
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE CHURCHMAN.

JUNE, 1908.

The Month.

The Pan-Anglican Congress.

DURING the present month this long-expected gathering will be held, and it is already evident that it will be a very noteworthy occasion and one fraught with far-reaching results. It will give definiteness and point to the meaning of the term, "the Anglican Communion," in a way that has hitherto not been the case, and the Church at home will be brought into close and beneficent contact with the younger branches of the Communion in the United States and the mission-field. The articles in our last three numbers, together with the one in the present issue, will, we hope, stir our readers to much prayer on behalf of all those who will attend the Congress as delegates. In the May number of the *Church Gazette*, that always admirable magazine of the National Church League, there is a very striking article on "Anglican and Nonconformist Development," to which we would call the earnest attention of our readers, for, as the writer very well says, amid the necessary and legitimate congratulations of the Pan-Anglican Congress there are certain broad facts patent to all who have eyes to see. He points out that while the Anglo-Saxon world has been moving rapidly forward during the past seventy years, it is impossible to say that the Church of England or the Anglican Communion as a whole has grown with it. "Bishoprics have been founded and the world is dotted over with Anglican sees, but men and women have not been attracted, as they are drawn to other religious systems. . . . The Tractarian Movement has been accompanied by a world development of Nonconformity which far overshadows the expansion of the Anglican Communion." This is true both at

home and abroad. In the United States the members of non-episcopal Churches far outnumber the members of the Protestant Episcopal Church. In the mission-field it is computed that the members belonging to our Communion are less than one-sixth of those attached to other Protestant Churches, and even at home our Church does not keep pace with the population. All this, and much more, is brought before us in the article to which we are now directing attention, and demands the earnest, prayerful consideration of all Churchmen. It is impossible for us, even amidst our congratulations, to avoid inquiry as to the cause of this comparative inability of our Communion to make progress, whether at home or in other lands. How is it that in new countries non-episcopal Christianity has an attraction which our Church does not possess? Is there not some connexion between this lack of spiritual power and progress and the prevalence of certain features of Church life which may be summed up in the term "ecclesiasticism"? At any rate, whatever may be the explanation, the facts seem undoubted, and we press them upon the earnest attention of our readers as constituting one of the most serious problems affecting Church life to-day.

The Licensing Bill.

The passing of the Second Reading by a majority of 246 was a noteworthy and encouraging event, and the analysis of the voting clearly reveals the united force of the Temperance party, to say nothing of the political party which is responsible for the introduction of the Bill. We cannot be too grateful to the Archbishop of Canterbury and the Bishop of London for their firm stand on this question. The Archbishop wisely pointed out the necessity for examining carefully into the character and grounds of the opposition to the Bill, and he showed the great danger lest personal interests should be allowed to overshadow the predominant moral interests of the community. When the Archbishop receives postcards from widely separated places, all couched in the same terms and written in the same handwriting, it

is natural for him and others to wonder whether advice given and appeals made under such circumstances can be quite disinterested. The rejection by the Representative Council of the Bishop of London's moderately worded resolution will not excite much surprise. The Council is in no sense representative of the Church. As the Bishop of London said, the danger of such an assembly is that it is too respectable, and by reason of sheer ignorance of the actual conditions of life among the poor may fail to realize the terrible need of dealing with the drink traffic. The Bishop said that since he had left the East and had come to live in the West of London he had to be taking midnight marches and holding missions, lest he should shut out of his mind the real truth concerning the condition of England and of the homes of the poor. He was also afraid lest Churchmen might through utter ignorance make a great mistake at a crisis in our national history. This is the true line to take. Those who have read Mr. G. R. Sims's awful account in his "Black Stain" of the massacre of child life, cannot understand anyone remaining unmoved in the face of all the cruelty and crime caused by the drink. The Bishop of London's closing words at the Albert Hall Demonstration on May 16 express truth to which all Churchmen should give most earnest heed:

"If the Bill were wrecked, the trade would be for ever in an impregnable position, a licence would become a freehold, and a yoke would be put on the manhood of the nation which would never be taken away."

Will the Bill Promote Temperance?

Opponents of the Bill have taken up two attitudes which it is difficult to reconcile. On the one hand it is asserted that the Bill will mean the ruin of the brewing interests. On the other, it is said that the Bill will not promote temperance. Now, it is evident that both of these cannot be true. If the brewers are ruined, the Bill will promote temperance; if the Bill will not promote temperance, the brewers will not be ruined. The *Morning Post*, which on political grounds is one of the strongest opponents of the Government, has rendered immense service to the cause of

truth and common sense by its discussions of this subject. Let us quote from a recent article :

"The imposition of a time limit to the present licensing system is in reality the most valuable feature of the Bill from the point of view of temperance. If it effects no reform at the moment or in itself, it secures to the community the freedom of action which is indispensable for thorough-going reform at any time. The interests established under the present licensing system are necessarily a barrier in the way of temperance; they are fetters upon every project of reform. . . . The point is not whether men can be made sober by Act of Parliament. The point is whether much is not now being done by Act of Parliament, or under the Acts of Parliament maintaining the present licensing system, to make men drunk. The 90,000 licensed victuallers in England and Wales to-day are—look at the matter how one will—90,000 licensed promoters of the drink traffic. . . . The present system of annual licenses with an undefined expectation of renewal ends inevitably in the loss of effective public control. The alternative, if it is not to be disinterested management, must be licenses for a term of years sufficient to attract respectable men to the trade, but short enough to involve frequent revision of the conditions and methods of sale in the public interest. . . . It cannot, therefore, be said that a Bill which proposes to end the present licensing system does nothing for the cause of temperance. It would be fairer to say that if it did that alone it would do practically everything of any importance that can be done at present. . . . The second question remains: Does the Bill violate the principles of equity? To that the fairest answer seems to be that the Bill in its present form is conceived without due regard to admitted equities, but that it is not inequitable in principle. In other words, the principle of a time limit may be defended, and must, indeed, in the public interest be asserted. Opposition to it can be based only on a claim to a legal perpetuity for which there is no shadow of justification."

These are considerations that should be faced by all opponents of the Bill. As long as public-houses remain permanently beyond public control and in the hands of people whose interest it is to increase rather than to decrease sales and to sell the sort of liquor that brings the best returns, it is simply impossible to bring about any temperance reform. These are fundamental facts, and they must not be set aside by questions of personal interest.

The "Record."

In union with all Evangelical Churchmen, we rejoice in the new signs of life and vigour which have recently shown themselves in our honoured contemporary the *Record*. During the past eighty years the paper has done noble service to the cause of true Churchmanship, and its witness was never more thoroughly needed than

to-day. The letter in the issue for May 1, signed by a large number of well-known Churchmen, was a noteworthy and welcome reminder of how the great cause of Biblical, Evangelical, and Protestant truth can unite men and inspire them to work together. We look forward with hope and confidence to the great part to be played by the *Record* in the work that lies before Churchmen. Evangelicals—and, indeed, the entire body of sober and sound Churchmen—should make a point of reading and circulating the paper, for it is only by a united effort on the part of all who are concerned for the best interests of the Church that we shall be able to accomplish those ends which are the aim of all true Churchmen. This is a time for all sober, peaceful, and concientious sons of the Church of England to unite on behalf of those great principles, "Catholic, Apostolic, Reformed, Protestant," which are the glory of our Church, and without which she would cease to be a true Church of Christ. In these days of periodical literature, it is imperative for Churchmen to have as their weekly Church organ one that has no uncertain sound.

The Idea of Purgatory.

The Bishop of Birmingham, with that frankness and fearlessness which are such welcome features of his public utterances, gave a series of Lenten Addresses in Birmingham Cathedral on various aspects of the future life. Among them was one on "Purgatory," by which the Bishop meant some place and opportunity of the cleansing of imperfection after death, and in arguing for it he said that "we must have this belief in purgatory to make possible those tremendous ideas of the final state," especially because of the multitude of men who were imperfect at their death. Bishop Gore said that this belief had been the product of the instinct and natural reason of men everywhere, and in the Christian Church was found in its noblest form in Dante. He set aside very definitely the purely Roman idea of purgatory as a place where the judicial penalties of sin are wholly remitted, and then pointed out how in recent years, especially through Newman's "Dream of Gerontius," many

people had come to a belief in the probability, credibility, and even inevitableness, of a purification after death. And yet Dr. Gore was equally frank in adding that "it must also be admitted that in the providence of God there was nothing whatever disclosed or revealed on the subject. The idea of purgatory received no contradiction, but it could hardly be said to receive any kind of confirmation in Scripture." And so the Bishop is content to leave it as a matter of speculation based on human probability, though without any Divine revelation. It occurs to us to ask two questions: (1) Is it at all likely that so momentous a question would be left without any reference in Holy Scripture? (2) Is there not some confusion between this idea of cleansing and the idea of spiritual development? Development in a future state is one thing, but cleansing from imperfection is quite another. Besides, what is the imperfection in the future life which is said to need cleansing? Does it mean that sin is carried over into the next world? If we believe that sin is left behind here, then it is obvious that there cannot be any need of cleansing, even though there is the full possibility of spiritual development apart from sin. Again, what about all those who will die on the eve of the coming of our Lord? and still more, what about those who will be actually alive when the Lord comes? Are these to undergo some process, it may be a long one, of purgatorial cleansing before they can have their "perfect consummation and bliss"? Will they not rather be changed at once by the sight of Christ when they see Him as He is? And if so, why may not those who have the beatific vision immediately after death experience a like change through beholding our Lord? These are points that, so far as we can see, the Bishop has not faced in his consideration of this subject, and yet they are vital to any proper conclusion.

The Needlessness of Purgatory.

The fact is that all this teaching about purgatory, whether in the Roman or in any other form, is very largely due to the almost entire loss of the true meaning of Justification, and the consequent confusion

between our relationship to God and our fellowship with Him, between our spiritual position in His sight and our spiritual condition or state. By the act of Justification through faith all the judicial demands of God's law are met, and the believer at once receives his title to glory, so that when he passes into Paradise he passes as a man who has already been absolved because of the righteousness of God in Christ. His particular place in heaven will, of course, be due to the degree of his sanctification, but his *title* to heaven was settled at and from the moment of his justification. It is this confusion between Justification and Sanctification that leads to all the discussions about cleansing after death. The man who has been "justified from all things" has no need of any form of purgatory. The modern confusion between Justification and Sanctification which is so characteristic both of the Roman and extreme Anglican positions is a cause of constant spiritual trouble. Justification concerns our standing, Sanctification our state. The former affects our position, the latter our condition. The first deals with relationship, the second with fellowship. We must never confuse the two, even though they are bestowed together. Justification is the foundation of peace, and is the result of Atonement—"Christ for us." Sanctification is the foundation of purity, and is the result of the indwelling Spirit—"Christ in us." We must never identify acceptance and attainment. Sanctification admits of degrees; we may be more or less sanctified. Justification admits of no degrees; it is complete, perfect, and eternal. If only we had a revival of the Reformation doctrine of Justification through faith as it is taught by St. Paul and stated in Article XI., we should not need to hear anything about cleansing after death.

The Education Question.

The prospects of educational peace were not furthered at the Representative Council last month. It is impossible not to agree with the *Times* in deploring the vote of the Council. At a time when there was good hope of a peaceful settlement, a majority of the laymen

(not, however, a very large majority) opposed the efforts of the Bishops to bring about a state of peace. Well might the *Times* refer to "those ecclesiastical laymen who will not accept proposals for a settlement, no matter from whom they come, and who seem to be for ever maintaining the *esse* of episcopacy in theory and denying its *posse* in practice." The result of the debate was about as vague and indeterminate as it well could be. The Bishop of Birmingham moved an amendment in favour of "absolute equality of treatment in denominational and undenominational teaching," and this was amended to "as far as possible equality." Could anything be much more indefinite and impotent? As the *Guardian* truly said, "'Equality so far as possible' might mean anything." A general policy which unites such Churchmen as the Bishops of Southwark, Wakefield, and Gloucester, Canon Body, Canon Henson, and Mr. Eugene Stock cannot be said to represent any narrow view. As these lines go to press the debate is proceeding in the House of Commons, and we still hope that the efforts of those who are working for peace will be rewarded, and the dangers of an obscurantist policy averted. We entirely agree with Canon Body that "secularism is no bogey," and if the reference of the Bishop of Southwark to the House of Lords is carefully considered, we believe, with the *Guardian*, that it can only be interpreted as meaning that "the Upper House will not be content indefinitely to continue destruction of Government Education Bills." Will the Church continue to learn nothing from the events of 1904 onwards?

"Absolute Equality."

The plea for absolute equality for all sorts of teaching is rightly described by the *Times* as "an academic aspiration . . . wholly removed from present circumstances and apparent probabilities," and we commend the following words of the *Morning Post* to those who favour it.

"It is impossible for any Government in the present state of religious opinion to pay out of public funds for the teaching of doctrines distinctive of each and every denomination. It is possible for it to say that no religious

teaching whatever, Cowper-Temple or any other, shall be given at the cost of the State. But is it really desired that it should do so? Is this equality of disabilities the equality for which any section of opinion really strives?"

As Mr. Eugene Stock, with characteristic clearness and directness, wrote to the *Westminster Gazette*:

"The fallacy about 'absolute equality' needs to be exposed again and again. It is urged that it is unfair for the public funds to pay for undenominational teaching, and not for denominational. But the undenominational teaching is church teaching as far as it goes. What the Government have said to the Church is really this: 'We will pay for Church teaching up to the point at which you and the Nonconformists diverge. From that point you and the Nonconformists must pay for your additional denominational teaching.' That, surely, is absolutely fair and equal!"

To those who still believe that absolute equality is feasible, we commend the speeches in the Representative Council of the Bishops of Southwark and Gloucester, Mr. H. J. Torr, and Mr. Eugene Stock. As Bishop Talbot forcibly pointed out, no Conservative Government will ever venture to touch Council Schools, and the only way in which absolute equality can be accomplished by means of entry into the Council Schools is by a Liberal Government being brought to do it. Absolute equality of treatment is as far removed from practical politics as it is essentially unnecessary on any reasonable grounds. We again put in a plea for sober consideration and for an endeavour to bring about a reasonable settlement, satisfactory and honourable to all. As we read such a speech as that delivered by the new Member for North-West Manchester, with its threat of dictating terms, we see the utter hopelessness of a policy that gives nothing and demands everything. We pray that the Church may be saved from such an unfair attitude, and may be led to consider the interests of the children of our country, and not the empty glory of a political or ecclesiastical victory.

The Pan-Anglican Congress.

By EUGENE STOCK.

JUST six years have passed away since the idea of a Pan-Anglican Congress was first mooted. There is a gathering, three or four times a year, of the secretaries of the Missionary Societies of the Church of England, at which, after a cup of tea, matters of common interest are discussed. At one of these gatherings, on June 11, 1902, Bishop Montgomery, the secretary of the S.P.G., asked the opinion of his brethren on the possibility of gathering a great Congress of Anglican Churchmen in the year of the next Lambeth Conference of Bishops, which had been fixed for 1908. Afterwards the Bishop submitted the question to the United Boards of Missions of Canterbury and York, and it was from them that the scheme was officially propounded. The Congress, therefore, was designed to have a definitely missionary character; but it was not to be strictly a missionary gathering like the Anglican Missionary Conference of 1894. It was to consider any questions of importance in which, not the Church of England only, but the whole Anglican Communion, was interested.

With a view to ascertaining what questions it would be well to include in the programme, a letter was addressed to all the Bishops of the Anglican Communion, and to others in the dioceses abroad likely to be interested, inviting suggestions; and the answers received from all parts of the world were of the deepest interest. In the meanwhile, a strong committee had been formed, comprising clergymen and laymen of all schools of thought, with the Bishop of St. Albans as chairman. Dr. Jacob has scarcely missed a meeting of the committee during the past four or five years, and the whole scheme owes much to his clearness of vision and wisdom in dealing with difficult matters, as well as to Bishop Montgomery's enthusiasm and large-heartedness. The latter has all along acted as chief secre-

tary, with Canon E. A. Stuart as his colleague; and when at length it became necessary to have a proper office to deal with the constantly increasing correspondence and other work, a secretary was found in the person of the Rev. A. B. Mynors, Vicar of Langley Burrell, to whom the Bishop of Gloucester gave special leave of absence from his parish for the purpose. If the Congress passes off without hitch, it will be largely owing to his energy and resourcefulness.

The preparation of the programme occupied many long sittings of both a sub-committee and the general committee, and I may be permitted to state that the scheme of arrangement eventually adopted was suggested by one of the most valued members of the committee, Mr. E. J. Palmer, of Balliol, who has just been appointed Bishop of Bombay. The essence of his scheme was that the various "sections," instead of having one day each, as was originally intended, were all to sit simultaneously throughout the week; the result being, in effect, that seven Church Congresses will be going on together, meeting in various halls in different parts of London. The sections are: A, The Church and Human Society; B, The Church and Modern Thought (this title has since been altered); C, The Church's Ministry (ordained and unordained); D, Missions in Non-Christian Lands; E, Missions in Christendom; F, The Anglican Communion; G, Work Among the Young. Separate sub-committees were appointed to work out the detailed programmes for these sections, and with Archdeacon Cunningham as secretary for B, Dr. Fry for A, and Bishop Montgomery himself for F—not to mention others—the sectional programmes have been successfully completed. One feature has been, I suppose, unique. A year ago it was resolved to ask experts in all parts of the world to write papers on the various subjects for publication beforehand, in order to facilitate study and promote the practical usefulness of the discussions. The result is remarkable. The S.P.C.K., which undertook the publishing work, has already issued more than thirty pamphlets, each containing from four to eight papers, making nearly two hundred papers in all; and

there are more to come. They form a really valuable library on Church questions of all kinds.

Besides the writers of these papers, some of whom are not coming to the Congress, but continuing at their work in distant lands, some three hundred other experts have been chosen by the different sections to open the discussions with short papers or speeches. Each section is to issue its own report, probably a volume of from 400 to 500 pages ; and these reports will undoubtedly form a storehouse of information and suggestion for the use of Churchmen in grappling with the many problems touching the life of the Church, or rather Churches, in coming years.

The Sectional Meetings, morning and afternoon for six days, will be the really most valuable feature of the Congress. But public attention is already more concentrated on the Evening Meetings and the Cathedral Services. Each section is to have one Evening Meeting in the Albert Hall, and great pains have been taken to select speakers who will represent all parts of the Anglican Communion. The chairmen will be Archbishops and Primates from South Africa, Australia, the West Indies, India, and the United States ; the Archbishop of Canterbury presiding on the first evening. As it is impossible to find seats even in the Albert Hall for all the thousands of members who have already been enrolled (on payment of a guinea each), additional meetings of the same type will be held simultaneously at the Church House ; and on four evenings St. Paul's Cathedral will be open also for short addresses from the pulpit, interspersed with hymns and brief prayers. Special meetings have also been arranged for men only, for women, for children, and for two or three special classes (as nurses). The seventh day of the Congress, Tuesday, June 23, is the Devotional Day, with papers and addresses on the Christian life.

An important feature of the whole scheme is the Thankoffering. The whole Anglican Communion is asked to make a special contribution towards the work of the Church abroad. Gifts may be earmarked for any branch of the work, or left

unappropriated, and the latter portion will be distributed by a special committee of bishops, clergy, and laity. The total sum is to be solemnly "presented" to God at the closing service at St. Paul's, on Wednesday, June 24, St. John the Baptist's Day. I fear that, in England at least, Church-people have quite failed to see the greatness of this opportunity of making an offering worthy of the Lord, and that shall involve real sacrifice. When I hear of a wealthy diocese proposing to raise £6,000, which a dozen men at most ought to give merely to start the fund in that diocese, and when I hear of a prosperous congregation hoping it may raise £50, a sum which many of its individual members could give without feeling it, I smile mournfully at the idea of our rivalling the Wesleyan million! Still more deplorable is it when ordinary subscriptions and collections for Christian objects are diverted in order to make up what is in such a case falsely called a thank-offering. So with the Living Thank-offering of men and women for foreign service, suggested by the Bishop of Dorking's offer of himself. It ought clearly not to include those who had already offered, and who would be going out in any case. It should properly consist of offers elicited specially by the occasion.

What may be expected as a result of the Pan-Anglican Congress? I have already referred to the value of the written papers for future reference, and no doubt many of the utterances at the meetings will be not less worth preserving. Moreover, the very atmosphere of some of the sections ought to be an influence of no small importance. Section A, on The Church and Human Society, is exciting very widespread interest. Many of the questions it will discuss have little connexion with the Church's work abroad, belonging, as they do, to the circumstances of industrial and municipal life in our own country; but it will be a great advantage to show Churchmen from abroad that Churchmen at home are earnestly moving in the cause of social reform; besides which, problems more or less similar present themselves in the larger Colonial States and in

the U.S.A. If it be objected that the section seems to have been rather unduly influenced by the Christian Social Union, that will only tend to promote the frank discussion needed for the formation of a well-instructed and healthy public opinion. If, again, the Higher Criticism is more strongly represented in Section B than is consistent with due impartiality, it cannot be doubted that the papers and addresses will, on the whole, tend much to convince men of the unique authority of Christ and Christianity. In Section C, great activity has been manifested in pushing lay work to the front, the Bishop of Stepney having taken an energetic lead in the effort; and also in promoting all kinds of work for women, in doing which Mrs. Creighton has set a brilliant example of industry and ability. Sections D and E, which between them cover the whole field of Foreign Missions, have programmes of the most varied attractiveness, and the former meets in two divisions with twenty-one sessions. Section G was an afterthought, but it seems likely to give a real impetus to work of all kinds among the young.

But, in my judgment, in Section F is the heart and core of the Congress, and it is in regard to its subject, The Anglican Communion, that I expect the most important and lasting results. The subjects it will discuss, viz., the relations of the Anglican Churches to each other, the degree of independence consistent with unity, the preparation of what I may call still embryo Churches for their future ecclesiastical life, and the relation of the whole Anglican Communion to other sections of Christendom, whether the old historic Churches of East and West or the modern Reformed Communions of all kinds—these involve questions of ever-increasing urgency, which will more and more press themselves upon public attention. Meanwhile, our national insularity will be corrected; the "man in the street" will begin to realize that there is such a thing as the Anglican Communion, and even the fairly instructed Churchman will begin to understand it better. Men will see what intercommunion practically means. They will see why it is that while, say, the Church of Ireland, or the Protestant Episcopal

Church of the United States, is absolutely independent and self-governing, in no way subject to either the Archbishop of Canterbury or the Privy Council, an Irish clergyman or an American clergyman can minister or preach in our churches under very simple conditions. They will see the reasonableness of the self-governing Churches of Canada, South Africa, Australia, and New Zealand maintaining their independence, while voluntarily binding themselves in various ways to the Home Church. And they will look forward to the future settlement of the Church in India, in China, and in Japan, in West and East and Central Africa, on an independent basis, with the right to adapt (for instance) the Prayer-book to their local circumstances (as the Irish and American Churches have done), while yet doing all in so conservative a spirit as never to endanger their full communion with the older Anglican Churches.

It is an inspiring outlook. We shall certainly realize as never before the greatness of our Communion. At the same time, as Bishop Montgomery has earnestly urged, let us guard against "blowing the Anglican trumpet." Our Church has indeed abundant cause to praise God for His mercies and blessings, especially as she sees her sisters and daughters gathering from the ends of the earth. But we need to humble ourselves for grievous shortcomings, and to pray for grace to rise to our responsibilities. In the fulfilment, in particular, of the Church's primary duty to evangelize the world, we are far behind our fellow-Christians of other Churches and denominations. A new spirit is needed among us. May it please God to use the Pan-Anglican Congress to stir all our hearts to fresh and persevering efforts in His service!

The Divine Immanence.

By the Rev. Professor JAMES ORR, D.D.

THE immanence of God is one of the watchwords of what is called the New Theology, one which is supposed to furnish the means for an entire reconstruction of theology, and resetting of such Christian doctrines as the Incarnation and Atonement. It is a phrase which expresses a deep truth, but which is, at the same time, used to cover a vast amount of confusion of thought and positive error. It is worth while, therefore, bestowing a little attention on it.

Rightly apprehended, the immanence of God expresses a truth, and is a needed protest against an error. The truth it expresses is that God's world does not and cannot exist apart from God Himself, its creative Cause and sustaining Power. It has not an existence independent of God. Scripture expresses this idea when it says: "In Him we live, and move, and have our being"; "In Him (Christ) all things consist"; "Upholding all things by the word of His power." The opposite error to this is the deistical—the idea that God, having made the world, and endowed it with its laws and forces, thereafter commits it to itself, and simply stands by, as it were, to see it go. True theism has always protested against this mechanical separation of God and His world. The world from moment to moment is sustained by the present power and activity of its Creator. Its laws are the expression of His will, its forces are the forthputting of His might. He is the ultimate Causality in all its causes; without Him it would collapse and vanish into nothingness. God is "through all," as well as "above all" (Eph. iv. 6).

This idea of God's immanence in His creation—including in this the natural world and also the spirits of men—is no novelty, and has not been denied, but, on the contrary, has been constantly affirmed by all sound theology. The old patristic theologian, Theodore of Mopsuestia, had an interesting distinction of the modes of God's presence with His creatures. He

distinguished, first, an essential presence of God, in that God was omnipresent in His being—everywhere; second, a presence in energy or power, acting in and through all forces; and, third, what he called a presence of goodwill, by which God is morally nearer to, or further from, His creatures, according to their moral dispositions. This is a true statement of immanence. The schoolmen, too, affirmed the same truth in their doctrine of "concursus"—that is, God's presence and activity in and with all action of the creatures, so that without Him no acts of creatures could take place—and no worthy theology of modern times has left this idea out of it.

Here, then, we have the true element in the doctrine of immanence, and the so-called New Theology has no monopoly of this truth. But now let us look at the perversion of the truth, for much of which the New Theology must be held responsible.

God is universally present and ceaselessly active in His world, but a grave error is committed when God's life is merged in the life of the world and identified with it, as if the only life which God has is that which we see in Nature, or are conscious of in ourselves. Wherever there is this indiscriminating identification of God with the life of the universe, we have crossed the line which separates a true theism from pantheism. Nothwithstanding His immanence, the distinction of God from His world —His transcendence, as it is generally called—must be maintained. The world is not simply a developing, evolving organism, with God as its life, or soul, or inner law; it is the product of a free creative act of God, directed by His wisdom and distinguished from Himself in the very act of creating it. God, in other words, is not only in the world, but, as seen above, over it, possessing Himself eternally in the completeness of His own free personal life, and conscious of His ends and purposes in all that He creates and executes. He is in the world as the Creator, Sustainer, and Director of those laws and forces which it has been His will to call into existence—some lower, some higher; but these natural forces are still not His own proper life, but that of the creatures, and His perfect, complete life

subsists alongside of this and above it. "Lower" and "higher" are proper terms to apply to these powers of Nature (gravitation, electricity, vital forces, and the like), but God Himself is not higher and lower in them.

Especially when we come to human personality do we see the need of distinguishing between God's personality and the personal being of His creatures. Unless man is to be deprived of personality and freedom, we must acknowledge that he is a being who distinguishes himself from God, as one person distinguishes himself from another—that he has his own relatively independent life and responsibilities, which he cannot shift to any other shoulders. God, in like manner, distinguishes the spirit of man from Himself, and treats man as a being who has an individual life and destiny. We cannot simply merge God in the life of human souls—erring, sinful, imperfect—or directly identify the life of such souls with God, and call them "Divine." Man can receive a life from God into his soul, but he receives it by faith, trust, surrender, and not by mere nature.

In words, probably, the New Theology would admit most that is here said; but in fact it denies this truth, and derives all its newness from forms of thought and expression which imply that the life of God and the life of the world, including the life of souls, are one. Man is divine simply as man, simply as possessor of humanity; God is incarnate in humanity simply because humanity is supposed to be in essence one with God. This is to confound things that differ, and ignore the fact that Godhead expresses, not the life which God has as the Cause and sustaining Power of Nature, but the peculiar, eternal, and incommunicable life and mode of being which is His very own, and which He can share with no creature save in way of fellowship.

The peculiar effect of the teaching of the New Theology on the Divine immanence is seen at once in the doctrine of sin. If God's life is merged in the life of the world, and identified with it, there is no escaping from the conclusion that sin must be taken up into the life of God, and there lose its character as sin.

If the developing life of the world is God's life, then sin is an essential moment in that life, on the way to the realization of good; and our human estimate of it as something inherently evil can only be due to our relative, finite way of contemplating it, and has no validity from the absolute point of view. That this is the genuine outcome of the theory may be seen in nearly any of the books on the subject. Sin, as a rule, is connected with an evolutionary view of the world, and is regarded as a necessary stage in its development. The idea of sin is weakened down and attenuated till its awfulness in the light of God's holiness disappears; and the fears, terrors, remorse, that are connected with it are smiled at as superstitions. For God it has no real existence. He sees things in the light of the whole, where all is a beautiful harmony. It need not be said that on such a view the whole scheme of things in Scripture is swept away. The New Theology takes the bottom from all the evangelical ideas which depend on the belief that man is a sinner and needs redemption and regeneration. The Divine life is in every man's soul, and is struggling up to a final victory over present imperfection.

The doctrine of the Incarnation and of the essential Divinity of Jesus Christ is another of those truths which are revolutionized at the hands of the New Theology. It matters little whether, with the older Unitarians, we say, "Christ is man," or, with the New Theologians, "The man Christ is God," so long as both phrases in reality mean exactly the same thing. For the soul of Jesus, which the one calls human, the other calls Divine, and no change in attributes or personality is implied in the change of phrase. Incarnation is a process going on in Nature from its lowest stages up to its highest. It is God realizing Himself in finite form. The blade of grass is an incarnation of God; the insect, bird, beast of the forest, are higher forms in the sense that a more complete range of vital powers is involved in them; man, with his rational spirit, is a yet loftier realization; with humanity we have higher and nobler expressions of the essence of humanity, which is one with the

essence of God, and Jesus Christ is the highest expression of all—some would even allow the complete expression. It is a movement upward; not, as in the Christian Gospel, the condescending act of One who, being in the form of God, stooped to become man for our salvation. It is man apprehended or estimated as God, not God who has taken upon Him, while retaining His essential Deity, the nature of man. The gulf between the two conceptions is really infinite.

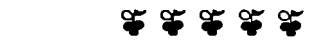
Salvation, on this scheme, is not redemption in any proper sense, but simply growth, development, betterment—the evolution of the Divine life already in man throwing off lower imperfect stages and assuming higher.

But enough has been said to show that, by the first false step of sinking God's life in that of the world under a wrong conception of sin, the foundations of the Gospel of Christ, as we find it in the New Testament, are really subverted.

In the light of the above remarks on immanence one is in a better position to judge of some well-meant attempts to popularize a doctrine of what is called "Monism" as an improvement on the older theism. In a sense, of course, every truly theistic system is monistic. It denies dualism, or the existence of eternally distinct principles — say, of good and evil, mind and matter—and recognizes but one ultimate and eternal Being, Power, or Will, from which all else in the universe proceeds. It teaches that the world is God's creation; that it derives its being and its powers from Him, and continues to exist by His sustaining energy constantly imparted to it. But then it contends at the same time, as seen above, that the world is not God, but is the creation of something other than God; not simply an aspect or manifestation of God, but a constituted system of beings and forces which God distinguishes from Himself, and uses as the means for the revelation of His glory.

But it is precisely this fact of a distinction between God and the world which Monism, as ordinarily understood, rejects. For the idea of a creation of the world by God, and of a world

distinct from God, yet dependent on Him, it substitutes the notion of a Power, or Substance, or unknown Somewhat, of which the worlds of matter and mind are a two-sided manifestation—two aspects of the same Reality—identical in their origin, in their essential nature, in the power that operates in them. It is not with this connotation, we know, that our theistic Monists wish to employ the term; but it is still true that these ideas are deeply engrained into the word, and there is always a tendency in its expounders to fall back into them. For this reason we think it is better to discard the term "Monism" altogether, as prolific of misleading, if not of false, associations. The term is an unclear and ambiguous one, and Christian theology, while recognizing the truth that underlies its various uses, will do well to discard it for formulas better adapted to its own purposes.



Messages from the Epistle to the Hebrews.

By the BISHOP OF DURHAM.

XII.—Hebrews XIII. 1-14.

THE last chapter of the Epistle has a character quite of its own. Unlike many of those often arbitrary divisions of the New Testament books which we know as chapters, it is a *naturally* separate section. The long and sustained arguments are over. The writer's thoughts, gravitating to a close, and occupied naturally as they do so with the personal conditions of his Hebrew brethren, attach themselves now to one, now to another side of their duties, their difficulties, their more particular and detailed needs, practical and spiritual. As he touches upon these, sentence by sentence, we often see at a glance the probable occasion of the words, but often again we are left in the dark about it. Who shall say precisely why he insists (ver. 2) upon the exercise of hospitality? or who were "the prisoners" (ver. 3) whom he bids them remember? Who shall tell what

in this particular community was the occasion for a solemn emphasis (ver. 4) upon the holiness of marriage, or why again, just for them, it was well to speak in warning (ver. 5) about the love of money and the temptation to discontent? Nor can we be certain who were those departed "leaders," "guides," of ver. 7, whose faith the disciples were to imitate, whose blessed "exit from their walk of life" they were to contemplate.

All we can say of these opening topics of the chapter is that, whatever the occasions were, the words occasioned are for us inestimably precious. Dear to the heart of the believing Church for ages have been these precepts to love the brethren (*φιλαδελφία*), to love the stranger (*φιλοξενία*), to remember Abraham at Mamre and Gideon at Ophrah with their angel-guests, and to see a possible angel-visitor in every needing stranger at the door. The call to remember the captive, and the sufferer of every sort, comes with solemn power from this paragraph, as it presses home the law of sympathetic fellowship, and in one passing phrase ("*as being in the body*") reminds us that, for the Christian, all sufferings, all burthens of pain and care, cease when once he is "out of the body." Sacred is the witness borne here to the pure dignity of wedlock: "Be[1] marriage honourable in all things, and the bed unspotted; for fornicators and adulterers"—not only adulterers, but those also who sin that other sin which the world so easily and so blindly condones—"God will judge." And when the Christian is warned against the greed of gain, the quoted words of the Old Testament make, by the use they are put to, a possession for ever valuable to the believing reader of the Scriptures. For not only are they in themselves wonderful in their emphasis: "I will never give thee up; I will never, never desert thee." They are inestimable as an example of the sort of use which this New Testament prophet could make of the spiritual riches of the Old Testament. For here he sees a Divine watchword for the new life, not only in the glorious outburst of faith (ver. 6) in Psalm cxviii., the *Hallel*

[1] The sentence demands an understood *imperative* verb, without which the *for* which (in the true reading) introduces the second clause is out of place.

of the Passover. In the words spoken to Joshua, and to all appearance spoken *to him personally and alone* (ver. 5 : see Josh. i. 5), we are led equally to see a message from the heart of God straight to every Christian soul. Seldom, if ever, are we more powerfully and tenderly encouraged than we are here to use with confidence that old-fashioned and often disparaged sort of Bible study, the collection of eternal and universal principles of spiritual life out of an "isolated text."

Then comes the passage where the departed "guides" are commemorated. Whoever they were, were they a Stephen and a James, or saints utterly unknown to us, that passage is precious in its *principles*, true for all time, of remembrance and appeal. It consecrates the fidelity of the Christian memory. It assures us that to cherish the names, the words, the conduct, the holy lives, the blessed deaths of our dear teachers of days long done, is no mere indulgence of unfruitful sentiment. It is natural to the Gospel, which, just because it is the message of an unspeakably blessed future, also sanctifies the past which is the living antecedent of it. Just because we look with the love of hope towards "our gathering together unto Him," we are to turn with the love of memory towards all which we have known as God's gifts, given to us through the holy ones with whom we look to be "gathered together." "The exit of their walk of life" (ver. 7) is to be our study, our meditation. We are to "look it up and down" (ἀναθεωροῦντες) as we would some great monument of victory. And from that contemplation we are to go back into life, to "imitate their faith," to do just what they did, treating (xi. 1) the unseen as visible, the hoped-for as present and within our embrace. Thank God for this authorization and hallowing of our memories. Precious indeed is its assurance that the sweetness of them (for all its ineffable element of sadness, as eyes and ears are hungry for the faces and the voices gone, for the look and tone of the preacher, the teacher, through whom we first knew the Lord, or knew Him better) is no half-forbidden luxury of the soul, but a means of victorious grace.

But now comes in a passage of the chapter which more

obviously tells its own story of occasion and aim. The writer recurs to the supreme theme of the Epistle, the antithesis between the Lord Jesus with His finished work and absolute permanence and the transitory antecedents of the older dispensation. Once more the Hebrews are to remember His eternity, with its personal identity, unbeginning and without end (ver. 8); He is "the same, yesterday, and to-day, and unto the ages." Before all types and preparations, before law and ritual and prophecy, He is. And when, having done their long work, they cease, He is. Over the glory of His being and character passes no "shadow of turning." Never, to the endless ages, shall He need to be other than He is, or to be succeeded by a greater. "JESUS, MESSIAH"; He is Alpha; He is also Omega. And the whole alphabet of revelation between the first letter and the last does but spell out the legend of His unalterable glory.

In contrast to Him thus unchangeably Himself, place the "teachings variegated and alien" (ver. 9) which would draw you from beside Him (*παραφέρεσθε*) back to an outworn ceremonial distorted from its true purpose. "Looking unto Jesus," stay still and at rest in Him. The ritual law of "food" (*βρώματα*) had its perfectly befitting place in the age of elementary preparation. But to make it now a rival to the message of that "grace" which means your life direct by faith in the Son of God, is to defraud "the heart" of that which alone can "establish" it in peace, holiness, and hope. To walk in Him is to go from strength to strength. To "walk in them" (*οἱ περιπατοῦντες*) is to miss the very "benefits" you seek. It is to move away from the light, and backward into spiritual death.

Here follows in close sequence a passage of pregnant significance. It begins with ver. 10, and the connexion is not finally broken till ver. 16. The writer, prompted perhaps by the allusion to a ceremonial law of "meats," turns abruptly to the still existing ritual of the Temple, familiar to his Hebrew readers as to himself. From it he leads their thoughts once more to the supreme import and ultimate efficacy of the atoning sacrifice, in all its shame and all its glory, and to the call which

that great fact conveys to the believer to break for ever, at whatever cost, from the old order, *considered as a rival to the Cross.* Such is the true bearing of this often debated passage, if I am not greatly mistaken. The "altar" (ver. 10) which "we have" is not, if I read the argumentative context rightly, either the atoning Cross, at least as to the direct reference of the word, or the Table of the Christian Eucharist. As to this latter conjecture indeed the reference is totally unsupported by any really primeval parallel.[1] *And in this Epistle* it is scarcely conceivable that if that were the meaning, if we really were to be abruptly informed here that we Christians have in the Holy Table a sacrificial altar, no allusion, however slight, should intimate that the Christian minister is not a "leader" only but a sacrificing priest. The whole Epistle may be said to circle round the great topic of Priesthood. From various points of view, and with purposes as practical as possible in regard of faith, hope, and life, that topic has been handled. But is it too much to say that, for the holy writer, the one priesthood in the Christian system which is analogous to the Levitical priesthood, as a sacrificial and mediatorial function on behalf of the Church, is the High Priesthood of the Son of God? The Christian ministry indeed hardly, if at all, comes into view throughout the argument. We find it at length in this chapter, the chapter which tells the readers that they "have an altar." Twice over the pastors of the Church are mentioned here (vers. 7, 17), but how? As "leaders," "guides," ἡγούμενοι: as those who "speak the Word of God," as those whose vigilance over the souls of the flock claims a loving and grateful loyalty. That is to say, the Christian ministry is above all things a pastorate. To a sacerdotal aspect of its special functions no reference appears. And that is profoundly noteworthy just because of the supreme sacerdotalism of the whole context of the Epistle.

Assuredly on a careful review of the words before us

[1] Lightfoot (on Ign. *ad Eph. v., et alibi*) has clearly shown that Ignatius' use of θυσιαστήριον is altogether mystical. He means not the Holy Table but (among other references) the Church as the sphere or place of spiritual sacrifice.

(vers. 10-16), we are justified in the conclusion that the reference is not to a Christian institution at all, but precisely to the Hebrew ritual, in which writer and readers still had part as members of *the nation*. The thing in view is an altar whose law was such that the sacerdotal "ministers of the Tabernacle" might not use its sacrifices for food. But why? Not of course because they were not Christians, but because the sacrifices presented there and so were to be wholly "burned," "burned without the camp." The entire thought moves within the limits of the typical ceremonial. It deals with the holocaust which even the sacrificer might handle only to commit it to the fire, the victim whose destiny was to be—not eaten by the priestly family, but carried outside the camp as wholly devoted for the people's sins.

It is possible, within the lines of the Levitical ritual, to interpret in more ways than one the "altar" in question. It may be the great altar, regarded in its special use on the Atonement Day (Lev. xvi.); not another structure than that used for other sacrifices, but that same altar regarded (for the moment) as if separated and alone, because of the awful speciality of the dread but most merciful ritual of that great day. Or, again, as it has been argued with learning and force,[1] the reference may be to the altar of incense, the golden altar of the Holiest, on which the blood not only of the atonement victims but of all sin-offerings was sprinkled; and every sacrifice so treated was regarded as a holocaust; no part of it was reserved for food. But in either case the altar in question is not of the Church but of the Tabernacle. The "we" of ver. 10 is the Hebrew not the Christian community.

So the whole thought centres itself in the supreme Sacrifice, as antitype to type. Jesus is our holocaust, wholly sacrificed for our sins. And His sacrifice involved in its awful ritual the shame and agony of rejection by His own, excommunication from "the camp" of the chosen. Then let the Hebrew believer, "receiving that inestimable benefit," be ready also to follow his

[1] By the Rev. James Burkitt, in *The Golden Altar: an Exposition of Hebrews xiii.* 10, 11 (Elliot Stock).

Redeemer's steps in rejection and in shame. Let him also be prepared for casting out by priest and scribe. Let his yearning heart, with whatever anguish, inure itself to the thought that the beloved "city of his solemnities" is not the final and enduring Jerusalem. Let his "thoughts to heaven the steadier rise," as he looks, like Abraham before him, to "God's great town in the unknown land," where sits on high the Mediator of the New Covenant, the "Priest upon His throne."

The Report of the Five Bishops on Vestments.

By the Rev. Canon NUNN, M.A.

III.

THE five Bishops, in concluding that portion of their Report which relates to the Authority of the Advertisements, do not appear to be quite confident as to the success of their arguments, but provide two ways of escape from the result, if it should be judged that the Advertisements were certainly "other order," under the Uniformity Act of 1559.

The first suggestion is that the "other order" thus taken may have been simply for enforcing a "minimum" of decency; the "maximum" being represented by the full employment of the Vestments under the Rubric.

The second suggestion is that the Rubric of the last Revision in 1662, being somewhat changed in form, and omitting all reference to the Act of Uniformity, in fact superseded all previous rubrics and orders, including the Canons of 1604. This Rubric is now become, it is urged, "by itself, with the Ordinal, a sufficient directory for public worship" (the Bishop of Salisbury in Convocation).

These two suggested methods of escaping from the controlling power of the Advertisements and Canons must, therefore, be carefully examined.

I. THAT THE "MINIMUM" ONLY OF RITUAL IS PRESCRIBED IN THE ADVERTISEMENTS (Report, p. 83):

> "But even if those of the Advertisements now in question involved a taking of 'other order,' it has been urged that they are not necessarily *prohibitive*, save in the one case where a prohibition is expressed,[1] but that their intention was to enforce a minimum in matters of ornament."
>
> "In favour of this, it is alleged that—
>
> (*a*) "A comparison of the rubrical directions of the Second Prayer Book of King Edward VI. shows the form they would probably have taken had the intention been to prohibit anything more than a surplice at the celebration of the Holy Communion—'shall use neither alb, vestment, nor cope . . . but . . . a surplice only.'"

We may observe two things here: First, that the five Bishops, as so often in the Report, seem to seek to avoid personal responsibility in making suggestions. They say, "It has been urged," "It is alleged."

As to the argument used, it must be replied, Nothing is easier than to suggest what the Advertisement might have said. We have to deal with what it did say. It prescribed "a comely surplice with sleeves to be provided at the charges of the parish." It was quite unnecessary to forbid, as in 1552, the use of the alb and Vestment. They had been removed under the Injunctions. The cope had in some cases been spared. The Advertisements allowed the cope under certain conditions, but when there was no Administration there was to be no cope, "but a surplice only."

The Advertisements prescribed a surplice for the parish churches. It was not necessary to say a "surplice only," for the Vestments being gone, and the use of the cope being limited by the previous Advertisement, there was nothing left but the prescribed surplice.

The Canons afterwards added the use of the hood, or tippet, in parish churches.

[1] "at all other prayers to be said at that Communion table to use no copes but surplices."

But the Report has a second argument to prove that the surplice was only required as a "minimum."

> (*b*) "'A parallel instance of a minimum is found in the direction as to Holy Communion in Cathedral Churches.' The Prayer Book definitely required that in Cathedral and Collegiate Churches the clergy should communicate every Sunday at the least, unless hindered, etc. The Advertisements require the Holy Communion to be ministered once a month at the least, and all the clergy to receive four times a year."

Now in the case thus cited as "parallel" it is expressly stated that the clergy should communicate once a month "at the least." But it is not laid down that a surplice "at the least" should be worn. There is, therefore, no parallel at all. In the one case there is a "minimum" prescribed; in the other, so far from the surplice "at least" being prescribed, it is plain that the surplice only is allowed, for, as shown above, the cope is disallowed, and the Vestments do not so much as come into the question.

But it may be well to look at the matter also from a historical and from a legal point of view.

It may be noted historically that, after 1559, the surplice only was used in parish churches, with occasional instances of the use of the cope. The Vestments were altogether unknown, even in cathedrals, and in such functions as the consecration of Archbishop Parker himself. It would seem, in fact, as if the Ornaments Rubric of 1552 was regarded as still holding its place. It had never been legally repealed.

But what interpretation have the highest Courts put upon this doctrine of a "minimum" of ritual?

In the judgment in the Purchas case the following significant passage occurs:

> "Their lordships remark, further, that the doctrine of a minimum of ritual, represented by the surplice, with a maximum represented by a return to the medieval Vestments, is inconsistent with the fact that the Rubric is a positive order under a penal statute, accepted by each clergyman in a remarkably strong expression of 'assent and consent,' and capable of being enforced with severe penalties. . . . If the minister is ordered to wear a surplice at all times of his ministration, he cannot wear an alb and tunicle when assisting

at the Holy Communion; if he has to celebrate the Holy Communion in a chasuble, he cannot celebrate in a surplice."

In the Ridsdale judgment we read as follows:

"Any interpretation of the Rubric which would leave it optional to the minister to wear or not to wear these Vestments, not only would be opposed to the ordinary principles of construction, but must also go to the extent of leaving it optional to the minister whether he will wear any official vesture whatever."

It thus appears that the argument for the "minimum" interpretation of the rule of the Advertisements has no warrant in logic, or history, or law. It, in fact, seems grotesque to suggest that when the Queen and her Council desired the enactment of the Advertisements, in order that "her loving subjects" should be "knit together in one perfect unity of doctrine, and be conjoined in one uniformity of rites and manners in the ministration of God's Holy Word, in open prayer and ministration of sacraments," they meant that, while one minister might officiate in a "comely surplice with sleeves," others, if they should so please, might wear the Mass Vestments which had long been disused, and might thus follow their own way and break the peace of the Church.

It is interesting to read the account of the visitation of Archbishop Laud, the strictest Churchman of his day, and to see how he regarded the rule of the Advertisements in the matter of the surplice.

In his visitation articles of 1628 we read:

"Whether doth your minister wear the suplice while he is saying the public prayers and administering the sacrament, and a hood according to his degree of the University.

"Whether there be in your parish, who are known or suspected to conceal or keep hid in their homes any Mass books, breviaries, or other books of Popery or superstition, or any chalices, copes, vestments, albs, or other ornaments of superstition, uncancelled, or undefaced, which it is to be conjectured they keep for a day as they call it."

It is plain from these words that Archbishop Laud required the surplice only to be used. He knew nothing of the modern doctrine of the "minimum." The Vestments which are now

described as the permissible "maximum" were by his order to be destroyed as "superstitious."

II. The Revised Rubric of 1662.

But if the Advertisements be proved to be "other order" under the Act of 1559, and if the suggestion, that the Advertisements were, after all, only intended to secure a "minimum" of decency, be shown to be untenable, the Report has yet another method of escaping from the conclusion that the Vestments are now illegal. It is this. It is argued that at the revision of the Rubric in the Prayer Book in 1662 it was altered in form, the reference to the Act of Elizabeth was removed, and the Rubric now stands independently by itself, and thus clearly orders the use of all the Ornaments which were in force under the First Prayer Book of Edward VI.

In the first place, it is to be noted that the Report does not fully set out the changes that were made at the last revision of the Rubric. It does not fully state the circumstances under which the changes were made, nor does it state, as it should, the interpretation put upon the latest form of the Rubric by those who had a share in framing it, and by those who immediately were affected by it.

We read as follows, Report, p. 87:

> "IV. The Revision of the Prayer Book in 1661-2.
>
> "An account of the changes then made, so far as it is material, has been given in the earlier part of this memorandum."

We turn, therefore, to pp. 48 and 49, but we do not find any complete account of the changes made. The two Rubrics are not set forth in any clear manner side by side. The Rubric of 1559 is given; but the present Rubric has to be found under the paragraph beginning, (*c*) "In Sancroft's fair copy."

If the two Rubrics be set side by side, we can see clearly what changes were made in 1662.

The Rubric of 1559 ran as follows:

> "And here it is to be noted that the minister at the time of the Communion, and at all other times of his ministration, shall use such

> ornaments in the Church as were in use by authority of Parliament, in the second year of the reign of King Edward VI., according to the Act of Parliament set in the beginning of this book."

The Revised Rubric of 1662 ran as follows:

> "And here it is to be noticed that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament in the second year of the reign of King Edward VI."

We observe here three important changes.

1. The words "according to the Act of Parliament set in the beginning of this book" are omitted.

2. The words "at the time of the Communion, and at all other times of his ministration" give place to "at all times of their ministration."

3. The words "the minister shall use such Ornaments in the Church" give place to "such Ornaments of the Church and of the ministers thereof . . . shall be retained and be in use."

1. The first change is twice noted in the Report (p. 8):

> "The change in the Ornaments Rubric in 1662 made its wording conform to that of the Act of Parliament of 1559, but deliberately stopped short of, and ignored the limitation of, the proviso."

Again:

> "The words of the Rubric were deliberately altered so as to make them correspond with the words of the Elizabethan Act of Uniformity, stopping short of the reference to the taking of other order."

The reason for the omission of the reference to the Act would seem to be plain.

(*a*) The "other order" of the proviso has been effectually taken.

(*b*) The Act itself was made part of the Prayer Book. It now stood first in the Table of Contents.

But the Report has its own explanation of the omission of the reference. It adds:

> "This of itself seems to exclude any reference to the Advertisements as authoritative in the future, whatever may have been the case in the past; for to the contention that, were it thereby intended to abrogate the provisions of the Advertisements, it would have been

> necessary to say so in express terms, it may be replied that by the same reasoning it would have been necessary for the Advertisements to abrogate in express terms the requirements of the 25th section of the Elizabethan Act of Uniformity."

The idea suggested in the last sentence—*i.e.*, that the Advertisements might have abrogated the requirements of the 25th section of the Act of 1559—is grotesque in the extreme. Nothing could abrogate a section of the Act but a new Act. The Advertisements were the fulfilment of the proviso of the Act. It would seem that there was no other way of "abrogating the Advertisements" than by means of "other order" again taken, by the Sovereign—if, indeed, the power of taking such "other order" belonged to the successors of Queen Elizabeth.

2. But the second change in the Rubric of 1662 is the most significant. It consisted in the removal of the words "at the time of the Communion." So long as these words remained in the Rubric, it might be argued that there was a special reference to the Ornaments mentioned in the Rubric found before the Communion Office in the Prayer Book of 1559. The removal of these words amounted to the removal of such reference. The only Rubric remaining was the general Rubric at the close of the Prayer Book of 1559. This was the Rubric that prescribed the surplice for the minister in parish churches. Several of the best-known writers on the Prayer Book after 1662 evidently regarded this Rubric as the one intended to be followed. So Sharp, Bingham, and others. We may well ask why the important change made by the removal of the words "at the time of the Communion" was left unnoted by the five Bishops. They say that "an account of the changes, so far as it is material, had been given in the earlier part of the Memorandum." Was this not a "material" change?

It is remarkable that this reference to the administration of the Holy Communion appears to have been especially in the mind of the Puritan objectors at the Savoy Conference, when they said the Rubric "seemeth to bring back the cope, alb, etc."

We read as follows in the Ridsdale judgment, p. 720:

"Baxter seems to treat the objection as having been founded upon the words of the Rubric, 'at the time of the Communion.' 'They excepted,' he said, 'against that part of the Rubric which, speaking of the Sacraments to be used in the Church, left room to bring back the cope, alb, and other Vestments.'"

The change made was certainly significant. There was no longer any suggestion made of any distinctive Vestment for the Holy Communion.

The Bishops at the Savoy had said that they thought it right that the Rubric "should remain" as it was. They regarded the objection of the Puritans as really levelled at the surplice.

But, after all, they made the three changes that we have noted. On the other hand, the Puritans still continued to object to the Rubric. We see here an unhappy spirit of contradiction. But it is plain that efforts were made by the Bishops to conciliate their opponents.

3. The third change in the Rubric of 1662 was also important. The Report suggests that it was merely making its words "conform to the Act of 1559."

But was there no significance in this? The Act contained the word "retain," which was not found in the Rubric of 1559. To "retain" must mean to keep something already in possession.

It was possible in 1559 to retain the Ornaments of 1549, since they were left in the Churches on the death of Queen Mary. But if these Ornaments were to be used in 1662, they would have had to be restored. They had been gone for more than a hundred years. Only those of King Edward's Ornaments could be "retained" in 1662 which were at that date in use.

As a matter of fact, only such Ornaments were retained. There was no restoration of disused Vestments or Ornaments. The Revised Rubric authorized no such restoration, and none took place.

Bishop Wren, one of the most eminent of the revisers, had written, in 1662, concerning the Rubric: "But what is now fit to be ordered therein, and to preserve those that are still in use,

it would be set down in express words without these uncertainties, which breed nothing but debate and scorn. The very words, too, of that Act, 2 Edward VI., for the minister's Ornaments would be set down, or to pray to have a new one made, for there is somewhat in that Act that now may not be used."

We see here the mind of a good man considering the task of Revision.

What he ought to have said, according to modern ritualists, was: The Church has been too long content with a "minimum" of ritual, forced upon it by neglect. We must now restore the full ritual, as ordered by the Rubric of 1559.

What he did say was: "There is something," in that Prayer Book of 1549, "which may not now be used." The existence of the Rubric in its present form "breeds scorn" in our enemies. We must "preserve" the Ornaments "we now have in use."

This was what was done. The word "retain" was introduced from the Act. The reference to the Holy Communion was removed. The reference to the proviso was cut off, for its work had been accomplished.

We have thus endeavoured to give a fair account of the changes introduced into the Rubric in 1662. The result arrived at is this—that the Rubric, as finally settled, did not "exclude any reference to the Advertisements as authoritative in the future," but rather confirmed all that had been done in the past.

This conclusion is entirely in agreement with the words of the Act of Uniformity of Charles II. prefixed to the Prayer Book, which confirmed the previous Acts of Uniformity, and so what was done under them.

We must add something upon the manner in which the Revisers themselves, and those who came immediately after them, interpreted what they had done.

Perhaps the clearest exposition of the Rubric, as amended, is found in Sparrow's "Rationale of the Book of Common Prayer." Sparrow had been a Savoy Commissioner, and took part in Convocation at the last revision of the Prayer Book. He

published his "Rationale" in 1655. He republished it in 1664, two years after the Revision, and again in 1672, as Bishop of Exeter, and again, as Bishop of Norwich, in 1684, the year before his death" ("Tomlinson on the Prayer Book," etc.).

The "Rationale," which is scarce in its original form, was republished by Parker in 1839, with a preface by J. H. N. (Newman). We read, p. 311, as follows:

"Ornaments to be used in Divine Service. THE MINISTER IN TIME OF HIS MINISTRATION SHALL USE SUCH ORNAMENTS AS WERE IN USE IN THE Second of Edward VI., viz., a surplice in the ordinary ministration, and a cope in time of ministration of the Holy Communion, in Cathedral and Collegiate Churches: Queen Elizabeth's Articles set forth in the seventh year of her reign" (p. 310).

He adds a commendation of the surplice as most suitable to be used in the service of God. We find here, in the republished editions of Sparrow's "Rationale," no trace of any change of view following upon the Revision of the Rubric. The surplice was enjoined before, and is enjoined still.

One more testimony only must suffice. It is found in the Report of the five Bishops (p. 49):

"1689. At the attempted revision of the Prayer Book in 1689, the following was proposed, but not agreed to, being left for further consideration. Whereas the surplice is appointed to be used by all ministers in performing Divine Offices, it is hereby declared, That it is continued only as being a decent and ancient habit, etc."

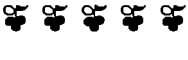
We see clearly from this that the Revised Rubric of 1662 was not regarded as having reversed the practice of the previous hundred years. The interpretation which the five Bishops would put upon it is therefore wholly without foundation.

The clergy of 1662 might not have many copies of the Advertisements in their possession, but they had the Canons; and they had the tradition of a hundred years to help them. There is no trace whatever of any belief on their part that the last Revision altered the law as to the Vestments.

We have now completed our task. We have endeavoured to examine, in a spirit of candour, the Report of the Five

Bishops, and we find it wanting. It is inaccurate in its statement of facts, and illogical in the conclusions that it draws from them. The immediate result of the Report has been to cause much distress and anxiety to many faithful Churchmen. The hands of those who have set the law, as expounded in the King's Courts, at defiance, and of many who have disregarded the admonitions of their Bishops, have been strengthened. There is reason to believe that the number of persons using the Vestments has been increased. Some may rejoice in this (see the paper read by the Dean of Lichfield at the Church Congress last year), believing that an increase in numbers makes their position more secure, without apparently reflecting upon the certain fate of a "house divided against itself."

What the end of this movement may be we cannot foresee. The duty of loyal Churchmen seems to be plainly this: to examine with all pains and diligence the new proposals to introduce a ceremonial into the Church, which shall divide Churchmen amongst themselves, and in some degree at least tend to undo the work of the Reformation. We can but remember the words of St. Paul, spoken of zealous but misguided Christians: "To whom we gave place, no, not for an hour, that the truth of the Gospel might continue with you."



A Layman's Thoughts on Old Testament Criticism.

By P. J. HEAWOOD, M.A.

IV.

IT remains to look a little more closely at the attitude towards revelation, involved in these views of the history and religion of Israel.[1] Strangely at variance as they seem with those of the Old Testament, it is claimed that (accepting

[1] As stated in Professor G. A. Smith's "Modern Criticism and the Preaching of the Old Testament."

them) we yet find there "an authentic revelation of the One True God," that "the notes of grace—of Divine redemption and guidance—were in the religion of Israel from the very first," and that "Jahweh was . . . never discredited by any new conception of truth, or by any strange experience in their history." The spiritual development of human character is thus traced to the true source of spiritual strength.

But when direct ministry to man's spiritual needs is less obvious, all is changed. In revulsion from the ideas of those who "without moral insight or real devotion have heaped" upon Our Lord "indiscriminately all the titles of Old Testament History," or who would measure the worth of any portion of the Old Testament by the amount of direct typology or Messianic prophecy to be found in it, the unity of Divine revelation, of which such ideas were a mistaken expression, seems lost sight of, and these elements are disparaged or ignored. The idea is curtly dismissed that Isa. ix. 6 is applicable in any special way to Jesus Christ. "Isaiah's Messiah is an earthly monarch, of the stock of David, and with offices that are political, both military and judicial." Does this preclude the application to Him "Who was born of the seed of David according to the flesh" (Rom. i. 3), Who Himself claimed to be the King coming unto Zion (Matt. xxi. 5, etc.), Who "must reign until all His enemies are put under His feet" (1 Cor. xv. 25), and to Whom is given authority to execute judgment, because He is the Son of Man" (John v. 27)? It is added, "He is not the Mediator of spiritual gifts to His people." But there is room for all aspects of Christ's person and kingdom, and what "is not" cannot be so peremptorily decided, merely because such spiritual functions are not plainly stated, or not visibly present to the prophet's consciousness. The presence of words of mightier import than the immediate occasion would suggest might put us on the very track which seems barred against us. We are thereby led to look beyond the prophet's immediate horizon. Until we do so the passage is not itself explained.

The Messianic import of the Servant of Jehovah is vaguely

admitted; but it is thought that in Isa. liii. "the vision is partly inspired by the nation's appreciation of the meaning of Jeremiah's life"! The leading idea is that of Israel *as purified by the experience of the exile*, out of which "*was born* that conception of One sent from God, righteous and blameless; misunderstood by the world, and deemed to be lying under God's displeasure, by Whose sufferings sinful men are redeemed, and by Whose stripes they are healed." It is surely only if we insist on tracing everything to the lessons of human experience that we shall be satisfied with an explanation based on this fanciful blending of the lessons of the exile and of Jeremiah's life, dragged in to explain the individual traits. So far as the Servant of Jehovah stands for Israel, it might seem to be Israel in the ideal purpose of God, rather than Israel at any actual stage of history; and as the national features are mysteriously merged in those of an individual, we remember that the Divine purpose, shown long before in the choice of Israel, was yet only to be fulfilled in and through the Christ. Thus it is not "typically," but in the truest sense, that we apply the words to Him. It is only in a fanciful way they can be referred to Israel.

Stress is laid on the ethical value of the prophets' teaching, as brought out by their "*historical interpretation*"; *i.e.*, that "*with which Modern Criticism provides us.*" We might have thought that the appreciation of this ethical element was independent of any special views or theories; and if it is specially emphasized by those who disparage other aspects of the prophets' teaching, they can claim no monopoly of interest even in the needs and aspirations of the prophets' day. But the main issue is confused by a false antithesis. This "historical interpretation" is continually opposed to "allegorizing," as though all remoter applications of the prophets' words, even where they refer to the future, were a fanciful attempt to import into them something not really there. If we look at their utterance as in any sense the message of God to His people, we shall necessarily find it both deeper and wider than the immediate occasion might have prompted—related to the one Divine purpose running on through eternity.

As to the Wisdom literature, what calls for special notice is the exaggerated way in which the teaching of these books is opposed to that of others. We hear of "revolt against the orthodox dogmas of the day," and "contradiction of principles affirmed by other Scriptures," without any special justification, and with little sense of that many-sidedness of the truth which is enforced in the Book of Job itself. In a somewhat fanciful way, a form of wisdom immemorial (we might have thought) in the East is represented as the growth of a special period, and assigned to a definite class, of whose rise Jeremiah is thought to have shown impatience, "as if they were hostile to the prophetic word." This is on the strength of passages which in themselves suggest no more than that the men of education, the men of light and leading, were (as so often happens) no better in a religious point of view than the rest.[1] There is an instance of subtle assumption in the representation of the prophets as battling for principles, which in the wise men are *already won;* ignoring the natural impression that the prophets were urging on the disloyal principles well known and accepted by the true servants of God. Such a battle is never won; men must fight for these principles all through the ages.

Where so much in the view is human, we are not surprised to hear that "in the forms of animal sacrifice" certain truths found "their favourite popular expression"; while there is no idea of a Divinely appointed "copy and shadow of the heavenly things."[2] And curiously, the recognition in the Scriptures that "the origin of . . . all common virtue and common knowledge" is "by the inspiration of Almighty God," that His providence is universal,[3] and that "courage, wisdom, justice, wherever found, are of His Spirit," are spoken of, not as following naturally from the fact that the God of the Hebrews is the God of the universe, but as in some way limiting the prerogatives which might be claimed for Israel. They will do so only if we cease to believe in the

[1] Compare Jer. v. 4, 5 (without the word for "wise").
[2] Heb. viii. 5.
[3] Amos ix. 7.

reality of those manifestations of God to them, which were their true prerogative.

We are prepared to find an impatience of miracles. "The series of curious marvels attributed to Elisha" are spoken of as "of no importance to the Christian preacher," and the signs following the word (in the Old Testament narrative) "were not always," it is said, "consonant in character to the message with which they were associated." To the Semitic mind their absence rather than their presence would be a difficulty; and so "it was a recognized thing in Israel that when a prophet arose he should give the people a sign or wonder." There is no admission of any truth in this idea; it is set in opposition to the teaching of the prophets that "Jahweh is a God of law and order." They "delight to illustrate the regularity of His methods in history by the regularity of His methods in Nature." Yet the essence of a miracle consists in the moral or spiritual connexion of the "sign," not in its opposition to the order of Nature. It was not less a miracle, if Elijah's sacrifice on Carmel[1] was kindled by a flash of lightning, which was a natural precursor of the storm. Moreover, the rigid physical uniformity so often assumed is not, after all, so obvious; and we are hardly in a position to say what is or what is not a breach of law. An aurora might seem contrary to Nature in a region never before visited by it. The strangest miracle may be no more a breach of order in a view which embraces the whole Universe of God.

The attitude we have been illustrating is shown in a very subtle way in connexion with the prevailing silence of the Old Testament about the life beyond the grave. This is traced to Semitic want of interest. "The writers of the Old Testament display towards the future of the individual beyond the grave a steady indifference." And not only is reserve identified with "indifference" in a way which would not be fair from a purely human point of view, but this is taken to carry with it a positive attitude towards the other world for which there is little warrant—a view of it as a "cheerless . . . reflection of the mere surface

[1] 1 Kings xviii. 38.

of human existence, but without God or hope." By a morbid interpretation of the most natural language, all wish for and interest in continued life and all shrinking from death are twisted into expressions of hopelessness in the life beyond. Not only so, but by a strangely narrow mode of thought, every happiness and satisfaction in the things of this life is treated as indirectly disparaging the life to come. Job's wish for vindication in this present world and the revival of his fortunes are regarded as a falling back from the confidence before expressed in the experience of God's justice beyond the grave,[1] as though there were not room in His providence for both.[2]

But what is specially noticeable is that silence is throughout attributed to the human attitude, without any consciousness that it rested with God and not with man to break through the veil. It might be supposed that it only needed a little human interest and imagination to pierce the mystery of the grave. Indeed, all means of attempting it, fair or foul, are put on the same footing; and the fact that the meddlings or pretences of wizards and necromancers were sternly forbidden seems regarded, not as keeping the world of the dead sacred from bad and unworthy associations, but as dissociating them from God's thought and care. "That world," it is somewhat ambiguously stated, "*is outside of religion;* the traffickers with it are wizards and necromancers, whom the servants of Jahweh seek to drive from the land." And so a reserve which might seem appropriate to one of the "secret things" which "belong unto the Lord our God"[3] is thought of as implying that "the future state was *outside Jahweh's providence.*"

This crowning instance of perversity is only the final outcome of that steady subordination of the Divine to the human, which seems to underlie every argument. What is said about a true revelation from God may blind us; but this really involves no idea of that which God imparts in His own time and way, and at times the bareness of what is intended appears plainly enough. The author of Gen. iii. "was the acute and faithful reader of

[1] Job xix. 25. [2] Compare Mark x. 29-31. [3] Deut. xxix. 29.

his own heart." "The prophet . . . makes predictions . . . not through any magic vision of the future, but by inference from the religious principles with which God has inspired him, and by application of these to the political circumstances . . . of his own time." "What the prophets saw in Israel's making is what every people with the prophets' faith may see in their own past." It is a very different view that the Old Testament brings before us. The prophet is always the Divine messenger, sent to speak, not his own word, but the word of Jehovah. It is not that his religious sense and spiritual insight are keener, but he has a message to deliver, and he delivers it in God's name. In the language of Balaam, he has no power at all to speak anything. The word which God puts in his mouth, that will he speak (Num. xxii. 38). Not only he who prophesies in the name of other gods, but he who speaks a word in God's name, *which God has not commanded him to speak*, shall die (Deut. xviii. 20). Of the false prophets in Jeremiah's day it is said (as defining their false position): "The prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake I unto them" (Jer. xiv. 14). The people are not to hearken to such prophets, because "they speak a vision of their own heart, and not out of the mouth of Jehovah" (Jer. xxiii. 16). So elsewhere: "Woe unto the foolish prophets that . . . have seen nothing . . . that say the Lord saith; and the Lord hath not sent them" (Ez. xiii. 3-6). The question is whether they have or have not a genuine message from God to deliver. "He that *hath My word*, let him speak My word faithfully. What is the straw to the wheat? saith the Lord" (Jer. xxiii. 28). And "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7). Thus "Haggai, the Lord's messenger, spake in the Lord's message unto the people" (Hag. i. 13). And so in earlier days. "If," says Micaiah to Ahab, as the climax of his message—"if thou return at all in peace, the Lord hath not spoken by me" (1 Kings xxii. 28).

The New Testament is equally explicit. It is God Who "of

old time spake unto the fathers in the prophets" (Heb. i. 1). "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost" (2 Pet. i. 21). The Scriptures are profitable because "God-inspired" (2 Tim. iii. 16). The Gospel was "promised afore by His prophets in the Holy Scriptures" (Rom. i. 2). So far was it a message from outside themselves, that they "sought and searched diligently . . . what time . . . the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. i. 10, 11). If some of these passages could be explained away, the tendency of all cannot be mistaken; and so only can we understand Christ's teaching to the disciples on the way to Emmaus, when, "beginning from Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27); or the like words of Apostles (Acts iii. 18, 24, x. 43); so that indeed "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

We may, indeed, sympathize with the wish to make easier the idea of inspiration, and to remove the stumbling-blocks which so many find in the way of the reception of the gifts of Divine grace; but we may well ask whether a view presents the minimum of difficulty which accepts the Scriptures as containing a Divine revelation, yet not only takes the history of Israel in a way flatly contrary (even in outline) to their tenor, but requires us to understand their inspiration in a way which makes many of their statements wholly unintelligible.

And there is not only the contradiction of what is set forth in the Scriptures which must be faced, if we emphasize the human element in them till we almost exclude the Divine. The very smallness of the residuum is itself a difficulty. It is not always easier to accept a part than the whole, and the great professions which we find in the Bible, joined to such small performances as some would allow us to see there, tend to make the whole seem ridiculous. It is emptied of all point and meaning if we are to look there rather for studies of human

character than for that God-given vision of the Divine glory, of which "he who has beheld the least fragment . . . will have a confidence and a power which nothing else can bring."[1]

And, after all, such an attitude does not seem to be consistent with those wider views of Divine providence which give, perhaps, the best external evidence for the truth of the Divine word. That wonderful correspondence between the view of the Divine purpose, as given in the Scriptures, and the circumstances of the Jews up to our own day is, perhaps, the most striking thing in history, the more so that that purpose has been fulfilled not by, but in spite of, them. It was no mere enlightened conscience or spiritual insight which foresaw the blessing of all nations in Israel—brought about in a way so absolutely opposed to their own ideas and desires; while we still find them, as so graphically described in Deuteronomy, scattered "among all peoples, from the one end of the earth even unto the other end of the earth,"[2] and their city (as Christ foretold) in such a peculiar sense "trodden down by the Gentiles."[3] It is this which gives us confidence that the holy men of old, who spoke of all these things, "spake as they were moved by the Holy Ghost";[4] and while yet "the earnest expectation of the creation waits for the revealing of the sons of God,"[5] such a view justifies us in looking still forward with assurance to those "times of restitution of all things, whereof God spake by the mouth of His holy prophets since the world began."[6]

John Mulso's Letters to Gilbert White of Selborne.

By Canon J. VAUGHAN, M.A.

THERE was published not long ago a series of letters, extending over a period of nearly half a century, written by his "most intimate friend" John Mulso to the naturalist of Selborne. The first mention of this correspondence, which

[1] Westcott, "Christus Consummator," p. 171. [2] Deut. xxviii. 64.
[3] Luke xxi. 24. [4] 2 Pet. i. 21. [5] Rom. viii. 19. [6] Acts iii. 21.

consists of considerably over two hundred letters, seems to occur in a short biography of Gilbert White, written by Edward Jesse for Sir William Jardine's edition of the "Selborne" published in 1850. After stating that Mrs. Chapone's brother, John Mulso, was White's most intimate friend, the writer continues, "and between them a most interesting and amusing series of letters took place. These letters would have been well worth publishing, and it was intended that this should be done; but when Mr. Mulso's son was applied to for Mr. White's correspondence, the mortifying answer was returned that they had all been destroyed. Mr. Mulso's letters, we understand, are still remaining."

It is these letters, "containing almost the only contemporary estimate of Gilbert White's character and career," which are now published under the editorship of Mr. Rashleigh Holt-White, a great-grand-nephew of the naturalist. The letters are of interest, not only for the many allusions to Selborne which they contain, and for the light they throw on White's career, but also for the picture they present of the thoughts and habits of a typical eighteenth-century clergyman, fortunate in having a Bishop for an uncle. The letters, too, are full of wit and vivacity, written by a man of classical culture and of wide knowledge of the ways of the world.

John Mulso and Gilbert White dated their friendship from Oriel College, Oxford, where they were undergraduates together, and the intimacy continued without the smallest apparent cloud for fifty years. The first letter of the series was written in 1744, when White had just been elected a Fellow of Oriel, and the last in 1790, a few months before the death of Mulso in the Close at Winchester. But long and constant as was their friendship, no two men could have been more totally unlike in character and tastes. Both, it is true, were men of good birth and education, both were lovers of literature, both doubtless "entered the Church" with a view to enjoying "a reasonable competence" in life; but beyond this the likeness cannot be extended. While Gilbert White delighted to spend his life in a

retired country village, so difficult of access that he notices in his journal under March 15, 1756, the unusual occurrence, "Brought a four-wheel'd post-chaise to ye door at this early time of year," his friend, as Mr. Holt-White says, "was a typical townsman, who loves the corner of a carriage much better than the back of a horse." For the interests of country life, the succession of seasons, the birds, the wild-flowers, the crops, the garden, which engrossed the mind of the Selborne naturalist, Mulso cared nothing. The latter, moreover, was a married man, with the cares of an expensive family, and, as became the nephew of a Bishop, a dignitary of the Church and the holder of several livings; while White remained a lone bachelor, in the humble capacity of curate to one or other of the country parishes in the neighbourhood of Selborne. And while, as time went on and preferments accumulated, the Rector and Prebendary became more and more idle, the famous naturalist continued to the last the quiet round of pastoral duties, from the sentiment, as his friend records, that "a clergyman should not be idle and unemployed." Mulso's letters clearly evince a full recognition of this difference of character. "I envy you," he writes, "your bold Flights, your Eagle Ranges. . . . I am a poor sculking Quail, whose very Love-song is plaintive." In wit and vivacity, as Mr. Holt-White truly says, no doubt Mulso was the superior, though a dry vein of humour often pervades the naturalist's letters. Mulso's sister, "the admirable Mrs. Chapone," the friend of Richardson and of Dr. Johnson, and the authoress of "Letters on the Improvement of the Mind," speaks of him as "a diverting animal" and "that comical creature"; while his children, in a family memoir, make mention of their father's "genius" and of his "captivating manners." He was undoubtedly, as this series of letters abundantly reveals, a man of great amiability of character, and he proved himself a true and constant friend to the then unknown genius of Selborne.

In one of Gilbert White's letters to Thomas Pennant, written in 1767, he says: "About ten years ago I used to

spend some weeks yearly at Sunbury, which is one of those pleasant villages lying on the Thames, near Hampton Court." This is the only allusion in the famous "History" to the naturalist's friendship with Mulso, who at that time was Vicar of Sunbury. In the correspondence now published there are nearly eighty letters written from this pleasant village on the Thames, from which we gather many details as to White's fortunes and Mulso's clerical doings. The latter, who was some years under thirty when, through the influence of his uncle, the Dean of St. Paul's, he had been appointed to Sunbury, already has his eye on further advancement. Before long the Dean "changed his Title of Doctor Thomas for that of Bishop of Peterborough," and now Mulso has hopes of a Canonry, and writes to his friend at Selborne: "I have taken Possession of no Prebend, for there are no Vacancies at Peterboro'." And, again: "I am sure that my Uncle is so much a Man of Honour that, if a Prebend was to fall, it would be mine, because he has promised it so often." But the Fates are against him. "I don't know," he writes a little later, "that any of the everlasting Prebendaries of Peterboro' are frozen this winter: I reckon they are braced up for another Twelvemonth at least." In the meanwhile he makes the best of his disappointment. His church is in such a ruinous condition that he is forced to rebuild it. He writes to White to help him to "a good Inauguration Sermon for it"; but in the end Mulso himself preaches, and is "complimented with a Request of having the discourse printed. Whether I shall or no I am in Doubt, and I refer it to the Bishop. It is put to me," he adds, "that a young Man should lose no Opportunities of making known whereabouts in ye World he is." His sermons are clearly acceptable, and make a stir in the neighbourhood. He is asked to preach at Hampton, and puts a sermon against drunkenness in his pocket, with the result that, "tho' but a Bishop's Nephew, he is burnt in effigy like a Pope." At Kew, where he preaches a charity sermon, "the collection was larger than it had ever been before." His work, too, in his own

parish cannot have been wanting in success, for we learn that "we gathered for ye Propagation of the Gospell in our small Village above eighteen Pounds, which I think very handsome." And again, after lamenting his weak health, which had caused him—he hopes dear Gil., as he calls White, will forgive a human Infirmity—to give up "ye cold Bath ever since ye first Frost," he adds that he had done all his "Duty of late—nay, and on Christmas Day I administered the Sacrament to almost fourscore People."

There are many allusions in the earlier letters to "the misery of a solitary winter," brought about to a certain extent by the difficulties of travelling. "The roads between Sunbury and Staines," we learn, "are almost impassable by a Chair, tho' I walked over there once this winter, which may properly be called a bold step." So, after "a more than ten years' siege," Mulso is married, and dispatches a letter to Selborne: "Your Friend is no more the pensive Bachelor, but a married man; and, indeed, so lately one that he will not venture upon Encomiums on the state; only this much, that Mrs. Mulso promises him, if possible, more Satisfaction as a Wife, than she gave him as a Mistress; and we were then pretty remarkable as happy People." White sends him a soup-tureen, which is duly acknowledged. "I am as well pleased as my Wife can be, and as proud of my present: the Bishop and Family had a Soupe out of it; and it is thought a great Beauty; but I am afraid it cost you a great deal of money."

It is asserted by Edward Jesse, in his edition of "Selborne," that Gilbert White in his earlier days was much attached to Miss Hester Mulso (afterwards Mrs. Chapone), and this statement has been expanded by Mr. Bell into a touching little romance, in which the naturalist figures as a blighted being who never married because of the enduring effect of his disappointment. This last development of Jesse's statement is doubtless an exaggeration; yet it must be allowed that the correspondence now published evinces in letter after letter a more than ordinary interest, on the part of Miss Mulso, in the distinguished Fellow

of Oriel. It is clear that John Mulso would have welcomed the union; and, though Mrs. Chapone was left a widow within a few months of her marriage, yet it is equally evident that Gilbert White had fully determined that "Selborne should be his only mistress."

We get from the correspondence a few glimpses of White at Oxford, from which it appears that for some years after his election to a Fellowship at Oriel he was accustomed occasionally to reside for a few weeks at a time in college. In 1752 he was appointed Junior Proctor of the University, and Mulso considers he has "paid the University a great Compliment in accepting of the Sleeves." At the same time he served the office of Dean of Oriel; and a few years later, when the Provostship fell vacant, we find Gilbert White a candidate for the post. In this, however, he was unsuccessful, and Mulso writes to him: "With regard to the Affair at Oriel, I heartily wish that you had put yourself up from the Beginning, if anything we could have done would have given you success." From that date White became an entirely non-resident Fellow, while at the same time he held the small college living of Moreton Pinkney, in Northamptonshire, which, however, he was allowed to serve by deputy.

In the course of time Mulso's uncle, the Bishop of Peterborough, became Bishop of Winchester, and before long further preferment falls to the expectant nephew. In 1770 he writes from Witney, to which living he had already been appointed by the Bishop, to his friend in Hampshire: "If you can let me know that a Vacancy is likely to happen in ye Stalls of Winton, it would be good news, for my Uncle having lately provided for Mr. Rennett, I have hope of being next in succession." His expectations were shortly realized, and we learn that "Mrs. Mulso depends upon your promise of taking an exact survey of her new house in Dome Alley, Winton." To the Canonry was added a few months later the Rectory of Meonstoke with Soberton, one of the richest pieces of preferment in the diocese of Winchester, situated some fourteen miles from the cathedral

city, and about sixteen from his friend's home at Selborne. The village is prettily situated on the left bank of the River Meon, with Beacon Hill and Old Winchester Hill rising hard by. But the place doubtless seemed dull enough to the town-loving dignitary. He writes to Gilbert White that the parsonage-house has been miserably neglected by the last incumbent, and that the fore-parlour looks against a dull hill. As for the garden, it displeases him much. "It has not one barrow of gravell in it, so that I shall be at a Loss how to stir out mornings and evenings, and after showers; and the country is a clay and very greasy." The living, too, has "the hatefull Circumstance of a *cum Capellâ de Soberton*"; but he hears that the neighbouring parish of West Meon, in the gift of his episcopal uncle, is vacant, and, though "he does not *ask*, yet he might be *prevailed* on to take it." In this pious frame of mind the weeks pass on, and he hears "Nothing of West Meon." At length he writes to "Dear Gil.," to whom he quite freely opens his mind: "I could have liked to have joined the Income of West Meon to that of Meonstoke, but I hear that a Mr. Prior read in there last Sunday." For the last twenty years of his life Mulso divided his time between Meonstoke and Winchester, spending the summer months on the banks of the Meon and going into winter quarters in the cathedral city. That this period of residence was most agreeable to the family is clear from the following sentence: "My daughters," he writes to White, "are well and much yours. Hester is quite sobered down by *Old Hang* (as she calls Meonstoke) and longs for the Theatre and Riots of Winchester."

At Meonstoke Rectory Gilbert White often visited his friend, staying for a few days at a time. He would leave Selborne early in the morning, so as to arrive in time for dinner at three o'clock. Mulso, who seems to have looked forward with much eagerness to these visits, would send minute instructions for his convenience and comfort: "We will have the Dinner ready for you at three o'clock on Monday, so see that you set out in good time, that your *Totum Nil* be not spoiled.

If you come through the village, the gates of my meadow shall be opened for you ; and the gates of my field if you come round by Brockbridge ; *put care* that your Driver shuts them after him." Sometimes, but not often, for the Canon and his wife were "an inactive couple," the Mulso chaise with its coach-horses would venture as far as Selborne ; but one condition was always insisted on—namely, that the chaise "be met by a guide at any place where we can make a stop, for you are more difficult to find than ye Bower of Woodstock." Sometimes we find the following postscript : "I bring no Gown or sermon"; but "While I am with you, my Saddle-Horse will go to grass, if you please ; but my coach-horses will not. Lay me in therefore a quarter of Oats, and I will be responsible for it. As to yr hay—the Lord have mercy on you !"

The letters are full of these little details of daily life, which show how close was the intimacy between the two men ; indeed, as Mulso says, "I am used to take up my pen to an old friend, and generally trouble him with any circumstance that seems material to myself." Thus we hear that "the change of weather will put an end to ye beauties of my Rose Bushes, which were luxuriant and delightful"; or, "I am going to see after Neighbour Cutler, of Droxford, who is expected home to-day, after being long delayed by sickness in his Journey. 'Tis a feeble man, but highly agreeable." Not long afterwards Neighbour Cutler dies, and is buried in the chancel of Droxford Church ; and we read : "We miss poor Cutler much. I have visited his successor, and I feel a Partiality for him, for he has in his ways a Resemblance to you and your family. I need not say he is a very ingenious man." Dr. Chelsum, however, is constantly away from home : "the man is like a Needle in a Bottle of Hay." It is interesting, again, to notice that influenza played pretty much the same tricks in the eighteenth century that it plays to-day, for we read : "I and all my family have been ill with what is called *Influenza.* This distemper ought to show the same symptoms, and keep to them in everybody ; but I think it is not so : it seizes the weak part of everybody,

and therefore varies with the constitution." Details of ill-health constantly recur. Now poor Mulso has to "encounter all the artillery of Mr. Rogers, ye apothecary of Droxford"; and now, in spite of "hot stoops of Camomile and Laudanum," he "trembles at the thought of strict Residence at Winchester." He is pleased, however, with the office of Vice-Dean, and parts with it with "one Regrett—the comfortableness of ye Stall in Church, which is *warmer* than my own, and makes me wish for that seat."

It was not till December, 1788, when Gilbert White and his friend were both nearing the age of threescore years and ten, that the famous "Natural History of Selborne" appeared. More than once Mulso had prophesied that White would "immortalize Selborne," and eagerly he awaited the publication of the volume. He wrote to Gilbert White to "desire yr Brother Benjamin to secure me one of the first Impressions of your Book"; and later he acknowledges the courtesy of "yr Brother for sending me yr Selborne so early, before it made its appearance in ye world." His estimate of the book, in view of its after success, is now of singular interest to all naturalists. Mulso at once recognized that "your work will immortalize your Place of Abode, as well as Yourself." From time to time he sends his friend word as to its reception in the world of Winchester. "Your Book was mentioned with Respect by our Chapter (a full one), and the volume ordered to be bought for the Library." Again: "Mr. Lowth and Dr. Sturges (both able men) admire your Book, particularly the Natural History, which not only seems well founded, but has an Originality in the Management of it that is very pleasing." And yet again: "Your Book is everywhere spoken of with the highest Praises. Among others, Dr. Warton is excessively pleased with it."

In this same letter, which closes the correspondence of fifty years, Mulso announces his wife's death: "You knew her, my good Friend; and you valued her, as she did you." And he thus makes reference to his own infirmities: "As to my Health during this year 1790, I have never once been in a condition to

attend at church either in the Cathedrall or in my parishes. It has been a year of perpetual pains from Bile, from Gravell, from Ulcers. . . . I hear that, bating your deafness, you are in great soundness of body and mind. Alass, my good Friend, how should we now do to converse if we met? For you cannot hear, and I cannot now speak out." A few months later John Mulso passed away in his prebendal house in the Close at Winchester. His death must have deeply affected the Selborne naturalist; but the only reference now to be found among White's papers is contained in a letter to his niece, written some four or five months later, in which he says: "The death of my good friend Mr. Mulso is a sad loss to his children. Where his daughters are to live we have not heard."

So closes a lifelong friendship. Mulso, it is clear, with all his clerical shortcomings, was a true and attached friend to Gilbert White; and the correspondence from which we have quoted has added materially to our knowledge of the great naturalist's career. The letters bear eloquent witness to the amiable qualities of the man whom their author so much admired; and not unfittingly, as has been happily suggested, may the verses addressed by Charles Cotton to Izaac Walton, the prince of biographers, be applied to the humbler correspondent of Gilbert White of Selborne:

> "But yours is friendship of so pure a kind,
> For all mean ends and interest so refined,
> It ought to be a pattern to mankind.
>
> "For whereas most men's friendships here beneath
> Do perish with their friend's expiring breath,
> Yours proves a friendship living after death."

Literary Notes.

THE "Life of John S. Rowntree" is a book which should be read by many people. In it may be found a number of interesting sidelights on the Society of Friends. There are those who know that a "Friend" is indeed a man of strong convictions, who feels it his duty to say or do a certain thing, and who generally carries it out unmoved by the greatest of obstacles. One might be astonished at the number of great names on the membership of the

Society of Friends, who are quietly fulfilling their official or private duties, and who are stimulated by the creed which they have chosen. Mr. Rowntree was a case in point. He was a man of strong individuality, of striking personality, who made himself as one with his employés, who sought their welfare and gained their love, and who died, as must be, a very happy death, in the sure and certain hope of a rest beyond the grave, and also in the knowledge that behind him were those who regretted his translation with a depth of feeling which it would be hard to describe. It will be recalled that Mr. Rowntree died last year. He was one of York's great citizens and was Lord Mayor of that city in 1881. As of course is generally known, he took a keen and active interest in educational matters, naturally from the point of view of the Nonconformist; but, for all that, he had the true, broad, tolerant, Christian spirit of brotherliness. He was also intensely interested in local antiquities.

Vol. II. of the "Cambridge Modern History of English Literature" has just been issued. It deals with the period up to "The End of the Middle Ages," and is so called. Professor Saintsbury writes on "Chaucer" and "The English Chaucerians," Mr. A. R. Waller on "Political and Religious Verse to the Close of the Fifteenth Century," and Mr. G. Gordon Duff on "The Introduction of Printing into England" and "The Early Work of the Press." There are many other interesting chapters in this second volume. By the time the whole work is completed it will form the most important history yet written on our literature, of which we are rightly and justly so proud.

"The Philosophy of Gassendi" is a volume which Mr. G. S. Brett is having published through Messrs. Macmillan and Co. The author holds the view that Gassendi has been so much left alone because, firstly, there does not exist any trustworthy account of his life and teachings; and, secondly, on account of "his prolixity of statement." Mr. Brett also says: "Now that we are recovering somewhat from that disturbance of equilibrium which characterized the development of Cartesianism, such work as that of Gassendi has had an opportunity of asserting itself more effectively."

There are several new Shakespearian studies. Sir Spencer St. John has edited a volume of "Essays on Shakespeare and His Works"; Mr. George Greenwood, M.P., has written a book on "The Shakespeare Problem Restated"; and there has appeared a new and cheaper edition of Mr. Sidney Lee's excellent "Life of Shakespeare." Mr. Greenwood's volume, the writing of which must have been a very pleasant interlude to the more strenuous, but not necessarily more complex, life of the politician, does not offer any attempt to support the Baconian theory, or even any other theory concerning the theory of authorship, but simply contains a restatement of the arguments against the Baconian contention clearly and definitely.

Miss Cornelia Sorabji, who holds the post of legal adviser to the Government of India in connexion with cases where the zenana and harem are

concerned, has brought out a book with a particularly poignant title. It is called "Between the Twilights: Studies of Indian Women." Of course, Miss Sorabji—who, by the way, was educated at Oxford, and the first lady student admitted to the law school—has as much knowledge of the Indian woman as anyone, and gives us a true picture of the social conditions, some phases of which have probably been hitherto unknown to the West. Moreover, Miss Sorabji has, in addition to this expert knowledge, a method of style which is not without its literary charm and distinction. It is well that we should have an "official" view—I mean a view based upon actual first-hand knowledge—of this section of social life of the women of India, which will tell us just what is true and what we have thought to be true. Such a volume is of immense value, particularly to those who are taking a deep interest in the welfare of the people of India.

Here are three new books likely to be attractive to certain readers. One is Mr. F. C. Snell's "Nature Studies by Night and Day." The author is already known for a capital volume entitled "The Camera in the Fields." This new book describes and illustrates in a popular way many phases of nature and branches of nature-study. The complete life-histories are given of the common frog and of the insect-catching sundew. The reason why flowers close at night; the meaning and uses of their various shapes, sizes, colours, and perfume; the value of their various colours as a means of protection to living creatures; the study of clouds and of fungi, are all dealt with in detail; and a description of nature-photography by night is given. There are as many as ninety illustrations. The well-known French thinker, Dr. A. Forel, has written a book on "The Senses of Insects." In this work the author makes an exhaustive inquiry into the sight, hearing, touch, taste, and possible intellectual powers of insects. He reaches important conclusions based upon many original and painstaking experiments. The third volume is devoted to "American Birds," and is by William L. Finey. It has the advantage of some very remarkable photographs of birds.

Mr. Murray has in preparation an important work on "The Second Temple in Jerusalem, as built by Zerubbabel: its History and Structure," by the Rev. W. Shaw Caldecott. It is divided into two sections: Part I., The History of the Second Temple; and Part II., The Structure of the Second Temple.

The same publisher also has coming out two other books, which should have a wide circle of readers. The first is "From the Mountains of the Moon to the Congo," being a naturalist's journey across Africa, by Mr. A. F. Wollaston. There are many maps and illustrations. It is an account of the travels of the expedition sent out recently by the Natural History Museum to investigate Ruwenzori (the mountains of the moon) and the surrounding districts, and of a subsequent journey made by the author through the Congo State to the West Coast. The other travel book on the list of Mr. Murray is "A Woman's Way through Unknown Labrador," by Mrs. Leonidas Hubbard, junior. It is the result of a determination on the

part of Mrs. Hubbard to complete her husband's unfinished work. He who was a pioneer in the exploration of Labrador, like many another of those who have been leaders through unknown ways, lost his life in the cause of science. It was certainly a brave thing on Mrs. Hubbard's part to try and complete her husband's work, and the volume is replete with the many stories of her trials and adventures which came to her during her arduous task.

The Society for Promoting Christian Knowledge has issued in the Early Church Classics "The Epistle of Diognetus," by the Rev. L. B. Radford. This epistle is important for what might be called its modernness, and throws light on the thoughts current in the first century. The Society has also published "Christian Biographies through Eighteen Centuries," compiled from various sources by Rev. F. St. John Thackeray. This little book illustrates by a series of chosen biographies the continuity of Church thought and feeling from the time of St. Paul to the present day.

The Cambridge University Press are the publishers of a new study of the Nestorian controversy by the Rev. J. F. Bethune-Baker, entitled "Nestorius and his Teaching," with special reference to the newly discovered "Apology of Nestorius," the Syriac version (under the title of the "Bazaar of Heraclides") of an account of the whole controversy written in Greek by Nestorius himself.

Mr. G. H. Trench has in preparation through Mr. Murray a volume to be called "The Crucifixion and Resurrection of Christ by the Light of Tradition." This is an attempt to arrange in consecutive order, and as one whole, the details of the Crucifixion and Resurrection preserved in the four Gospels.

Mr. Henry Frowde is the publisher of a new book by Mr. Francis Bond, entitled "Screens and Galleries in English Churches." The volume will have a series, as complete as it is possible to be, of illustrations of rood screens and lofts.

"The Charm of the English Village" is not only a book with an attractive title, but it is one which is also alluring within its covers. It was recently issued by Mr. Batsford. The text has been done by Mr. P. H. Ditchfield, and the drawings by Mr. Sydney R. Jones. It is really a book to revel in.

Dr. H. W. Dunning has written a very readable work on "To-Day in Palestine." It embodies the author's impressions gathered from ten separate journeys to the Holy Land.

Here is a new book on eschatology: "The Doctrine of the Last Things," by Rev. J. G. Greenhough, M.A. It is published by the National Free Church Council.

"Socialism and the Drink Question" is the title of a new book by Mr. Philip Snowden, M.P.

Notices of Books.

LORD ACTON'S ESSAYS: Vol. I. A HISTORY OF FREEDOM, AND OTHER ESSAYS; Vol. II. HISTORICAL ESSAYS AND STUDIES. London: *Macmillan and Co.* 1908.

These two volumes consist mainly of reprints from periodicals—the *English Historical Review*, *North British Critic*, and so forth—and are prefaced with an introductory criticism by J. N. Figgis and R. V. Laurence. Both volumes are provided with excellent indexes. Doubtless it is a matter for congratulation that the historical work of Lord Acton should be disinterred from its resting-place in the long-forgotten pages of periodical literature and made available for students. Of Acton it may be justly said (in the historical reference), "Nihil quod tetigit non ornavit." There is a moral earnestness about his judgments (even when they seem to us at times somewhat unduly harsh) which acts like a tonic to minds accustomed to works of history from which morality and emotion alike appear to have been banished; and, of course, it needs no pen to show that Acton's judgments were invariably based on immense reading and prodigious study. A more erudite man probably never lived.

Consequently, we are glad to have these reprinted essays, even if we are at the same time sadly conscious of what was lost to the world through Acton's masterly inactivity in the building of that "History of Liberty," which was to have been his *magnum opus*. His essays, even the best of them, were but "studies" preparatory for that work. Many of those here collected are very obviously inchoate, and we doubt whether it was, after all, wise to disinter some, written nearly forty years ago, and never intended for a place in a series of considered essays. In any case, to reproduce Acton's reviews of books seems to us, in the highest degree, an error of judgment. It is hardly fair to the reputation of so great a scholar. Other great scholars, especially Hort and Lightfoot, have suffered owing to the ill-judged zeal of disciples; but there is no reason why a bad custom should become habitual. Posthumous works are, save in rare cases, always to be deprecated.

Lord Acton's style is unattractive, and it is often a task, rather than a pleasure, to peruse one of his essays. The most important section of these two volumes is the "Essays on Liberty," but they were written thirty years ago, and do not really represent Acton at his highest. Had he recast and rewritten them twenty years later in the full maturity of his powers, there is no question that the work would have been a κτῆμα ἐς ἀεί, which the world would not willingly have let die.

THE ONE CHRIST. By Frank Weston. London: *Longmans, Green and Co.* Price 5s. net.

The author's object is to discuss theories of the manner of the Incarnation, and to seek for some explanation of the mystery which allows us to regard our Lord as true God and true man, and yet with equal reality and truth one Christ. The line followed is first to study the picture of Christ given us in the Gospels, then to describe and classify the various methods of solving the problem, and then to formulate a theory which will allow for "the reality,

permanence, and coexistence of the two states of the Incarnate God, without in any way providing room for a wall of separation between them." Chapter II. gives a fine and fresh discussion on "The Christ of the Gospels." Chapter III. discusses "The Unlimited Logos," dealing with the Christology of Athanasius and Cyril, which is acutely and ably criticized. In Chapter IV. the Christology of the school of Antioch is considered, and its weaknesses pointed out. Then in Chapter V., under the title of "The Self-Abandoned Logos," the various kenotic theories are examined, and reasons are given for their rejection. This part of the work is very effectively done. The rest of the book, covering some 200 pages, is concerned with "An Attempted Solution of the Problem." Canon Weston would confine all the activities of the unlimited Word to the sphere of His eternal universal relations, and he considers that the self-limitation of the Incarnate Son of God is necessarily eternal, "an act once made and never to be altered." Herein lies the chief difference between the writer and the usual Christology of the Church. The theory derived from Athanasius is said to imply two separate spheres of consciousness in the Incarnate Son; while the present theory is that from the moment of the Incarnation our Lord has possessed, and throughout eternity will possess, only that consciousness of His divinity which is possible to a sinless and perfect human being. The plea urged in support of the position is that the points in which the author has ventured to suggest some development have never been defined by the Church. It cannot be said that Canon Weston solves the problem, for, as he says in the last resort, we must necessarily leave much unexplained. But he makes many valuable points, not the least important one being his treatment of the post-Resurrection limitations of our Lord. He writes as a very pronounced and extreme Anglican; and even those who are prepared to favour his Christological position do not by any means feel that his deductions, ecclesiastical and sacramental, necessarily follow. Indeed, it is possible to adopt his Christology without in any degree accepting his view on the ministry and the Sacraments. This is a book to be reckoned with, and is worthy of the consideration of all students of the Incarnation. It is entirely a work for students, and very little of it could be followed by any who have not made themselves acquainted with the theology and psychology of the subject. It is a distinct and valuable contribution, and one which, more than most books, attempts to take into consideration all the factors of the situation. It is written with great clearness, though some expressions, like "any the least" for "even the least," read strange. It is marked by a spirit of constant devotion to our Lord, and tends to make the reader feel that in proportion as all writers centre their attention on Christ, they approximate to a very blessed and definite unity amid all our differences and unhappy divisions.

JESUS CHRIST THE SON OF GOD. By William M. Macgregor, D.D. Edinburgh: *T. and T. Clark.* Price 3s. 6d. net.

There are sermons *and* sermons, and it is not by any means the case that every spoken sermon will bear printing. Those in the volume now before us stand the test perfectly, and we have not had so delightful a series for many a day. When we say that they remind us of Phillips Brooks, while also possessing qualities that Phillips Brooks did not possess, we have said

enough to express our appreciation. With great simplicity and earnestness of style there is a fullness of thought and a ripeness of experience which make them sermons a pleasure and a profit to read. We are not surprised that the book is already in its second edition. It is certainly one of the best collections of sermons that has seen the light for a long time, and we hope we shall soon have some more fruit from the same pen.

STUDIES IN THE INNER LIFE OF JESUS. By A. E. Garvie, D.D. London: *Hodder and Stoughton.* Price 7s. 6d. net.

A work from Principal Garvie's pen is sure to be worth reading. His "Studies in the Ritschlian Theology" has led us to expect work of enduring usefulness from him, and the present volume is not an exception. It is packed—over-packed—with thought, but in form of presentation it suffers from its highly Germanized style, which makes it difficult reading. The writer sits too closely to the Teutonic dialectic. We are by no means inclined to agree with Dr. Garvie in some of the critical positions he is apt to assume; and, indeed, we are disposed to believe that he has in some places under-rated, as in others he has over-rated, the value of the conflicting evidence adduced. But in this serious and religious effort to understand "the heart, mind, and will of Jesus as revealed in His works and words," we acknowledge at once a reverent purpose and a constructive ability of no ordinary kind. Differences of judgment on problems so full of intricacy there must inevitably be; what we gladly recognize is the great intellectual power and the underlying spiritual value of the book taken as a whole.

THE NATIONAL CHURCH. By the Rev. H. Hensley Henson. London: *Macmillan.* 1908.

This most striking and valuable work must not be passed by without notice. In a crisis like the present it is eminently desirable that students, as well as ordinary readers, should have presented to them a clear and adequate account of the present position of the Church of England. Canon Hensley Henson's book is just such an account—lucid, sane, and cogent. The author is honourably known as one who is not ashamed to confess himself a Protestant—at a time, too, when in a great number of cases the clergy are prone to regard Protestantism as a term of abuse. It is all very regrettable, but we fear that the process of deprotestantizing the Church of England has been, and is, proceeding apace.

We are disposed, therefore, to dispute Canon Henson's remark (on p. 409) that "every year as it passes weakens the dominance of sacerdotalist views among the clergy." It is not our experience. More disposed are we to accept his other dictum that the "intellectual penury of Evangelicalism is deplorable." We fear this is so; but there is no doubt, despite this fact, there is in Evangelicalism (we use Canon Henson's own words) a power which can, and may yet, save the National Church. The ultra-Ritualistic school is, we believe, intellectually bankrupt; but this does not prevent its retaining a sinister hold on the younger clergy, trained (as many of them are) in sacerdotal seminaries. It is a growing danger to the Church of England, but it is a danger which, given teaching capable of counteracting it, may still be averted. Such books as Canon Hensley Henson's "National

Church" are useful aids in this direction, and we hope it may be widely disseminated.

A CHRISTIAN LIBRARY: A POPULAR SERIES OF RELIGIOUS LITERATURE. Edited by Professor Edward Arber, D.Litt., F.S.A. London: *Elliot Stock.* 1908. (1) THE TORMENTS OF PROTESTANT SLAVES IN THE FRENCH KING'S GALLEYS AND IN THE DUNGEONS OF MARSEILLES, 1686-1707 A.D. With some illustrative texts. (2) TROUBLES AT FRANKFORT, 1554-1558 A.D. Attributed to William Whittingham, Dean of Durham.

These are documents of first-class importance alike to the student of religious as of secular history. Professor Arber has done good service before this in reissuing "contemporary" books otherwise difficult of access; and in the present series he is conferring as great a benefit on the religious public as previously he conferred on a purely literary public.

The "Christian Library" is genuinely representative of Church life and thought, and, consequently, is full of interest and instruction. It would be difficult for any one to rise from the perusal of the first of the two books under notice without a sense alike of indignation and admiration—indignation for the barbarities perpetrated, under the guise of religion, by the Roman Church during the years immediately following the revocation of the Edict of Nantes; admiration for the heroic endurance of martyrs like De Marolles, Mauru, and Le Fevre in defence of their pure and lofty faith.

The "Troubles at Frankfort" gives us a vivid picture of the struggles of the early Puritans, and introduces us to many who afterwards became famous in Church history—Jewel, Knox, Sandys, and others.

Each book is provided with a useful introduction and a serviceable index.

THE PASTORAL TEACHING OF ST. PAUL. By Rev. W. E. Chadwick, D.D. Edinburgh: *T. and T. Clark.* Price 7s. 6d.

It is not long ago that we called attention to the author's valuable little work on "The Social Teaching of St. Paul," and now we have this larger and much more important book on the great Apostle's pastoral teaching. It represents an attempt to "show St. Paul at work as a Christian minister," with the object of studying his principles and methods. In the course of an introduction and ten chapters various aspects of St. Paul's life and teaching are brought before us and applied with true insight into the Apostle's mind, as well as with rare knowledge of present-day needs. On every page there are marks of scholarship and pastoral experience with many a fresh and forceful bit of exegesis which will prove of special value to hard-working clergy. Here and there we could have wished for a fuller emphasis or a different perspective, but these can be supplied by every man for himself as he reads and studies these informing pages. It is a book to be read with a Greek Testament in hand, and should take a prominent place in the library of every minister of the Gospel who desires to be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE CHIEF MUSICIAN. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 6s.

This book is based on Dr. Thirtle's fascinating and able works, "The Titles of the Psalms" and "Old Testament Problems." Parts I. and II.

discuss special words in the titles and text of the Psalms. Parts. III. and IV. deal with the "Songs of Degrees." Every one knows the problems connected with the Psalm titles, and also with the fifteen Psalms headed "Songs of Degrees." Dr. Thirtle claims to have solved these problems, and for our part we believe that his main positions are substantially correct. Dr. Bullinger thereupon uses Dr. Thirtle's results to provide further and fuller studies, and the book will prove of service and value to all earnest Bible students. We are unable to follow the author in all his deductions, but he never fails to interest even where he does not convince. One of the best parts of the book is the treatment of the obscure term "Selah," which we commend to the notice of all who are interested in the discovery of its meaning. Dr. Bullinger's suggestion seems to us to be quite satisfying. No student of the Psalter can afford to overlook this interesting work.

THOUGHTS ON THE GOSPEL OF ST. JOHN. London: *C. Murray and Co.* Price 3s. 6d. net.

This work is by the author of "Thoughts on Logic." If the eyes of his body have failed the "eyes of his heart" are open. It is full of spiritual teaching and insight. Scholarship and independent thought are not wanting. A running commentary on each chapter, with chapter and verse put in the margin, make it very convenient to read with the Gospel. It is interesting to note that the author goes as far as Westcott in believing the writer of the Gospel, a Jew of Palestine, and eyewitness, but he cries "halt" when the word "Apostle" is used. His supposition is that the Gospel and Epistles were written by John the elder, who is quite distinct from St. John the Apostle, the son of Zebedee, and writer of the Apocalypse. His reasons are not without foundation, but also are not conclusive.

PSALMS TO MALACHI. Edited by W. Shaw Sparrow. London: *Hodder and Stoughton.* Price 3s. 6d. net; 5s. cloth; 7s. 6d. vellum.

This is Vol. III. of the "Old Testament in Art." The editor writes an illuminating preface, and, with Canon Dobell, is responsible for the letterpress. German, French, Spanish, Flemish, and American artists are responsible for the plates. As a companion to the "Gospels in Art" and the "Apostles in Art," this "continuation of the Old Testament in Art" is well up to standard. The conceptions are fine, and all schools and phases of styles represented. A pictorial history of the Bible in art will always secure a large patronage.

PERIODICALS, PAMPHLETS, AND REPRINTS.

THE CHURCH QUARTERLY REVIEW. April, 1908. London: *Spottiswoode and Co., Ltd.* Price 3s.

This is a good number, and contains several articles of great interest and value. The first is on "The Education Bill," but, unfortunately, takes a view that almost entirely ignores the salient facts of the history of the last four years. The three next articles are on "John Wesley and the Psychology of Revivals," "The Athanasian Creed," and "The Brethren of Our Lord," all of which contain not a little valuable material. The new Elephantinè Papyri, Mr. Gosse's book, "Father and Son," and an article on "The Church in the United States of America," by which is meant the Protestant Episcopal Church only, are among the remaining articles. A valuable feature of the *Review* is the list of the periodicals with their subjects which have appeared during the last three months.

THE BIBLIOTHECA SACRA. April, 1908. Oberlin, Ohio, U.S.A. Sold by *Charles Higham and Co.*, London. Price 75 cents.

The first article is on "Whittier the Man, Poet, and Reformer," and is an interesting account of the great Quaker poet. The next article, on "Suffer Little Children to come unto Me," is a curious discussion, full of impossible and far-fetched exegesis. Among the other articles are, "Can Secularism do it?" and "False Biology and Fatalism." The current number is not so interesting as usual to readers on this side of the Atlantic, but contains some useful articles and notes. Two of the latter, by the Editor, give his impressions of a recent stay in this country, and deal with "The Poverty and Vice of London" and "Theological Unrest in England." It is always well to see ourselves as others see us.

THE JOURNAL OF THEOLOGICAL STUDIES. April, 1908. London: *Henry Frowde*. Price 3s. 6d. net.

This number is noteworthy for an article by Dr. Burney on "A Theory of the Development of Israelite Religion in Early Times." While continuing to maintain the documentary theory and the unhistorical and impossible view that the prophetic period of Israel's development is prior to the legalistic, Dr. Burney now comes forward to champion the view that Moses was responsible for the establishment of a high form of ethical religion, that the title "pre-prophetic," as applied to the early religion of the nation, is largely a misnomer, and that no sharp line of demarcation can be drawn between the religion of Israel and that of the founder of the national life. This is a noteworthy change of position on the part of one of the ablest of our younger scholars, and approximates towards the position laid down twenty years ago by Robertson in his still unanswered work, "The Early Religion of Israel.' Dr. Burney is evidently becoming more and more impressed with the evidence of archæology, and, unless we are greatly mistaken, he will not be able to stay where he now stands. The article should be read by all. The reviews are exceptionally interesting and valuable. Dr. Lock subjects Mr. E. F. Scott to a searching criticism; and in the same way Professor Gwatkin fares very severely, and as we think unfairly, at the hands of Mr. C. C. J. Webb. Altogether this is a valuable number.

THE JOURNAL OF THE GYPSY LORE SOCIETY. April, 1908. Liverpool: *Gypsy Lore Society*, 6, Hope Place.

Articles by Mr. Joseph Pennell, Mr. Arthur Symons, and several other writers, containing not a little deeply interesting information about gipsies. The present number is devoted almost entirely to accounts of their social and moral condition, and provides some important information for all those who are concerned with these aspects.

"DAILY MAIL" YEAR-BOOK OF THE CHURCHES. London: *Associated Newspapers, Ltd.* Price 6d. net.

A wonderful sixpennyworth. The purpose of this book is to focus the various religious forces of the country, not merely giving statistics, but explaining the ideas and principles which characterize the various Christian bodies and schools of thought. There are nine sections, dealing in an interesting way with some of the most vital problems of the present day, including "The Spiritual Condition of the Churches," "What Men are Thinking," "Methods of the Churches," and "Foreign Missions." There is also a long list of names of prominent religious men, and a full account of various societies. This is, in a word, an ecclesiastical "Who's Who and What's What," and ought to prove of real value as a book of reference and information.

RELIGIOUS EDUCATION. By the Rev. C. L. Drawbridge. London: *Longmans, Green and Co.* Price 1s. net.

A second and cheaper edition of a book noticed in these columns a year ago. We are very glad indeed to have the book in this cheap form, and hope that its valuable counsels will thereby obtain a much wider circulation.

HINTS FOR CHURCHWARDENS, SIDESMEN, AND OTHERS. By F. Sherlock. London: "*The Church Monthly*" *Office*. Price 1s. net.

Full of useful and practical suggestions, though we much wish the author had contented himself with dealing with matters that come within the purview of all loyal Churchmen. In giving hints to churchwardens about altar flowers, he is using terms and speaking of ornaments of which the Prayer Book knows nothing.

THE FOOTSTEPS OF OUR LORD AND SAVIOUR JESUS CHRIST. By H. Kynaston. London: *Elliot Stock*. Price 2s. 6d. net.

This contains selections from the prayers appended to the several chapters of the "Vita Jesu Christi" of Ludolphus of Saxony. Its spiritual experience is, of course, medieval in tone and attitude, but if read with discrimination it will prove a useful aid to the devotional life.

THE FORCES OF THE SPIRIT. By the Author of "The Cloud of Witness." London: *Henry Frowde*. Price 3d. net.

A very timely and helpful little series of meditations.

THE POETICAL WORKS OF ELIZABETH BARRETT BROWNING. Price 2s. net.
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FROM ATHEISM TO CHRIST. By H. Musgrave Reade. Leicester: *H. M. Reade*. Price 1d. each; 6s. per 100. Admirable for general circulation.

EASTER ALL THE YEAR. By the Rev. Charles Bullock. London: "*Home Words*" *Office*. Price 2d. A word in season for all believers.

WHAT IS IT ABOUT? By Sir Robert Anderson, K.C.B., LL.D. WHAT IS THY NAME? By the Rev. C. H. Waller, D.D. THE EPISTLES OF ST. PAUL AND THE EPISTLE TO THE HEBREWS. By the Rev. A. L. Williams. THE VITALITY OF THE BIBLE. By Eugene Stock. Bible and Prayer Union Booklets, Nos. 1 to 4. London: *Bible and Prayer Union. Morgan and Scott, Ltd.* Price ½d. each. Very suitable for use by Bible readers.

ISLAM'S CHALLENGE TO CHRISTIANITY. By the Bishop of Durham. The Rev. D. S. Margoliouth. The Rev. W. St. Clair-Tisdall, D.D. London: *Bible Lands Missions' Aid Society*. Price 1d. Three able and timely papers.

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