

Reviews.

The Organization of the Early Christian Churches. Eight Lectures delivered before the University of Oxford, 1880. By EDWIN HATCH, M.A., Vice-Principal of St. Mary's Hall. Rivingtons. 1881.

IN reviewing recently the second volume of "The Dictionary of Christian Antiquities," we made especial reference to the contributions of Mr. Hatch. The book before us, the Bampton Lectures for 1880, contains much valuable evidence, arranged and analyzed with skill, upon an important and deeply interesting subject. Whether the reader agrees with the conclusions at which Mr. Hatch arrives, or differs from them, he will rate highly, we believe, the research and ability of the argument, its tone and temper. He will find that the author has known how to test the documents in which evidence is contained, and also to weigh the value of the evidence. It is a great matter to sift, so that readers may see with clearness both what are facts and what are probabilities.

We may show our readers the character of this work by giving a few extracts from its chief chapters.

The fifth chapter is headed "Clergy and Laity." The author first takes "in detail the several functions which in later times have been regarded as the special and peculiar functions of Church officers;" and secondly, he inquires "how far they were regarded as special and peculiar functions in the first two centuries"—Preaching: Baptism: the Lord's Supper: Discipline.

1. In regard to the function of preaching, it is clear, from both the Acts of the Apostles and St. Paul's Epistles, that "liberty of prophesying" prevailed in the Apostolic age. It is equally clear that liberty of prophesying existed after the Apostolic age. In the first place, one of the most interesting monuments of the second century consists of a sermon or homily, which was preached probably by a layman at Rome, a fragment of which has long been known as the Second Epistle of Clement, and the remainder of which has come to light in two forms—a Greek MS. and a Syriac translation—within the last five years. In the second place, the Apostolic Constitutions, which are of even a later date, expressly contemplate the existence of preaching by laymen: "Even if a teacher be a layman, still, if he be skilled in the Word and reverent in habit, let him teach; for the Scripture says, 'They shall be all taught of God.'"

2. In regard to baptism there is no positive evidence, but there is the argument *à fortiori*, which arises from the fact that even in later times, when the tendency had become strong to restrict the performance of ecclesiastical functions to Church officers, baptism by an ordinary member of the Church was held to be valid, although, if an officer might have been found, it was held to be contrary to Church order.

3. In regard to the Eucharist, the only explicit evidence is that of the Ignatian Epistles. . . . It is clear from them that the Christians of the cities to which they were addressed had held other meetings besides those at which the officers were present, and that in those meetings the bread had been broken

and the Eucharist celebrated. The practice is reprov'd, but the reproof is a gentle one: "Break one bread," "be careful to have only one Eucharist," "let that be the valid Eucharist which is celebrated in the presence of the Bishop, or of some one commissioned by him." It appears from this that the celebration of the Eucharist without the presence of the Church officer, was not of itself invalid. It is inconceivable that any one who held the view—which has been ordinarily held in later times—that the presence and action of a Church officer are essential to the valid celebration of the Eucharist, would have used the language of mild remonstrance, or would have brought arguments to urge the expediency of submission in this, as in other respects, to constitute authority.

On the fourth point, the exercise of discipline, Mr. Hatch points out that in 1 Cor. St. Paul addresses the whole community. In the Epistle of Clement the whole community is addressed. So also as to Polycarp.

"Whether, therefore," says Mr. Hatch, in summing up, "whether we look at preaching, at baptism, at the Eucharist, or at discipline, it seems probable that the officers were not conceived as having, as such, exclusive powers. In other words, the existing evidence in regard to the functions of Church officers, so far from establishing, tends to disprove the existence of any conception of the nature of their office, other than that which is gathered from the terms which were in use to designate such office. It supports the hypothesis that they existed in the Christian societies, as those who bore the same names existed in secular societies, for the general superintendence of the community and the general control of its affairs, that all things might be done decently and in order!"

Showing how, in course of time, Christian ministers came to be spoken of as *priests*, Mr. Hatch remarks that "in earlier times there was a grander faith. For the kingdom of God was a kingdom of priests. Not only the 'four-and-twenty elders' before the throne, but the innumerable souls of the sanctified upon whom 'the second death had no power,' were 'kings and priests unto God.' Only in that high sense was priesthood predicable of Christian men. For the shadow had passed; the Reality had come; the one High Priest of Christianity was Christ."

Such language, as correct, as thoroughly Scriptural, as it is eloquent, especially suitable for these sacerdotalist days, we quote with pleasure.

In Chapter VI., "The Clergy as a Separate Class," appear several striking passages. Here is one:—

We shall see that the isolation of the clergy, as a separate class of the community, became at length inevitable. They had a separate civil status, they had separate emoluments, they were subject to special rules of life. The Shepherd Bishop driving his cattle to their rude pasturage among the Cyprian hills, the Merchant Bishop of North Africa, the Physician Presbyter of Rome, were vanished types, whose living examples could be found no more.

The Ornaments Rubric: its History and Meaning. A Series of Papers contributed to the "Penny Post," re-arranged, with Additions and Corrections. Pp. 72. Parker & Co.

WE have here, in substance, a condensed re-statement by Mr. James Parker of his previous attacks on the Ridsdale Judgment, which were noticed by Mr. Kennion in *THE CHURCHMAN* last July, as well as by Canon Swainson, in his able "Historical Enquiry."

As it seemed to us, Mr. Parker's arguments had been entirely refuted. Canon Swainson had proved incontestably the authority of the Advertisements. Mr. Kennion had shown strong ground for believing that the 30th of Queen Elizabeth's Injunctions was intended by her to be the "other order" which, by the Act, she was empowered to make, and that the Advertisements were little more than an explanation of the Injunctions, although, in a legal point of view, the Advertisements might be more certainly relied on than the Injunctions. Further, he had shown that, as the legislators of 1662 insisted on absolute uniformity and exact obedience—not to a "minimum," but to the whole of what was ordered, while the thing they required was the surplice only—they cannot possibly have intended the long-forgotten vestments to be included in the rubric; that the contemporaneous exposition of the law continued two hundred years has confirmed this view; that by the established rules of legal interpretation we are to look not to the words of the Act only, but to the intention of the legislators, and to the sense of the words as THEY understood them; and that consequently the Folkestone decision was right and Mr. Parker wrong.

And now, what is his reply to these arguments? Simply nothing but to ignore both them and the facts on which they are founded. And although, in his preface, he professes to provide historical data, so as to enable his readers "to form a just opinion of the matters at issue," the greater part of his work is entirely wide of the mark. Of the Queen's letter to the Archbishop in 1571, of the Articles presented to her in 1583, of the Canons of 1603, of the discussion between the Lords and Commons in 1662, of the title and purport of the Act of Uniformity itself, and of what was done under it—of all these things he says nothing.

His notion, and an utterly mistaken one, is that the Folkestone decision rests almost exclusively on the Advertisements, as "prospectively" "a repeal of the Act of 1662" (p. 71). But against the validity of the Advertisements, in modification of Elizabeth's Act, he has little to say except what he had said before, that the Queen refused to give them the sanction of her name before and when they came out, for which there were very obvious reasons, but which does not militate against the fact that they were issued by her orders, and that she afterwards acknowledged them. To disprove this, which is most clearly proved, Mr. Parker has nothing to say, except that the advertisements were not mentioned in a Proclamation of the Queen's in 1573, when they might or might not have been noticed; and that in a letter of the Bishop of London to Zuinglius (the date of which is not given) he said, "Nothing of the law had been modified or altered." To these objections we do not think any weight can be attached.

About the Injunctions Mr. Parker has made two remarkable blunders. In his letter to Lord Selborne he argued that the 30th Injunction, in ordering the clergy to wear the habits used in Edward VI.'s "latter year," refers to their outdoor dress only. But he omitted from his quotation of it the words "in all places and assemblies both in the church and without."

This omission had been pointed out by Mr. Kennion; but we find in this new pamphlet this Injunction quoted with the very same omission.

But this is not all. Mr. Parker now (p. 44) represents the Injunctions as having been published *before* the Act of Uniformity of 1559; whereas they appear on the very face of them to have been composed immediately before a general visitation, which took place two or three months *after* the Act was passed!!! Of course, if they had preceded the Act, they could not have taken effect under it. And then there might have been some weight in Mr. Parker's historical criticism on the Advertisements, whereas a right understanding of the date and object of the Injunctions makes the Queen's conduct intelligible and the whole history consistent.

As to the last revision, what Mr. Parker mostly relies on is the authority of Bishop Cosin. But what Cosin might think or intend in his own mind might be very different from the intention of the Legislature. And after all, there is nothing of Cosin's to favour Mr. Parker, except some notes which he had written many years before and never published; while there are two things which go strongly the other way. First, that in the notes which he prepared in 1661 for the purpose of that revision, he showed that he did not wish to alter the rubric, except by making it an exact copy of the section in Elizabeth's Act—that is, that he wished to leave the law in this respect unaltered. And secondly, that by all his conduct after the passing of the Act, he showed that he considered the surplice, and that alone, to be the legal “ornament of the minister.”

We should like, before we conclude, to ask Mr. Parker one or two questions. Suppose he could prove his point, what good does he think would result, either to the Church of England, or to the Church of Christ at large? Does he expect to unite the whole Church of England in the wearing of the vestments and accepting the doctrine involved in them? If not, does he think that the keeping up of these party badges, the turning of the Church of England into a confederation of mutually antagonistic congregations, will tend to increase her spirituality, or to strengthen her for the work she has to do and the battles she has to fight? Does he think it will help forward the cause of reunion or comprehension, and incline the millions of our countrymen who are estranged from us to join us again?

Or, looking at the Lord's Supper as a feast of Love, intended, among other things, to show that the Lord's people are “one bread and one body,” and to unite them more and more closely in “one holy bond of truth and peace,” &c., does Mr. Parker think that the parading of party colours, the display, AT SUCH A TIME, of those differences of opinion which, while “we know in part,” unhappily prevail among us, can either edify the Church, or please Him who would have us perfectly joined together in the same mind and in the same judgment?

If, as Mr. Parker thinks, the “Puritan party” has not acted rightly, let the High Church party show their opponents a more excellent way.

We commend to their notice some wise words of the Bishop of Lincoln on prayers for the dead. “Of this also I am persuaded, that nothing profits without charity (1 Cor. xiii. 1); and if any act which we desire to do, and which is not necessary to be done, is likely to give offence to others, it ought to be forborne in the spirit of love” (*Guardian*, 22 Dec. 1875).

Sparkling Rhills by the Wayside; or, Thoughts on the Book of Psalms.
By the late Rev. D. T. K. DRUMMOND. Edited by Mrs. DRUMMOND.
London: Nisbet and Co.

THIS handsome volume contains the substance of expository lectures on the Book of Psalms, delivered at St. Thomas' Church, Edinburgh, by the late greatly beloved and venerated minister of that church. The con-

gregation is the most influential of the congregations of the English Church in Scotland, and its pastor, the Rev. D. T. K. Drummond, was for many years the most trusted and honoured leader of that misrepresented community. To know Mr. Drummond was to love him; a piety which placed him amongst the foremost of those who walked closely with God in his day, was combined with great shrewdness and clearness of intellect. Without possessing brilliant oratorical endowments, his gifts were solid and all his qualities pre-eminently those of the pastor. Great firmness of purpose and unusual clearness of principle existed in him side by side with a singular geniality, great tact, unfailing good temper, well-sustained spirits, and a great fund of humour that flowed throughout his conversation like a fertilizing brook through some green meadow, carrying beauty and pleasantness everywhere. Like Apollon of old, he was mighty in the Word of God. The studies of this volume extend consecutively over the entire Book of Psalms. They were not intended for the press, and have been reproduced in their present shape from the stores of a loving memory and from notes. The accuracy of the reproduction is admirable, for those who had the pleasure and privilege of Mr. Drummond's friendship will readily recognize in this volume the characteristics both of his style and of his mode of thought. The treatment, without being critical, embodies the results of criticism, and evidences the hand of one well acquainted with what has been said and written on that part of the Sacred Book with which he deals.

The Psalms are pre-eminently the expression of the experience of the Church of God in all ages. No one can really appreciate them till they have themselves passed through the deep waters of temporal and spiritual trial. Till then, their language must continue to be rather a sound than a sense. They are not only expressions of experience, but they are also authorized guides to devotion. It is to the lessons of holy freedom of utterance and confidential pleading with God, the *rapprocha* of the New Testament, that the Church of Christ is peculiarly indebted. With the exposition of such a book as this, a man of the character and gifts of the late Mr. Drummond was peculiarly qualified to deal. The book is accordingly singularly helpful and profitable, deeply experimental, and pervaded with a profound earnestness. It has likewise much freshness and considerable elegance of expression. We especially commend it as a book for the closet. One brief quotation will illustrate the style:—

“As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness.” There can not be a moment's doubt that these words refer to no earthly awakening, but to the great awakening at the last, when we shall see Him as He is. No longer in the land of mists and shadows; no longer with clouds and darkness between us and Him, but eye to eye, and face to face. Yes, I shall be satisfied. All will be right at the very first glance, for I shall see Him on His throne, my joy and my portion for ever; and I shall be satisfied. When I see Him as He is, shall I not be fully satisfied? To behold His glory, and to see the “King in His beauty,” and behold “the land that is very far off.” Shall I not hear His praises echoed and re-echoed through the angelic hosts in the “new song” of the redeemed: “unto Him that loved us and washed us from our sins in His own blood.” All that holiness and justice and love could do, done for me. Aye, and when I wake up after His likeness, I shall no longer see myself, but see myself in Him, changed from glory to glory, made like unto Him for ever, bearing the image of the great King, for I shall see Him as He is.

Peter Waldo: The Reformer of Lyons. By Rev. J. N. WORSFOLD, M.A.
John F. Shaw and Co.

THERE are many, probably, who know little more respecting Peter Waldo than that he was a great Reformer, and that his name is connected with the Waldensian Church. Therefore the author of the work now under notice has done well in giving information concerning some of the principal events in the life of this remarkable man, who, whether or not he was the founder of the Vaudois Church, performed a great and important work in the cause of Christianity. He was one of the first who based his faith and his teaching on the pure Word of God, and not on the verdict of the Church, or on her interpretation of that Word. And following this rule, in practice as well as in precept, he gradually worked himself right, studying the Bible in sincerity, and praying for the light of God's Spirit. Of his sincerity there can be no doubt; even his mistakes show it. How faithfully he acted up to his convictions may be seen by the account of his conversion and subsequent conduct. We read:

The rich burghs of Lyons attends a banquet with his fellow-citizens of high degree. Ere the feast is over one of the guests becomes a stiffened corpse. What was but a temporary emotion in the hearts of others, became a life-long force with Peter Waldo (p. 2).

This incident roused him and caused him to ask, "What shall I do to be saved?" a question to which in those days it was more difficult to find the true answer than it now is. As the author remarks: "There were two ways of appeasing an awakened conscience in fashion at this time. One, to sell one's goods, and found a monastery—another (if the seclusion of a monastery was disliked) was almsgiving:

Our merchant chose the last. From that day he devoted a large portion of his wealth to the claims of poverty. But still his heart is not at peace, all his alms-deeds cannot assure him of the forgiveness of his sins. Nevertheless, his path is onward;—an incident, though usual, yet equally Providential with the sudden death of his townsman, gives a fresh impulse to his search after God. On the evening of a Lord's Day towards the end of the year 1173, as Peter traversed the streets of Lyons, he stopped a moment to listen to a minstrel singing the glories of voluntary poverty. The gravity of the singer's manner, or some words of the ballad, fell like a spark on the dry wood of Waldo's susceptible nature, and he invites the troubadour to his house.

Of what passed between them we have no record, but we must suppose that Waldo gained something from the minstrel better worth learning, than the mistaken notion that voluntary poverty was a duty necessarily required of Christians, a notion which in his more enlightened days he abandoned. But at that time he only saw men as trees walking. He was however desirous of seeing more. He wished to master the whole Bible, and with great difficulty obtained a worn out copy of the Word of God, which he bought at an enormous price. What a reproach to those who have the Scriptures lying by them, and yet never look into them! Waldo did more than merely read them: he translated several of the books of the Old and New Testament into the vulgar tongue.

Owing to their renunciation of wealth, Waldo and his followers obtained the name of "the poor of Lyons;" they did not themselves assume this name; they called themselves the poor in spirit, which (it must be confessed) was the more arrogant of the two titles. They also adopted a peculiar garb, a distinction which was objected to by Pope Innocent III, who rightly remarked: "The kingdom of God consists not in vestments." And yet, with a strange inconsistency, the same Pope blamed them for having their hair cut like other men. But their peculiarities in dress, as well as their assumed poverty, were too much in accordance with the spirit of the Church of Rome to have entailed persecution on them from

this quarter. The *real* objection to them, in the eyes of that Church, was their faithful preaching of God's Word. And this it was which caused the separation of Waldo from the Romish communion. This occurred in 1181, under Pope Lucius III. The Archbishop of Lyons warned Waldo and his followers to cease from preaching from the Scriptures; Waldo was willing to make a compromise by offering to substitute reading and expounding for preaching. This did not satisfy the Archbishop, and, as Waldo could not make any further concession, the result was that both he and his followers were excommunicated. In spite of this, however, they continued to flourish. The second blow struck at them was dealt by a Council which the Pope convoked, and in which they, in company with other so-called heretics were condemned. But even then the Archbishop felt it was not prudent to lay hands on Waldo, as he had many friends in the city of Lyons; he was, however, obliged to leave that town, and fled first to Dauphine, then to Holland, afterwards to Picardy, and from Picardy to Germany, and finally retired to Bohemia, where he ended his days about the year 1197, having left traces of his teaching wherever he sojourned. The career of this faithful servant of God verifies our Lord's words: "If any man is minded to do God's will he shall know of the doctrine." It shows what the honest, unprejudiced study of God's Word can effect. As to his moral character and that of his followers, the testimony of their enemies the monks, who wished to damage it, sufficiently proves it to have been unimpeachable. We will quote their own words:—"Their only fault is that they exclaim against the Romish Church and its clergy." Another says: "They conduct themselves only too religiously; their manners are strict; their speech prudent and reserved. Their pleasure is to speak of God and of saints, of the necessity of seeking good and avoiding evil; in a word, they are everything that is praiseworthy. They have such a horror of falsehood and of useless or unnecessary oaths, that they even avoid such phrases as 'in truth,' 'in conscience,' from fear of weakening their speech."

Short Notices.

Anglo-Israelism and the Great Pyramid. An Examination of the Alleged Claims of H.M. Queen Victoria to the Throne of David; and of the Reasons for Fixing the End of the Age in 1882. By the Rev. BOURCHIER WREY SAVILE, M.A., Rector of Shillingford, Exeter, Author of "The Primitive and Catholic Faith," &c. London: Longmans and Co. 1880. "The true length of the Grand Gallery of the Great Pyramid, so wonderfully important *now* as touching 'the approaching end of the age' . . . absolutely fixes the epoch as *not later* than August 6, 1882, for the terrible events we anticipate."—*The Banner of Israel*, April 7, 1880.

We have copied the title-page of this curious pamphlet, quotation and all. The editor of *The Banner of Israel*, it appears, is "the principal advocate of the Anglo-Israel School," and with him Mr. Savile has held "a controversial discussion." Mr. Savile, to quote again from the preface, was for a time "led to think it possible that the Anglo-Saxons, as a race, were lineally descended from the Ten Tribes." Further examination, however, convinced him that he had been labouring under a delusion. Hence the controversial discussion, and in due course the pamphlet (114 pages) before us. Time is precious, and our space is