all that may justly be said as to the pre-eminence of the Eucharist in Christian worship, there appear to be very grave considerations, both of an historical and of a practical character, which must be taken into account before consenting to its being distinguished by a special vesture, and so marked off, by a peculiar distinction, from the other services. The first and most important to an English Churchman is that there is no trace of any such usage in the Church of the first centuries. How does Monseigneur Duchesne describe the origin of the Christian service? He says (p. 48) that the Church "took over *en bloc* all the religious services of the Synagogue"; particularly its "four elements, lections, chants, homilies, and prayers," but "added thereto one or two new elements," and, in the result, "the only permanent element, on the whole, which Christianity added to the liturgy of the Synagogue was thus the sacred meal instituted by Jesus Christ as a perpetual commemoration of Himself." He then quotes from Justin Martyr what he calls "the most important" of "the texts of the second or third centuries, in which there is mention made of the Eucharist and of its essential rites"; and he characterizes it, in conclusion, by saying that "of the four elements borrowed from the current usage of the synagogue—namely, the lection, the chant, the homily, and the prayer—the only one of which there is no express mention is the chanting of the psalm." In other words, in this important account of the celebration of the Eucharist in the second century it is in no way whatever separated from those services which the Church took over from the Synagogue, and which correspond to our daily prayers and Litany.

As to Vestments, the recent work of the Jesuit Father Braun, which has been lately commended to our confidence by Dr. Wickham Legg in the *Guardian*, says (p. 767): "It is now generally agreed that in the first three centuries of the Christian Church no sacred vesture was in use, distinct, either in form or

ornamentation, from unliturgical dress." But this recently-published work of Father Braun enables us to carry this consideration a great deal further. The chasuble, which was simply the ordinary cloak of a Roman gentleman, came into use in ministerial dress in the sixth century; though even in the year 530 we have evidence, he says, that there was no formal or substantial difference between liturgical and lay dress; and at the end of it, Gregory the Great, and his father, Gordianus, a Senator, are represented as both wearing the chasuble, the pallium alone distinguishing the Pope from the layman. But a further statement by Father Braun on this subject is still more important. Even when the chasuble was established as a liturgical dress, there was still, for two or three centuries, no use of it, or of any other Vestment, as a special Eucharistic dress. He tells us (p. 169) that the chasuble, even in Carolingian times, "had not yet become an exclusively priestly garment, nor even an exclusively liturgical Vestment; still less had it become an exclusively Mass Vestment." It only became so after the middle of the ninth century, "and until that time priests and Bishops constantly appear in it in imagery, no matter what liturgical action they were engaged in." It is particularly interesting to ourselves that he adds that a clear reference "to the change which was completed in the eleventh century respecting the use of the chasuble" is found in a letter from Lanfranc to the Archbishop of Rouen, in which the question is discussed whether the chasuble should be worn at the consecration of a church. It is evident, says Father Braun, "that we are at a time when explanations are commencing as to when the chasuble should be used and when not, and that the chasuble is already often regarded as a special Mass Vestment" (pp. 169-171).

Thus the evidence of this eminent Roman Catholic authority establishes the fact that it was not until between the ninth and eleventh century that a distinctive vesture was adopted, even in the Roman Church, for the Holy Communion. Down to the ninth century, at all events, and beyond it, ministerial

Vestments, whatever might be worn, were worn at all services alike, whether Eucharistic or not. But what was the character of that period? It was the very period at which those superstitions respecting the Holy Communion were finally taking root, which ended, in the thirteenth century, in the full development of the Roman doctrine respecting the Mass, and simultaneously, as Father Braun tells us, in the final settlement of the Roman Mass Vestments. It was, he says (p. 779), between the ninth and the thirteenth centuries that the chasuble and the stole came to be disused by subdeacons, and the chasuble became the specific Mass Vestment (*Messgewand*).

Two considerations, as has been suggested, historical and practical, come out of these facts, thus authenticated in the present year by a learned Roman Catholic authority. The historical one is that any proposal for adopting a special Vestment for the celebration of the Holy Communion is inconsistent with the practice of the Christian Church, not merely for the first three centuries, not merely for the first six centuries, but for the first nine centuries, and that the first precedent for it is found in what is confessedly the darkest century of all in the history of the Church. Can a Church which, like the English Church, prides itself on being faithful to the example of the primitive Church, adopt such a proposal without fatal inconsistency? The practical consideration arises out of the evidence of subsequent history as to the consequences which have ensued in the Roman Church from this violation of primitive practice, in the special position thus given to the Mass. I prefer to describe it in the statement which an eminent man of learning among the High Churchmen, the late Archdeacon Freeman, quotes (vol. i., p. 161) from one whom he calls a peculiarly well-informed writer, in the *Christian Remembrancer* of October, 1850. The writer says: "Of one thing it seems proper to remind the reader . . . that you may go, we do not say from church to church, but from Cathedral to Cathedral, of Central Europe and never hear—never have a chance of hearing—Matins, save at high festivals. . . . Anywhere, to find in a

village church a priest who daily recited his Matins publicly would be a phenomenon." He further quotes from the late Mr. Beresford Hope the following description of the development of Roman worship:

"The result has been a singular system of compromise. On the one hand, the Mass and the observances growing from it—*Benediction* in particular—have almost exclusively occupied the churches; Vespers alone, as an authoritative service, out of the various divisions of the Divine office, struggling for recognition. On the other hand, an irregular bundle of vernacular forms of worship—litanies, methodistical hymns, and modern prayers, etc.—have accumulated, and are encouraged by authority as the playthings, so to speak, of the laity, who, it is assumed, cannot compass anything better; while the old and venerable *Officium Divinum*, the Breviary services, are remanded to the more private use of the clergy."

Are there not too many indications of a tendency in this direction among ourselves?

In a word, the exaltation of the Eucharist in the Roman Church, marked by the assignment to it in the Dark Ages of a special Eucharistic Vestment—a Vestment not at that time more marked in character than a white chasuble would be in the present day—has led to the disparagement of the ancient Divine offices of the Church, and, consequently, to the grievous impoverishment of general, and particularly of lay, devotion. It cannot be considered surprising that a practice unknown to the Church during the first half of its existence, and adopted in a period of the deepest ignorance and superstition, should have led inevitably to a disastrous eclipse of ancient devotion. But it is indeed surprising that in our own day, with all this Church history behind us, it should be seriously proposed to adopt in the English Church the measure which marks the commencement of this grievous corruption. Of the two proposals, the introduction of a special Eucharistic Vestment would seem the worst. The authorization of what Father Braun calls the Mass Vestments of the Roman Church would be of the most grievous

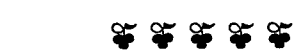
consequence in assimilating our Communion worship to that of the Church of Rome; but the authorization of a special Eucharistic Vestment would be of more far-reaching danger, by introducing the germ of the tendency which has undermined in the Church of Rome the ancient Divine offices. The danger cannot be better expressed than in words which I beg leave to quote from Archdeacon Freeman's "Principles of Divine Service" (vol. i., pp. 205, 206). He is deprecating what he describes as "a tendency which has begun to appear here and there amongst us to depreciate the Church's ordinary worship, if not to desire even the partial abolition of it. There are those who, rightly impressed with the transcendent excellence of the Eucharistic rite, and possessed with a proportionate desire for more frequent celebration of it, are inclined to look upon the Church's ordinary offices with toleration at best, and as impeding, rather than promoting, the highest kind of spiritual life and growth. They see not why the ordinary daily offices, or the morning office at the least, might not be dispensed with, and daily celebration of the Eucharist be put in its place. The rest of the Western Church is known to have even substituted, in practice, non-communicating attendance at the celebration of the Eucharist for her nominal morning offices, which have accordingly ceased to exist as the vehicle of the people's devotion. And some among us would perhaps advocate our following even this extreme example. But at present I have in view the case of those only who would desire the substitution of a daily and genuine congregational Eucharist for our ordinary office of morning prayer. This view, as expressing a zeal for the one act of worship instituted by our Lord Himself, is naturally engaging to devout and reverent minds. But . . . this expression of zeal for the Eucharist ignores the position, dignity, and powers of the ordinary worship of the Church—its position, as being, under one view, the indispensable instrument for the carrying out of the Eucharistic idea; its dignity, in virtue of that connexion; and its powers, in virtue both of our Lord's express and separate promise to it, and of the quasi-

priestly and sacrificial character which, in its degree, it shares with the Eucharist."

I submit that the objections thus indicated are not those of a narrow Puritan obstinacy. They are prompted by the jealousy, which cannot well be censured or disparaged in an English Churchman, of anything which would be inconsistent with the claim of our Church to be guided by the example of the best and purest ages of Christian history. There is no question here of three centuries, or six centuries, or even nine. It is a question of abandoning the practice of all ages previous to that in which the Western Church reached its lowest depth of ignorance and superstition. The history of the Western Church since that time has demonstrated the danger of the course proposed, and the English convocations would stultify their own appeal to antiquity and their noblest traditions if they enter upon it.

These considerations ought, in conclusion, to make it clear that such a course would be fatal to that hope of establishing peace within our Church which, to some minds, seems the fascination of these proposals. It is no mere Puritan or Protestant narrowness which unites many of us in intense opposition to them. It is to the ideal of the primitive Church of six centuries at least, and of the English Church of three centuries—to half the centuries, that is, and, as few will deny, to the best centuries, of the Christian Church—that our allegiance and our enthusiasm are devoted. We are asked to consent to abandoning this great ideal in favour of an ideal which I will not further designate than by saying that it is the ideal of the Middle Ages and of the Roman Church of the counter-reformation. Will any reasonable person suppose that, except by forcible expulsion, we can be restrained from asserting that primitive and reformed ideal by every influence in our power? To authorize either the Roman Vestments or any special Eucharistic Vestment would be to challenge us to a more strenuous, a more uncompromising, and a more general opposition to Romanizing tendencies in our Church than has yet been

offered, and such an attempt to make a false peace would only lead to a far more bitter war. Those who feel with me have no idea of willingly abandoning our place in a Church of which we believe our principles to embody the true spirit. We may be driven out, but until we are we will resist with the utmost determination any measure which is inconsistent with the Scriptural and primitive Churchmanship which is our pride. Maintain in our liturgy and services that primitive, and in some respects neutral, character which has hitherto marked them, and we can trust to the inherent truth of Scriptural and primitive principles, and to the permanent pressure which they must exert through the Prayer Book to throw off the feverish symptoms of a passing Roman malaria. But once break down the barrier which those primitive and neutral services establish, and we must struggle with a new and unremitting energy to extirpate what we should then regard as the poison, not only of a dangerous, but of a critical disease.



True History or Literary Invention?

By the Rev. W. FISHER, M.A.

THE Old Testament in its great stages and main outlines presents a story intelligible and consecutive. The Creation is followed by the Fall and the Flood; the call of Abraham and the patriarchal period are followed by bondage in Egypt, the Exodus, the Covenant at Sinai, the conquest of Canaan, the settlement of the tribes, the rise and division of the monarchy, the captivity of Israel and Judah, with the eventual return of Judah. We have here the national records of a people. Is this a true record of actual events, or, whatever religion and patriotism have done, is it but literary manufacture? It must be historically true or historically false. If these great stages are true in record, the quarrel induced by modern criticism of the Old Testament comes to an end, for

they practically command the position. Granted the route and length of a railway, no question about the plant that runs on it can compromise the argument drawn from its existence.

Say, then, the narrative is unhistorical—a literary manufacture of raw, legendary material, with insufficient verity, if any at all, to give historical value of any sort—what follows? There is the story: how did it come about?

One answer is as decided as it is elaborate and as decisive as unanimous with those who give it—that the story did not originate as it pretends nor as the simple reader would suppose, but by a most remarkable complexity of authorship and penmanship and a hopeless tangle of date. To estimate this answer, some mental vision must be formed of the narrative concerned, its outstanding events and particulars, and the multitude of associated statements, the product of many hands and many minds, of numberless editorial actions and many centuries. Men wrote freely, but for their prejudices, uncontrolled by fact or history, without anchorage or guidance of aught unquestionable. What, then, inspired them? What united and unified their efforts? By what common impulse came so much diversity, so widely distributed in time, locality, and penmanship, into such organic structure? Accepting the answer given, how did the story come about? With the best abilities and the longest life, it were no small miracle had one man, with the unity of his one mind and one soul, produced a result so compact and so consistent. That miracle is greater still the moment we exchange that man for a host of writers, diverse in character, ability, and circumstance. That miracle grows, again, when those writers are divided, not only by class and culture, but by space and centuries. With no hard facts to govern and combine, writing independently, ignorant of unwritten parts, whence the inspiration whereby largely, if not entirely, from sheer imagination, a volume is produced that has no sort of duplicate? This is not the exquisitely simple thing it is taken to be. Had the book been evolved in one spot under these many hands, the common consent century after century, the endless

visits paid century after century, were nothing short of miraculous. The marvel is tenfold or a hundredfold greater when the writers have no such spot, are so distributed and so dislocated, and when their writings are surrounded by kindred and other writings.

It is vain to invent authors to simplify the problem. The more they multiply, the more the miracle grows. We may pick the lock of every difficulty with the pen of an improvised author, but each one means an additional mind, an additional contribution to the common consent—not of a body, but of dissipated units; not for a day, or a time, or an age, but for ages. We may grant the workmen, we may grant the material indefinitely; we have yet to explain the structure. No amount of granite, graved and polished; no amount of stone, hewn and chiselled, and no number of workmen, will explain the erection of a Great Pyramid or a Gothic cathedral. Somewhere was principle of unity, scheme, conception—a master mind. Honestly compared, the most complex of these is but simplicity itself in comparison with our cathedral; lines, form, proportion, have no such complexity as moral and spiritual truth. Such multitudes of separate incidents, detail, and statement, of simple and lofty utterance, so intense in sympathy, so one in policy and principle, could not possibly be built up an organic whole without some all-sufficient presiding genius. The Bible building is far too immense, far too multitudinous in details, far too sensible and symmetrical, whatever its enemies may say, to be shaped into its present stateliness and comeliness by the unregulated deposits of sundry literary carters shot heedlessly into some waste place. It is as rational to believe that an army of masons without instructions might eventually build an Alhambra as that a number of scattered writers could produce an Old Testament. Gold ornaments may be flung into the fire, but if there be no craftsman there will come out no golden calf. Whence the craftsman that resolved those literary ornaments? What inspired and unified those literary workmen? Verity of fact had suggested it were God, but God inspiring men to invent a

fictitious volume is inconceivable. Again, whence their inspiration? We may imagine explanation in "sources," piously supposed by the writers to be historical, but that leaves the *inspiration* just where it was. It simply alters the quarry—old records instead of their own imaginations. It would tell *where* they dug, *but it does not tell us why they dug*, and that is what we want to know. Antiquarian ramblings we can understand, but "sources" of any and every sort do not tell us what impelled and inspired an incongruous and unassociated company to such cohesion and concord. No; that inspiration has yet to be explained, and if the non-natural is miraculous, it is a miracle, and a miracle that can be accounted for neither by earth nor by heaven.

Nor will patriotism offer any escape. By what mysterious means have we so many writers, with such intricacy, without sign of intending it, combined in such full agreement, to make the chief glory of their people consist in their greatest shame? On their own confession, they resist, deny, and forsake God: they trample on privilege and mercy beyond all nations. Rebels on the very morrow of Sinai, rebels repeatedly, they close their political career in banishment, leaving Temple and nationality in ruins. This is the undisguised story in large letters, a story without parallel in any State annals. Ancients, and Orientals too, proud of race, jealous of honour, they yet put more national blots on a single page than Assyria or Babylonia put into whole volumes. Here, then—true to the foreword of Moses, to the afterword of Stephen—are the records of an essentially and disastrously "stiffnecked people." If they were actual events—the rebellions of a chosen people, a spectacle to all humanity, stages in the process of a Divine purpose—we can understand them. If not, whence the miracle of those pious patriots who, in the permanence of sacred writings, dishonour their country beyond the power of deadliest enemies? No manipulations of authorship, however minute, however numerous, can cancel or lessen the bald fact that Hebrew historians, in defiance of truth, deliberately combined in most complicated toil to render their

people sinners against Heaven beyond all others. What Englishman would do it for England? What Englishmen would believe it? What other Englishmen would afterwards make it part of their Bible? The rational explanation is that these dishonouring stories were recorded because they were true, were accepted because they were hard facts, became Biblical because they enshrined a Divine counsel—in a word, that the Old Testament is historical.

Maintaining an unhistorical origin for the Old Testament, further miracle is involved in that prevailing and permanent consent whereby a history has been produced so disjointed, so full of the most abrupt breaks, so contradictory of natural development. Shift date and authorship as we like; and chapters, verses, and words as we will, those gaps are gulfs that are fixed. Abraham the progenitor is neither startling nor offensive. Peaceful episodes of patriarchal life offer no challenge to doubt. There are many narratives that any might allow, while, if we will, much or all of the miraculous we may attribute to the abandon of patriotic imagination, heated with piety. It is far otherwise with those great cross-roads, those garden-paths that end in the desert, the midday sun that so persistently sinks into midnight. Having begun with charming stories of Abraham, Isaac, Jacob, and Joseph, what freak of imagination invents Egyptian bondage for the descendants of men so highly favoured of God? Having made God mighty on their behalf in dramatic deliverance, by what law of mental or literary evolution are they set to wander forty years in a wilderness, complaining, murmuring, sinning again and again against the God of their deliverance, till the bones of every one, with two exceptions, are left in the keeping of that wilderness? Having conquered Palestine, whence, again, the vagrant caprice that tells of naught but alternate oppression and deliverance and a nationality that goes to grass in peaceful, uneventful anarchy? Exalted by steady stages through Saul and David to magnificent monarchy in Solomon, whence the utterly eccentric impulse that immediately divides that monarchy,

gives to each kingdom for the most part kings "that did evil in the sight of the Lord," renders each hopelessly apostate, and banishes the one for seventy years and the other indefinitely? By what bent of literature have we this people doubly destined —destined to mercy and blessing, destined to downfall and dispersion? Notwithstanding Abraham, the Red Sea, Sinai, David, Solomon, and prophets that have no counterparts, we are left eventually with a nationality in ashes and ruins, without a single benefit possessed and enjoyed by itself beyond its records. What inexplicable element—literary, religious, political, or patriotic—evolves an Abraham into a friend of God and heir of the world, and of that Abraham evolves a nation overwhelmed in desolation and disaster? If these are veracious narratives, we can understand them, for the key is in God. If they are literary inventions, confessedly we are face to face with a miracle in psychology that has neither God nor man to account for it.

Nor have we exhausted this miracle. These unnatural disjunctions, so consistent in perpetual contrast, occupied by mysterious consent the minds of many writers separately and independently, and yet, like trees planted in a park, they grew very much together — some quicker, some slower: first the sapling idea, then the tree story, later, and gradually, the foliage. By slow processes, with countless literary touches, these great events come to their verbal maturity. Without plan or direction, by what power existing among men were these unhistorical contrasts developed through lengthy periods and yet largely synchronous workmanship? Had they produced moral, philosophic, or even literary marvel, some power thinkable to common sense might be imagined; but no such power is conceivable when their labours, apart from antiquity, have no interest whatever except they be true.

It may be said there was an indefinite groundwork of authentic detail, but too indefinite for historical value. There is concession here, but it cannot stop at the indefinite. Problem and challenge remain. These disjunctions, so defiant of human

instinct and patriotism as of Oriental habit, so black and shameful, so continuous, and, finally, so disastrous, demand explanation. Either they are true history or they are miraculous, for psychologically they are unintelligible and impossible. Let anyone honestly look them in the face in all their unnaturalness; let him try to form some mental vision of their growth, the occasional and erratic touch, each disjunction gradually enlarging, and taking centuries, maybe, in the process; let him recognize the contrast all this presents to any other national records, and then ask, if they be not authentic, whence this miracle of multiplied and distributed ingenuity that conceived it all, this miracle of an external conception so perpetually operating, and this miracle of universal credulity that accepted it? What holds up and elaborates the visions of those gulfs as by the hand of one in a million with all the fortunes of editing and redacting, the stray details gradually accumulating? Mere literary fortuitousness is unthinkable.

Denying its Divine origin, the Old Testament is confessedly a series of inexplicable miracles—the miracle of a superintending conception, manifold in parts, unique in character, particular in choice, defiant of distance, time, and circumstance, unregistered, but undying; the miracle of perpetual and virulent slander blackening the national record in almost every page, and with unquestionable patriotism exalting its country above all others by the very depths of its disgrace; and the no mean miracle of that literary caprice whose constant goal is chaos and whose invariable journey is from Paradise to Hades. The old-fashioned believer in the Bible may be credulous, but the blindest credulity would not allow him to accept this. With all its simplicity, his faith has intelligent warrant in the consciousness of a manifestly unique literature, belonging to a unique people, revealing unique truths, and commending itself without violence to his best and his deepest self as the letter of a Divine plan and purpose, for the Hebrew in particular and for the world at large. The simple miracle of Divine inspiration is to him intelligible. A labyrinth of miracles, void of supernatural power, explicable by naught known to men, is absolutely

incredible. For between these two there can eventually be no logical halting-place for the honest mind. Either in the Old Testament we have genuine history—the record of Divine dealings with a chosen people—or we have literary creation, the inspiration and origin of which cannot be explained.

The "Te Deum" as a Missionary Hymn.

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

THE *Te Deum*, the great hymn of praise of the Western Church, as the still more ancient *Gloria in Excelsis* in the Communion Office is the great hymn of praise of the Eastern Church, has for centuries been recognized as the noblest and completest expression of all that worship means to believers in Christ. The average worshipper of to-day, descended from many generations of Christians in a Christian land, is vaguely conscious of its uplifting grandeur, but misses much of its import unless he inquires into its origin and history, and looks beyond his own religious life and his own little bit of Christendom.

Our Prayer Book quotes its opening words in Latin, and immediately mistranslates them. To the student of Church History or Comparative Religion this mistranslation is as significant and instructive as is the difference in the wording of the First Commandment in the Bible and in the Church Catechism. For it means that the sixteenth century failed to understand the *Te Deum* fully, having outlived the hopes and conflicts which gave it birth. But we are privileged to live in an age when similar hopes are reawakened for regions beyond Christendom, in which old conflicts are renewed as they have scarcely been renewed for fifteen hundred years. We shall understand it best by endeavouring to enter into its meaning for a Hindu, a Japanese, a Chinese, or an African, newly won to the faith, and still surrounded by the symbols of Hinduism, Buddhism, or Paganism.

Its missionary import is not to be seen by applying a few of

its phrases to missionary enterprise, but by grasping the conditions that produced it, and considering what truths appealed most strongly to the generation of Christians who first raised heart and voice to God in its jubilant strains, and what aspirations touched them most deeply. As we try to think their thoughts, its message to our own age will ring out unmistakably.

The *Te Deum* has been used in public worship ever since the fifth century. An order in the rule of Cæsarius, Bishop of Arles, A.D. 527, that it should be sung every Sunday at Matins is the earliest mention of it that has been found; and we do not know whether it was originally written in Greek or in Latin. Vers. 11-13, "The Father . . . the Comforter"; and vers. 24-26, "Day by day . . . without sin," occur in a morning hymn of the Eastern Church preserved in the Codex Alexandrinus (fifth century); and in the seventh century it preceded the Lesson from the New Testament, as it does now. Alcuin (A.D. 735-804) mentions it twice; and in the Sarum Breviary, which was drawn up by Osmund, Bishop of Salisbury, in the latter part of the eleventh century, it is appointed to be used every Sunday except during Advent and from Septuagesima to Easter.

An ancient Irish book of hymns tells us that it was composed in A.D. 387 by Ambrose, Bishop of Milan, for the baptism of Augustine, afterwards Bishop of Hippo, and sung by them in alternate verses on that occasion. We should like to connect it with so notable an event; but in the opinion of Dr. John Duncan and other scholars it must have been written earlier (though it may have been used then), and is probably to be attributed to Hilary of Poictiers about A.D. 350. Others, again, attribute it to Hilary of Arles about A.D. 440, while Dr. Burns argues learnedly for the authorship of Niceta of Remisiana, whose works he has edited.

Our inquiry seems, then, to leave us disappointed and baffled. Not so; for whatever its exact date, and whoever its author was, the *Te Deum* gathers up the dominant thoughts of the Church at a very memorable time. During the century that began with the Emperor Constantine's public profession of Christianity and

ended with the edict of the Emperor Theodosius II. that all heathen temples were to be destroyed or turned into Christian churches, the great goddess Diana, whom all Asia and the world worshipped, with all the other gods and goddesses of the old Greek and Roman world, were once and for ever deposed from their magnificence; and for more than fourteen centuries no human being has offered them homage. Paganism died then, hard but utterly, in the very centre of the world's life and greatness, and only our long familiarity with the event as a fact of remote history blinds us to its wonderful character. As Principal Cairns remarks, "Another conquest so complete and absolute does not mark the history of the world."

From the triumphant close of the first great era of the Church's missionary activity the *Te Deum* emerges, and in this fact we have the clue to its meaning. Our age ought to hear again, as did its own age when the local and national gods of heathendom fell into disrepute and oblivion, the militant ring in its victorious assertion of monotheism, of the Unity, the universal sovereignty of the one true God, and the challenge in its claim that the one religion for the whole world is the religion of Christ. For Christianity, which once superseded the old classic heathenism and the paganism of the new Europe that rose on the ruins of the Roman Empire, is now engaged in a yet more formidable task; is at close quarters, as never before, with the Paganism of Africa, the Hinduism and Buddhism of the Far East, and the Mohammedanism of the Near East.

The first European who ever beheld the Pacific Ocean—Bilboa, the Portuguese explorer, in 1513—gave voice to his emotion in the words of the *Te Deum.* We who have lived to see the Pacific fringed with Christian Churches may well find in its lofty psalmody both utterance and inspiration, as we go on to consider it verse by verse.

It falls into three parts:

(*a*) The Hymn: an Ascription of Praise (vers. 1-10).

(*b*) The Creed: a Confession of Faith (vers. 11-19).

(*c*) The Prayer: a Petition and Intercession (vers. 20-29).

So it utters in turn the emotional, intellectual, and ethical side of the Christian life, including every aspect of Christian worship, every great truth of the Catholic faith, every desire and petition for daily conduct; it carries us out of ourselves, and our own limited circle, into the blessed company of all faithful people, praising God in all ages of Christendom; it strengthens our faith by calling on us to proclaim it with no uncertain sound; finally, it brings us into God's presence in humble prayer for ourselves and for others.

(*a*) *The Hymn of Praise.*—Reaction from superstitious modes of devotion has, for Reformed Christendom, sometimes unduly emphasized the idea that we go to church to receive instruction and to ask for general or particular blessings; so that one hears of people choosing their church mainly because they approve the teaching of its vicar; or staying away from a service because "only the curate" is to occupy the pulpit; or asking if they cannot say their prayers at home. The *Te Deum* recalls us to the undivided Church of early days, who summoned her members to Divine service, not only to get, but first of all to give to God the worship which is His due (Ps. xxix. 1, 2).

"We praise Thee *as God.*" It is the declaration of those to whom grace has been given in the power of the Divine Majesty to worship the Unity with the faith in One God once peculiar to one obscure race, now professed by nearly half mankind, and promulgated more widely than ever before to the other half (*cf.* 1 Cor. viii. 6). We acknowledge that the Jehovah of Israel is this One God.

In ver. 2 the thought widens out from "this congregation here present" to the great Catholic Church on whose adoration the sun never sets; goes even further to a dim thought of the One God as in some sense their Father among those who as yet worship Him in ignorance (Acts xvii. 23, 28).

Ver. 3 looks beyond all Christendom, and even all humanity, to the unnumbered hosts of intelligent beings, in a universe of which the heavens as yet searched out by the keenest-eyed astronomers may be but a fragment. We hymn the only Being

who is to be worshipped, and to whom worship is due from every other being (Ps. cl. 6).

Ver. 4 links our praise to that of the Cherubim and Seraphim. As we get away from the grotesque distortion of these mysterious creatures into winged women or baby boys with wings instead of bodies in conventional representations of the Ark or favourite pictures, Comparative Religion seems to furnish a key to their real significance. As in the heathen philosophy of old to which Lucretius gave its finest expression, so in Hinduism and Buddhism to-day, the gods themselves appear subordinate to an impersonal inexorable "Nature." But the Cherubim symbolize the whole frame of Nature, summed up in the king of beasts, the king of cattle, the king of birds, and man himself, the whole of the great orders and powers of the visible world prostrate in homage before the Creator of all things visible and invisible.

The "Holy, Holy, Holy" of ver. 5 celebrates, as the supreme Divine attribute, holiness, which outside Judaism and Christianity is hardly ever attributed to Divine beings. It recalls Isaiah's vision in which Israel's instruction as to the holiness of God culminated; it recalls St. John's vision in which the Trisagion is filled with new meaning as an acknowledgment of the glory of the Eternal Trinity; it recalls the *Ter Sanctus*, of our Communion Office, that *Eucharistia* of immemorial antiquity, found in all extant liturgies both of East and West, and traceable almost up to the Apostolic Age. And ver. 5 recalls also a great day in the religious history of the world, the day on which King David brought the Ark up to Jerusalem, and established the worship of the One True God as the religion of an ordered State for the first time, and wrote the famous *Domini est terra* Psalm. The great name JEHOVAH SABAOTH dates from that day (though anticipated in 1 Sam. i. 3, 11, xvii. 45), and occurs afterwards some 260 times in the Old Testament, rising from its original sense, "God of armies," to "Lord of hosts" in protest against that worship of the heavenly bodies which seems to have been the oldest idolatry. St. John uses one of its two

Greek equivalents in the Septuagint nine times in his Apocalypse, where it is very inadequately rendered by "Almighty."

In ver. 6 the ascription of praise to God All Sovereign comes to a climax in one of the grandest sentences ever shaped.

The field of vision narrows in ver. 7, where thought reverts to the Church, by means of which the manifold wisdom of the Creator of heaven and earth is to be manifested (Eph. iii. 10). Three phrases set forth vividly its corporate life and its historical continuity. "The glorious company [or "choir," as the Sarum Breviary has it] of the Apostles." Here we think of the Apostolic Church as represented by its twelve foundation-stones (Eph. ii. 20); or, using the word in its larger etymological sense, of all those sent out by God into the world (John xx. 21).

"The goodly fellowship of the Prophets." Here we think of the pre-Apostolic Church of the Old Testament (Matt. xi. 13; Luke x. 24); or, using the word in its larger etymological sense, of all those charged with messages from God, telling *for* Him, *fore*telling, and telling *forth* His word. (So Dean Vaughan unravelled the whole connotation of "prophet," popularly used in a very limited sense.)

Lastly, we pass from the companions of Christ and the forerunners of Christ to those "who believed in Him through their word," "the white-robed army of Martyrs" (that is the correct translation). Here we think of the post-Apostolic Church, through nearly 2,000 years of its life; or, using the word in its larger etymological sense, of all who are witnesses to God (Acts i. 8; Rev. ii. 13, R.V. and A.V.).

There is a sense in which every Christian should be an apostle, a prophet, and a martyr. Certainly all missionaries sent forth by God, with messages from God, to bear witness to God, are apostles, prophets, and martyrs; being the truest representatives of the Church, as they build up the kingdom of Christ in the world to-day.

"The Holy Church throughout all the world" of ver. 10 may be regarded as summing up the three preceding verses.

Before us lies a copy of the *Te Deum* in Greek, in which the word used is οἰκουμένη (*i.e.*, "the inhabited earth," in the New Testament "the Roman Empire"). But one would like to believe that if the *Te Deum* had a Greek original, now lost, the word there was κόσμος, and that we are entitled to follow out the thought of the foregoing verses, and unite our praise with that of the whole Church, Militant and Triumphant.

> "In concert with the holy dead,
> The warrior Church rejoices."

Here ends the first part of the *Te Deum*, leaving the worshipper with a stimulating consciousness of being a unit in such a whole, cheered by a sense of fellowship in the mighty army of the Church of God, humbled also by a new realization of his own insignificance.

(*b*) *The Confession of Faith.*—Having asserted our faith as monotheists in the face of heathendom, we now assert it as Christians in the face of Judaism and Islam, and also of manifold heresies continually recrudescent in Christendom. "To the heathen," says Dr. Adolf Saphir, "God is anonymous; to the Jew He is Jehovah; to the Church He is the Father, the Son, and the Holy Ghost." With more than the vague thought of Divine Fatherhood that was in the mind of Aratus or Cleanthes as quoted by St. Paul, with more than the vague thought that the Holiest of men must have been God's Son, we declare that we worship One God in Trinity, and Trinity in Unity; and then profess our faith in the Incarnation, Passion, Resurrection, Ascension, and Second Coming of our Lord Jesus Christ.

In ver. 14 there is a second echo of the greatest day of King David's life, and of the twenty-fourth Psalm. Remembering that in Scripture the word "glory" always refers more or less directly to the visible symbol of the Divine Presence that brooded over the Ark, we do not merely acclaim Christ as a glorious King, but acknowledge Him as the true Shekinah, who once tabernacled among men (John i. 14, Greek).

Very beautifully do vers. 15 and 16 sum up the infinite con-

descension of Him who became Man, being God from all eternity to all eternity. The literal translation is "When for our deliverance Thou tookest on Thee the nature of man" (2 Cor. viii. 9).

To those who would really understand ver. 17 and Hebrews ii. 15, on which it is based, study of any non-Christian eschatology may be recommended. One could easily multiply testimonies from missionaries in all parts to the effect that dread of what may come after death secures more than aught else a hearing for their message. The verse also illustrates the comprehensive theology of the *Te Deum*. The Catholic doctrine of the Church is followed by the Evangelical doctrine of justification by faith. But "the kingdom of heaven" is surely to be understood, not of Paradise, but of the Church on earth. For the Christian, eternal life begins in this world, according to St. John.

The creed closes on the triumphant note of the living Christ in glory, and testified to Him in days and in places where the infant Christ or the dead Christ was too exclusively before the devout.

Nor should this note of triumph die away into the minor key in ver. 19, as the music to the *Te Deum* sometimes suggests. We are addressing, not a weird impersonal Karma, or an arbitrary Tyrant, as Buddhist or Moslem conceive of future retribution, but the gracious Son of God, to whom judgment has been committed, because He is likewise the Son of man (John v. 25-27). And we dare, as the psalmist dared, to anticipate with holy exultation that judgment when all wrong shall be righted, when evil shall for ever be overcome of good (Ps. xcviii.).

(*c*) *The Prayer.*—Notice once again how the *Te Deum* preserves the balance of truth. Our hearts have been enlarged, our aspirations have been kindled, by taking part in a great corporate act of worship; we have soared up into the very heaven of heavens, glorifying God with all creation, confessing Christ with the Catholic Church of all ages. Now we fall at

His feet in utter humility, in contrition and supplication. Even for those who believe, judgment is a solemn thing, and religion is a personal matter. God deals with us, not in communities, but as persons individually responsible to Him.

We plead that He has redeemed us with His precious blood, that we are His servants, His people, His heritage. We believe in Him and belong to Him. We ask Him to have mercy (the New Testament word used by the Publican implies the whole doctrine of the Atonement), to govern us (in Latin, the metaphor is that of the steersman; in Greek, that of the shepherd), to keep us without sin.

And because we always have more to thank God for than to ask Him for, these supplications are interrupted by a fresh burst of praise, as we pass to the closing petition. For while profession of faith against unbelief and cries for mercy are of this life, worship and praise are "ever world without end," the everlasting element of religion in the life to come.

"Have mercy upon us as our trust is in Thee" is a heart-searching prayer, echoing our Lord's teaching, "According to your faith be it unto you." The limit is on our side, not on God's. Then, at the end, we pass from the plural of common praise and prayer to the singular, and leave the one soul alone with God, as the strain ceases. "Non confundar in æternum" were the dying words of the heroic missionary Francis Xavier. One would fain keep the ambiguity of the Latin, for there are times when faith bows low, imploring, "Let me never be confounded," and times when faith soars up, crying in joyful confidence, "I shall never be confounded."

How many devout souls through long ages, when meagre and cold preaching starved and superstitious rites bewildered, must have been fed, nevertheless, with the finest of the wheat through the rich and full theology and the inspiring poetry of this greatest of hymns!

The Mission of the Pulpit.

By the Rev. F. R. MONTGOMERY HITCHCOCK, M.A.

A SUBJECT of discussion in certain circles is the mission of the pulpit, and how far it has failed to accomplish it. The preaching of the kingdom (Matt. x. 7) was meant by the Master to be a spiritual, moral, and social force to raise and regenerate the life of man. The question is, Has the modern pulpit this influence? Without attempting to answer that question, we shall consider what the mission of the pulpit may be in its three aspects—spiritual, intellectual, and social. For to all three the pulpit must be true if it is to fulfil its mission.

1. The spiritual mission is the Christ life, ideal, and regenerative influence. The pulpit must endeavour to promote godliness, deepen spirituality, and assert that righteousness which exalteth a nation. This is most effectively done when the love of God revealed in Christ, and the law of God made manifest in Christ, form topic and exposition, and when the Christ is not merely exhibited in the sermon, but also in the life behind it. For it is to the spiritual in man that the sermon must appeal if it is to move and inspire. And the most spiritual element in our nature is the capacity for the love of God, which is a proof that God has made us for Himself, and that the human heart cannot find rest until it rests in Him.

It was this capacity for the love of God, which inspires the love of men, that our Lord sought to develop, and to it He made His appeals. And this He did by proclaiming the everlasting Gospel of God's love and righteousness, and the redemption of the world from sin by the self-sacrifice of the Son of God. He convicted man of sin, and yet He did not consign him to everlasting remorse, for He showed him a way of return to the Father's home and heart. He convinced man of his need of righteousness, and of the fact that one only loved a stainless life, which was sufficient to fill the hearts of multitudes with an impassioned love, and to serve as the highest moral ideal that

had ever been held up to men. He convinced man of the judgment that must follow, and is all the time following his every action, producing habits which contain the germ of the final doom.

Such convictions produced in the souls of men a desire for a radical change of life and way of thought—the μετάνοια of the Spirit. For such appeals went straight to the heart, and awakened all that was best, though a long time dormant, in it—love of God, reverence for His Fatherly Name, faith in His Fatherly character, and a yearning for the extension of His principles of righteousness, which is in a sense the coming of His kingdom.

To the spiritual in man the pulpit must therefore appeal. And to appeal with success and force to the spiritual in man it must be abundantly supplied with the power of the Spirit, who makes eloquent the laggard tongue and kindles with love the lukewarm heart.

St. Augustine, the Bishop of Hippo, one of the greatest of preachers, laid in many ways the foundation of Evangelical preaching. His success was due to that complete conviction of unworthiness that accompanied his greatest efforts, even to his death-bed, when penitential psalms were before his eyes; his intense gratitude to God for the mercy that had changed the current of his evil life and filled his soul with love; and his burning desire to lead men to Him in whom he himself had found redemption and forgiveness. An interesting episode in his life is recorded by his biographer, Posidonius, which illustrates how the practice of the presence of God accompanied all his efforts. After service in the church at Hippo, Augustine once said to his friends: "Did you notice in my sermon to-day how its ending was quite different from the beginning? I believe that God willed that some person who was living in error should be instructed through my forgetfulness. For after touching upon the headings of the subject I had purposed to deal with, I was led into a digression, and made my peroration against the doctrine of the Manichæans, without having originally

intended it." Some days after, the same biographer relates, a merchant called Firmus called on Augustine, and said that he had been a Manichæan, but that he had been convinced of his folly by the discourse of the Bishop. When they inquired what argument in the sermon had this effect, Firmus told them, and then Augustine and his friends fell to admire "the great wisdom of God, who, when He pleases, and whence He pleases, and as He pleases, through learned and unlearned alike, brings about the salvation of souls."

Augustine's appeals were rendered all the more effective by his practising his own rules. He not only moved individuals like Firmus to repent, but he swayed the masses like the great Savonarola, who persuaded the Florentines to burn their "vanities" in the market-place. When a presbyter at Hippo, he induced the people to abandon riotous feasting on holy days. He appealed to them by the passion and death of Christ not to make havoc of their souls. "I did not melt them into tears by first weeping over them," he wrote, "but while I was preaching they wept, and we all wept together." From that day the people gave up their custom, and Augustine had never to address them again on the subject. Another time he was in a church at Cæsarea striving to persuade the townsmen to abandon the cruel sports of the arena, and his speech was punctuated by acclamations. But, not satisfied with this, he adopted a more moving style of oratory, which soon reduced the people to the melting mood. His mission was fulfilled, for he afterwards wrote: "It is now upwards of eight years since that time, and by the grace of God they have ever since abstained from the practice." The force of the pulpit lies, then, in the power to move men.

The sense of imperfection, however, attends the best efforts of man. One often feels that his words are not making the desired impression. Here, too, we have Augustine to console and help us. In his treatise on the "Art of Catechizing the Ignorant," written for his friend Deogratias, a deacon in Carthage, he tells us that the same thing frequently happened to

himself, but that he found out that the people were not always as fastidious as the preacher, and the reason he gave was this: "The latter sees the beauty and dignity of a passage at a glance, but is unable to express himself by reason of the tongue not being able to keep pace with, or to do full justice to, the thought. However, one should not conclude that the words are utterly wasted, for every one in this life sees in a glass darkly. Moreover, we must try to be interested in our subject, and explain it in a cheerful spirit, for then we shall be listened to with greater pleasure. But this cheerfulness is the gift of God, and is to be made a subject of prayer."

A young clergyman once wrote to the present Archbishop of Armagh for advice in preaching. The reply was: "Be earnest in your subject, and earnestness will follow." That was true, for the subject with which preachers have to deal, being the Church's one foundation and the inspiration of true living, is well calculated to quicken the earnestness of those who have to present the Gospel of Christ to the soul and adapt it to the needs of men. A sympathetic knowledge of the soul's wants, human shortcomings, and mortal sorrows, helps the preacher to feel that he has a message from God to deliver to man; while an intense love for his Master helps him to bring his every thought into subjection to God, and a sincere devotion to the ideals of Christ inspires him to adapt to the multitudinous and multifarious problems of human life the Divine teachings of the Word. Thus, earnestness in treatment of the theme begets that earnestness in dealing with men which is the only thing that moves them. More attractive methods may be employed. The style of the preachers of the early Jewish synagogue, who were, as Edersheim tells us in his "Life and Times of Jesus the Messiah," distinguished for "manners, tone, vanity, self-conceit, and silliness, and often thought more of attracting attention and applause to himself than of benefiting his hearers," may be imitated with a considerable degree of éclat, as it is to-day in Italy (see Dr. Wordsworth's "Tour in Italy"). But St. Augustine has shown us that simplicity and pathos are the

most effective aids of the preacher; and these are acquired, not by a profound study of one's own self and personality, but by an earnest study of one's subject and one's hearers, and by a real conviction of one's own unworthiness, and of the transcendent glory of one's theme—the exalted Christ—and of the ever-present and all-quickening Spirit of Truth—the great forces behind the preacher.

2. So far we have spoken of the spiritual aspect of the pulpit's mission. That mission has also an intellectual side, for the mind of man requires to be educated and developed, just as his spirit, on the lines of the kingdom of heaven which alone command and ensure progress. There is much that is educational and mind-illumining in the sphere of the pulpit. Soul-stirring appeals, soul-reviving orations, exhaust not the programme of preaching. Our Lord addressed Himself to minds as well as to hearts. The pulpit must, therefore, keep pace with the march of intellect. Time must be had to prepare appropriate discourses; sympathy must be acquired with the mental and moral problems of the day. Men of science, members of the learned professions, must not be allowed to retire in discontent because they have received a stone for bread. In former times it was thought that no sermon was so bad but some good might be gathered from it. But it is a healthy sign of our times that no one will now accept the excuse for insipid utterance and flimsy argument that, after all, it was "only a sermon."

There is no justification for ineffective preaching and incompetent preachers in days when the interest in the Bible has grown so greatly that devotional exposition and intelligent application were never more welcomed, and when the whole atmosphere of the scientific world, for a moment inflated with pride, has become charged with sympathy with the religion of Him Who revealed the humanity of God and the divinity of man. The feeling that he is surrounded by intelligence keen to detect false syllogism, circular reasoning, poor preparation, or lack of force, is calculated to put the modern preacher on his

mettle, and to make him pray more and work harder than he might otherwise do. When Demosthenes was asked wherein lay the secret of oratorical success, he answered, "In action—action—action (ὑπόκρισις)!" Were one asked, Wherein lies the secret of pulpit power? he might truly answer, In sympathy. This sympathy is also threefold: sympathy with the Christ which saves us from that aloofness and stiffness which may really be due to some natural shyness or self-consciousness, but which appears to be indifference; sympathy with the subject which gives that thrill of earnestness to the treatment which provokes attention; and sympathy with the people which lends that directness to speech—that touch of humanity to argument and that glow of almost Divine love to appeals that impress and attract, console and move.

Able and sympathetic preachers at times feel that they are not in touch with their hearers, that they are not teaching or reaching them. Some soar serenely above, others grovel meanly beneath. Some are too brilliant, others too stupid. All such fail to "grip." But the true preacher will strive to understand his people. Here again Augustine bears us company. He confesses his own failure in the words: "My preaching always fails to satisfy myself. I am displeased with myself because my tongue fails to utter the thoughts that rise in my mind and the feelings that surge in my breast. I want my hearers to understand what I myself understand, and I feel I am not helping them to do so."

With regard to catechetical instruction, he also lays his finger on the weak points with every catechist, and points out the necessity of sympathy.

The need of sympathy with one's people cannot, then, be too strongly urged. We must know what they are thinking, what they are reading, and what they are doing. Want of sympathy with the ordinary life of mankind, and lack of courage to resist the popular fads of the age, are fatal to a preacher. There is hardly a subject that may not be treated by a sermon. Everything that interests mankind is a concern to him who

would influence mankind. The teaching of the Son of man throws a light upon every phase and problem of that vast network of relations and responsibilities called life. With that life, then, the preacher must be in touch. He must apply the principles of Christianity fearlessly, but without offence, to the questions of the day. He must point out that in the light of the Incarnation there is no sharp line of distinction to be drawn between the secular and the sacred, that the grace of prayer can sanctify every need, work, and recreation, and that the influence of the love and example of Christ should be brought to bear upon the Ministerial Cabinet just as much as upon the Cathedral Chapter, and upon the social club just as much as upon the parochial vestry. Wherever there are men and women, there is life to be raised, and Christ alone can raise life. The motive that He inspires, the ideal that He imparts, the grace that He bestows, alone can lift men to a higher and a better than their highest and their best. It is not the Cross, as merely the symbol of a finished redemption, but as also the embodiment of a Christian principle and purpose, that should be held up in the pulpit. We cannot preach Christ and Him crucified and be silent on the principle of suffering for others, of living, and working, and dying for men.

3. We have now passed into the third aspect of the pulpit's mission—the social. The expediency and wisdom of entering into questions of capital and labour, and of giving pronouncements upon political matters from the pulpit, is extremely doubtful. It would, however, be as great a mistake for the preacher to take no interest in those great political and social movements that affect the property, position, and prospects of the community as it would be for him to interfere more than his responsibility and his prudence would warrant. But by bringing to bear upon the leading questions of the day a sanctified common sense, he may help in a general way to elevate the arena of social discords, and he may assist in purifying the atmosphere of practical politics by pointing to a higher end than the success of a party or the advancement of

an individual, even the mission of the nation in the moulding of the world.

There is an extensive range of subjects here. All that concerns the national life, the personal life, and the home life and its sanctities; the duties of the single and the married state; the mutual life and confidence that should bind together husband and wife; the tender ties that link the life of the parent and the life of the child; and those bands of brotherhood that should make the whole family of Christ of one mind and one heart—these subjects, which engrossed the attention of the greatest of all preachers, supply themes for exposition and exhortation. Such subjects, treated with average ability and more than average conviction from the standpoint and in the Spirit of Christ, would establish the pulpit as a great spiritual and moral power to raise the tone, refine the morals, and to save the souls of men.

Was St. Paul Right in taking his Last Journey to Jerusalem?

A REPLY.[1]

By the Rev. G. F. W. MUNBY, M.A.

IT is not easy to bring one's self to admit that the Apostle St. Paul, to whose writings all Christian people owe so much, made the grievous mistake attributed to him in the above paper. It is said, in this paper, that the Apostle thought himself to be "guided by the blessed Spirit of God" when he was "not so guided," and that, in making this mistake, his error was caused first by his "not laying aside his own will," and secondly by his "not using his reason properly."

It must be admitted that the argument in favour of this view is stated with much ability, and evidently with the sincere desire

[1] See Canon Kelk's article, with the above heading, in the Churchman for January, 1907, p. 35.

to ascertain the truth, and that it is with evident regret that the writer finds himself obliged to come to this conclusion. I venture to think that this conclusion by no means necessarily follows from the argument used, and for the following reasons :

1. The argument mainly turns upon the fact that, in the twenty-first chapter of the Acts, the disciples, both at Tyre (ver. 4) and at Cæsarea (ver. 12), claim to be led by the Spirit of God in giving St. Paul directly contrary advice to that to which he himself believed the same Holy Spirit was leading him. He himself believed, as he had said to the Ephesian elders at Miletus (Acts xx. 22), that the Spirit of God was leading him to go to Jerusalem. He was "bound in the spirit," he says, to go there. It is true that the expression "in the spirit," as is stated by Canon Kelk, refers to the Apostle's own spirit, and not to the Holy Spirit of God ; but by whom was his spirit bound, if not by the Holy Spirit? He cannot mean that he had "bound" himself. It must have been some influence exterior to himself which had bound him. And what influence could this be other than the Holy Spirit? It seems clear—and Canon Kelk admits this—that, whether rightly or wrongly, at all events St. Paul believed that the Holy Spirit was leading him to go to Jerusalem. And yet the disciples at these two towns distinctly claim also to be guided by the Spirit of God in trying to dissuade him from going. One of the two parties (this is argument) must therefore have been mistaken. "The Holy Spirit," as Canon Kelk says twice over (pp. 38 and 43), "cannot contradict Himself," which, of course, must be absolutely true.

I venture to think that it was much more likely that the good people at Tyre and Cæsarea were mistaken in the matter than that St. Paul was. If the narrative be carefully examined, it will be seen that there was nothing new in what these loving disciples had to tell St. Paul. He had told the Ephesian elders himself (Acts xx. 23) that "the Holy Ghost witnesseth in every city" that "bonds and afflictions" were awaiting him. When, therefore, at Cæsarea, Agabus took his girdle and bound with it his own hands and feet, saying, "So shall the Jews at Jerusalem

bind the man that owneth this girdle," and claimed to say this in the name of the Holy Ghost, he was only telling St. Paul what the same Holy Spirit had told him before. St. Paul knew it perfectly; but he was convinced, all the same, that the Holy Spirit bade him go forward to meet the danger, none the less. The tender and loving hearts of these disciples led them to conclude that, because "bonds and afflictions" were predicted to follow, the Holy Spirit was foretelling those sufferings with a distinct purpose—namely, as a warning to the Apostle not to proceed on his journey. This must be the meaning of the expression, when at Tyre they "said unto him, through the Spirit"—that is, through the Spirit's revealing these coming sufferings—"that he should not go up to Jerusalem"; and this it was which led St. Luke (who was present) to say, respecting Cæsarea, "both we and they of that place besought him not to go up to Jerusalem," using exactly the same expression (Acts xxi. 12).

But it is clear that, however convinced they at first were that the Holy Spirit was warning the Apostle, through them, against proceeding on his journey, these affectionate people no longer thought so when they had heard his own strong conviction to the contrary. St. Luke, in relating the issue of their earnest pleading, distinctly says, "when he would not be persuaded, we ceased"—that is, "we gave up urging him not to go," saying, "The will of the Lord be done" (ver. 14). Surely it must be admitted that by the "will of the Lord" they meant the guiding of the Lord Jesus Christ, and therefore the guiding of the Spirit. They could not for a moment have supposed that St. Paul was wrong in going, if it was the "will of the Lord" that he should go. Does not this make it plain that these fervent-hearted disciples, so anxious for the safety of their teacher, entirely admitted that the Apostle's interpretation of the guiding of the Holy Spirit was the true one, and they had been mistaken in thinking otherwise before.

2. But Canon Kelk would reply to this, that the result, in the conduct of St. Paul, shows that the Apostle suffered afterwards from being "left to himself," and having to "decide by

his own reason," through having failed to interpret aright the guiding of the Spirit of God—that is to say, that a distinct punishment befell him for acting as he did. The proof given of this is first that he "deviated from the highest Christian principle" in associating himself with the "four men who were under a vow," and so sanctioning the observance of ceremonies which were now obsolete. The reference is to Acts xxi. 23. "Supposing," says Canon Kelk, "that this observance (that is, the keeping of the vow of the four men) was right, which is very doubtful, it was not right" for St. Paul to join in it solely, as he did, that people might see him "keeping the Law." Is not the answer to this that St. Paul's acting in this way was entirely in harmony with all his teaching and all his practice, as recorded elsewhere? His object was to disarm the opposition of those "many thousands of Jews which believe" of whom St. James had spoken (ver. 20), who were "all zealous of the Law," and who had heard things said against him which were not true (ver. 21). His own principles, as stated in his Epistles, required this of him. He had told the Romans (Rom. xiv.) that every possible ceremony should be complied with, rather than a stumbling-block should be cast in another's way. He had told the Corinthians (1 Cor. ix. 20) that "unto the Jews he became as a Jew, that he might gain the Jews." He not only observed, like others of his nation, the Jewish festivals, but he had, on leaving Corinth (Acts xviii. 18), distinctly taken a Nazarite's vow upon himself. No one, therefore, can rightly charge him with inconsistency in taking a similar step on this occasion.

The second proof given that his misinterpreting the guidance of God led him to do wrong is that in Acts xxiii. 3 he said to the high-priest Ananias, "God shall smite thee, thou whited wall," when he had been most unjustly struck on the mouth by his judge's orders, and that he admitted having spoken wrongly by afterwards apologizing. The answer to this is that his apology was not for using this expression, but for using it unknowingly of "the ruler of his people." To call a person

a "whited wall" is not in itself a worse appellation than to call him a "fox," and this, we know, was an expression used by our blessed Lord Himself (St. Luke xiii. 32).

A third attempted proof is from the same chapter, when, perceiving that both Pharisees and Sadducees were present, the Apostle cried in the Council: "I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question." In saying this, we are told that, "because of his self-will," he did not seek the Holy Spirit's promised aid, and, it is said "such an assertion was not dictated by the Holy Ghost" (p. 40). And this, not because "it was absolutely untrue," but because the subject of the resurrection was "not the direct matter for which he was brought before the Council on that day." And then it is added, "it can hardly be said to be such a cry as our Lord would have raised." This means that, by thus bringing in the subject of the Resurrection, the Apostle was acting in a disingenuous manner, and trying to raise a false issue in his trial, which was taking an unfair advantage over his opponents. I think most people on reading the story will say that St. Paul, in using these words, not only showed great adroitness and skill, but was employing a most legitimate means of self-defence, which would certainly be sanctioned by his Master. The subject of the Resurrection was to him the keystone of the arch of all his teaching. It is not true to say that it was not involved in his trial at Jerusalem that day. It was at the very root of all the opposition to his message. This is what he meant when he said to his countrymen who came to see him in his lodging at Rome: "For the hope of Israel I am bound with this chain." The hope of Israel was the coming of the Messiah, and to him, and to all who learnt the Gospel from him, the resurrection of Christ from the dead was the grand and overwhelming proof that the Messiah had come, and that Jesus of Nazareth was He. Rather than say that St. Paul was "left to himself" in making this defence before the Sanhedrin, I should rather believe that there never was an occasion when his Master's promise was more distinctly fulfilled to him, the

promise that "when they deliver you up, it shall be given you in that same hour what ye shall speak" (St. Matt. x. 19).

3. It remains only to reply to the statement on p. 43 that the Apostle "had not laid aside his own will, and had not used his reason properly." If the following "his own will" in this instance means anything, it must mean that to go up to Jerusalem, in the face of "bonds and afflictions" which he knew for certain were awaiting him, was what he naturally and of his own will and inclination desired. This is surely an incredible supposition. And Canon Kelk's argument, as we have seen, implies that he only desired to take this journey because (whether rightly or wrongly) he believed that God was leading him to do so. There can be no need, therefore, to reply further to this.

By not "using his reason properly" it is explained that it is meant that he did not act, in determining his conduct, as he had previously done in following the guidance of God in his second missionary journey. In that journey, as related in Acts xvi., there were two occasions in which he was led by the blessed Spirit of God to abandon a plan which he had thought of. He was "forbidden of the Holy Ghost to preach the word" in Proconsular Asia (ver. 6); and when "they assayed to go into Bithynia, the Spirit suffered them not" (ver. 7). In both these cases he rightly followed the Divine guidance in abandoning an intention he had formed, because he was convinced, by indications which are not described to us, that God was leading him to do so. Then, the argument is, he ought, if he had rightly used his reason, to have abandoned his journey to Jerusalem for just the same reason. The assurance that was given him "in every city" that "bonds and afflictions awaited him" should have convinced him that he ought to go elsewhere. Is not the answer that, assuredly if he had been seeking his own comfort or his own security, the entreaties of his friends, who were so tenderly anxious for his safety, would have constrained him so to do? But he tells us himself that he had on this occasion an overpowering conviction—like which he had no

conviction whatever when he turned aside from "Asia" and Bithynia—a conviction from which no threatened "bonds or afflictions" should move him; he felt "bound in the spirit" to proceed on his journey, let come what would. And he not only felt this himself, but he entirely succeeded in causing his earnestly entreating friends to feel it too. If he had not done this, they never could have said, as we are told they did say, as to his proceeding on his journey, "The will of the Lord be done." I think it has been shown, therefore, that the argument from the second missionary journey in no way applies in this case. If St. Paul had been asked why he did not show the same persistence then in carrying out his purpose as he did subsequently, he would have replied: "Ah! it makes all the difference in the world; I was in no way 'bound in the spirit' to go to Ephesus or to Bithynia. I had then no conviction in my mind that it was God's will." It seems to me that these considerations show that the beloved and honoured Apostle made no mistake in following what he believed to be the guiding of God in taking his last journey to Jerusalem. The fact that the troubles he expected, and was prepared for, really came, can be no proof (as is asserted) that his interpretation of God's purpose for him was an erroneous one. They came upon him in accordance with definite predictions, of which he was well aware. And the "four whole years" of his subsequent confinement, of which Canon Kelk speaks (p. 40), can no more be attributed to a mistake on his part, than his previous imprisonment at Philippi can be, which, every one will admit, was the result of his "assuredly gathering that the Lord had called him" to sail from Troas (Acts xvi. 10).

Letter to the Editor.

HIGHER CRITICISM *AND* HIGHER CRITICISM.

DEAR EDITOR,

In his article in the CHURCHMAN for October, my friend the Rev. J. A. Harriss writes as follows: "Some of us are at the present time not a little concerned as to the line of thought which the Evangelical School as a whole means to take in regard to that wide and pressing movement that goes by the name of the Higher Criticism. We are asked by some of our number to adopt an attitude of uncompromising hostility to it."

It is obvious that everything depends upon the meaning of that last little word "it." If I understand one thing by "it" and Mr. Harriss something quite different, we shall not profit your readers by disputing about it.

Professor Orr, in his valuable work "The Bible under Trial," thus describes "the Higher Criticism": "The Church is deeply concerned at the moment with the bearings and issues of what is called 'the Higher Criticism. . . .' I do not believe—and the reception given to my own volume ('The Problem of the Old Testament') confirms me in this opinion—that any really devout student of the Bible desires to tie up honest inquiry on any question of author, origin, date, or mode of composition of the Biblical books which does not involve clear contradiction of the Bible's own testimony on these subjects. By all means, if any traditional opinion can be shown by valid reasoning on sound data to be in error on such points, let it be corrected. The feeling as to the type of Higher Criticism now in vogue goes much deeper. What is felt is that this newer school of criticism—commonly known as the 'Wellhausen' school, from its most distinguished representative—really subverts the basis of a reasonable faith in the Bible and of a revelation of God contained in it altogether" (p. 13).

Professor Sayce, in his book "Monument Facts and Higher Critical Fancies," writes in his Preface: "The words 'criticism,' 'critical,' and 'critic' have been printed between inverted commas wherever they refer to the school of sceptical theorists who have arrogated the title of 'critics' to themselves. It is needless to add that I, for one, do not admit their title to do so." Again, Dr. Sayce writes: "In dealing with the history of the past, we are thus confronted with two utterly opposed methods, one objective, the other subjective; one resting on a basis of verifiable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archæology, the other of the so-called 'Higher Criticism.' Between the two the scientifically trained mind can have no hesitation in choosing" (p. 17). "In truth, the archæological discoveries of the last half-dozen years in Egypt and Crete have once for all discredited the claim of 'criticism' to apply its theories of development to the settlement of chronological and historical questions" (p. 119).

Dr. Orr, in his "Problem of the Old Testament," writes: "The main stream of the critical movement . . . continues to spread itself over the entire field of patriarchal and Mosaic history in a broad flood of scepticism" (p. 59); and (on p. 478) "A grave peril growing out of a long train of con-

ditions in the spirit of the age has arisen which cannot be too early or too resolutely faced."

It is evident, therefore, that when Mr. Harriss deprecates "uncompromising hostility" to the Higher Criticism, we must begin to distinguish between criticism and criticism.

To criticism which elucidates the history and meaning of Holy Scripture, without accepting principles and adopting a standpoint which deny or minimize the supernatural, no Evangelical will be hostile. But to criticism of the Wellhausen type, which, be it remembered, is the standpoint of the dominant Higher Criticism of to-day, no one who is truly Evangelical can help offering an "uncompromising hostility."

Yours,

A. M. W. CHRISTOPHER.

OXFORD, *October* 14, 1907.

Literary Notes.

DR. H. F. HELMOLT is editing a very comprehensive work on "The World's History." I suppose it will be as complete a survey of man's record as has ever been published. The work is to have an introductory essay by Mr. Bryce. There will be, altogether, some eight octavo volumes, which will include many maps, coloured plates, and black-and-white illustrations. It is hoped that the work will be completed either by the end of this year or at the beginning of next. The plan of the undertaking is a compromise between two methods. On the one hand, special sections are devoted to each geographical unit of the world's surface; and in this connexion one may point out that the history of the seas and oceans has been treated with as much care as that of the continents. Since there are broad movements and forces in history which cut across the lines of geographical boundaries, another set of sections has been devoted to the history of groups or communities of nations which have from time to time been formed by the operation of economic force, racial ties, and intellectual sympathies. The work will be published at six pounds net.

It seems to the writer that there is a growing interest in the writings of the Fathers of the Reformation. One is continually finding works devoted to the study of their lives and their writings. It is surely a proof of this increased interest when books are constantly being written with the object of shaking the Protestant belief in the great value of the Reformation. Only the other day Dom. H. N. Birt published a volume in which he sought very earnestly to discredit the view that the people of the period hailed the Reformation as a blessing! I often wonder whether the work which the Wyclif Society is doing is as really known as it ought to be. It was founded some twenty-five years ago with the express object of bringing within the reach of students the works of John Wyclif, which until then had only existed in manuscript. Now, this is a very praiseworthy and laudable object. Since

1882 about thirty-two volumes have appeared under the editorship of some very able scholars, among whom are Professor Reginald Lane Poole, Professor A. W. Pollard, Dr. Buddensieg, and many others. Some of these volumes are devoted purely to scholastic logic, philosophy, and theology; others are chiefly polemical, attacking the abuses in the Church which made Wyclif a Reformer, and the doctrines by which these abuses were upheld; some deal with the theory of State government, but even here Church interests frequently recur. There are still one or two important items to be issued. Two treatises of moderate length will complete the "Summa Theologiæ"; then there is a very interesting series of tracts, which the editor, Professor Loserth, tells us will throw fresh light on the relations between Wyclif and the Pope. It seems that but for lack of funds the work of the society would be completed in a year or so. A number of the old subscribers have died; others have removed their names by other circumstances. Fresh ones are wanted. The subscription is one guinea a year, which entitles the subscriber to the volume or volumes published in that year. The Honorary Secretary and Treasurer is Miss Dorothy G. Matthew, 56, Fellows Road, London, N.W., who will be pleased to supply any further information about the work or publications of the Society.

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An introduction to the study of Judaism from the New Testament period is the description of a new book, the title of which is "The Religion and Worship of the Synagogue," by Rev. W. O. E. Oesterley, B.D., and Rev. G. H. Box, M.A. The book starts with a chapter introducing the origin of the synagogue system, and traces its development onward from the New Testament period. In its course it deals with the characteristics, original and acquired, of the Jewish race; sources of modern Judaism—the Torah, the Targums, and so forth; Jewish theology (the doctrine of the Messiah, of sin, eschatology, etc.); the education and life of the Jew from the cradle to the grave; the arrangements of the synagogue; the sacred year; modern Jewish religious customs and their origin; and ends with a historical sketch of the divisions within the Jewish body.

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The foregoing book is to be published by Sir Isaac Pitman and Son, who were once known only as "the shorthand people," but not long since they took over the old firm of Isbister and Co., and are now one of London's most energetic and enterprising publishing houses. They are issuing one or two volumes of particular interest to readers of the CHURCHMAN. Here is another one: "The Future Life and Modern Difficulties," by Rev. F. Claude Kempson, M.D., who is a demonstrator in anatomy in the University of Cambridge, and priest-in-charge of the parish of Dean, Kimbolton. It is certainly a curious combination, this of priest and scientist. Mr. Kempson's book is meant for that large class of readers who have a confused hodge-podge of ideas concerning the subject of the volume. It is, therefore, simply written. It is worthy of note that it is written by one who joins to an acknowledged reputation for scientific attainment the acceptance of the old belief in human immortality.

We are also to have from the same publishers Professor C. Schmidt's book, in a translation by Mrs. Thorpe, on "The Social Results of Early Christianity." The author holds the Chair of Theology in Strasbourg. The late Dr. Dale contributes a preliminary essay. The work illustrates the relations of the Christian religion to social reformation and material improvement. The question is treated historically, and the essay falls into three sections—its aims, principles, and institutions.

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Two other volumes come from Pitmans. "Sermons and Stray Papers," by A. K. H. B. To those who may not know, these initials stand for "Andrew Kennedy Hutchinson Boyd." A biographical sketch is included by Dr. W. W. Tulloch. The other volume is a little book entitled "Essays for Sunday Reading," by the late Principal Caird. The Very Rev. Dr. MacLeod contributes a biographical introduction. Both of these volumes are very useful and interesting reading, and are published at the popular price of three shillings and sixpence net.

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There has been translated from the Editor's Greek Text "The Testaments of the Twelve Patriarchs," edited by Dr. R. H. Charles, who has also written an Introduction and Notes. The editor has also prepared the Indices. These "Testaments" have, since the rediscovery by Bishop Grosseteste in the thirteenth century, been a sealed book. It is now claimed that the true date, purpose, and character of the work has been discovered, and that it is a book second in importance to none composed between 200 B.C. and the Christian era.

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Messrs. T. and T. Clark have now completed Dr. James Hastings' "A New Dictionary of the Bible." The work is entirely distinct from the five-volume dictionary so well known, and, be it noted, is complete in one volume. Moreover, all the articles are new, although many of the authors are the same as in the larger work; but, however, they have not dealt with the same subject. It is worthy of further note that this new volume is entirely an original work, being based in no manner whatsoever on any previous publication. Every article is signed by the writer. It is the first time, I understand, that all the articles in a single-volume Dictionary of the Bible have been committed to specialists and bear their signatures, as in the largest dictionaries. The price of the volume, which will contain between 800 and 900 pages, is to be twenty shillings net.

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From the firm of Messrs. Macmillan and Co. we are to have a goodly list of specially interesting books. One particular work is the "Letters of Martin Luther," translated by Margaret Anderson Currie. It is the first collection in English of the letters of the famous Reformer, and, of course, will be invaluable to students of the Reformation period, as well as of great interest to the general reader who wishes to get a vivid idea of the personality of one of its leading figures.

Then Dr. Emil Reich, of "lecture fame," has prepared a big work in three volumes, on the "General History of Western Nations from 5000 B.C. to 1900 A.D." The first volume will be devoted to "Antiquity," which will have an introduction containing the Methodology of History, and a general historical Bibliography. Books I. and II. of this first part will deal with the great inland empires (Chaldea, Egypt, Assyria, the Hittites, the Phrygians, the Lydians); and with the Border States—*i.e.*, the Phœnicians, the Hebrews, the Hellenes. I understand Volume II. will treat of Rome.

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The same firm will also issue another chapter in the life of that very remarkable and intrepid hunter and traveller Mr. F. C. Selous. It is generally understood that Mr. Rider Haggard drew his picture of his immortal Allan Quatermain from the life of Mr. Selous. The new volume is to be called "African Nature Notes and Reminiscences." Some of the portions of this book have already appeared in one or two journals, but the greater part of the material has not been published before. President Roosevelt contributes a foreword.

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To their various series Messrs. Macmillan are making several additions. To the "Globe Library": "The Diary of John Evelyn, 1620-1706," and "The Poetical Works of John Keats." To the "English Men of Letters": "James Thomson," by G. C. Macaulay. To their "Pocket Classics": "The Pleasures of Life," and "The Use of Life." All these series are excellent in *format* and excellent in price—that is, they are cheap!

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Here are a few theological books the same house is publishing: "Sermons," by the late Rev. J. W. Shepard, with a portrait of the author and prefatory memoir by the Ven. Archdeacon Bevan, Rector of Chelsea; "Spiritual Truths," a volume of sermons, by the late Prebendary Whitworth; "Introduction and Notes on the Apocalypse," by the late Dr. Hort; "All Saints' Sermons, 1905-1907," by Dr. Inge; and "The Isles and the Gospel, and other Bible Studies," by the late Hugh Macmillan, D.D.

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"The Soul of the World" is a new book by the author of "The Soul of the People"—Mr. H. Fielding Hall. It is a volume which will try and explain the conception which the East has formed of life, of our souls, and of the world about us. The Rev. Bernard Lucas has written a work on "The Empire of Christ," being a study of the missionary enterprise in the light of modern religious thought. There are two books for children: "The Bible Story, for Children of All Ages," by Helen N. Lawson, and "Bible Lessons for Schools: Genesis," by E. M. Knox, Principal of Havergal College, Toronto. Finally, Messrs. Macmillan promise the publication in the near future of the "Reminiscences of Sir Henry Drummond Wolff," and "Buddhist Essays," by Paul Dahlke, translated from the German by Mr. J. F. M'Kechnie.

"The Romance of the Salvation Army," by Miss Hulda Friederichs, should prove an absorbing book. It is just astonishing how this society has triumphed over bitter prejudice and surmounted very many obstacles in the effort to achieve good. The larger percentage of its influence is, without the slightest doubt, attributable to its venerable, yet decidedly strenuous General, who himself contributes an introduction to this timely book. It should be sure of a great sale.

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Messrs. Longmans, Green and Co. are the publishers of "Mankind and the Church," which is an attempt to estimate the contribution of great races to the fullness of the Church of God. Seven Bishops have written the book, and Bishop Montgomery, of the S.P.G., has edited it and written an introduction. Other books to come from this firm are: "The One Christ: An Inquiry into the Manner of the Incarnation," by the Rev. Frank Weston, B.D., Canon and Chancellor of the Cathedral, and Principal of the Theological College, Zanzibar; "Christ in the Old Testament: being Short Readings on Messianic Passages," by Dr. Randolph, Principal of the Theological College, Ely; and "Hope and Strength," some addresses, by Rev. P. N. Waggett, M.A.

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There seems to be an epidemic just now among publishers in two directions of book-making: memoirs and kindred books relating to the Courts of Europe during the last hundred years or so, and volumes dealing with the cathedrals of France. Occasion has been found during the last few months to make mention in these pages of such books as the latter. Now there is another announced—"Cathedral Cities of France," by Herbert Marshall, R.W.S., and Hester Marshall, with sixty reproductions of water-colour drawings by the former.

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Mr. Ernest H. Short is publishing, through Mr. Heinemann—who, by the way, publishes the preceding volume—"A History of Sculpture," with 112 illustrations.

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From the same publisher is to come "Father and Son," a record of the religious struggle which took place fifty years or more ago between a well-known scientific investigator, who was also an evangelist of the old extreme type, and the soul of his only child. It is the design of the father from the son's earliest hour that he should be brought up in "the knowledge and love of the Lord," and should be dedicated exclusively to God's service. The volume is anonymous, but the writer will doubtless be recognized as an author who has been prominently before the public for the last quarter of a century.

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There is to be a volume of "Letters of Dr. John Brown—with Letters from Ruskin, Thackeray, and Others," edited by his son, Dr. D. W. Forrest, with biographical introductions by Miss Elizabeth T. McLaren. This should be a very attractive volume, inasmuch as the genial author of

"Rab" and "Horæ Subsecivæ" had a large social circle, and his notable talent for friendship included the possession, in a rare degree, of the art of letter-writing.

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His Grace the Duke of Argyll's new book is called "Passages from the Past," in which he relates the history of his distinguished career and records his recollection of the many interesting people with whom he has come in contact. Messrs. Pitmans are the publishers. They will also issue "George Grenfell and the Congo," by Sir Harry Johnston. The late Rev. George Grenfell, who died about a year ago on the Upper Congo, was, after Stanley, probably the leading explorer of the Congo Basin.

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The Hon. Walter Rothschild is publishing through the same house a very elaborate volume on "Extinct Birds." Only 280 copies are for sale in the British Empire, and the price is to be £25!

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The life of the late Dr. Barnardo should make an excellent companion volume to the account of the Salvation Army mentioned in a previous paragraph.

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Fanny J. Crosby, the famous hymn-writer, has written the story of her life and hymns. In her preface she says: "If I have spoken with a frankness which may seem akin to egotism, I hope I may be pardoned, for I am fully aware of the immense debt I owe to those numberless friends, only a few of whom I have been able to mention, and especially to that dear Friend of us all, who is our Light and Life."

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The biography of the author of "Peace, Perfect Peace," and who was Bishop of Exeter from 1885-1900, has been written by the Rev. Francis Keyes Aglionby, M.A., Vicar of Christ Church, Westminster, and one of his Examining Chaplains. The title is "The Life of Edward Henry Bickersteth, D.D., Poet and Bishop." There are many illustrations.

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Messrs. Chapman and Hall have the following new books in hand: "Women and the Church of England," by Mrs. Aubrey Richardson, who in this volume marshals for review group after group of women of distinction who, from the time of the Reformation, have lived and worked, in some sense, as becomes their heritage and their destiny as Churchwomen; "Christianity and the Social Order," by Rev. R. J. Campbell; and "The Literary Man's Bible," edited and arranged by W. L. Courtney, M.A., LL.D., Fellow of New College, Oxford.

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I suppose Mr. Courtney is better known as the editor of that very fine and well-balanced monthly, the *Fortnightly Review*. This new book is a collection of those passages of the Old Testament which seem to stand out

as the most valuable from the point of view of pure literature. There are narrative passages, poetical passages, and passages of prophecy, and most are accompanied by brief notes, referring them to their proper dates, and indicating the changes made in the text by the different revisions. The book is divided into two portions, the first of which is occupied by narrative, and the second by poetic, prophetic, and philosophic literature.

The S.P.C.K. are issuing "Egypt and Western Asia in the Light of Recent Discoveries," by Mr. L. W. King, M.A., and Mr. H. R. Hall, M.A., of the British Museum; Early Church Classics: "St. Chrysostom on the Priesthood," by Rev. T. Allen Moxon, M.A.; Fathers for English Readers: a second edition of "St. Patrick: His Life and Teaching," by Rev. E. J. Newell, M.A.; and Non-Christian Religious Systems: "Studies of Non-Christian Religions," in a new revised edition, by Eliot Howard.

Notices of Books.

THE ORIGIN AND DEVELOPMENT OF THE MORAL IDEAS. By Edward Westermarck, Ph.D. London: *Macmillan and Co.* 1906.

In many ways this is a very valuable book. It is crowded with sociological facts laboriously collected and carefully arranged. As a mine of information, it will be extremely useful to students not only of ethics, but also of sociology, psychology, and of comparative religion. It would be impossible to praise too highly the trouble which the author has taken in the collection of these facts. To give a single instance of this: He tells us that he lived in Morocco for four years with the sole object of studying at first hand the life and customs of the people. He wished to make himself acquainted with "the native way of thinking," so that he might better understand "customs occurring at a stage of civilization different from our own." It is, however, one thing to make careful observations and assiduously to collect facts; it is another thing to deduce principles and theories correctly from these. In his attempt to do this Dr. Westermarck has to a considerable extent failed. After reading his book most carefully, I am driven to the conclusion that he has (however unconsciously) started with far too strong prepossessions in favour of his own particular theory. Thus, he has hardly approached his subject with the openness of mind and freedom of judgment which it demanded.

Had Dr. Westermarck published separately the second half of this large volume as "A Contribution to Inductive Sociology," he would have done a real service to students of that science; but if the book is to be judged as a whole, the unsatisfactory nature of the first part, which is more or less philosophical, considerably detracts from its value.

The book arose from a discussion of the following questions: "Why do the moral ideas"—judgments of what is right and wrong—"in general differ so greatly? And, on the other hand, why is there in many cases such a

wide agreement? Nay, why are there any moral ideas at all?" The book before us—a record of the author's "researches and thoughts"—is the first instalment of an attempt to answer these questions. The present volume (a second has just been issued), which contains more than 700 octavo pages, may be divided into two parts. The first part, to quote the author's own words, "comprises a study of the moral concepts: right, wrong, duty, justice, virtue, merit, etc. Such a study requires an examination of the moral emotions, their nature and origin, as also into the relations between these emotions and the various concepts." Following these, in the second part, comes "a discussion of the phenomena to which such concepts are applied—the subjects of moral judgments."

These chapters deal with many subjects of a highly controversial character—subjects upon which ethical students and philosophical writers have held, and still hold, very different opinions.

Dr. Westermarck is apt to treat somewhat summarily the opinions of those who differ from him. In the first chapter—on "The Origin of the Moral Judgments"—he criticizes severely the ethical theories not only of the utilitarians—*e.g.*, Sir James Stephen, Bentham, and James Mill—but those of the so-called rational school, represented by Cudworth, Clarke, Price, and Reid, according to whose teaching "the morality of actions is perceived by the intellect." These thinkers, in the language of the Schoolmen, were "Realists." "Morality is eternal and immutable," says Richard Price. In Dr. Westermarck's theory we seem to have reached the extreme limits of "nominalism." As an exceedingly painstaking collector of sociological data, Dr. Westermarck deserves the highest praise. As a moral philosopher, even as a logician, we must decline to regard him seriously.

With chapter xiv. we enter upon the second, and much the more satisfactory, part of the volume. In this part are discussed the phenomena which are the subject of moral judgments—"the particular modes of conduct which are subject to moral valuation." The author has certainly not unduly limited his field of survey, and every chapter bears witness to his untiring industry. The range of subjects discussed is very wide. Every chapter is packed with information, from which the student of sociology and the student of comparative religion may gain valuable knowledge, some of which is not elsewhere available. Among other points, light is often thrown upon the meaning of an Old Testament passage or upon an allusion in early Christian literature, by comparison of customs (there described or referred to) with similar usages among other non-Biblical peoples. Again and again we find proof of the superiority of the ethical standard both of the Israelites and of the early Christian teachers.

Some readers may ask, What bearings have Dr. Westermarck's researches in relation to Christianity? The question is an important one, but one which, if answered at all, must be answered by many references to minute detail. But while I believe Dr. Westermarck's theory, or chief conclusion, to be to a great extent false, I do not condemn it because I think it in any way likely to be subversive of Christian teaching. That the emotions do play some part in the moral judgments of all may be to some extent true, and that they play a *large* part in the moral judgments of

uneducated people and of primitive peoples is probably also true. Dr. Westermarck's mistake lies in his making the emotions the chief source, even the chief standard (though he hardly admits of any moral standard), of these judgments. But supposing, for the sake of argument, his theory were true—suppose our emotions are the chief arbiters of right and wrong—have we not been endowed by God with emotions as surely as we have been endowed by Him with reason? And cannot the emotions be purified and sanctified by Him to His service? Further, morality, or right conduct, is surely the highest and most important of all human activities; the reason is surely a higher faculty than the emotions. Shall, then, the highest and most important of activities spring from, and be ruled and governed by, a lower than the highest of all faculties? To establish such a theory will require stronger evidence than Dr. Westermarck has so far adduced in support of it.

W. EDWARD CHADWICK.

THE DEVELOPMENT OF RELIGION IN JAPAN. By G. W. Knox, D.D., LL.D. New York: *G. P. Putnam's Sons.* 1907.

This volume is the sixth in a series. The first was Professor Rhys Davids' "Buddhism," which was followed by volumes on various religious subjects by such writers as T. K. Cheyne, Dr. Brinton, K. Budde, and G. Steindorf. Each volume is made up of a number of popular lectures delivered under the auspices of an American Committee, something after the style of the Hibbert Lectures in England. The present volume is not the least valuable in the series. Dr. Knox has a rare—we might almost say unequalled—knowledge of Japan and of Japanese religions. He was for many years a missionary there, and subsequently held two important professional posts at Tokio. The purpose of these lectures is not so much to add to our knowledge of the facts, nor even to set forth the various systems of belief which have, successively, expressed the national faith, but rather to show how the religious feelings have been excited, and how, in the course of ages, they have changed and progressed. The book is of first-rate importance to a student of Eastern religions in particular, and of the religious idea in history generally; but we are disappointed to find scarcely a reference throughout it to Christianity or its probable influence on future Japan.

THE BIRTH AND INFANCY OF JESUS CHRIST. By the Rev. L. M. Sweet. London: *Cassell and Co., Ltd.* Price 6s. net.

The controversy on the Virgin-Birth of our Lord is still acute among us, and is hardly likely to subside for some time. The present work, which comes to us from the ranks of the American Presbyterian ministry, is therefore very timely. The author tells us that it is the result of an inquiry into the documents "conducted for the purpose of reaching satisfactory personal conclusions on the subjects of Christ's Birth and Youth." It is especially interesting to know that the author began his study with a bias "rather unfavourable to the doctrine of the Miraculous Birth," but the results of his investigation have been to assure a belief in the authenticity and authority of the narratives of the Infancy in St. Matthew and St. Luke. After a careful statement of the problem and a chapter dealing with the "Influence of the Old Testament Prophecies in the Formation of the Infancy Story," four

modern theories in opposition to the Virgin-Birth are successively examined, and after thorough and acute discussion set aside. A fine chapter follows on "The Exegetical Construction" of the Infancy narratives, and the two concluding chapters deal with "The Uniqueness of Christ in its Bearing upon the Question of His Birth" and "The Doctrinal Construction of the Historic Fact." There are six valuable notes in the form of an Appendix, which will be of special usefulness to scholars. We have read the book with very great interest. It is a frank and fearless discussion, and marked by wide reading and great ability. The author seems to have faced everything of importance that has been urged against the Virgin-Birth, and gives his reasons for rejecting all opposing theories, and for adhering to the old paths. The book will take rank with the best works on the subject. The note on Bibliography will show the width and power of the author's reading. We are glad that this work has been introduced to English readers, for it is one to be read and studied by all who would know the latest and best that can be said on this vital subject. Clergymen and theological students in particular should make a note of it. It is a model of scholarship, ability, and courage.

THE BOOK OF ESTHER. With Introduction and Notes by the Rev. A. W. Streane, D.D. Cambridge Bible for Schools. Cambridge: *University Press.* Price 1s. 6d. net.

Gradually this useful series approaches completion, and here is the latest volume. The author's view is that the Book of Esther has a historical basis, though possessing elements of romance as well. He concludes that the book was written very possibly in Persia by a Jew familiar with the character of the time with which he dealt, and scarcely later than 300 B.C. (Introduction, p. xix). For our part, we are quite unable to accept this view as in any way explaining the presence of the book in the Old Testament canon. Dr. Streane holds that the value of the book is unimpaired by the character he assigns to it. We, on the other hand, consider its value very seriously impaired, and we cannot help regretting that those in "schools and colleges," for whom this series is intended, should be, so to speak, "brought up" on this view of one of the Old Testament books. It is, we fear, only another illustration of the vague and unsatisfactory views prevalent to-day with reference to the essential character and Divine authority of the Old Testament canon. Consistently with the author's view, the additions to the book from the Apocrypha are given with the usual explanatory notes. Bearing in mind the author's general position, the notes are clear, concise, and adequate for the ordinary study of the book.

OLD TESTAMENT MIRACLES IN THE LIGHT OF THE GOSPEL. By the Rev. A. Allen Brockington. Edinburgh: *T. and T. Clark.* Price 3s. net.

This little work applies the Johannine word "signs" to the miracles of the Old Testament, and seeks to elicit the symbolical and spiritual meaning of these events. There is much that is spiritually suggestive in treatment, and not a little that will enable the thoughtful reader to see more clearly the religious meaning of what many to-day would consider mere wonders and prodigies. The book is expository rather than critical. We do not think

there is any real foundation for so definitely limiting the meaning of our Lord's discourses in St. John vi. to the Sacrament of the Lord's Supper. The true interpretation is, as Cranmer and Waterland long ago pointed out, the feeding on Christ, whether in or out of the Sacrament.

THE LAW OF HAMMURABI AND MOSES. By the Rev. W. T. Pilter. London: *Society for Promoting Christian Knowledge*. Price 2s.

Included in this little volume is an essay translated from the German of Professor Grimme, of Freiburg, together with a translation from the Babylonian of the laws discussed, and chapters on the history and archæology of the Hammurabi and Mosaic codes. The English editor has thus provided readers with a valuable introduction to the code of Hammurabi, and at the same time has enabled them to see the bearing of this recent discovery on the Mosaic Law and the Old Testament generally. This little work should be carefully studied by all who would know the relation of Hammurabi's code to Old Testament problems. The facts here brought forward will provide a number of considerations to enable students and readers to get at the truth about the Old Testament.

THE DATE OF ST. PAUL'S EPISTLE TO THE GALATIANS. By Douglas Round, M.A. Cambridge: *University Press*. Price 2s. net.

This essay, while accepting the South Galatian theory, argues for an earlier date than Sir William Ramsay is at present willing to allow. The author makes the Epistle come soon after the conclusion of St. Paul's first journey and before the Council of Jerusalem. We must refer our readers to the arguments on which this is based. It is an able, scholarly piece of work, and worthy of the most careful consideration. Mr. Round almost convinces us, especially in regard to the utter absence of any reference to the Council at Jerusalem in the Epistle to the Galatians. He certainly makes out a strong case, and his position will not be easily set aside.

THE AFTER LIFE. By Henry Buckle. London: *Elliot Stock*. Price 7s. 6d. net.

The author describes his book as "A Help to a Reasonable Belief in the Probation Life to Come," and he claims to base his position on Holy Scripture. We regret that we are quite unable to accept either the author's position or the treatment of Scripture on which it is said to rest. To take one instance only, we are told that 2 Cor. ix. 6 seems to point to two different spheres in the intermediate state where degrees of reward are reaped. There are many other passages where the exegesis is equally impossible. The author has doubtless spent very much time and trouble on this work, but we are compelled to say that we cannot regard it as of any real value as a contribution to the subject.

THE MAKING OF A PREACHER. By D. W. Simon, D.D. London: *Andrew Melrose*. Price 1s. net.

A little work by a leading Nonconformist who has recently retired from the principalship of a theological college. It is full of suggestions with regard to that part of the preacher's work which devolves upon the men themselves, and it is marked by the ripe fruits of true wisdom and profound

experience. If our theological students and young preachers would make their own the advice here given, the effect on the preaching of the future would be immediate and lasting. The counsel is so admirable and so well stated that we wish it could be elaborated into a larger work on the same subject.

FLOWERS AND TREES OF PALESTINE. By Augusta A. Temple. London: *Elliot Stock.* Price 6s. net.

Those who have travelled in Palestine will have a special interest in this book, though all students of the Bible will welcome it, and put it among their books dealing with life in Palestine. Of the 180 pages, no less than 130 are occupied with a glossary descriptive of plants and trees in Palestine. The illustrations, forty in number, are from photographs taken by the authoress.

THE FREE-RHYTHM PSALTER. Edited by Francis Pott. London: *Henry Frowde.* Price 3s.

Every one knows the difficulty of getting a general congregation to join in the chanting of the Psalms, not merely because so few in the congregation are provided with the pointing, but also because when the pointed psalter is provided it is by no means easy to keep the congregation together. This new psalter represents an endeavour to point and accent the words with special regard to the true rhythm. The appearance of the book is very strange to those who are accustomed to the well-known pointing of ordinary psalters, and we are afraid that the system here advocated will never come into general use, because it virtually involves setting aside the Anglican chanting and adopting plain-song. It is, of course, quite easy for the editor to speak of the strict metrical constraint which the modern Anglican chant has imposed upon the psalter, but the vast majority of Churchpeople cordially dislike plain-song, and will never become accustomed to it.

A SHORT HISTORY OF MEDIEVAL PEOPLES. By Robinson Souttar, M.A., D.C.L. London: *Hodder and Stoughton.* Price 12s.

This volume is a continuation of a work previously published, entitled "A Short History of Ancient Peoples," and merits the favourable reception which was accorded to the earlier book. Within the limits of 661 pages the author deals with the Roman Empire from Augustus onwards, 363 pages being devoted to this subject, whilst the remainder of the work is devoted to the Saracens, the Crusades, and the Byzantine Empire. Compendiums of history rarely leave a favourable impression upon the mind of the student, the danger of "not being able to see the wood for the trees" being so generally felt. The student need have no such fear with regard to Dr. Souttar's book. Facts there are in abundance, but the writer, unlike many historians, is never overburdened by the material which he has at his disposal. His treatment is easy, yet virile, and one feels at all times that one is in the hands of a master. Such a work does not leave much room for generalizations, but whenever the author passes judgment, as he invariably does at the close of a reign or period, the judgment is keen, cutting away all sophistry and getting behind all contemporary prejudice. There is the same level of judgment, whether in summing up the character of Marcus Aurelius,

the "Emperor Stoic," or of the Byzantine Leo III.; the same impartial criticism in dealing with religious leaders, whether of the Christians of the fourth century or of the Crusades later; whilst the estimate of Mohammed and of Islam is both critical and judicious. We have very much enjoyed Dr. Souttar's book, and trust that the writer will carry on his work into later medieval times. The volume contains six excellent maps, in one of which, however (p. 447), there is an obvious slip.

CATECHISMS AND DEVOTIONS FOR CHILDREN AND YOUNG PEOPLE. By the Most Rev. Enos Nuttall, D.D. London: *Society for Promoting Christian Knowledge.* Price 6d.

While there is much that is valuable for use by parents and teachers, the views of the Sacraments and ministry are not exactly what we believe to be true to the Bible and the Prayer Book; but the purely spiritual and non-controversial teaching is admirable.

THE TRIAL OF JESUS. By the Rev. S. Buss. London: *Society for Promoting Christian Knowledge.* Price 2s.

The book opens with an account of our Lord's trial arranged consecutively from the four Gospels. Then comes a careful statement of the Jewish trial illustrated from the Mishna, followed by a similarly clear and full account of the Roman trial illustrated from Roman law. Readers will find this little book of real help and value in their study of the closing days of our Lord's earthly life.

A GUIDE TO JUNIOR ENDEAVOUR. Edited by M. Jennie Street. London: *Andrew Melrose.* Price 8d.

An introduction and eight chapters by several writers, who deal with various aspects of Christian Endeavour work amongst children. While it admirably fulfils the purpose for which it is specially intended, it may be consulted with profit by all workers amongst children.

PAMPHLETS AND PERIODICALS.

THE JOURNAL OF THEOLOGICAL STUDIES (April). London: *Henry Frowde.* Price 3s. 6d. net.

Two noteworthy articles appear in this number. One is a review of Dr. Swete's great work on the Apocalypse by Dr. Sanday; the other, "Prayer for the Departed in the First Four Centuries," by Dr. Swete. Dr. Sanday's article is a valuable contribution to the questions connected with the Revelation, and is full of the characteristic personal touches that are so welcome a feature in his writings. Dr. Swete's discussion reveals some striking facts connected with prayer for the dead. He shows that the first century and more than half of the second have practically no evidence for the custom, and that it is not until we get to the third century that prayer for the dead is known in connexion with the Church of Carthage. It will be a welcome testimony to many who are concerned for the purity of the Christian religion to be told on Dr. Swete's authority that "there is nothing to show that the dead were commemorated by name in *agape* or Eucharist during the Apostolic and sub-Apostolic periods." Those Churchmen are therefore not to be blamed who prefer to keep strictly to the practice of the primitive Church. The rest of this number is concerned with more technical subjects, except that there are some valuable reviews. Dr. Kidd reviews very favourably Lindsay's great work on the Reformation, and praise coming from this quarter is praise indeed.

CHURCH QUARTERLY REVIEW (April). London: *Spottiswoode and Co., Ltd.* Price 10s. per annum; single copy, 3s.

The first article is by the Rev. C. F. Rogers, and deals with the Education Question, giving certain foreign parallels which, it is thought, will help towards the solution of our

difficulties. Mr. Rogers favours the Canadian plan of allocating rates, but he does not face the practical difficulties of such a proposal. Canon Beeching writes on "The Revision of the Prayer Book: A Plain Man's View," and pleads for a permissive use of the vestments, refusing to accept the view that they imply the Roman doctrine of the Mass. The article fails at crucial points from lack of information on essential parts of the history, and it is surprising that the writer should speak of the vestments being prescribed by Cranmer for use in 1549 without the faintest reference to Cranmer's action in getting rid of them only three years after. This omission practically vitiates the entire argument. Other articles in this number are the "Christian Idea of Grace," by T. A. Lacey; "Congregationalism, Past and Present," by Rev. E. W. Watson; and "The Influence of the State in English Education," by Mr. M. E. Sadler. The short notices of books do not strike us as quite so well done as in former days.

CHURCH MISSIONARY SOCIETY REPORT, 1906-7. London: *Church Missionary House*, Salisbury Square.

This large volume of over 900 pages is a very great storehouse of information on all things connected with the C.M.S. On each mission something of interest and value is said, and for speakers in particular there is a wealth of illustration, incident, facts, and figures. The maps are by no means the least important item in the volume, and in order to help workers there is a most welcome "Index of Special Topics," providing references to salient points of information in the report.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS, Report 1906-7.

All lovers of Israel should make a note of this volume, for they will find much to rejoice their hearts and encourage their faith.

SOUTH AMERICAN MISSIONARY SOCIETY REPORT, 1906-7.

South Africa has been called the neglected continent, and by comparision with other mission-fields this is doubtless true; but no one can speak of "neglect" in connexion with the S.A.M.S. Letterpress and pictures combine to provide topics of interest which will stir hearts to further prayer and effort. Speakers and preachers should not fail to consult this volume.

SUNDAY-SCHOOL UNION REPORT, 1906-7.

Although the work of the Sunday-school Union is mainly associated with the Nonconformist Churches, there is very much in this report that will appeal to all who are interested in Sunday-school work. Not the least valuable of the Union's spheres of operations is its work on behalf of Continental Sunday-schools.

MATRICULATION DIRECTORY, No. XLVII. (September, 1907). Cambridge: Burlington House.

The latest issue of the University Tutorial Series. Indispensable to all who wish to possess reliable and complete information about all things connected with the University of London.

THE CHURCH GAZETTE (October). London: *National Church League*. Price 2d.

This magazine is one of the most valuable of its kind, and we look forward to it month by month with great interest, for it is never without articles of permanent value, as well as of passing usefulness. The present number contains extracts from a recent address by the Dean of Canterbury on the report of the Royal Commission, and we wish every Churchman would give it most careful study. Dr. Kingsmill commences a series of articles on the "Life and Times of Bishop Jewel," which promise to be very useful. An article by Dr. C. A. Martin on the "Real Presence in the Holy Communion" deals acutely with the ambiguous use of the word "sacrament" by the Ritualists. The Rev. T. J. Pulvertaft writes on the "Need of Straightforwardness," and points the moral from some very significant evidence before the Royal Commission. The magazine appeals to all Churchmen, whether connected with the League or not.

INTERNATIONAL JOURNAL OF APOCRYPHA. London: 15, Paternoster Row. Price 6d. net.

The current number of this periodical, devoted to all things connected with the Apocrypha, contains an article by Canon Cheyne on Maccabæan Psalms, in which he tells us that he does not now hold the Maccabæan theory, though he "still has a tenderness for it." There are several other articles dealing with various topics of interest connected with the Apocryphal Books.

WORK AND WITNESS: The Official Organ of the Protestant Reformation Society. London: 57, Berners Street, W.

The first of a new series of the quarterly magazine of this Society, edited by Dr. Willoughby. The editor provides some valuable notes on current topics. There is a great deal of information about the work of the Society, and several articles dealing with particular aspects of the Protestant controversy. In its new form this magazine ought to have a successful career.

THE OPTIMIST (October, 1907). London: *Elliot Stock*, 62, Paternoster Row.

The subtitle reads rather quaintly—"A Review dealing with Practical Theology, Literature, and Social Questions in a Christian Spirit." The particular "Christian spirit," or attitude, of the magazine seems to be the combination of a very pronounced Socialism with a great deal of sympathy with what is known as Ritualism. The articles are useful, though not striking. Mr. G. W. E. Russell writes a characteristic one in opposition to the Bishop of Carlisle, and we may, perhaps, gauge the magazine pretty accurately from this and one or two similar articles.

THE BIRD'S-EYE VIEW OF DISCOVERIES ILLUSTRATING AND CONFIRMING THE OLD TESTAMENT. By Canon Girdlestone. London: *Religious Tract Society*. Price 1d.

We are afraid the long title will hinder the sale of this most interesting and valuable booklet, which ought to be in the hands of all teachers of the Old Testament, and also distributed widely among members of Bible-classes.

EVENING COMMUNION: a Paper by the Rev. N. Dimock. London: *Elliot Stock*. Price 3d.

A paper reprinted from the *Record*, and entitled "A Plea for its Candid Consideration." It is marked by all the author's scholarship, candour, clearness, and force, and will do great service to the cause of truth. We fear that its price (for 12 pp.) will be prohibitive to many.

THE PASSOVER IN THE TIME OF CHRIST. By the Rev. K. E. Khodadad. London: *London Jews' Society*, 16, Lincoln's Inn Fields. Price 3d. net.

An interesting and popular discussion of the Passover as it was kept in the days of our Lord, with special reference to those manners and customs of the Jews which throw light on the institution of the Lord's Supper or elucidate difficult passages in the New Testament. This interesting pamphlet is commended heartily to the attention of all Bible students. It thoroughly fulfils the author's purpose.

BIBLE STORIES FOR YOUNG READERS. Nos. 13, 14, 15, 16. London: *James Henderson and Sons*. Price 1d.

These four latest issues of the Stories treat respectively the stories of Gideon, Ruth, Samson, and Samuel. The writing is well and simply done, but we cannot say that we like the illustrations, which are not at all worthy of the subjects, and might with advantage be omitted.

PAN-ANGLICAN PAPERS. No. 6: The Anglican Communion. By the Bishop of Gibraltar.

One of a series dealing with problems to be considered at the Pan-Anglican Congress next year.

THE BOYLE SYSTEM OF VENTILATION. London: *Boyle and Son*, Holborn.

All who are at all concerned with the proper ventilation of churches and other public buildings should make a point of studying this little compilation.

We have received an early copy of *Home Words* for January, which will then commence its thirty-eighth year, being by far the oldest parish magazine conducted continuously under one proprietorship. The present number includes two coloured plates, which are very effective, and there are two serial stories and several articles of interest. The illustrations are almost uniformly good, though a little too much decoration in red adorns many of the pages. It makes an attractive parish magazine, and we feel sure that those who adopt it will not regret doing so. The sheet almanac issued from *Home Words* Office is entirely different from those of former years. Instead of the usual, and it had seemed inevitable, red and black, we have gold ornamentation round pictures in a greyish-green tint. The centre picture is our Lord's great commission to "go and teach all nations," and at the foot of the picture are a number of the spires and towers of representative cathedrals of the Anglican Communion. This almanac will doubtless be in great demand.