

war against the infidel. The puzzling and unusual civilities which have recently passed between the governments of Berlin and Constantinople doubtless have reference to the power the Sultan may yet wield and which Germany may make subservient to her own purposes. It appears, therefore, not improbable that although the Sultan may not be able to weld together the scattered members of Islam into a confederacy strong enough to attempt any great enterprise, he may nevertheless be able to exercise an influence which may be made available in future complications; and the fresh zeal infused into the Moslem population may also have the effect of stimulating to increased and more widely extended operations for the spread of the Muhammedan faith.

TENDENCIES OF THE AGE.

(Continued.)

10. "The reason for this necessity (i.e., of compiling from ancient sources) may not seem at first obvious. If we have equal gifts, a more intelligent piety, and greater learning in the Church at the present time, why may we not produce prayers of equal excellence? In reply it may be said, that each distinctive form of art and literature has its own period to flourish in, and the bloom once gone, never returns in equal beauty. A combination of happy circumstances is required to produce the finest forms of art, original genius, preparatory culture, perfection of apparatus, a fresh and inexhausted youth, an opportunity, and the stimulus furnished by an object noble enough to lay under contribution all the rest,—given these, and a *Te Deum Laudamus*, a *St. Peter's*, a *Divina Commedia*, or a *Sistine Madonna* may be born; lacking these, no laborious striving of more critical or more scientific ages will originate anything like them. Such works belong to the youthful periods of artistic production. The ages that follow are capable of nothing better than imitation. All this applies in a measure to the great liturgical monuments left us from the early ages of the Church."

11. "When modern writers, no way inferior in gifts or piety, undertake to rival them, (Ambrose, Basil, Hilary), the results for the most part are a poor and prosaic imitation. Many have composed excellent prayers, but the Church can never produce another *Te Deum*. In that supreme hymn of praise to Christ the utmost resources of human thought and language have been exhausted."

12. "For thirty years or more this sentiment has been on the increase. The number of Presbyterian ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger. The demand is swelling to a volume which must infallibly make itself heard and respected, and which, neither waiting for nor desiring any ecclesiastical sanction, will ere long vindicate its right to its own preferred method of worship. That the churches themselves are ready to welcome some such improvement is plain enough. They are tired of being forever the 'dummiest' of God's dumb people, and readily embrace any opportunity for taking a vocal part in the service. The spoken 'Amen,' which has been timidly stealing into use, is a sign of this. The recitation aloud of the Lord's Prayer, and the responsive reading of the Psalter, have been cordially adopted in some congregations. In the absence of suitable forms of our own, the use of the Marriage and Burial services of the Prayer Book is not infrequently solicited by our own members. The writer was not long since requested to use the Burial service of the Prayer Book at the funeral of a lamented, young Presbyterian minister, a desire which he was readily allowed to meet by using a form of his own, drawn in part from the liturgical monuments of the earlier Church. It is no prejudice on the part of our congregations that would prevent, in many cases, the introduction at once of a partial service of prayer; but only want of courage and faith on the part of the ministry. That the ministry themselves also feel the want of

a liturgy is constantly showing itself. It is by no means uncommon for Presbyterian ministers to use the Episcopal Marriage service from preference, of which several cases have come lately within the writer's knowledge; the officiating ministers in these cases being also doctors of divinity. The same thing appears from the disposition to borrow scraps and phrases from the Prayer Book, and which too often have the effect of *purpurei panni* sewn on the somewhat threadbare garment of the Presbyterian prayer. An improvement sometimes made upon this, is the recitation of a whole collect, as, for example, the well known prayer of St. Chrysostom, at the end of the morning service. This sort of thing is hardly of the highest order of ecclesiastical integrity. We boast our conscientious preference for a plain diet of bread and water; we shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to 'convey' scraps and even whole pieces from the better-furnished tables of our neighbours."

13. "What is the uniform character of the service in our churches? It is commenced with a voluntary by the choir, a piece of more or less classical music, which is wholly unintelligible to the congregation, a service in an unknown tongue as much as if sung in Latin. The words might be taken from Horace, or Walt Whitman, and the people would be none the wiser. This is followed by other 'introductory' services. The praying is exclusively done by the minister; the singing is mostly done by a few young persons in the gallery, and with the same propriety. If the people can worship by proxy in prayer, they can equally worship by proxy in singing. Then there comes usually a single short chapter of the Scripture. The long prayer, notoriously a terror, at least to the young and indifferent-minded, follows. Then comes the great business of the occasion, the hearing with more or less critical interest, an able and carefully prepared oration from the pulpit; a short prayer ends the service. Through all this the congregation sit mute. They have not even the poor Methodist liberty of relieving their minds by a 'hallelujah,' or a 'bless the Lord.' Neither they who sit in the room of the learned, or of the unlearned, say 'Amen' to the prayer. The Ten Commandments, or as alternate to them, the Beatitudes, are seldom or never read. The Creed is never recited. No voice responds, 'Lord have mercy on us, and incline our hearts to keep this law.' No loud acclaim resounds, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' With a close imitation of the Romish method, the choir and the priest have performed the whole audible part of the public worship."

(To be continued.)

BOOK NOTICES.

AUTHORIZED REPORT OF THE PROCEEDINGS OF THE SEVENTH CHURCH CONGRESS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES. New York: Thos. Whittaker. 1881. Toronto: Row-sell and Hutchison. Large 8vo. pp. 292. Price \$1.00.

The present Report gives in extenso the Papers and Addresses of the Church Congress held in Providence, R. I., in October of last year.

Of the Papers read we have twenty, and of the Addresses thirty-five. They discuss in a clear and very practical manner such subjects, amongst others, as Civil Service Reform, Methods of Charity Organization, the Revision of King James' Version of the New Testament, which said Revision evidently is not acceptable to many. One speaker, pleading in its favour, stated that the sentiment of the "Church, in so far as he was able to form an opinion, is against the version." Another aptly described it as "the child of this nineteenth century, which is scientific but not poetic, critical but not spiritual. Its place is in the study, but not in the temple."

The papers and addresses on Spiritual Culture, Liturgical Growth, and Education of Divinity Students, show breadth of treatment, and at the same time a keen perception of wants to be supplied in the Church and the world.

NOTES.

HATCH'S BRAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

THESE Notes are written as a help to Churchmen, who feel that Mr. Hatch's lectures are likely to prove injurious to "weak brethren," and the interest of the Church generally.

Mr. Hatch's theory endeavours to account for the organization of the Church through strictly natural causes. He holds that the elements of which the organization was composed already existed in human society. That these human elements were utilized by the organizers, and that the development of the organization was gradual, and arose out of successive readjustments of existing, formed to meet the demands of altered circumstances. Whilst admitting in a general kind of way, the superintendence of God over these developments and readjustments, he distinctly teaches that the "visible Church of Christ" was formed without any special interposition of a Divine or Supernatural will; that it grew up within that universe of Law over which God rules, but that its growth in form was in no sense different from the growth of any one of the many heathen and Jewish societies which existed at the same time.

Mr. Hatch's method of study is in its nature rationalistic. At a given point of time certain societies called "Christian" sprang into existence. He applies to these Christian societies the sifting test of historical science, treating them as the most ordinary historic subjects would be treated by a calm, rational inquirer, and he claims that after he has tested them by this process, he can find their genesis in the heathen and Jewish societies that were contemporaneous with them. He admits that this method of bringing the history of Church organization under the dissecting knife of a cold, historical science is somewhat novel, but he feels that if only the historical temper goes side by side with the historical science, the application of both to the question in hand may be followed by new results.

Mr. Hatch's idea of the nature of "Church Historical Science" is somewhat peculiar, as he draws his internal evidence for the history of the organization of the Church solely from patristic and conciliar literature, omitting altogether the four Gospels, the Acts of the Apostles, and the Epistles. He places great value on the historical testimony of the apostolic fathers, making a marked distinction between their value as theologians and their value as witnesses, and he regards the decrees of councils as the highest form of local historical testimony.

The weakness of the whole superstructure raised by Mr. Hatch lies in the fact, that his foundation of historical inquiry does not go deep enough. Surely it is a glaring error, or a monstrous evidence of effrontery, for any writer, Christian or Neologian, to undertake to explain the organization of the Christian Church, and in doing so, to put aside the whole testimony of the New Testament on the subject, and the united voices of our Lord Himself and all His Apostles and Evangelists. Not only is the action unfair to the Church, but it is grossly unfair towards historical science. Judging by the spirit apparent in every page of Mr. Hatch's volume, I would not fancy that "a holy awe" kept him from applying the method of historical science to the inspired books. I fancy if he dared to put them to the test, he would have done so with sincere earnestness. But it is apparent that he dare not trust his theory to the test of New Testament teaching, and hence we have the singular sight of an author lauding the value of the historical method, and yet subtracting from a pile of historic records, a whole series of independent works, all bearing on the subject under discussion; all of the earliest date, and all naturally the most important that could be produced as historic witnesses. It comforts one to leave such mangling of historical religious science, and to sit down in the company of a real comparative analyser like Max Muller, and watch his method—fair, honest and open—beginning where the beginning fairly is, and arguing outwards.

But Mr. Hatch's method is equally unfair to the Church. He teaches his hearers and readers that the Christian Ministry can be accounted for, apart from any divine design or interference, and he ignores or rejects as inapplicable to the subject, the only direct evidence that can be produced for the supernatural character of Church organization. His reason for doing this is very weak. "I do not propose (he says) to occupy your time by a preliminary discussion of the New Testament, because I believe that polity will be best understood by the light of subsequent history"—in other words "put the New Testament out of your minds, get my theory into your head—follow me in the light of that theory through post-apostolic history and when fully converted to my method, then go back and study the New Testament, and everything will be plain to you." That such a mode of treating the New Testament is