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With the same facts before them how vast a gulf separates St. Paul from Marcus Aurelius! Listen to the noblest of the later Stoics—the philosopher-emperor—‘Up and downe, from one age to another, goe the ordinarie things of the world; being still the same. And either of every thing in particular before it come to passe, the minde of the Universe doth consider with itselfe and deliberate: And if so, then submit for shame unto the determination of such an excellent Understanding: or once for all it did resolve upon all things in general; and since that, whatsoever happens, happens by a necessary consequence and all things indivisibly in a manner and inseparably hold one of another. In summe, either there is a God, and then all is well; or if all things goe

by chance and fortune, yet maist thou use thine own providence in those things that concerne thee properly: and then art thou well’ (ix. 28, Casaubon’s trans.). Surely Pantheism never produced a serenity so grave and virile; but contrast that view of the Universe with the Pauline conception of a Divine Love ceaselessly at work to deliver creation from corruption, to enlighten, redeem, and renew human nature, and to inspire His children with the hope of a supreme Consummation—the final triumph of righteousness. It is the unfaltering optimism and the noble hope begotten in his heart by Christ that enables him to say, ‘The earnest expectation of the creation waiteth for thy manifestation of the sons of God,’ and to add, ‘If God be for us, who can be against us?’

## In the Study.

### For the Sanctuary.

#### A Glance at Some Volumes of Prayers.

THIS survey leaves out of account a few familiar books, and it is otherwise far from exhaustive. But it will give some idea of the wealth of this department of literature.

Mr. Allenson has five volumes—(1) *Great Souls at Prayer*, selected by M. W. Tileston (in leather 2s. 6d. net). (2) *Thoughts on Prayer*, by Bishop Boyd Carpenter (1s. net). (3) *The Private Devotions of Bishop Andrewes* (2s. 6d. net). (4) *Prayers and Meditations*, by Dr. Johnson (2s. 6d. net). (5) *Sunday Mornings at Norwood*, by the Rev. S. A. Tipple (3s. 6d. net). The first volume is selected from the prayers of fourteen centuries, and the selection has been made with catholicity and care. Dr. Pusey is here along with George Dawson, John Henry Newman along with James Martineau. Small as it is, it is probably the most representative volume of prayers in present use. The Bishop of Ripon’s book is mainly an encouragement to prayer, but it contains a few choice examples. The editions of Bishop Andrewes and Dr. Johnson are the most attractive we have seen. Mr. Tipple’s *Sunday Mornings at Norwood* contains twenty-two sermons and twenty-two prayers. The prayers are long and elaborate—to be studied, not to be used.

Messrs. George Bell & Sons are the publishers of Dean Hook’s *Short Meditations for Every Day in the Year*, and they have them published in two tiny volumes, extremely attractive in their blue binding and red edges. The same publishers issue *A Soldier in Christ’s Army* and *The Food of Christ’s Soldiers*, both books being written by the Rev. A. C. Champneys, M.A. *A Soldier in Christ’s Army* is an explanation of Confirmation and the Catechism, for public school boys. It ends with a hundred pages of ‘Help to do Right.’ *The Food of Christ’s Soldiers* is an encouragement to come to the Holy Communion, and contains prayers to be used then and at other times. Messrs. Bell also publish a thin volume of *Family Prayer*, compiled by Prebendary Hawkins of St. Paul’s.

The British and Foreign Unitarian Association has issued a thin volume of *Prayers for Church and Home* (1s. net), and a new edition of *Prayers*, by Theodore Parker (1s. net). It is well to know the best side of Theodore Parker as of every man. The best side is here. In the volume of *Prayers for Church and Home*, noticeable are the national prayers.

Miss Emily Hickey has gathered a little collection of prayers from the Missal and Breviary, calling it *Prayers from the Divine Liturgy*. It is published by the Catholic Truth Society (3d.).

The same publishers issue Dom Gasquet's *Little Book of Prayers from Old English Sources*. If they are representative, it is evident that our English forefathers did not think they would be heard for their much speaking.

Messrs. James Clarke & Co. publish a volume of *Family Prayers for Morning Use*, which contains also Prayers for Special Occasions (3s. 6d.). The prayers are modern, and of various authorship. The editor is Mr. J. M. Gibbon.

Messrs. Wells Gardner are usually so happy in the get-up of their books that the sombre look of their four little volumes is a surprise. The most important is Mr. Tuttiett's *Plain Forms of Household Prayer* (2s. 6d.). The same author has produced *Household Prayers for Working Men* (6d.). Bishop Walsham How's *Daily Family Prayer* (6d. and 1s. 6d.) has reached its twenty-fourth edition, and it deserves its reputation. A little book of *Short Family Prayers* is published with the approval of the Bishop of Chester.

A great contrast in appearance are two volumes published by Messrs. Gill & Son of Dublin. Both are tastefully bound in leather, with gilt edges and round ends, to be carried comfortably and conveniently consulted. The one is *The Key of Heaven*, a manual of prayer with an explanation of the ceremonies of the Mass, etc.; the other is *The Catholic Christian's Companion*.

From the Wesleyan Methodist Book Room (Kelly) there has just come an attractive little volume entitled *The Altar by the Hearth* (6d.). Each prayer has a separate theme—Charity, Compassion, Contentment, and the like. The same publishers issue *The Home Altar*, containing daily prayers for a month, morning and evening, written by the Rev. John Bell; and a more representative volume entitled *Prayers for Christian Families*.

*Building the Walls* is the title given to a book of prayer and thanksgiving for family and private use, which contains an introduction by the Archbishop of Canterbury. The prayers are selected from ancient and modern sources, many of them from Bishop Westcott (Macmillan; 2s. net). But Messrs. Macmillan have published Westcott's own volume of *Common Prayers for Family Use* (1s. net).

Messrs. Marshall Brothers publish the Keswick books, and it is not surprising that they have only two small volumes of prayers. For their readers do not need external stimulus to prayer. One is

called *Little Helps*; it is prepared by M. E. Trotter and introduced by Bishop Moule. The other is entitled *At His Feet*; it contains simple morning and evening prayers for the use of Christian families, arranged for a month, by Ethel M. Everard. Messrs. Marshall issue also a blank book for entering the topics of prayer for every day. Its title is *Daily*; it has been prepared by Dr. C. F. Harford-Battersby.

The National Society has issued a *Manual of Family Devotions* arranged from the Book of Common Prayer (1s. net), and a larger volume of *Family Prayers* authorized by the Upper House of Convocation (1s. 6d.). The same publishing house issues a large number of pamphlets and cards containing forms of prayer.

The *Family Prayers* of Dr. J. R. Macduff have already circulated to the extent of 69,000. This is due to their simplicity and unction. Nevertheless Dr. J. Oswald Dykes's *Daily Prayers for the Household* searches one's heart more piercingly and carries one closer to the throne of grace. Both books are published by Messrs. Nisbet (2s. 6d. and 3s. 6d.).

Sir Isaac Pitman & Sons publish two volumes, and the one is by the father, the other by the son. There is first a volume entitled *Prayers Public and Private*, compiled, written, or translated by the Most Rev. Edward White Benson, sometime Archbishop of Canterbury. It is unique in that it contains Greek prayers which are given in Greek, together with a few Latin prayers which are given in Latin. There is a translation of the Greek or Latin at the foot of the page. The other volume is prepared by Robert Hugh Benson, M.A., Priest of the Diocese of Westminster. Its title is *A Book of the Love of Jesus* (2s. net).

If a book of prayer is to be used at family worship it should have the appearance of devotion. Some prayer-books are too small and some too secular. *Thy Heart's Desire*, published by the Religious Tract Society, may be laid on the table at family worship beside the best bound Oxford Bible. Its contents are due to four ministers. It has been edited by the Rev. R. Lovett, M.A. The Religious Tract Society also publishes the Rev. F. Bourdillon's *Help to Family Worship*, a simple book of universal use (2s.).

In the year 1908 the Rev. Percy Dearmer, M.A., published *The Sanctuary* (Rivingtons; 1s. net, and other prices). It is a book for com-

municants, designed as a companion for the Book of Common Prayer, and containing short daily prayers with private devotions. It also contains additional collects, epistles, and gospels from 'The English Liturgy.' *The Pilgrim's Path*, also published by Messrs. Rivingtons, is 'a book of prayers for busy people,' compiled by Frederic E. Mortimer, Rector of St. Mark's Church, Jersey, New York. A fuller and more instructive book, however, from the same publishers, is *The Christian's Manual* (2s. 6d. net), containing the chief things which a Christian ought to know, believe, and do, to his soul's health. The author is the Rev. W. H. H. Jervois, M.A.

The S.P.C.K. publishes *Private Prayers* and *A Little Prayer Book*, two tiny things in cloth, costing twopence each. They have also a translation of *The Devotions of Bishop Andrews* (spelling the name so), made by Dean Stanhope (1s.); *Family Prayers for Daily Use and for Holy Days*, by Brownlow Maitland (6d.); and *Daily Services for Christian Households*, by the Rev. H. Stobart, M.A. (1s.).

The Bishop of Chichester, Dr. Charles John Ridgeway, has published *Short Family Prayers* (Skeffingtons). It contains a service for the morning and one for the evening, these services being intended to be used throughout the year. But there are different Psalms and Readings given for each day of the month. It does not go far, but it is an attractive little book.

The variety of matter in *Before the Throne*, a manual of private devotion compiled by William Bellars, M.A., Vicar of Margate, is astonishing (Swan Sonnenschein; 2s. 6d.). At first it seems as if Mr. Bellars would have us occupy every hour of the day in private devotion. But that is not so; it is the variety of the days that he considers, not the length of a single day. A shorter book, however, extracted from this book, he has called *In the King's Presence* (1s.). Messrs. Sonnenschein also publish *Duty and Service*, a manual for communicants (7d. net).

The most elementary of all the books of prayer before us are those of which Mr. Thynne is the publisher. One is called *The Ladder*. The other is an edition of Francis Bourdillon's *Help to Family Worship*.

The smallest book of all and the daintiest comes from Messrs. Williams & Norgate. The title is *Common Prayer for Christian Worship* (1s. 6d.).

It contains ten services for morning and evening, with special collects, prayers, and occasional services. The same book may be had in crown octavo (3s.), and there is an abridgment of it entitled *Ten Services of Public Prayer* (1s. and 2s. 6d.). The small volume of *Personal and Family Prayers*, published anonymously, is noticeable from the insistence in every prayer on God's Fatherhood (1s. net). Of wider scope is Mr. R. Crompton Jones' *Book of Prayer* in thirty orders of worship (2s. 6d.). The Rev. Thomas Sadler, Ph.D., insists on carrying his reason with him when he prays. That is to say, whether he prays with the heart or not, he will pray with the understanding. He has two volumes—*Prayers for Christian Worship* (3s. 6d.), and *Closet Prayers* (1s. 6d.). These also are published by Messrs. Williams & Norgate.

## Virginibus Puerisque.

### I.

There is a new volume of sermons to children this month. It is written by the Rev. W. Venis Robinson, B.A., of Falmouth, and it goes by the title of *Sunbeams for Sundays* (Allenson; 2s. 6d. net). Here is a memorable sermon from it. The rest are not inferior.

### This Way Out.

'God . . . will with the temptation make a way of escape.'—1 COR x. 13.

'THIS WAY OUT' or 'WAY OUT' are words that are often written up in large railway stations where people get puzzled at the number of doorways and passages, and cannot find the way out to the street, or in big halls where there are crowded audiences all wanting to get out quickly, or in big public gardens where hundreds have gone to hear the band or to see the fireworks.

'THIS WAY OUT,' 'THIS WAY OUT': those are the very words that God writes up for us when we are in any trouble. For *we* get into trouble, we boys and girls, sometimes; when our lessons are not properly learned, or when we have made some one cross, or when we have been cross ourselves and some one has scolded us; *we* get into trouble, and God is very good in helping us to get out of it.

A ship was one day sailing through the Straits

of Magellan, away to the south of South America. The passage through the Straits is very dangerous, because there are so many rocks, and if a storm comes or darkness falls, a ship may be wrecked. Just as the ship was entering, it was hailed by another, which signalled, 'WILL . . . you . . . let . . . us . . . keep . . . you . . . company . . . going . . . through . . . the . . . Straits?' But the captain of the first ship was surly, and replied, 'If . . . you . . . do . . . not . . . know . . . the . . . way . . . out . . . you . . . have . . . no . . . business . . . to . . . go . . . in.' People may say that about our troubles. If we do not know the way out of them, we have no business to get into them. Now we want to learn the way out. We know the way in well enough, but sometimes we get into trouble without meaning to. But God will show us the way out. 'THIS WAY OUT,' 'THIS WAY OUT,' He says.

*One 'Way Out' of trouble is along the Line of Earnest Prayer.*

Have you ever been in a Puzzle Garden? They are gardens where the walks have hedges on each side, and they go round and round and in and out, until one is in a regular puzzle. But in the very centre there is a delightful little summer house. You rest there for a little while, and then you have to get out, and it is just as great a puzzle to get out as to get in.

I was in the Puzzle Garden one day at Hampton Court (there they call it a *maze*), and after getting to the centre I had the greatest difficulty in getting out. But in the centre of that garden there is, not a summer house, but a raised platform. And a man stands on it, and he can see everyone in the maze. Soon I heard him calling to me: 'Turn to the left, sir,' 'To the left again,' 'Now to the right,' until I got out.

Life is like a puzzle garden sometimes. We do not know which way to turn, whether to go forward, or to turn to this side or to that; but if we look up to God in prayer, He will shew us the way, and bring our souls out of trouble. We shall hear a voice behind us saying, 'This is the way, walk ye in it.'

*Another 'Way Out' of trouble is along the Line of Determined Resistance.*

If we are tempted to do wrong, we must say 'No' to the tempter at once and distinctly. He may say, 'Only this once,' but we must answer, 'No, not once even will I do what is wrong.' He

may say, 'Other people do it,' but we must reply, 'Then I will not.' He may say, 'It is only a little sin,' but we must say, 'No, I will not do even a little wrong.' The place to resist temptation is at the very beginning.

Do you know how wasps' nests are destroyed? They are destroyed when the wasps are only grubs like caterpillars, and before they have learned to fly. You get a squib, like those they fire off on the fifth of November, and light the end and put it into the hole in the ground where the nest is, and cover it over with a turf. And then all the grubs in the nest are suffocated by the smoke. If you wait till the grubs have wings and have learned to fly, then a ton of dynamite will be of little use. Because the wasps will be buzzing all round your ears, and stinging you, and then flying away.

The Way out of Temptation is just near the entrance gate. 'Avoid it, pass not by it, turn from it and pass away.' Say 'No' to the tempter immediately, clearly, decidedly, and you will escape.

*Another 'Way Out' of trouble is along the Line of Right Action.*

If people are vexed with you for something you have done, and some say you were silly, and some say you were selfish, and some say you were a coward, and some say you were not, you will hardly know what to do. *Do what is Right* and go straight on. It does not matter so much what people say; we should listen to what God says.

You have read about King Alfred in your history books. One story about him is that he promised that all travellers along the roads in his kingdom should be protected against thieves and robbers; only, he said, they must keep on the high roads. If they wandered over the moors, or if they strayed into the forests, or if they went up the mountains where there were caves, then they would not be safe. But if they kept on the king's highway, he would protect them.

God says the same thing to us: 'If you keep on the High Road of Doing what is Right I will protect you.'

There is sure to be trouble in this world, and there are some of us that are almost sure to get into it, because we always do; but when we get into trouble, it is a great thing to know how to get out of it. And this is the way out, along

the pathway of Earnest Prayer to God, along the pathway of Determined Resistance to wrong, along the pathway of simple doing what is Right.

## II.

### Beautiful Garments.

BY THE REV. JAMES RUTHERFORD, B.D., EDINBURGH.

‘Put on thy beautiful garments.’—Is 52<sup>1</sup>.

Whatever the boys may think of a text like this, I am sure that all the little girls are very glad to discover that the Bible says—‘Put on thy beautiful garments.’

This is often a very serious question—What am I to put on, what am I to wear to-day? To some of us it does not present much difficulty, for we have not many dresses, not many beautiful garments. Think of the minister who just puts on the same thing every day all the year round—the same black coat. No little girl would like to have this for her motto about dresses—‘No choice, no change’: always the same and always black. But some people are different. They have lots of dresses. They look out in the morning to see what the weather may be—whether the sun is shining or the sky is dull and grey, because this makes a difference. They think of where they are going—whether to rejoice with those who rejoice, or to weep with those who weep; whether they are going into town or out into the country, shopping or golfing. It makes a difference; and this is often a serious question—What shall I put on to-day?

I think we are all like that in the morning. We have a kind of spiritual wardrobe, a lot of spiritual garments. These are our tempers and moods and habits. This word ‘habit’ means dress. We speak of a lady’s riding-habit. So the habit is the dress of the soul. Habits and moods and tempers—which is it to be? Something bright and happy and attractive? or something dull and gloomy and cross? What am I to put on to-day? ‘Put on thy beautiful garments.’

If we look through the Bible we may find some of those beautiful garments named for us.

i. This prophet Isaiah tells us in another place to put on ‘the garment of *praise*.’ I think this must be a white robe. The choirs in the Church of England wear white surplices; and in the Book of Revelation we read about the great choir

that is round the throne of God ever singing His praise—‘Who are these that are arrayed in white robes?’ Bright, white, shining, singing robes!

This means that we go about all day with a happy, thankful spirit, looking at the bright side of things, looking in other people for things we can praise, and looking in our own life for things we can thank God for—ever singing, ever wearing ‘the garment of praise.’

2. In the First Epistle of Peter the Apostle says: ‘Be ye clothed with *humility*.’ This is a lovely dress, of what colour I do not know. Perhaps it is a soft grey dress. A grey dress is a very pretty dress if it is well made, if it is a perfect fit. If humility is not a good fit, if it is not quite natural it does not look well at all. At any rate, it would not be a loud colour. There would be nothing striking about it, nothing that would catch the eye—although when you do see it, it is very pleasing and very perfect.

There is nothing more beautiful than humility. It is the beauty of the meek and lowly, who are not like those who are always pushing to the front and making much of themselves, not proud and high-minded, but self-forgetful and lowly.

Jesus was ‘clothed with humility,’ and He was the fairest of the sons of men.

3. In the Epistle to the Colossians, Paul says, ‘Above all, put on *charity*.’ I think this must be a red robe—a warm red colour.

Paul says, ‘*Above* all, over all the other things like a cloak or mantle put on charity.’ When I read this I thought of another text in First Peter which says that ‘charity covereth a multitude of sins.’ And this is one meaning I found in it. Charity covereth a multitude of faults. If you have lots of love, if you wrap yourself in this robe of charity, people do not think much of your faults and shortcomings. The love goes a long way to make them forget them. A person may not be very good-looking, but if that person loves much, the face is soon beautiful enough. A person may be rather ignorant, not very well educated, his grammar breaks down now and again—but you never think of that if he loves much. The love hides the faults. It is just like this—You are going out, and you say, ‘Well, but I don’t know that I’m dressed for going out, perhaps I should change my dress’; and then

you say, 'Never mind, I'll put on my cloak.' So when you wrap yourself in this great red robe of love, your faults are not much seen.

You can take this text to your mother now and again and ask her if it is true that the Bible says,

'Put on thy beautiful garments.' Very likely your mother will say, 'Yes, it is quite true: there is the garment of Praise, and the soft sweet dress of Humility, and the red robe of Charity: put on thy beautiful garments.'

## The Life of Faith.

BY PROFESSOR THE REV. W. W. HOLDSWORTH, HANDSWORTH COLLEGE, BIRMINGHAM.

### The Life Triumphant.

As our Lord spoke of the share which the Spirit was to take in the new life of His followers, there came into His view the new relation between His disciples and Himself which the presence of that Spirit in them would establish. It was to be a relation of joy. Not that sorrow was to be taken out of their experience. The many tribulations which the world would bring them every day would remain, but something was to be added to them, some subtle alchemy would be wrought in their souls through which the sorrow would be transformed into joy, and that joy carried finally to its fulfilment in triumph. He who had stood between them and the cruelty and scorn of the world was now to 'go away,' and to the distresses springing from their exposed condition was to be added the misery that they would see no more with eyes of flesh the Master whose bodily presence had been so much to them. But if they were to lose that vision, and we can guess how dear it was, *another and a truer vision* was to be added to them.<sup>1</sup> Not with eyes of flesh limited in range, ready to misread, but with other eyes they were to scan the deeply penetrating intuitions of the Spirit. With these they were to see into the heart of God; they were to know that perfect vision which is in the gift of a perfect fellowship, in which 'the eye sinks inward, and the heart lies plain.'

But all this was too difficult for the disciples to grasp at once. The distinction between the one

<sup>1</sup> Jn 16<sup>16</sup>, *ὁ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με*. *θεωρεῖν* is used frequently to indicate vision with the bodily eye, while *ὄραν* is as frequently used to denote a more spiritual perception. Thus in Jn 19<sup>40</sup> Peter coming first to the sepulchre sees, has a physical perception of the napkin, etc., *θεωρεῖ*, but the other disciple had a spiritual interpretation of the physical facts—*εἶδε καὶ ἐπίστευεν*.

vision and the other added to this mysterious 'going home to the Father' puzzled them sorely, and Christ goes on to speak again of their sorrow and of its being 'turned into joy.' For it is important that we see that there is no promise here that sorrow is to be obliterated from life. In the kingdom of Heaven joy belongs to sorrow. The blessed life is the experience of those who are persecuted for righteousness' sake, for their suffering is the pledge of the kingdom of Heaven in their hearts. The joy thus springs out of the sorrow in which it is inherent. Men are to be saved 'out of their distresses'; the sorrow itself is 'turned into joy.'<sup>2</sup> This joy is to be followed by the confidence of a complete illumination. All questioning that belongs to an imperfect spiritual union is to cease. 'In that day ye will ask me no questions.'<sup>3</sup> It is the most natural thing in the world that such perfect assurance should pass into the perfect fellowship of prayer. Prayer is so complete a realization of the will of God that whatever is asked is given in accordance with that perfect will. The thought has met us before, but here in speaking of the disciples asking there is a significant use of words. Of the two commonest words for asking, one is used of requests made on the basis of fellowship, and is used in this Gospel only of those most sacred petitions offered by our Lord Himself. Into that fellowship of prayer the disciples are now admitted; their petitions are lifted up on to the same plane as those of their Lord Himself, and they are to find their ground of appeal, *and the secret of most certain fulfilment in the fellowship*

<sup>2</sup> V.<sup>20</sup>, *εἰς χαρὰν γενήσεσθε*.

<sup>3</sup> V.<sup>23</sup>, *οὐκ ἐρωτήσετε οὐδέν*. Not 'will ask me nothing,' but 'will ask me no question,' R.V. margin.