

THE CHURCHMAN

**A Monthly Magazine
and Review**

EDITED BY THE
REV. W. H. GRIFFITH THOMAS, D.D.

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THE CHURCHMAN.

JULY, 1908.

The Month.

The Anglican Communion. WRITING these lines in the midst of the Pan-Anglican Congress, it is a matter of extreme thankfulness to observe the abundant signs of interest in the gathering on the part of the whole country. The Congress is already a great success, and is proving a splendid object-lesson of the wide extent and far-reaching influence of the Anglican Communion. We cannot but believe that its deliberations will prove a means of spiritual blessing to the entire Anglican world. It is impossible for so many and important subjects to be discussed by Christian men without making deep and lasting impressions of spiritual reality and power. There has been the apparently inevitable beating of the Anglican "drum" in certain quarters, but this has been insignificant compared with the quietness and power of the meetings themselves and the usefulness of many of the contributions to the discussions. The object of the Congress, as declared by its promoters, has not been the glorification of Anglicanism, but the extension of Christ's kingdom by means of the Anglican Communion; and in spite of many things that Evangelical and Moderate Churchmen would wish to have seen different in the Congress, we are sure that Christ will be magnified and His kingdom extended by it. It was a great disappointment to many that illness prevented the Bishop of Birmingham from being present. His contributions to present-day discussions are always noteworthy and welcome, not the least to those who often find themselves unable to agree with him. If, as is generally understood, the conception of the Congress is due to

Bishop Montgomery, he must have been abundantly rewarded by the magnificent results of his statesmanlike proposals. The report of the Congress, when it is issued, will prove a mine of information and suggestion for all students of Christian thought and life. Meanwhile we thank God for the gathering, and pray that His continual pity may cleanse and defend our Communion and preserve it evermore by His help and goodness.

The
Historic
Episcopate.

In a sermon preached on the eve of the Pan-Anglican Congress, Canon Henson called attention to the way in which almost all the papers written for the Congress laid stress on the Episcopate as essential to the existence of the Church. He considered this emphasis "excessive, unwarrantable, and full of ill-promise," and he stated the problem in the following words :

"If the exclusive validity of an Episcopal ministry be part of Christ's revelation of truth, then at all hazards we must assert it, and endure whatever results shall follow. Can we rightly continue to place the 'historic Episcopate' on the same level of importance as the Scripture, the Sacraments, and the Catholic Creeds? On the answer to that question everything really at this juncture depends."

This is a very refreshing pronouncement, because it moves in the realm of fact, and not of theory. There is scarcely anything more untrue to Scripture, to primitive history, to the action of the English Church in the sixteenth century, and to the marks of the Holy Spirit in non-episcopal Churches to-day, than the insistence upon Episcopacy as essential to the being of the Church. And he is not a "bad" Churchman, but a "good" one, who is determined to rest his advocacy of Episcopacy on facts, not on theory. Canon Henson is absolutely correct in saying that on the answer to the question whether Episcopacy is of the *esse* of the Church everything depends at the present juncture. If Scripture, primitive antiquity, and present-day facts count for anything, it is simply impossible to place the historic Episcopate on the same level of importance as the Scripture, the Sacraments, and the Creeds as essential to the

being of the Church. The more widely and thoroughly these alternatives are faced the better it will be for the cause of truth.

National
Churches.

Canon Henson in the sermon now referred to had a useful word about National Churches :

“The Anglican Communion, we are repeatedly assured, is a ‘federation of National Churches.’ Of these there are said to be nine or ten, each completely organized on the ‘Catholic’ model. The ‘National Church,’ however, is to be understood in every case to consist only of those who are in communion with the Anglican Episcopate. In Scotland and in America these form but a fraction of the Christians ; yet they are to be credited with all the attributes of nationality, and exclusively reckoned with. Is this a procedure which will minister to a better feeling between the separated Churches of Christendom ? Can it be justified at the bar of reason, or of charity, or even of policy ? Of what use is it to speak of reunion to the Scot, proud—and justly proud—of his National Church, when you begin by assuming that that National Church is a misnomer and a sham ? Is there not an element of actual absurdity in speaking of ‘a great National Church such as the Church of the United States,’ when all you have in your mind is a small denomination, which is hardly known by name to great multitudes of American Christians ? Nothing can be more certain than that this notion of ‘National Churches’ is quite novel in the experience of the Church of England.”

These are facts to which we do well to take heed. A National Church in Article XXXIV. is of course the Church of a nation. Where is there such a National Church to-day ? The term was true in the sixteenth century ; it may be questioned whether it can be accurately used to-day. We have “particular” Churches now rather than national, and this should give us pause in our often too summary treatment of non-episcopal Churches. The cause of Christ will never be furthered by ignoring plain facts. The attribution to a small denomination of only about 140,000 members of the term “National Church,” to speak only of the Episcopal Church in Scotland, is surely impossible. And the same thing is equally true of America and our Colonies. As Canon Henson rightly says : “Insistence upon episcopacy as essential to the Christian Church has rendered hopeless that reunion of Christians for which the Anglican Church constantly professes to be labouring.” It is well known that our Bidding Prayer, which dates from

1604, includes a petition for the Presbyterian Church of Scotland. It is also known that the Church of England in the sixteenth century recognized in the fullest possible way the true character of the other Reformed Churches, and that between 1552 and 1662 Presbyterians were admitted to incumbencies in the Church of England without reordination. We should much like to see all those Churchmen who believe in this truly Anglican and undoubtedly primitive view of episcopacy banded in strong union to uphold and propagate their principles. It is not too much to say that everything practical and practicable in Church matters to-day turns on this question.

The
Education
Bill.

As there is evidently a truce at present on this subject, we wish to do no more than record our intense gratification with the admirable and statesmanlike letters which have appeared in the *Times* during the last month from the Headmaster of Eton, the Dean of Manchester, Canon Beeching, and Dr. Eugene Stock. Not only do they breathe the spirit of peace, but they have the great virtue of recognizing all the facts of the situation, especially those that have been brought about by the Act of 1902. It is only by a full recognition of all the pertinent facts that we shall ever arrive at a true solution. We wish it were possible to reprint in full the letter from the Headmaster of Eton which appeared in the *Times* of June 11. It is one of the ablest and most statesmanlike that has appeared during this unhappy controversy. This was followed by one of equal value from Bishop Welldon, of which we give the concluding words :

"It is my earnest hope, then, that Christians, and above all Churchmen, will not set themselves against elementary Biblical Christian teaching in schools. At present, as the Headmaster of Eton has shown, the Church is fighting to retain denominational teaching in her schools; but she is gradually losing the schools themselves. The theory of parents' rights, if it implies that all children must be religiously educated in exact accordance with the denominational beliefs of their parents or not religiously educated at all, would break up every public school in England."

In our endeavours to maintain the Church schools let us not

forget the Church children now in the Provided schools. As the Headmaster of Eton says :

“The total excellence of the religious teaching in all Church schools is not likely to be seriously impaired if they were so far surrendered to the State as to give us the right of safeguarding the religious teaching in the Provided schools—that is to say, the right of Church parents of interposing and supplementing the teaching when defective.”

At the moment of going to press the result of the Education Conference at Manchester has been published. While the immediate prospect is not particularly hopeful, yet the fact of such different and differing men having agreed on the resolutions is itself a good omen, and we shall watch with great and prayerful interest all further developments in the direction of peace and unity. We still contend that a peaceful and honourable settlement is possible, and we cannot believe it will prove beyond the sanctified common sense of the various Christian denominations to accomplish it.

On July 6 the fifth decennial gathering, known as the Lambeth Conference of the Bishops of the Anglican Communion, will assemble. Things have moved since the days of Archbishop Longley in 1867, when some of our leading Bishops were afraid of the project and would have nothing to do with it. Now, however, it is one of the most valuable means of realizing what is meant by the Anglican Communion. We have observed with the greatest possible satisfaction the appointment of Bishop Ingham as co-secretary with Bishop Montgomery. This is as it should be, and we rejoice in an arrangement so thoroughly in harmony with the feelings of Evangelical Churchmen. It would have been in every way more appropriate if the appointment could have been announced at the time when Bishop Montgomery was appointed, for the original arrangement left room for the unwelcome thought, which was expressed in more than one quarter, that the S.P.G. is somehow regarded as the official organization inclusive of the whole Church, and the C.M.S. as

the non-official organization connected with one party. Nothing could be further from the facts on either side; but "all's well that ends well," and we are glad that as a result of representations made several months ago the Archbishop of Canterbury appointed Bishop Ingham in January last. We shall all regard it as our duty to bear this momentous gathering before God in our prayers. Some very grave questions are to be brought before it which will affect the entire Anglican Communion, and we shall look forward to the issue of the Lambeth Encyclical Letter in the hope of deriving from it light and leading on some of the acutest problems of the day.

A notable contribution to the discussion on this important subject was made last month by the publication of the Report of the York Convocation. As it is the Report of a Committee of the whole House, it is, of course, more representative than the Report of the Five Bishops of the Southern Province. In substance it proposes the permissive use of a white Vestment, together with a statement that such permission is not to be understood as affecting in any way the teaching of the Prayer Book and Articles. With all respect to the desires and motives of those who are responsible for the Report, we are bound to confess that it does not seem to be in any sense practical politics. This is abundantly evident from the way in which it has been received by those who wear Vestments as well as by many who oppose them. The Report admits the very serious dangers attending the use of a distinctive Vestment for Holy Communion, and yet recommends the adoption of it. Already the advocates of the Vestments have ridiculed the idea of being limited to a white one, and it is perfectly clear that this Report will satisfy nobody. Meanwhile, as these Reports will not be considered by Convocation for several months to come, it is imperative that all Churchmen should give the matter their most careful consideration. What is needed is information and study and a determination to follow the truth, whithersoever it leads. The case for the Vestments

is found in the Report of the Five Bishops and the York Convocation Report, and the opposition to them can be studied in the pamphlet by Mr. Tomlinson, to which we called attention last month, "An Examination of the Report of the Five Bishops" (Robert Scott; 1s.). We are glad to observe that the substance of Canon Nunn's three articles in our columns has been issued in pamphlet form with the title "The Ornaments Rubric Explained" (Heywood: Manchester; 6d. net). This pamphlet contains a great deal of valuable material in a clear and telling form, and should be studied by everyone. There is also a smaller pamphlet by Dr. Willoughby, entitled "Vestments and the Law" (C. J. Thynne; 1d.), which is a very clear and extremely useful compendium of information. With these three pamphlets, those who are opposed to the introduction of the Vestments will find themselves equipped with adequate information, especially on points which have evidently been overlooked in the Report of the Five Bishops. The one great requirement is to discover the theory of the Vestments which will fit all or most of the facts. In a striking article which appeared in the *Liverpool Courier* for May 18, the writer, referring to Mr. Tomlinson's position, which is also in substance that of Canon Nunn and Dr. Willoughby, said that "it is the only one which entirely explains all the known facts and pays due regard to the overwhelming preponderance of undisputed data." It is impossible to say this of any of the rival theories, and we may be perfectly certain that no settlement will ever be accepted by the main body of English Churchmen which sets aside the history of our Church from 1559 to the beginning of the Tractarian Movement.

At the Reunion of the Students of St. John's
Narrowness. Hall, Highbury, in May, the Principal, Dr. Greenup, reminded his hearers of an address given by Dr. Boulton, the first Principal of St. John's Hall, in 1872. It contains a reference to a subject that is often before the minds of Churchmen to-day as to what constitutes narrowness and

breadth. Dr. Boulton's words are so valuable that we propose to preserve them by quoting them in full :

"This word 'narrow' is a word which this age has, for some reason of its own, chosen to fasten peculiarly upon those whom the previous age nicknamed Evangelicals, and whom this age abuses for having accepted the name. It is one of those things which one can never understand. You may be a ritualist, and drive out half your parishioners by your antics, and you won't be called 'narrow,' though you may posture within the smallest of circles. You may be a stiff High Churchman and coolly deny to your Presbyterian brother any Church standing whatever. Yet you are not called 'narrow,' though you are entrenched within the most unyielding bounds of Apostolical Succession. But if you are a Churchman according to the definition of our trust deed, holding boldly and fully what you know to be the definite teaching of your own Church, which you are also persuaded is firmly based on Holy Scripture, you are '*narrow*.' You are faithful to your own, without unchurching others. You meet a wide circle of brethren of other ecclesiastical opinions in upholding the Bible Society, in circulating Gospel and useful tracts, nay, sometimes, in the prayer meeting where the common burden of sin and the knowledge of the same Saviour bring hearts together. Never mind, they who do none of these will call you 'narrow.' All this is a strange paradox. There are men of narrow and illiberal minds in all circles and in all sects and parties. But this of which we speak is another thing. It is a name fastened by some on the whole of a large party."

Nothing truer on this subject has been spoken. As the Principal of Ridley Hall, Cambridge, said a little while ago, it is not the man or the society that stands for a definite policy that is really narrow, but the man or society that claims to speak for the whole Church, and yet all the while favours men of one type only. There is scarcely any subject on which we have greater need to clear our minds of misconceptions than on this subject of narrowness. It is only too easy to dub another man narrow, and yet all the while to show the most intense narrowness oneself.



Newer Phases of Old Testament Criticism.

BY THE REV. PROFESSOR JAMES ORR, D.D.

HOW far the critical theory of the Old Testament is from having attained a really settled—that is, a truly scientific—form receives constantly fresh illustration. The influence of the new Babylonian school, already seen in works like those of Baentsch and Jeremias, is, to judge from a noteworthy paper by the Rev. C. F. Burney in *The Journal of Theological Studies* for April, spreading in English thought, and the recent remarkable discoveries of the Aramaic Elephantinè papyri are raising new problems at the *lower* end of Israel's history which seem likely, in combination with the theory of Babylonian influence at the *upper* end, to effect a considerable revolution in current critical speculation. A paper by Dr. Burney on "The Writers of the Old Testament and their Message," included in the "Pan-Anglican Papers" (S.B.), published in view of the Pan-Anglican Congress, 1908, with others in the same series, throws further light on these newer trends of thought. While recognizing valuable elements in these new developments, the present writer would regard it as matter of serious concern if the Congress was induced to give its approval to views which, in his judgment, alter the whole basis of the relation of the Church to Revelation and to Holy Scripture.

Accepting Dr. Burney as the spokesman of this newer trend of thought, affected by Babylonianism, in perhaps its more believing aspect, a few remarks may be offered on his general positions.

Dr. Burney—and here one can cordially agree with him—admits the need of "a reconstruction of the commonly accepted critical view as to the development of Israelite religion during the period which it has become customary to designate as 'the pre-prophetic age'—*i.e.*, the period extending from Moses down to the writing prophets of the eighth century B.C." (*J. T. S.*, pp. 321 *ff.*). "The commonly received critical theory of the development of the early religion of Israel (*i.e.*, prior to

the middle of the eighth century B.C.) stands," he thinks, "upon a very different basis from the documentary hypothesis of the Pentateuch, and the theory which is bound up with this of the priority (broadly speaking) of the prophetic to the legalistic period of development. This latter hypothesis, with the reconstruction which it involves of our view of the development of Israel's religion *after* 750 B.C., may now be regarded as proved to the hilt for any thinking and unprejudiced man who is capable of estimating the character and value of the evidence. The former is, I believe, very largely a matter of subjective assumption." He refers to "the growth of a school of thought which," if he is not mistaken, "is destined shortly to revolutionize our view of Israel's early religion." "Babylonian civilization is now known to have extended so far back that, in view of it, the period covered by the early career of the people of Israel appears comparatively modern; and the influence of this civilization upon Israel, and over regions beyond them, appears to have been so comprehensive that in future any treatise which professes to deal with the religion of Israel, and ignores or overlooks the debt which is due to Babylon, may safely be neglected by the serious student." The chief point is the attempt to "vindicate for Moses the establishment of a high form of ethical religion." "I am ready," Dr. Burney says, "to maintain that the title 'pre-prophetic,' with its implications, as applied to the earlier religion of the nation of Israel, is largely a misnomer, and that no sharp line of demarcation can be drawn between the religion of Amos and that of the founder of the national life." To which, as a general statement, one heartily says Amen.

It will be seen that Dr. Burney, in his proposed reconstruction, sharply discriminates between the critical theory of religious development and the documentary hypothesis of the Pentateuch, with the theory of the priority of the prophetic to the legalistic period of the development which it involves (*after* the middle of the eighth century B.C.). The former he regards as "very largely a matter of subjective assumption"; the latter he takes to be "proved up to the hilt for any thinking and

unprejudiced man who is capable of estimating the character and value of the evidence." The present writer can only sorrowfully submit to be enrolled among the unthinking and prejudiced, who are incapable of estimating the worth of the evidence ; for the theory is far enough from being proved to his mind, and, what is still stranger, Dr. Burney's own papers, and a study of his methods of reasoning and canons of evidence as there illustrated, strongly fortify his doubts upon the subject. Two remarks may be made on this point.

1. Dr. Burney seems very imperfectly to realize the close connection which subsists between the current (Graf-Wellhausen) critical theory and the theory of religious development which he lends his aid to overthrow. Things here are more of a piece than he supposes. It is indeed true that much in the documentary hypothesis of the Pentateuch (its general distinction of J, E, D, P) is older than, and independent of, the religious theory ; but it is just as certain that the cardinal feature in the Wellhausen criticism—the priority of the prophetic to the legalistic period, and the post-exilic origin of the law—is not (as Graf and Wellhausen would admit) a pure result of literary analysis, but depends on the historical construction and the theory of the evolution of Israel's religion and institutions, the foundations of which the Babylonian school are now assailing. Dr. Burney may rest assured that if, as he truly says, "the commonly received critical theory of the development of the early religion of Israel" is "very largely a matter of subjective assumption," the "reconstruction *after* 750 B.C." will soon be recognized to be not less so—indeed, to be even more a matter of "subjective assumption" than the other.

2. When Dr. Burney speaks of the "documentary hypothesis of the Pentateuch," with its Graf and Wellhausen developments, as proved "up to the hilt for any thinking and unprejudiced man," he exhibits a curious obliviousness to the changes and transformations which that hypothesis itself has of late years been undergoing. The "Pan-Anglican" paper is of use here as showing what he takes to be "proved and generally accepted "

in this documentary theory. But the truth is that hardly one of his propositions correctly formulates the present state of influential critical opinion on the points set forth. Things here (though "proved to the hilt") are in a condition of continual flux, and the critical "certainties" of to-day are outdone by the more advanced and arbitrary theories of to-morrow. Is it, *e.g.*, "generally accepted" to-day that "the continuous narrative," J, was written about 850 B.C., and was not rather the work of a "school" whose labours extended down to the exile? or that E is a "similar" (*i.e.*, a continuous) narrative drawn up about 750 B.C.? As we have it, it is a broken, discontinuous set of passages, which probably never existed in an independent form—certainly are not "proved" to have done so—and are attributed likewise to the labours of a "school." Are not (or *were* not) the critics who accept J and E as "documents" pretty fairly divided as to which was the earlier, and whether the dates above given should not be reversed; also whether J was really, as alleged, of Judæan origin? Is it "generally agreed" that the "Book of the Law" discovered in Isaiah's reign included chaps. iv. to xxvii., xxviii., etc., of our Book of Deuteronomy? If this is "proved to the hilt," it is striking that Wellhausen should dispute it, that the authors of the Oxford Hexateuch should throw it overboard in favour of a "school," and that Steuernagel should evolve a totally different and contradictory theory. Is it "generally agreed" that the Law of Holiness is not earlier than Ezekiel? or that "the documents of the Pentateuch" (J, E, P) run on throughout Joshua? On the latter point, Wellhausen will be found again dissenting. Even the bare scheme of the distinction of documents is immensely complicated by the introduction of J^{1, 2, 3}, E^{1, 2, 3}, P^{1, 2, 3, 4}, R^{1, 2, 3}, etc.—an analysis which Dillmann fitly named "a hypothesis of perplexity." The truth is that, except in the broad general distinction of P and JE—D is a separate book—the supposed agreement is largely illusory, and the whole critical scheme is in process of "reconstruction," as truly as the theory of Israel's *pre*-prophetic religion.

Leaving the critical theory, we turn to Dr. Burney's revised theory of the religious development of Israel, and here find, to our disappointment and regret, with some things that are good and suggestive, most of the objectionable features of the newer criticism afresh conspicuously illustrated. The laudable object is to prove that the Yahwe of Moses was "a Being endued with very definitely marked ethical characteristics—the kind of characteristics, in fact, which distinguish the Decalogue of Exod. xx." This is attempted to be made out by tracing the evolution of the conception of Jahwe—the name, it is contended later, being "of remote antiquity," and "well known to the Babylonians"—then showing that "Yahwe's character, as represented to Israel by Moses during the desert wanderings, must have possessed certain sharply defined features of such a kind as were capable of withstanding the outside seductions of Canaanite worship, and of keeping His religion alive and vigorous in a form to which the chief characteristics of the Canaanite Baal were felt to be antagonistic." The characteristics in question are those "distinctive of the moral Decalogue of Exod. xx." The objection drawn from the prevalence of image-worship (which the Decalogue forbids) among the people is met by an argument developed at considerable length to show that "the whole of the tribes which afterwards went to make up the people of Israel" were not sojourners in Egypt, but that "some Israelite tribes (*e.g.*, Asher and Gad) had already entered Canaan, and made the country their home at a date considerably earlier than the Exodus." These Canaanitish Israelite tribes worshipped Yahwe after the manner of a Baal under the symbol of a young bull, as the type of exuberant strength and fecundity. When the desert tribes entered Canaan, "the natural tendency would be for the Canaanite Yahwism to overshadow and supersede the Mosaic Yahwism." Yet, as we know, "the Mosaic Yahwism survived and ultimately won the battle." Thus the two strains—the Baal and image-worshipping strain and the ethical Mosaic strain—are thought to be accounted for.

There is no intention of discussing Dr. Burney's theory,

which reaches its end by a quite unnecessary circumlocution and arbitrary departure from the course of events as pictured in the Bible,¹ in anything like detail, but a few words may be said on what seems to be the gravest aspect of this whole method of treatment.

In his "Pan-Anglican" paper Dr. Burney describes the Old Testament rightly enough as "a record of Divine revelation"—"an historical record of the process of Divine revelation in old time, leading up to the New Testament revelation"—which, "as pointing forward to and finding its fulfilment in the New Testament, may be regarded as evidential of the truth of Christianity." It is also rightly said that the Old Testament "is seen to represent that revelation as gradual and progressive, conveyed through human media which were subject to the limitations of humanity." It is, moreover, assumed to be a *true* revelation. As points in it we have "Israel's special relation to Yahwe" ("Yahwe made choice of Israel, and sealed His claim to their allegiance by the deliverance from Egypt, and on the basis of this claim a covenant was concluded at Sinai or Horeb"), and, beyond this, "the doctrine of the covenant ratified once for all between Yahwe and Israel in the person of Israel's righteous ancestors" ("thus we get the doctrine of the indestructible nation").

A doctrine of a real revelation of Yahwe to Israel, however, is one thing, and a doctrine of the evolution of the idea of Yahwe out of men's own minds, on the basis of phenomena of nature or of moral conceptions borrowed from Egypt or Babylonia, is another; and *it is the latter, not the former, and it alone*, which we find in Dr. Burney's new theory of the development of Israelite religion. So far as observed, there is not a single occurrence of the word or idea of revelation in the whole article, save, indeed, as describing some subjective conception of men's

¹ The Biblical history is deserted in representing part of the tribes as resident and developing a life of their own in Canaan prior to the entrance of the desert tribes with their purer Yahwism. If the facts are as represented, they point rather, as many scholars hold, to an earlier date for the Exodus.

own minds. Nor is it needed. The entire development is explained (or is thought to be explained) by natural factors. So far from the Old Testament being "an historical record of the process of Divine revelation," it is not, in the bulk of it, "historical at all," and what passes for "a process of Divine revelation" is really a process of naturalistic evolution. The theory is, in short, an ingenious transposing of Israel's religious history from the Biblical note of revelation to the modern note of natural evolution; from what Yahwe was and did for Israel to what Israel thought or imagined about a God they called Yahwe. There is an unbridgeable gulf between these two conceptions.

It is desirable to follow this out a little further.

Start is made with "what we may term the primitive or non-moral characteristic of Yahwe—i.e., "the characteristics of Deity which are the outcome of reflection upon the phenomena of nature regarded as due to a supernatural cause." Man here, evidently, is himself the fabricator of the idea of Yahwe. Taking note, then, "of the natural phenomena which were associated by early Israel with the activity of Yahwe, we shall find that they are those destructive agencies of nature, the effects of which would naturally impress a nomadic people. Especially do we observe that Yahwe is connected with fire, regarded as a consuming and destructive element, and with the thunderstorm and earthquake." Proof is afforded from the appearance of Yahwe to Moses in the form of a flame of fire in the bush, from the fire of Yahwe smiting and consuming (as at Taberah, Korah and his adherents, Nadab and Abihu), the fire of Yahwe consuming the sacrifice of Elijah, the thunderings and lightnings and "pillar of fire" at Sinai, etc. These are supposed to be the "primitive" and "non-moral" characteristics of Yahwe. Dr. Burney himself notices, however, that they appear in all the stages of the Biblical revelation; on his theory, the Korah and Nadab and Abihu episodes (in P) are even post-exilic. He does *not* notice that at *no* period does the God who thus manifests Himself appear as "non-moral." It is in con-

nection with the revelation of His moral attributes that these phenomena occur. The theory does not attach the idea of revelation to these mythical conceptions.

Moses, it was seen, moralized the idea of Yahwe, and introduced this Deity to Israel as possessed of definite moral characteristics. Whence the change? Had Yahwe become a reality, and did He really manifest Himself to Moses, and through Him make a covenant with the people He had chosen? In no wise. If any covenant was made (and it is difficult now, it is supposed, for us to penetrate to the real facts of the case, though Moses probably did give the Decalogue in some form), it was Moses who caused the people to form a covenant with Yahwe, not Yahwe who chose and made a covenant with them. That, again, is only a subjective way of representing the matter. Still, Moses impressed on the idea of Yahwe these higher characteristics. Where did he get them? The answer is: Probably from Egyptian and Babylonian sources. The Negative Confession of Egypt may have furnished some of the elements of the Decalogue, and parallels can be produced also from Babylonian sources (*J. T. S.*, pp. 350-352). We seem as far away from a real Yahwe revealing Himself as ever, and the prophets, in speaking of His love for Israel, and special covenant relation to Israel, must have been as far astray as we are. It may be said that at least the Yahwe in whose name they spoke was real. Unfortunately, unrealities do not in this way develop into realities with mere lapse of time. The Yahwe of the prophets was believed by them to be the same Yahwe as the fathers worshipped. If Yahwe was not a real Being, who in His grace condescended to unite Israel in covenant with Himself, the whole basis of the prophets' religious teaching is destroyed.

It has been seen above how, on Dr. Burney's theory, other Israelitish tribes who remained in Israel moulded the idea of Yahwe, in agricultural fashion, into that of a nature-Baal, a god of productiveness, whom they served with images, feasts, and often lustful rites. Dr. Burney hardly needs to remind us "that

no tradition to this effect is preserved in the Biblical records." The idea that something of the kind is reflected in the patriarchal story of Asher and Gad, whose descent is traced from the handmaid Zilpah, is an order of proof which it is about time to banish from serious Biblical study. There were Canaanitish Baal-worshippers enough to seduce the Israelites into idolatry without calling in these hypothetical tribes with their Yahwe-Baal worship. Biblical history knows nothing of them. It is the old device, which mars so much of our current theorizing, of setting aside the history we have and filling up the blank with purely conjectural speculations.

This, in the view of the present writer, is the serious aspect of this new school of theorizing on Biblical religious history. The old phrases are kept—"the Old Testament the record of a process of revelation leading up to the New Testament"—but the values are changed all through, and the term revelation means no more God's thoughts discovered to man, but man's own thoughts and imaginations about God—a subjective psychological process never rising beyond the limits of the natural. Man embodies his thoughts about God in a history in which God is *represented* as acting and speaking in a supernatural way. But it is merely *representation*. Such a conception has only to be applied to the New Testament to destroy supernatural revelation there also. But in truth neither Old nor New Testament is explained by it.

The true element in Dr. Burney's conception is that which the so-called "traditional" view has contended for all along, viz., that the God of the patriarchs and of Moses was no mere tribal nature-god, but the God of heaven and earth, righteous and holy—the one living and true God. To that, ere long, it is confidently believed, serious Biblical thought will come back. God is pictured *as He is* in even the earliest stages of revelation, because even then He had revealed Himself *as He is*. As for the later period of revelation, probably the Elephantinè discoveries are destined to bring about as great a change of conception as the Babylonian discoveries are doing in the earlier

period. The current theory is that from the time of Deuteronomy any but a single sanctuary at Jerusalem was unlawful. The Levitical law is supposed to assume and proceed on the idea of the single sanctuary. As yet a divinely authorized ritual—a Law—did not exist. The existence of shrines elsewhere than at Jerusalem in the pre-Josianic period is held to prove that Deuteronomy was not yet promulgated. Yet here is a colony of Jews in Egypt in Nehemiah's time who long have had their sanctuary, priesthood, and ritual—a ritual evidently closely akin to that in the priestly code—yet appeal to their brethren in Judah for aid in its rebuilding, apparently without the least offence to conscience. There are problems here which the critics of the newer school may find it hard enough to solve.



Messages from the Epistle to the Hebrews.

BY THE BISHOP OF DURHAM.

XIII.—HEBREWS XIII. 15-25.

THE connection of ver. 15 with the antecedent context is suggestive. We have been led to a contemplation of the Lord Jesus in His character as antitype and fulfilment of the holocaust of the Levitical Atonement. Even as the chief victim of the old covenant, the symbolical bearer of the sins of Israel, was carried "outside the camp" to be consumed, so our sacred Victim was led "outside the gate" of the city to His death, there by His blood-shedding, by His absolute and perfect self-immolation in our stead, to "hallow His people," to bring them forgiven and welcomed back to God. The point of the dread ritual of Calvary specially emphasized is just this, that He "suffered outside the gate." The old Israel, guiltily unknowing, fulfilled the type in the Antitype by refusing Him place even to die within the sacred city. He, in His love for the new Israel, that He might in every particular be and do what was foreshadowed for Him, refused not to submit to that supreme rejection.

From this the apostolic writer draws two messages for his readers. First (ver. 13) they are to follow the Lord outside the walls, willing to be rejected like Him and because of Him. They are to be patient, for His sake, when they are "put out of the synagogues," and reproached as traitors to Moses. They are by faith to conquer the cry of their human hearts as they crave perpetuity for the beloved past; they are to remember (ver. 14), as they issue from the old covenant's gate into what seems the wild, that "Jerusalem that now is" was built for time only, and that they belong to the city of eternity, where their High Priest sits on His throne to bless them now and welcome them hereafter. Then, secondly and therefore (ver. 15), they are to use Him now and for ever as their one sacerdotal Mediator. By Him, not by the Aaronic ministry, they are to bring their sacrifices to God. They are to accept exclusion and to turn it into inclusion, into a shutting-up of all their hopes and all their worship into their blessed Christ. And what now is their altar-ritual to be? It is to be twofold; the offering of praise, "the fruit of lips that confess" the glory of "His name," and then the sacrifice of self and its possessions for others for His sake (ver. 16); "doing good, and communicating" blessings; for these are "altar sacrifices (*θυσίαι*) with which God is well pleased."

Such, if we are right, is the connection. The Lord, rejected that He might die for us according to the prophetic type, is to be the Hebrew disciple's example of patience when he too is rejected. And such rejection is only to unite him the more closely to the Christ as his way to God, his Mediator of all the praise and all the unselfish service which is to fill his dedicated life.

The lesson was special for the believing Hebrew then. But it has its meaning for all time. In one way or another the true follower of the crucified and rejected Redeemer must *stand ready* for cross and for exclusion, so far as he is called upon by his faith to break with all ultimate and absolute allegiance, save to "Jesus Christ and Him crucified." He has to recollect, on one

account or another, that he too belongs to the invisible order, to the "citizenship that is in heaven," and not to any earthly polity as if it were final and his spirit's goal. But then he too is to make this detachment and separation only a fresh means to unite him to his great High Priest for a self-sacrificial life in Him. He is to be no frowning sectary, saying, "I am holier than thou." He is to be simply a Christian, to whom, whatever the world may say, or the world-element in the Church, Christ the crucified is all.

Following these appeals, in a connection which we can trace, the thought passes (ver. 17) to the Christian ministry. "Outside the gate" of the old order, the disciple finds himself at once not an isolated unit, but in a *new order*. He is one of a spiritual community, which has of course its system, for it has to cohere and to operate. It has amidst it its "leaders," its pastoral guides and watchmen, a recognized institution, which always as such (though always more as it is more true to its ideal) claims the obedience, the loyalty, the subordination, of the multitude who are not "leaders." These "leaders" are set before us as bearing a divine commission, for we read that they "must *give account*." So qualified, not as assertors of themselves, but as servants and agents of God, they watch for souls, with a vigilance loving and tender, asking for response.

Such an ideal of the Christian ministry is as remote as possible from that of a sacerdotal caste, or indeed of anything that has to do with a harsh and perfunctory officialism. Its position is totally different from that of an agency of mediation between man and God, between the Church and her Lord. We have one passing note of this in the fact, present in other Epistles as in this, that the ministry is addressed and greeted through the Church rather than the Church through the ministry. See below, ver. 24: "Salute your leaders." If we may put it so, so far are the Christian clergy from being the sole deliverers of the apostolic writings to the people that the people rather have to deliver messages to the clergy.

Yet, on the other hand, this passage is one of the many which

set the Christian ministry before us as a factor in the life of the Church, which has its life from above, not from the will of the community, but from the gift of God. In their anxiety to avoid distortions and exaggerations of the ministerial idea many Christians have failed to give adequate place in thought to its essentially divine origin and commission. A passage like this should correct such a reaction. There is in the Church, by the will of God, a "leadership," recognizable, authentic, not arbitrary yet authoritative, not mediatorial yet pastoral. It is given never for one moment to come between the believing soul and the ever-present Lord. Yet it is appointed as the normal human agency by which He works for the soul, not only in the ordered and solemn ministration of His great ordinances of blessing, but in spiritual assistance and guidance. It will be the pastor's folly if he so insists upon the imagery of shepherding as to forget for one moment that the "sheep" are also, and in a larger aspect, his equal brethren and sisters, "the sons and daughters of the Lord Almighty." It will be his folly, and the ruin of his true authority, if he forgets in any part of his service that he is not master but servant of the Church. If in his "guidance" he dares to domineer, and in his teaching he takes the tone of one who can *dictate* any point of faith or duty on his own authority apart from the Word of God, he is mistaking his whole function. Nevertheless he is called to be a "leader," with the responsibilities and duties of a leader. This thought is to keep him always humble and always on the watch over his own life first. But it is to be present also to the members of the Church, to remind them always to *tend towards* that generous "obedience" with which Christian freedom safeguards Christian order. The Church is never to forget the responsibility of the ministry, and to assist the ministry in its true discharge. For in this also "we are members one of another."

The closing sentences of the great Letter (ver. 18 and onwards) call for little detailed explanation, with one great exception. The writer asks for intercessory prayer for himself and his colleagues, in the accent of one who knows his own

unreserved desire (ver. 18), to keep his whole "life-walk honourable" (*καλῶς ἀναστρέφεσθαι*). He asks specially for this help, with a view to his own speedier return to his disciples (ver. 19), an allusion which we cannot now explain for certain. At the very end (vers. 22-25), with a noble modesty, in the tone of the true Christian leader, drawing, not driving, he asks for "patience" over his "appeal" (*παράκλησις*), his solemn call to be true to the Christ of God under all the trials of the time.

He has "used brevity" (*διὰ βραχέων*) in writing ; he might have expanded the vast theme indefinitely ; he has only given them its essentials. Then he makes his one personal reference, abruptly, as if speaking well-known circumstances ; Timotheus (ver. 23) has been released from prison, and is on his way to join the Writer ; and the two may hope to visit the Hebrews together again. Then follows the greeting to the clergy through the Church. Then a message of love sent by "those from Italy," that is to say, as the familiar idiom suggests, brethren resident in Italy, who send their greeting from it ; an allusion over which endless conjectures may gather but which must always remain uncertain. The last word is the blessing of grace ; "Grace," the holy effect upon the Church and upon the saint of "God for us," and "God in us," "be with you all."

We have now followed this last passage to its end, but, as the reader will have seen, making one great omission. The twentieth and twenty-first verses stand by themselves with such an elevation of their own, with such a tranquil majesty of diction, with such pregnant depth of import, that I could not but reserve my brief comment on them to the very last in these attempts to carry "Messages from the Epistle to the Hebrews."

"Now the God of peace, who hath brought again from the dead the Shepherd, the great Shepherd, of the sheep, with blood of covenant eternal, our Lord Jesus—may He perfect you in all good unto the doing of His will, doing in you that which is acceptable before Him, by means of Jesus Christ ; to whom be the glory to the ages of the ages. Amen."

This is one of the greatest, if not the greatest, of the benedictory prayers of the Bible. At every turn it sets before us truths of the first order, woven into one wonderful texture. It presents to us our God as "the God of peace," the God who has welcomed us to reconciliation, and is now and for ever reconciled; at peace with us and we with Him. It sets full in view the supreme fact upon which that certainty reposes, the resurrection of His Christ, recorded here and only here in the long Epistle, as the act and deed by which the Father sealed before the universe His acceptance of the Son for us. It connects that resurrection with its mighty antecedent, the atoning death, in words pregnant with the truths characteristic of the Epistle; the Lord, the great Shepherd, was "brought again from the dead" (the phrase is reminiscent of Isa. lxiii. 11, with its memories of Moses and the ascent of Israel from the parted waters), "*in the blood*," as it were attended, authenticated, entitled by the blood, "*of covenant eternal*," that compact of divine love of which twice over (chaps. viii., x.) the Epistle has spoken, under which, for the slain Mediator's sake, God both forgives iniquity and transfigures the will of the forgiven. And then the prayer follows upon these mighty premisses. It is asked, with the authority of an inspired benediction, that this God of peace, of covenant, of the crucified and risen Lord Jesus, would carry out the covenant-promise to the full in His new Israel. May He "perfect" them, that is to say, equip them on every side with every requisite of grace, for the supreme purpose of their being, the doing of His will in everything. May He so inhabit and inform them, through His Son, by His Spirit, that He shall be the will within their will, the force beneath their weakness, "working in them to will and to do for His good pleasure's sake" (Phil. ii. 13). To Him, the Father, be glory for ever. To Him, the Son, be glory for ever. Who shall decide, and who need decide, to which divine Person the relative pronoun (ὃς) precisely attaches? The glory is to the Father in the Son, to the Son in the Father.

One closing word remains. Observe this designation just

here of the Lord Jesus ; “ the Shepherd, the great Shepherd, of the sheep.” It is noteworthy, because in this Epistle it stands quite alone. We have had the Christ of God presented to us almost throughout under the totally different character of the High Priest, the great Self-Immolator of the Cross, now exalted in the glory of His High Priesthood to be the Giver of Blessing from His throne. To Him in that sublime aspect the thought of the Hebrew believer, so sorely tempted to look away from Him, to look backward to the old and ended order, has been steadily directed, for spiritual rest of conscience and loyalty of will. But here, true to that habit of the Bible, if the word may be used, with which it accumulates on Him the most diverse titles in the effort to set forth His fulness, the writer exchanges all this range of thought for the one endearing designation of the Shepherd of the sheep. It was as such that He went down to death, giving for them His life. It was as such that He is “ brought again,” to rescue, to watch, to feed, to guide His beloved charge “ in the power of life indissoluble.”

It is not without purpose surely that the Lord is left thus pictured in the view of His tried and tempted followers. In the region of conviction and contemplation He was to shine always before them as the High Priest upon His throne, the more than fulfilment of every type and shadow, the goal of Prophecy, the “ end of the Law.” But He was to be all this as being also, close beside them, their Shepherd, great and good. He was to be with them in the pasture, and in the desert, and in the valley of the shadow of death. They had followed Him indeed as their Sacrifice without the gate. But there He took to Himself His resurrection-life, to be their companion and their watcher for evermore. The Lord was their Shepherd ; they should not want.



The Decree and Encyclical of 1907.

BY THE REV. ARTHUR GALTON, M.A.

ON Wednesday, the Third of July, 1907, the Congregation of the Holy Office, known popularly as the Inquisition, issued a Decree, which is entitled, as usual, from the Latin words with which it opens, *Lamentabili sane exitu*. The document strikes a sad and warning note. It arraigns our times as "impatient of all control," as "inquiring too deeply into the causes of things," and as "falling thereby into the gravest errors." "Most perilous of all are these errors when they touch upon the sacred sciences, on the interpretation of the Holy Scriptures, and on the chief mysteries of the faith." And so it seemed good to the Most Eminent and Reverend Cardinals, the Inquisitors General in matters of faith and morals, to look into the spirit of the age, to brand and reprove what they find amiss in it, so that these errors may not take root, and the faithful may be on their guard. So says this lugubrious pronouncement. The Inquisitors, to facilitate their object, have drawn up sixty-five propositions, extracted, as they say, from certain recent books, though no titles are quoted and no authors are named; and these sixty-five propositions, which must be taken to summarize the theological errors of our time, are condemned. This document was submitted to Pius X. on the following day, Thursday, the Fourth of July, and was approved by him.

More than this, the Decree, or Syllabus of Errors, was followed up by an Encyclical Letter, ostensibly from the Pope himself. In this Pius X. enlarges on his pastoral office, and inveighs bitterly against the persons, the characters, and the opinions of those whom he describes as Modernists.

These documents, the propositions which they condemn, some of the current opinions of our time, the external position and the internal crisis of the Papal system, are all well worth considering by us, both as English Churchmen and as fellow-

citizens of many who still accept and are affected by that Papal jurisdiction which we rejected nearly four centuries ago.

In the first place, it may be remembered that Pius IX. issued a Syllabus of modern errors in 1864; and two points in connection with it may be noted, because they show the difference, both of external position or estimation and of internal condition, between the Papal system forty years ago and the Papacy as it is now. The Syllabus of Pius IX. was a political event. It caused an immense sensation. It even caused some anxiety in certain countries and to several governments. Politicians and statesmen were preoccupied by it. Diplomats wrote and talked. The Press was agitated. The *Times* produced a leading article, and *Punch* a cartoon. In contrast with all this, the Syllabus of Pius X. may be said to have come into the world still-born. Outside the Roman Catholic Press it was barely noticed. It did not give a moment's anxiety to any politician. Probably not a single diplomatic note was written in consequence of its publication. To the great world it was an event, an utterance, of absolute unimportance.

As the former Syllabus had some political effects, so it may also be described as chiefly political in its contents. Social and political matters occupy the foreground in this document. Theological questions are of secondary importance. Pius IX., it is true, condemned the rights of conscience, of philosophy and of science; but he condemned even more bitterly the legal and political theories which had been formulated in 1789, and which are accepted now by all civilized societies. The Encyclical of 1864 was a protest against everything which is believed and valued by the modern State. The Pope declared that the Church is a complete and perfect society; independent, by right, of all temporal authority; superior to the State; possessing exclusively the control of education. He condemned the principles of popular sovereignty and of universal suffrage. He denied all freedom of worship, of conscience, of the Press, of speech. He claimed coercive powers for the Church, and the right to condemn or impede legislation of which it does not approve.

The Civil Power may not come between the Pope and individual Christians. Such theories destroy the Civil Power. They lead either to anarchy or to tyranny. The eighty clauses of this Syllabus cover the whole field of human activity; but what strikes an observer most is their exaggeration. Modern society is painted all in black. It has only material aims. Its education is necessarily corrupt. Its philosophy is not only erroneous, but malevolent. No one can look back honestly on the nineteenth century and say that Pius described it accurately. The results which he anticipated have not happened. His diagnosis was manifestly untrue when it was drawn up, and the experience of forty years has stultified it even more. It is impossible to have any confidence in a physician who has been proved mistaken.

There is one statement of Pius IX., however, which the Papacy has been able to substantiate. "The Roman Pontiff," he said, "cannot, and should not, reconcile himself with progress, Liberalism, and modern civilization." Papal apologists, especially in England, minimized the Syllabus of 1864; but the technical question, whether it be infallible or no, is of little importance except to Roman Catholics. What is of importance, to the larger world, is that the Syllabus represents the mind of the Papacy with regard to social, political, and intellectual questions, as well as to the relations between the State and the Church, and the constitution of society. The Syllabus also represents what the action and policy of the Church would be, if it had power to carry out its theories. As a proof of this, we have not only the utterances of Italian dignitaries, but the statements of numerous leading French Ultramontanes in all their controversies with Liberalism during the reign of Pius IX. and in the earlier years of Leo XIII. These advocates, far from minimizing the Syllabus, accepted its literal interpretation, and were prepared to carry its theories into practice. The principles of the Syllabus were for them, not only a model, but an obligation, both in Church and State, and in the relations between them. The principles of the Syllabus are incompatible with our English institutions, as well as with the ideals of modern France.

As a proof of the latter, we may point to the incessant friction between the Papacy and the Third Republic, which has led inevitably to Separation. If there has not been similar friction in England, it is because the English Romanists are so small a body, and because their ecclesiastical leaders have had the prudence not to emphasize the radical and irreconcilable differences between Papal and English principles.

The present Syllabus is occupied entirely with questions of theology. It condemns certain propositions with regard to Scripture, to the value of dogma, to the Sacraments, to ecclesiastical tradition, and still more to ecclesiastical authority as represented by the Papacy. We must not suppose from this remarkable change that the Pope has ceased to be interested in politics, or to believe in political and diplomatic methods. There is still a Centre Party in Germany and a clerical majority in Belgium. Voters are still manipulated in Ireland and in the United States. The clerical press is more active and numerous than ever. Not a single claim of the Papacy has been abrogated or even modified. But events and experience have proved that the Papacy can no longer influence our European populations directly. These experiences are confirmed by the affairs of Italy since 1870. And recent events in France have shown that the Papacy is quite impotent there as a social or a political factor. When Pius IX. wrote his Syllabus, he could coerce or disturb the government of Napoleon III., and he seriously embarrassed the early governments of the Republic. During the Separation controversy, Pius X. could neither influence the electors, nor the elected, nor the Ministry, nor the great mass of the population, except in ways which were disastrous to himself and his adherents. This enormous change, to sum it up shortly, is due to education. Under the Empire a large percentage of Frenchmen were illiterate, and education itself was a clerical monopoly. Under the Republic illiteracy has gradually declined, and education has been detached more and more from ecclesiastical control.

To education, also, we must attribute those enormous in-

tellectual changes which are marked so clearly by the condemned propositions in the Syllabus of Pius X. In 1870 it was possible to define Papal infallibility in the face of history. The few prelates and theologians who appealed to history against the dogma were as voices crying in the wilderness. They had no intelligent hearers, no sympathizers. "The Church triumphed over history," as Manning boasted. At present, if the dogma were proposed, it certainly could not be passed. Its opponents would be more numerous, and they would appeal to a clerical majority in all educated countries, so marvellously has the knowledge of history grown during the last forty years. And not only the knowledge, but the interest in it, and a scientific method of dealing with it. The nineteenth century was the great age of history and of science. During its course, our knowledge of man, our knowledge of nature, were revolutionized ; and this revolution is bearing its fruit in the twentieth century by necessitating a reconstruction of theology. The Decree *Lamentabili* and the Encyclical *Pascendi* are the Papal protest against the necessity ; or, in other words, against the intellectual position and conclusions of the educated majority.

Now, we hold no brief for the Modernists. Many orthodox Christians, besides the Pope, are no doubt startled and scandalized by some of their conclusions. By denying Papal infallibility, we do not thereby assert the infallibility of those who oppose the Papacy. What we do protest against is the way in which the Modernists are treated, and the methods by which the Papacy has chosen to combat Modernism.

With regard to the first, there have been many answers to the Papal utterance, especially in France and Italy. In these replies the authors invariably point out that it is not their real opinion, but a parody of their opinions, which is condemned. They complain both of being misunderstood, and of being garbled or misquoted. In these matters the complainants undoubtedly prove their case. Secondly, the incriminated parties have been tried and condemned unheard, according to those detestable principles and that abominable procedure which

still prevail in the Roman Congregations. Thirdly, some of the condemned Modernists point out, not only how unfair, but how disastrous the new methods are which the Vatican has devised for combating and persecuting the new opinions. They show that these methods will necessarily destroy all thought, all independence, all scholarship; they will sterilize the Church, and separate it still more from the sympathies of educated men. The repressive methods of the sixteenth century are extended and increased. Dilators, inquisitors are established in every diocese. A system of mistrust and espionage is set up on a scale which the world as yet has never known.

Now, in all these matters our sympathies must be wholly with the Modernists. They are merely claiming those rights and that freedom which we possess ourselves, and without which learning and progress are impossible.

The world has moved, not only since the thirteenth century, but since the sixteenth. It has not only moved, but grown; and if theology be a living science, it must move and grow with all other spheres of thought and knowledge. We believe that things new, as well as old, have their value in religion; that God fulfils Himself in many ways, and reveals Himself in divers manners. We also believe that truth in the end will find its level and prevail; but truth can only be reached by freedom of research and freedom of speech. Scholarship must never be impeded. The untrue, the worthless, will perish of themselves, provided no force be used. Force is worse than valueless in spiritual and intellectual matters. These are some of the lessons which we have learnt from Church history, and we apply them confidently to our own existing problems, and to the present crisis in the Roman Church.

That there is a crisis is undeniable. In France the majority of the younger clergy are Modernists. Italy is fermenting with growth and change. America has already caused the gravest anxiety to Rome; and what is called Americanism is only in its beginning. It is bound to mature and organize. Many of the Modernists have come to those conclusions about the Papacy

which were formulated by our own Reformers in the sixteenth century. Instead of triumphing over history, the Papacy is once more at the bar of history, waiting to receive sentence from some of those who have so long accepted it.

We cannot leave these burning questions without referring to Cardinal Newman. Though he has not been censured as yet, by name, yet a large part of his work is undoubtedly hit by the condemnations of the Decree; and it will be impossible for his name and some of his works to escape uncensured if the Papal policy be continued logically. Indeed, this is foreshadowed in the curious reservations which have been made in the official utterances about him. And how strange is Newman's present position and probable fate! He is an object certainly of suspicion to many Ultramontanes, and it is an open secret that he is disliked particularly by the theologian who is chiefly responsible for the latest Papal utterances. To the Modernists he is nothing less than a prophet, an inspirer. They all appeal to him, revere him, believe in him. How far he would have liked this liberal approval is a curious question, since his great battle was against Liberalism. Whatever damage Newman may have done to the Church of England, it may prove in the end that he has done infinitely more to the Church of Rome, or at any rate to the traditional Papacy.

In a following article it is proposed to examine Modernism and Vaticanism as they are exhibited by recent ecclesiastical events in France.



Revivals Past and Present.

BY THE REV. CANON W. HAY M. H. AITKEN, M.A.

THE wave of Revival that recently swept over a great part of the Principality of Wales may now be said to have subsided, leaving, however, according to the statements of many who are well qualified to judge, permanent results of a highly satisfactory character. As is always the case in such

movements, there has been a very considerable falling away; but there has also been much abiding fruit, and it would appear that, although the Revival gatherings mostly took place in chapels, the Church, as well as other bodies, has profited largely by the movement. The hope that this gracious visitation would be extended to other places, and that similar manifestations of the Divine influence would occur throughout the British Isles, has not so far been realized; but, on the other hand, those who are engaged in evangelizing work testify to an increased interest in things spiritual, and a greater responsiveness than existed in the closing years of the last century and the opening years of this.

Meanwhile we are hearing of very remarkable manifestations of the same Revival influence in various places where, perhaps, they might least have been expected. The great Revival movement in Japan, which excited so much interest some few years ago, is now being followed by a similar work of the Holy Spirit in Korea, where national and religious prejudices are breaking down before the advance of this extraordinary and indescribable spiritual force. And this is not the only place in the heathen world where the power of God has been thus specially displayed in the stirring of whole neighbourhoods, and the awakening and conversion of numbers of individual souls.

Movements of this character are amongst the most mysterious as well as the most interesting of the phenomena of the spiritual world. The laws of the action of the Spirit of God are even more recondite than those of the wind that "bloweth where it listeth." Such spiritual influences seem to come and go without our being able to explain them by any process of causation, save that which belongs to the sovereignty of the Holy Spirit. It is true that Revivals have often been attributed to the importunate prayers of some who have hungered for the souls of men; but probably it would be more correct to say that the pouring out of this "spirit of grace and supplication" is one of the most remarkable signs of a true Revival. It is the most impressive indication of all of the presence of some mysterious

spiritual pressure when men begin to pray as those who will not be denied. Mere curiosity may crowd a church, when once people are set talking about what is unusual, and sympathetic action may count for a great deal in inducing a disposition to yield to religious influences ; but intensity in prayer cannot be accounted for by such explanations, and when we find it existing in an extraordinary degree, we may well say, "This is the finger of God."

Let us not, however, suppose that there is really anything arbitrary or capricious in the action of the Holy Spirit in this or in any other respect. His action is no doubt regulated by the law of His own perfect wisdom, though we may not as yet be able to formulate the law of His action. This much only we can say—that there is a certain similarity between His dealings with the individual and His action upon the community. If we were able to recall the action of the Holy Spirit upon our hearts during the years in which our decision for Christ was not yet made, should we not find that this has never been uniform ? There have been times in which we have been conscious of definite spiritual influences moving us more or less powerfully to yield ourselves to Him, and then, again, there have come long periods in which we seemed to have no consciousness of any such spiritual pressure ; then once more, after months or even years of utter lethargy and spiritual insensibility, the influence has made itself felt. Nor is it difficult to understand why this should be. A pressure that is uniform and continuous becomes a mere condition of our existence, and we accommodate ourselves to it, without its attracting any attention ; whereas a pressure that is occasional and variable at once claims our attention. Hence the Holy Spirit shows His interest in us as truly by the withdrawal or diminution of His influence at certain seasons as by His manifestation of it at other times ; for it is by adopting this method that the conscience is reached and aroused, and the heart won for Christ.

Now, if this be the Divine method in dealing with the individual, it seems reasonable to conclude that it will also be

His method in dealing with the aggregate of individuals that constitute human society. And if this be so, the originating cause of Revivals will be traceable to those counsels of love and mercy which run through all God's dealings with man. They will be due, not to human earnestness in interceding with God, but rather to Divine wisdom, shown in so ordering His dealings with man as to render them most conducive to the end at which they aim. At the same time, the surest sign of the approach of such a season of Revival is the disposition to pray for it, which, while it is itself the product of a Divine influence, may be regarded as the human response to God's call, which is the condition of the further extension of that spiritual influence. And the moral of this is that we should always hail with delight and encourage to the utmost of our ability any general inclination towards special intercessory prayer that we may discern amongst our people ; for this is a sign of Revival, and carries with it the gracious presage of further manifestations of spiritual power.

I am one of a fast diminishing number of living Christian labourers who took part in the great Revival movement of the latter fifties and the earlier sixties. All the more prominent figures in that great harvest-time have long since gone from us. Their very names are passing out of memory, and the present generation of earnest Christian people knows but little of Brownlow North, Reginald Radcliffe, Denham Smith, Hay Macdowall Grant, and many others who were leading helpers in that great work. But I have purposely used the word helpers, for the movement itself was not brought about by the efforts of a few earnest and gifted men. It was rather the movement itself that called forth the workers than the workers that brought about the movement. This was so much the case that I remember at one time in Scotland people used to speak of those affected as "taking the Revival," as though it were a sort of spiritual epidemic that spread as by a mysterious spiritual contagion. In Ireland, where it excited the largest amount of attention, the meetings were for the most part carried on by Christian people amongst

themselves, without any recognized leaders. Sometimes, however, the local clergy and ministers had the wisdom to throw themselves heartily into the work, and where they did not a few of them developed a marked evangelistic capacity. But the work in Ireland and in some parts of Scotland was marked by the same spontaneity that was so much commented upon in the Welsh Revival of our own time, and there was not even an Evans Roberts associated with it as its recognized leader.

It cannot be doubted that this great Revival, affecting as it did the English-speaking nations⁵ on both sides of the Atlantic, gave a wonderful impetus to the spiritual life of the time, and prepared the way for much that has occurred since in the form of evangelizing effort. The converts of those days remained in a large number of instances the very backbone of the various Churches in which they had been gathered in, and the collective influence of so many spiritually-minded Christian people added to the congregations became a powerful factor in both the religious and the national life.

It has always been my firm conviction that it was the great American Revival that sealed the fate of American slavery, just as the Evangelical Revival in the end of the eighteenth and the beginning of the nineteenth centuries did the same for slavery in the British dominions. Public opinion in a Christian country, even where it is not itself definitely Christian, will always be affected by the depth and strength of Christian sentiment in those who profess to be Christians indeed. And it was the rising of public opinion, stimulated by this strong underlying Christian sentiment, that rendered the abolition of this abomination a political necessity, at whatever cost the end might be procured.

What strikes me most now in looking back on those early Revivalistic movements is the fact that all was at that time such a novelty. It is difficult for us to understand in these days of multiplied evangelistic agencies how grievously wanting in this respect was the religious life of that period. If the Church was cold and dead, Nonconformity was no improvement upon

her in this respect. Even Methodism seemed at that time to have lost much of the zeal for the Gospel that has for the most part so honourably distinguished that society during its history. In Scotland I should judge that things were even in a worse and more unspiritual condition than in England, as the opposition to the Revival subsequently offered by a very large proportion of the ministers plainly showed ; and I should not suppose that things were much better in the North of Ireland.

This utter unfamiliarity with evangelizing work was in some respects a great advantage. To multitudes of people in those days the Gospel was really news, and good news, and the novelty of the thing made it easy to get crowds together to hear preaching that often was neither eloquent nor powerful, and that yet did its work. There seemed to be in some places literally a hunger for the Gospel. I actually remember how in a town in the North of Scotland a young man came night after night to the meetings who had to walk no less than twelve miles each way.

To-day all this is changed, and it is now no longer easy to induce people to attend mission services, just because they have had so much of this kind of thing. But, if our work is rendered somewhat more difficult by the reluctance of those whom we seek to reach to put in an appearance at all, let us find some encouragement in the thought that this change is due not to the failure, but to the success, of this kind of work. I suppose that there never were so many really spiritual—shall I say truly converted?—people in our congregations as there are to-day, and this fact is largely due, either directly or indirectly, to the effect that Revival movements have had upon the religious life of the time. They have led in some instances to a more definite presentation of Gospel truth; they have brought about a more pointed and purposeful habit of dealing with individuals, especially with candidates for Confirmation; they have induced any number of evangelistic efforts; they have called into existence special evangelizing agencies, such as the Church Army, the Church Parochial Mission Society, and the Evangelization

Society; they have brought about the erection of numerous mission-rooms, where the poor and ignorant are reached by less formal ministrations than those which our churches offer.

We have, indeed, much reason to be thankful for what has been done during the last half-century in the way of pressing the Gospel upon the acceptance of the people, and for the measure of spiritual success that has attended the manifold evangelizing agencies that have been called into existence within that period. At the same time, we cannot shut our eyes to the fact that familiarity with Gospel truth, where it does not bring about its acceptance, must of necessity exercise a distinctly injurious effect upon the human heart. Undoubtedly there are only too many to-day who might with some measure of truth be described as "Gospel-hardened." The familiar phrase points to a terrible possibility. When the good news comes to us as a novelty, a new and fresh revelation of the love of God, it naturally softens the hard heart, and where we receive the truth in the love of it, the moral sensibilities of the man, melted into tenderness, are ready to receive the impress of Divine love. But when we resist the influence of the Holy Spirit, the Gospel begins to lose its power to move us, just because we are familiar with it. The message of salvation becomes barren of spiritual results, and tedious as a twice-told tale. It is the old story, as old as the days of St. Paul: the preaching of the Gospel must be either the savour of life unto life or of death unto death.

This terrible possibility points to the conclusion that, to render evangelizing efforts successful now, there is greater need than ever for individual exertion, which should aim at bringing within reach of the preacher's voice those who have not been fatally affected by this familiarity with truth; and I am inclined to think that the success of mission efforts in the future will more and more depend upon the exertions of the rank and file of the spiritual army, and less than in times gone by upon the special gifts of a few favoured individuals.

I purpose presenting the reader with some few reminiscences of Revival work in a later issue.

The Scottish Episcopal Church: An English Layman's Impression.

BY CLEMENT ANTROBUS HARRIS.

A FEW years ago, when Provost Campbell, as he then was, became Bishop of Glasgow and Galloway, a friend addressed a congratulatory epistle to "The Hon. Mrs. Campbell, The Palace, Glasgow." To those acquainted with the conditions under which most Scottish Bishops live—Bishop Jolly occupied little more than "a butt and a ben," and his single servant did not "live in"—the address is amusing enough; but the best is yet to come. Postal officials often show remarkable acumen in supplementing insufficient addresses, but so far from "palace" and "Bishop" being associated terms in Scotland, the missive only reached its destination after being officially endorsed, "Not known at the Palace Theatre of Varieties: try the Empire!"

I repeat this story as an example of the misconception under which even educated English Churchmen labour as to the conditions of their own Communion north of the Tweed. Another example might be added from the same source, for when the present Bishop of Glasgow—I think it was he—was announced to speak at a congress in England, a local paper made the illuminating remark that "we shall now hear what these Scottish Presbyterians have to say for themselves!"

Yet the first of these misconceptions—that under which the English and Scottish Episcopal Churches are supposed to be similarly placed—is not wholly unnatural or unaccountable. An Englishman generally gets his impression of the Scottish Church during a transient holiday, and it is possible to attend service in a Scottish Episcopal church—indeed, in a series of Scottish Episcopal churches—and scarcely notice an iota of difference between such services and those of the Church in England. It is true we have the "Scottish Office" for Holy Communion, but it is only allowed in certain churches, and in

these is under restrictions, so it may easily fall out that a visitor never hears it. There are also minor differences in the Rite of Confirmation, making the Scottish rite, in appearance, more like an ordination than is the English rite, but a visitor is not likely to be present at a Confirmation.

To be separate at all, two Churches could hardly be in closer spiritual communion than are the Episcopal Churches of England and Scotland; they use the same Prayer-Book, and constantly interchange their clergy. Yet almost the day that an English Churchman makes his permanent home in Scotland he will find that the affinity in things spiritual is hardly greater than the contrast in things temporal.

Firstly, there is the fact of disestablishment, and all that flows from it.

The Episcopal Church in Scotland differs from the Church in England because she is now disestablished; from the Church in the Colonies, or in most of them, because she was once established; from the Church in Ireland because she has been disestablished twice; and from all of these Churches because of the "strange mutations" through which she has passed. Has any other Church been subjected to such periods of paradox? Bishops of a *disestablished* Church have sat and voted in Parliament; "Bishops" irregularly ordained have borne rule over Presbyters, many of whom must have been ordained episcopally; Bishops canonically consecrated have borne rule over clergy, many of whom had received only Presbyterian ordination—indeed, some among whom may have received no ordination at all, but only appointment by a "Superintendent" (between 1560-1572, when, under the "Concordat of Leith," there was a return to the Episcopal system and ordination, which might, however, where no Bishop was placed, be administered by a superintendent¹); dioceses have been divided into Presbyteries, and their Chief Pastors made responsible to a General Assembly.

¹ I am indebted for this and much other information to "Lectures on the Reformation Period in Scotland," by the Rev. J. H. Shepherd, Rector-elect of St. Mary Magdalene's, Dundee.

Time was when "the man in the street" would have found it difficult to say whether the Church was Episcopal or Presbyterian, for there were no Canons, no Liturgy properly so called (the service being at the discretion of the minister and largely extempore), and no Confirmation, the rite being in abeyance. Twice the Episcopal Succession has had to be restored from England; once the proscribed Scottish Church has been the single channel through which the same Succession has been transmitted to a great sister Church. And the impress of her history is on the Church still. If English laymen attending Morning or Evening Prayer find it difficult to realize that they are in a church entirely distinct from that which owes allegiance to Canterbury, English clergymen taking incumbencies in Scotland make the discovery soon enough, and not infrequently find a difficulty in reconciling themselves to it!

To begin with the province. The Episcopal Church is not, in popular estimation, "The Church of Scotland," much less "*The Church.*" Though our Presbyterian friends derive their church government from Geneva, their Confession from Westminster, and their beloved Paraphrases are the work of an Englishman, the almost invariable name for our Communion in Scotland, colloquially, is "*The English Church.*" The misnomer does us a grievous wrong as perverting the sense of patriotism so strong in the Scot, yet one must admit that circumstances have combined to render it not wholly unnatural to the superficial observer. It is doubtless sometimes used with a similar intent to the term "Italian Mission" in England, but with as much greater frequency as less accuracy, and is usually due, I think, to thoroughness: indeed it is not unfrequently used by Episcopalians themselves! Hereby hangs a little tale as true as it is new. The wife of one of our lay representatives, annoyed at the persistent use of the term "English Church" by a strange old gentleman in a country bus who had engaged in conversation with her, ventured to give him quite a lecture on the true history of Episcopacy in Scotland, and was somewhat surprised when her husband, on meeting her at the terminus, at once

recognized the old gentleman and introduced her to—the (late) Bishop of Glasgow! In print, the term always used is “Episcopal Church”; indeed, even the leading daily papers distinguish our Chief Pastors from those of the Roman Obedience by speaking of the “Episcopal Bishop” of So-and-so!

In the Universities the Faculty of Divinity is, of course, in the hands of the Established Church, but invitations to preach in the University chapels are frequently offered to ministers of other religious bodies, including, occasionally, our own. The invitation would almost seem to be more frequently offered to dignitaries of the English than of the local Episcopal Church.

Similarly, “D.D.” degrees are by no means confined to ministers of the Established Church, and our own clergy receive their share. Eminent Nonconformist ministers in England are occasionally made the recipients of these degrees. A leading Presbyterian divine, who has interested himself in the matter, told the writer that the reason for this is that the Scottish University authorities do not think the English Universities very liberal-minded in the bestowal of divinity degrees, or their policy equitable.

Passing from the province to the diocese, the fact of disestablishment becomes, perhaps, even more apparent. The old cathedrals are not in our hands as they once were, and still are in England. Only those dioceses have cathedrals which have built modern ones. There are six of these—Edinburgh, St. Andrews (cathedral at Perth), Moray (at Inverness), the Isles (at Millport, Cumbrae), Brechin (at Dundee), and Glasgow, the last two being parish churches which have recently been accorded cathedral status. Aberdeen is without a cathedral. The beautiful cathedral of the Isles is surely the smallest in Great Britain, and probably the only one whose choir is entirely composed of women (they wear veils and look like confirmation candidates). Yet there is what many larger cathedrals do not possess—a Eucharist, and two other services, daily, at which the Provost usually represents Dean, Chapter, Minor Canons, choir, and too often, I fear, congregation, in his own person.

Passing from the diocese to the ecclesiastical unit, the parish, the different course which Church history has taken north and south of the Tweed is not less evident. The Episcopal church is not the parish church. I quote an otherwise ably conducted provincial weekly *verbatim* in calling one of our churches "that Tom, Dick and Harry sect in the Perth Road." The Episcopal clergyman is not the parish minister—he is more likely to be dubbed "the minister of the English chapel." If any public function of a religious character is to be performed, it is, of course, the parish minister, not the Episcopal clergyman, who will be asked to perform it, unless, as is perhaps more probable, an invitation to take a part is extended to all the ministers in the town, save, of course, where refusal is a foregone conclusion.

It is sometimes said that there is no religious difficulty in connection with education in Scotland. As regards ourselves, this is not the case. There is, it is true, no Cowper-Temple clause in Scotland, and School-boards can sanction the use of a catechism ; but the Boards which allow Episcopalian children to be taught their own catechism are very few in number ; in most places it can only be done by maintaining separate schools. But for the *majority* of the population there is no education difficulty, and the reason is not far to seek. For he would be dull indeed who did not observe that while the Dissenter in England differs altogether from the Established Church—ceases to be an Episcopalian at all ; rejects Episcopalian forms of service, ritual, sacramental doctrine and catechism, if not the Creeds—the Scottish Dissenter differs much less from the Church he has left : he usually not only remains a Presbyterian, but retains the same type of service, sacramental teaching, standards of doctrine (though recently varying the terms of subscription), and—a factor of paramount importance in the education question—literally the same catechism. It says much for Presbyterianism that it has retained its hold on sons of so independent and, in religious matters, wayward, a disposition as have the Scots—a fact due, I believe, mainly to the large measure of self-government possessed by congregations through their Elders.

and Deacons' Courts, and representatives in the General Assembly. I purposely avoid the term "laity," as elders are said not to be laymen.

It will be seen that if an Englishman's attachment to his Mother Church has been a "cupboard love," due to the loaves and fishes, pomp, circumstance, and prestige of Establishment, his loyalty will be sorely tried in Scotland. But if, on the other hand, he is of at all a romantic temperament, he will find himself in an atmosphere highly congenial. The Church of England has, I know, passed through its period of persecution. But that was short, and a long time ago. In Scotland, under the Penal Laws a clergyman could be imprisoned for administering baptism, and for a second offence transported. A print is not uncommon in Episcopalian houses depicting the good fisherfolk of Stonehaven holding up their infants in baskets under the window of the local prison, that they might be baptized by the incarcerated clergyman! A memorial to the Rev. Wm. Erskine, a comparatively recent minister of Muthill Episcopal Church, Perthshire, records that: "Owing to the troubles of the time in which he lived, he was during four years compelled to wander from place to place, and could only in secret visit his people."

It was illegal for more than five persons to meet together for Episcopalian worship. The house where the last five-person service is said to have been held is still shown on the south side of South Street, St. Andrews. It was in such an "upper room"—in reality a chapel—of Bishop Skinner's house in Longacre, Aberdeen, that Bishop Seabury was consecrated in 1784. The house has disappeared, but its approximate site is marked by a memorial stone in the wall of Marishal College. Visitors to Aberdeen will see the stone facing them as they walk up Longacre. And though the Penal Laws were not rigidly enforced after the accession of George III., they were not rescinded till 1792. Indeed, the last of the clerical disabilities, under which Scottish clergy could not officiate, or accept benefices, in England, did not disappear till 1864!

School-children are said even yet to be occasionally assailed with the old taunt—

“ ’Pisky, ’Pisky, Amen,
Down on your knees and up again.”

Our chief pastors, too, are occasionally, but I think not often, called “Pseudo-Bishops” by Presbyterian Church papers on the ground of their titles having no legal basis in Scotland—a piece of Erastianism which is harder to forgive than that of the aggressively Presbyterian Major who at Church Parade in Edinburgh Castle one fine morning called out—

“ All Churchmen to the right ;
All Fancy Religions to the left.”

This sense of the romantic, engendered by the past history of the Church and circumstances of the country, is confirmed by our very smallness in numbers. Five per cent. is a usual computation, though a Presbyterian minister in the West of Scotland, where Episcopacy was most ruthlessly stamped out, says we form 10 per cent. of his parish, and are increasing more rapidly than any other religious body.

But however prosaic and romantic lay Churchmen may differ in sensitiveness to the effects of disestablishment, both alike will feel the effects of disendowment. The Episcopal Church in Scotland is purely voluntary ; its members have to pay for their religion ; there is a decided, and many of us think not unhealthy, pull on the purse. “ Taxation and representation go together,” to some extent, even in the ecclesiastical sphere, and the Englishman newly come will probably be surprised at the large share taken by the laity in the financial and business matters of the Church. In the parish the *local* financial and other business matters, including usually the appointment of organist, vergers, and other officials, are in the hands of the Vestry, which is elected annually by the communicants. The local contributions to central funds—that is, funds common to the whole Church—are in the hands of a committee specially appointed for the purpose. The spiritual affairs of the parish are as exclusively in the hands of the incumbent as they are in England, though

in these, as in other matters, I think the *influence* of the laity is perhaps greater. Similarly, the financial affairs of the diocese are managed by the Diocesan Council, which consists of both clerical and lay members ; its spiritual affairs by the Diocesan Synod, which is exclusively clerical, though laymen may attend, and, by permission of the Bishop, may, and frequently do, speak.

The Supreme Court of the Church is the Episcopal Synod ; its legislative body, the Provincial Synod, which consists of the Bishops and one in ten of the Presbyters. Doctrine and discipline apart, the paramount power in the Church as a whole is undoubtedly the Representative Church Council. It consists, broadly, of all the clergy, and a lay representative from each congregation ; there are thus an approximately equal number of clerical and lay members. Of some 325 members of boards and principal committees (members *ex officiis* being omitted), 128 are laymen ; and of the ten committees here alluded to, six have a layman as convener (*Anglice*, chairman). But at the meetings, which are held annually in different centres, and extend over two and sometimes three days, the clerical element largely predominates, especially among the speakers, for which, however, the laymen have only themselves to blame.

Perhaps the most important function which laymen perform in the Church is their voting in the election of Bishops. In every congregation of a given status there is a triennial election of a Lay Elector who, should a vacancy occur in the See, votes in the election of a Bishop. The laity, however, cannot nominate. A characteristic of this lay vote would seem to be its comparative unanimity compared with the clerical vote, which is generally more divisive.

It augurs well for the good of the Church, and should allay misgivings as to the effect of admitting laymen to ecclesiastical councils, that on all other questions laymen and clerics are found in fairly even numbers on both sides. There is no pitting of lay against clerical opinion. We have no "Laymen's League," and no need for one. The powers of the

laity have also been recently much increased by the formation of a new body, the Consultative Council, the first meetings of which have just taken place. This council consists of clerical and lay members in approximately equal numbers, and with equal rights of speaking and voting. It cannot enact Canons. But within its own doors it can discuss and vote upon any question, doctrinal or disciplinary, which may affect the Church. It can *propose* Canons, and no enactments of the actually legislative body, the Provincial Synod, become law till the Consultative Council has had the opportunity of considering and giving an opinion upon them.

So far the characteristics of Scottish Episcopacy are such as are less likely to strike the summer visitor than to be discovered by the resident. There remains one which will strike the traveller more than the resident, unless he also be a traveller. This is the greater uniformity, compared with England, in both doctrine and ritual between one church and another. There are extreme churches—a few, for instance, where incense is used, auricular confession is taught and practised, and the Sacrament is reserved; and till the death of Dr. Teap, a year or two ago, there was at least one where the “black gown” was worn in the pulpit. But if the score or so of widely separated churches in which the writer has attended service may be taken as a criterion, there is certainly much greater uniformity than in England. One cause of this is the greater influence of the laity. True, the same extremes exist among the laity as among the clergy, though not, I think, in the same proportions. But two incumbents are *never in a parish together*; laymen are, and neutralize each other. Consequently, while between two incumbents of opposite extremes the parochial policy is *reversed*, under the influence of laymen of opposite extremes it is *tempered*.

But an English traveller would not only notice a greater uniformity than is usual in his own country. He would notice that this uniformity has been achieved on the “High” side of the mean temperature of Anglicanism, if one may hazard a guess as to what ecclesiastical normality is! For the laity, not

less than the clergy, are influenced by their environment ; and just as the Episcopal Church in Ireland, surrounded by Romanism, is uniformly " Low," so in Scotland, surrounded by Presbyterianism, it is uniformly " High."

It has been the writer's aim to state facts rather than offer opinions, but the reader will perhaps bear with him if he states a single conclusion that has often forced itself upon him during his many years north of the Tweed. It is, that if the Church of England organized and trusted her laity as much as does her sister Church in Scotland, and made as much of her pounds as her poorer sister does of her shillings, the task of the Non-conformist would be much harder than it is.



The Climax of Revelation.

BY THE REV. W. B. RUSSELL CALEY, M.A.

THERE are only three special theophanies in Scripture, or times at which God in a special manner revealed His character and attributes to men—occasions perfectly different to those revelations in dreams and visions and voices which He constantly made to His prophets and servants, but absolutely unique in their solemnity and circumstances ; occasions on which Deity, in a mysterious and awe-inspiring manner, made itself manifest to humanity with stupendous grandeur, yet with necessary and well-defined limits of power and splendour.

These three remarkable occasions on which God " made His glory to appear," and man saw God (in a sense) and yet lived, are—the giving of the law (Exod. xix.), the revelation to Moses (Exod. xxxiii., xxxiv.), and the revelation to Elijah (2 Kings xix.). All these theophanies are marked by an extraordinary similarity, and are attended by the same results. Each manifestation is marked by a wondrous exhibition of power and of purity, and is then succeeded by an articulate and distinct indication and expression of the Divine will. They are unrelated in many

ways, and yet they have a most clear and instructive relationship, and we shall do well to study them.

The mythologies and legends of other religions bear no comparison with this; they tell us oftentimes of wonder and power and swift justice, and even familiarity with human passions and frailties, but none of them display or attract by a revelation of interested love. We may learn much of God in Nature. To the observant mind we are surrounded by overwhelming proofs of His wisdom, power, and purity; we see on all hands indications of design and harmony and beauty. But while Nature may tell us much of the mind of God, it is only revelation can tell us of His heart. "For the invisible things of Him from the creation of the world are clearly seen, even His eternal power and Godhead" (Rom. i. 20). Yet "the natural man receiveth not the things of the Spirit, because they are spiritually discerned" (1 Cor. ii. 14). Revelation is essential if we are really to know God, and this revelation in the Word we enjoy.

Now, (1) in each of these three cases man is clearly taught that he *cannot* and *must* not attempt to search into the deep things of God; self-will in this respect is described as terrible in its consequences. The most stringent commands were given to Moses to erect bounds about Mount Sinai, lest anyone should draw near, prompted by an unhallowed curiosity, and perish (Exod. xix. 12, 21-25). Most carefully does God hide Moses himself in a cleft of the rock, lest he should see more than his human nature could endure of Divine splendour (Exod. xxxiii. 20-23). Elijah had to wrap his face in his mantle when the Divine voice spoke to him (1 Kings xix. 13).

In the revelation to Elijah, which we desire to consider, we have a fourfold revelation, which is both historic and also spiritually accurate in its order :

- (a) The Revelation of Power—Wind (ver. 11).
- (b) The Revelation of Terror—Earthquake (ver. 11).
- (c) The Revelation of Purity—Fire (ver. 12).
- (d) The Revelation of Love—Voice (ver. 13).

This is not a chance, but in reality a scientific and correct order. These successive manifestations sum up for us the religious systems of the world. There were the ancient religions of power, when men trembled before the tremendous and uncontrollable forces of Nature, when the thunder and the storm and the hurricane made them realize their own powerlessness in the presence of what was to them omnipotence; and thence came the religions of Thor and Jupiter, and the worship of the powers of Nature.

But this very realization of power brought as its consequence the feeling of terror, of helpless impotence and need of protection. These powers, so awful in their activity and presence, must be conciliated and, if possible, made propitious rather than destructive to man; and thence came idolatry—a desperate attempt on the part of humanity to put himself in a favourable relationship with powers beyond his control, be those powers good or evil.

But a yet deeper thought followed on. Man, with increasing knowledge and experience, with a widening conception of himself and his environment, saw behind these forces and exhibitions of terrific energy and splendour a revelation of purity. There was no mistaking that He who set all this machinery going, and had made man what he was, in his mind and spirit, was a God of holiness—one far above the ordinary passions and vices of debased human nature; and thence arose the philosophies of the world—its cold intellectual religions, its desperate attempts to free itself from natural, innate corruption by a great striving after purity and altruism and moral perfection.

The philosophers of Greece and Rome, Confucius in China, Buddha in India, testified to this yearning after purity of life or elevation of intellect; but it was a mere intellectual ideal, a moral standard, true in much of its conception, but quite inaccessible to human attainment. This was as far as man could go. He witnessed to his greatness, to his spiritual capabilities, by his heroic attempts to put himself in correct

relationship with the Great First Cause he dimly discerned; he "felt after God, if haply he might find Him" (Acts xvii. 27). But there was one thing that no speculation or search of man could discover, and that was the feelings of God towards man; whether God entertained any sentiments of love or affection towards man, or merely viewed him as the creature of His hand and the subject of His power. This revelation could only possibly come from God Himself. Now, it is this last revelation of *interested love* which alone has changed the life and character of all ages and all races.

It was God's love which desired that none of the people should foolishly break through to gaze on Sinai, and thus certainly perish; it was His love which sheltered Moses in the cleft of the rock; it was His love which so sweetly and gently spoke to Elijah, yet so mysteriously that he hid his face in his mantle and was preserved. These revelations were, as all revelation must really be, progressive. God reveals Himself to man as man is able to bear it. He does not blind his eyes by torrents of Divine splendour, but He gradually prepares man to understand His nature and work and purpose. Professor Mozley has beautifully expressed this truth in these words: "It is evident, then, that a progressive revelation, if the idea of such a revelation is once admitted, must be judged by its end, and not by its beginning. According to any rule of judging in such cases, the morality of a progressive dispensation is not the morality with which it starts, but with which it concludes. The test is not the commencement, but the result." Or, as Professor Orr puts it, "Revelation must begin somewhere, and must work patiently in accordance with the law of historical developments. This is the true side of the law of evolution, and it applies in grace as well as in Nature."

We learn, then, that the highest and fullest revelation of God is not to be found in Nature, or by human intellect, but it is seen in His love and personal interest in man as revealed in His Holy Word. This quick but certain revelation of interested love is the great power for the Church generally and the individual

personally. What is the message the universal Church is telling to-day to the hearts and consciences of all men? It is the message of God's interested love in each soul, in each life. Home missions, foreign missions, rescue work, Salvation Army, Church Army—each attempts to bring home to the individual soul this question as from God Himself: "What doest *thou* here?"

But we must ever remember that this revelation of interested love is in no way contradictory to the other and equally true revelations of power, purity, and terror. Science and intellect can assure us of the truth of these, can endorse and emphasize them. They are all real aspects of truth, but they *are not* the aspects which will most effectually and permanently and beneficially influence life and action.

In this last revelation we have reached the climax, we have arrived at the last stage of God's self-manifestation. The Old Testament economy taught us much of the previous manifestations of the Divine character; its awful calamities, its terrible penalties, its minute moral regulations and commands, showed men the power and purity and terror of the Lord; but it is the "voice" in the New Testament, the voice of Jesus, which teaches us in words such as never man spake before of the love of the Heavenly Father for each one of His erring, sorrowful, sinful children. Revelation hitherto has been just a light shining in a dark place, yet ever shining more and more brightly until it flooded the earth with the sunlight of love at the rising of the Sun of Righteousness. To quote Professor Orr again: "Progressive revelation has culminated in Christ. In Christ the long development of Old Testament religion finds its fulfilment and point of repose. To understand the Old Testament aright we must look to this goal to which all roads lead. Prophecy does not let fall one element that was of permanent value in the law. Christianity conserves every jot and tittle of the spiritual contents of both law and prophets." Yet it was when Christ came and walked the hills and fields of Galilee, and touched with joy and peace and love the sad hearts and homes of men, and "went about doing good," that mankind saw and realized,

and felt as they never had done before, that "God is *love*," and that He *individually loved* them.

It is truly a magnificent message the Church has to carry to-day to the weary and sin-stricken world—the message of God's love for each one. It may not be as impressive or awe-inspiring as a merely natural religion is sometimes represented to be; it may not appeal so much as some to the intellect (for Christianity approaches the intellect through the conscience, not the conscience through the intellect); but it speaks in tones of resistless power and persuasiveness, in the quiet of the conscience and heart and home, and calls with an earnestness none can lightly resist to duty and work and self-sacrifice.

Lastly, let us notice that this revelation of interested love has the same results in each case.

(a) *Reverence*.—When the people saw the thunderings and lightnings and smoking mountain, they stood afar off and said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Exod. xx. 18-20). When Moses saw the glory of God and heard His loving words, he bowed his head and worshipped (Exod. xxxiv. 8), while Elijah hid his face in his mantle and stood to listen. It will ever be so: the more we realize the personal love of God towards us, the more we shall feel a holy awe towards Him—not the terror of the slave, but the affectionate deference of the child.

(b) *Confession of Unworthiness*.—The Israelites acknowledged at Sinai their unworthiness to hear God's voice. Moses pleaded that He would pardon their iniquity and their sin, and take them for His people (Exod. xxxiv. 9); while Elijah owns his own unworthiness, and in action declares his humility before God.

(c) *Obedient Service*.—While the silent awe-struck multitude stood before the shaking, smoking, lightning-lit mountain, Moses tells them of all the statutes and judgments which the Lord commanded them (Exod. xxi. 1). Following on the revelation to himself, Moses instantly and strenuously exhorts to obedience of the most complete and far-reaching character (Exod. xxxiv. 11); while Elijah departs at once to anoint Elisha and fulfil the Divine behest.

The revelation of the personal love of God, as expressed through the voice and words of Jesus Christ, is the climax of revelation ; it is the manifestation of the heart of the Eternal to the wondering gaze of humanity. Far from promoting irreverence or self-satisfaction on the part of man, it excites in him the profoundest reverence, the deepest awe, the most sincere humility, and the truest, self-denying service.

Have we had this realization of God's personal love to us brought home to our own hearts ? Do we feel we love Him because He first loved us ? This will not make our conception of God less great or less grand, but we shall realize the Divine holiness, as manifested in Calvary's sacrifice, with an intense reverence ; our unworthiness of such love will make our whole being go out in rapturous and whole-hearted service ; we shall rejoice to run the way of God's commandments with a most loyal obedience. Yes, the revelation of God's interested love is the keynote of a happy life, of a holy life, of a useful life.



Literary Notes.

ONE of the most interesting of new magazines which have commenced their existence during the past few months, in this already overcrowded age of periodical literature, is that very attractive monthly called "The Country Home." It is a well-arranged magazine, pleasantly written, delightfully illustrated, and redolent of its title. Its editor, who is evidently a person of cultured and refined taste, has been fortunate enough to secure a Nature poem by Mr. Meredith for the current (July) number. Several new features have been added to this number, the tone of which does, somehow, appeal to all lovers of the country, even though they live in the town. But more particularly has it a call for those who reside in the country, though the residence be a cottage rather than a castle.



A new missionary story has been written by Miss Mary D'Aguilar, under the title of "Coverleigh Rectory." It would be an advantage if one could, at such times as prize-giving in Sunday-schools, put one's hand on more literature of, for want of a better term, the "lighter kind," dealing with missionary life and character. The present story gives a good account of what the life of a missionary is ; its joys and its sorrows, its advantages and disadvantages, its successes and its failures. From personal experience in

local missionary effort, the writer is conscious how the earnest young mind might be even more stimulated and strengthened by a good, glowing enthusiastic account of life in the mission-field. The present author, while giving all due attention to the plot and the "technical" demands of her story and its *motif*, does not forget to work in—and this is exactly what is needed—a number of suggestions for the furtherance of missionary work, the needs of missionaries, personal (although we know how unselfish and self-sacrificing they are) and official, and the larger claims, at once grave and urgent, of Christ's kingdom beyond the seas. There is not the slightest doubt that the mission-field calls the Christian with just as much fervour and fascination as the frontiers of our tremendous Empire call our soldiers and our civil servants. And there is always room for a graphic, picturesque, devout story of missionary enterprise which can be absorbed by the growing lad and lassie. In this paragraph should also be mentioned a new book entitled "Broken Snares," by Miss Evelyn S. Karney. This work is also in the form of a story, and deals with some of the problems and difficulties which beset the path of the missionary. The book includes the author's experiences in the mission-field as a member of the Church of England Zenana Missionary Society. The Bishop of Durham contributes a preface.



There is an attractive paper in the current number of *The Atlantic Monthly*, a well-known American magazine of the *Fortnightly* type, dealing in a delightfully intimate manner with "The Charm of Greek," by Professor A. G. Keller. He says: "As has been remarked, one does not have to know *very much* Greek to become a lover of Greek." Now here the writer shows an intuition which has come to all of us, even in the school-book days. However much one dilates upon the need of a modern equipment of French and German, however much one upholds in no uncertain language the value of Latin, one is always convinced of the dignity and attractiveness of Greek. It seems always, and will continue to seem, that indissoluble bond, that unbreakable link between the philosophic and classic culture of the days of Grecian intellect and the more plastic, but none the less able and intellectual, times which belong to us. And how many of us have felt a deeper debt towards Greek? Has it not brought us very much nearer to Christ, in that we have read His messages and His hopes, His joys and His sorrows, in the tongue which was akin to His own spoken word? "Matthew Arnold," says Professor Keller, "has attempted to show wherein the charm of Homer lies," and so does our author. We cannot tell, we cannot say why Greek holds us. It does, and it will. Whilst talking of Greek, it used to be said very aptly of the late Dr. Rutherford, "He was a good scholar, and he loved Greek." Mr. Spenser Wilkinson has written a brief biography of Dr. Rutherford, which also introduces a new translation of "St. Paul's Epistles to the Thessalonians and the Corinthians."



In "A Book of Yorkshire," Mr. J. S. Fletcher attempts to do for "the county of broad acres" what the indefatigable Mr. Baring-Gould has done so well for Devon and Cornwall in his attractive volume called the "Book

of the West." The "Book of Yorkshire" contains a full account of the Three Ridings, and a valuable feature is the two or three chapters dealing with districts which are little known and have rarely been written about. Mr. W. Paget and Mr. Frank Southgate contribute sixteen illustrations in colour, and there are also sixteen illustrations in monotone.



The Dean of Durham has written a preface to the Rev. Gilbert Monks' new book entitled "Pastor in Ecclesia."



Mr. Elliot Stock announces a new work entitled "The Fulness of the Time," by the author of "The Prince of Judah." The volume is one which will appeal very much to Bible scholars and students, while it will not be beyond the scope and understanding of the general reader. The author endeavours to throw fresh light upon disputed points in Biblical narratives. And the earnest worker is always ready for new views if they will help him in his work. The book also contains four large folding charts of chronology, with many tables of dates and diagrams of the three largest pyramids.



In connection with one of the paragraphs above, referring to a volume about Yorkshire, it is interesting to note that Messrs. Black are also publishing a book, or really the third volume of a series of volumes on Yorkshire which have been written by Mr. Gordon Home. This third book completes the series, and is called "The Vales and Wolds of the East and West Ridings." It deals with the southern portion of the county, extending from the moors near Huddersfield across the vale of York and the Wolds. The interesting district of Holderness, including four of the most perfect parish churches in England, is fully described, and also the coast from Filey to Spurn Head.



One is always glad to have the privilege of reading a new work from the pen of Mr. Morley. Although we may differ with him so much on religious matters—we will not speak of politics—there is probably no one who would rise up in criticism of his general articles, his biographical studies, or his literary essays. The latter are, indeed, the work of a genius, the outcome of a master mind, the literary sculpture of a great modeller. This week has been issued a new volume of "Miscellanies," being the fourth series. It may interest a good many of my readers to know that the first editions of the first, second, and third series are always in demand and have an enhanced value. The new volume contains papers on Machiavelli and on his contemporary friend Guicciardini; reviews of Mr. Harrison's "New Calendar of Great Men," and of his historical romance "Theophano"; a paper written in commemoration of John Stuart Mill's Centenary in 1906; a criticism of Lecky's work on "Democracy and Liberty," and an article on Mr. L. T. Hobhouse's "Democracy and Reaction." Mr. Morley always puts his own view of things in general, especially if he feels that he must differ from his reader, so charmingly and with such culture and such taste that we can all read his writings with great respect; while, of course, there are many who are really enthusiastic over them.

In "Civil War and Rebellion in the Roman Empire, A.D. 69-70," by Mr. B. W. Henderson, sub-Rector and Tutor of Exeter College, Oxford, the author has sought to write the history of those campaigns by the aid, and as illustrative, of modern strategical principles, and has designed his work more particularly as a companion to the "Histories" of Tacitus.



"The Wheat among the Tares," by the Rev. A. Lloyd, Lecturer in the Imperial University of Tokyo, and formerly Fellow of Peterhouse, Cambridge, is a study of Buddhism in Japan. The book is almost the first attempt seriously made to grapple with the problem of the historical relations between Japanese Buddhism and Christianity. Something of the kind has been done for Chinese and Cingalese Buddhism, and the whole problem is one of the profoundest historical and theological, as well as of missionary and practical, interest. The aim of Mr. Lloyd's book is to show that Japanese Buddhism arose out of (1) Manichæism; (2) Docetic and Gnostic heresies, which very early found their way to Japan.



Here also I may call attention to a little volume on Early Buddhism, which has been written for Messrs. Constable's Religion Series, by Professor T. W. Rhys-Davids. It is a brief account of the political and religious conditions of Northern India, and serves as an introduction to an interesting account of the life and teachings of Buddha. As far as possible Professor Rhys-Davids reproduces material from the earliest documents. The author is engaged upon another little volume for this series (published at 1s. net) on Later Buddhism.



The same publishers are also responsible for an edition of "The Book of the Dead, Funeral Papyrus of Iouiya," the discovery and translation of which has proved, I suppose, one of the most valuable sidelights on the religious system of Ancient Egypt. The making of those books of magic words seems to have been a regular business, and the various copies as they are brought from the tombs are eagerly examined in the hope that a complete text may be found. The one found in the tomb of Iouiya by Mr. Theodore Davis has a particular value, because it can be definitely associated with the Eighteenth Dynasty. The editor of this text, M. Edouard Naville, differs from Renouf in his interpretation of the title of the work.



Mr. W. C. Perry has written a somewhat important work entitled "Sicily in Fable, History, Art, and Song." At least its title, as will be noted, is an ambitious one. In any case it contains a good deal of interesting material, put together in an attractive way. Certainly it has claims to the popular approval, and should find many readers among the more intelligent lay-tourists. The volume is provided with suitable maps.



A new volume in Messrs. Methuen's *Westminster Commentaries* is the Rev. A. H. McNeile's "Commentary on Exodus."

Messrs. Mowbray are issuing an opportune book called "Portraits of the Archbishops of Canterbury." It contains reproductions of all known pictures of the Primates of England which exist. The text, which has been written by Miss Bevan, contains a series of short biographical estimates.

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"The Queens of Egypt," by Miss Janet Buttles, should be a readable book. Professor Maspero writes an introduction to it.

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A single-volume history of the Jews, by Dr. M. Epstein, is in rapid preparation. It will be written in a popular strain.

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Dr. Luwig Hof's work on "The Human Species: Its Specific Characteristics Considered from the Standpoints of Comparative Anatomy, Physiology, and Pathology," has been translated by Professor Walker Hall.

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Messrs. Hodder and Stoughton are the publishers of Mr. Beckles Wilson's "A Journey into the Occult." It is a close study of the question. It is really quite astonishing the number of books which are constantly appearing on the subject.

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Messrs. Jack, who are renowned for their useful, interesting, and attractively produced books, are following up the "Century Bible," which has been so immensely successful, with a companion series entitled "The Century Bible Handbooks." The object of this cheap series will be to gather the results of research and scholarship on matters of history, archæology, literature, and criticism that help to bring light to the Bible and its contents. The first four volumes will be "The Early Church," by Dr. Horton; "The Apocryphal Books," by Professor Andrews; "Life and Teaching of Jesus Christ," by the Rev. W. B. Selbie; and "Man, Sin, and Salvation," by the Rev. R. S. Franks.

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Notices of Books.

A HISTORY OF THE EVANGELICAL PARTY. By the Rev. G. R. Balleine, M.A. *Longmans*. Price 5s. net.

We give a very cordial welcome to Mr. Balleine's interesting and timely volume. Much has been written about the work of Evangelicals in the Church of England, notably by Mr. Eugene Stock in his "History of the Church Missionary Society," but there has hitherto been no connected history of the party from its beginnings in the Great Revival of the eighteenth century down to our own times, and this want Mr. Balleine has now ably supplied. It was, of course, not possible within the compass of one volume of convenient size to give more than a tolerably full outline of so extensive a subject. But the author has read very widely, and has used much care in selecting his materials, and as a result the reader receives, and is enabled to retain, a clear and definite impression of the progress of the events described

and of their relative importance, while his interest and sympathies are aroused at the very outset. The *Times*, in reviewing the recently published autobiography of the late Professor Montagu Burrows, said: "We are not sure that the real value of Captain Burrows's autobiography may not lie in this, that it will remind a forgetful generation that Christianity was not re-introduced into England by the Tractarian party, as seems to-day to be widely assumed." The perusal of Mr. Balleine's book will show how baseless is the assumption here referred to. No movement in the history of the Church has made more for righteousness, for personal religion, for the honour of God, and for the welfare of man than the Evangelical revival. It had its faults—sometimes it ran into extravagances, some of its converts fell away, at times sharp controversies divided its members; but it transformed the social life of England. Drunkenness, immorality, and cruelty, instead of a boast, became things to be ashamed of, and the extent to which they disappeared may be seen by a comparison of the literature current when the Revival began with that of less than a hundred years later. To it also was due the more humane treatment of prisoners, the care for the poor and outcast, the tenderness for children, the liberation of the slave, the sympathy with suffering of all kinds which especially characterized the last century. To it, moreover, was due the revival of Church life, which is the boast of modern times; and had not the authorities steadily set themselves to repress the movement and to keep its leaders out of all positions of influence and power, the Church would have been as much affected by it as was the nation. But Mr. Balleine shows us how every effort was made to thwart and hinder the work, and to discourage and dismay the workers. Evidence of this appears throughout the earlier part of the book, and is not absent even when we reach the later and settled stages of the movement. Mr. Balleine says with regard to the numbers of Methodism, "a majority of the converts of the Revival gradually drifted into the position of Dissenters. How did this happen?" The first cause was the bitter hostility of most of the parochial clergy. A glance through the tracts of the period will give us examples enough. Here is one by John Kirkby, Rector of Blackmanstone, Kent: *A Full Discovery of the horrid Blasphemies taught by these Diabolical Seducers called Methodists*, and another by John Downes, Rector of St. Michael, Wood Street: *The Full Portrait of that Frightful Monster called Methodism*, from which we learn that "their doctrines coincide with the rankest heresies that ever defiled the Church, particularly those of the Simonians, Gnostics, Valentinians, Donatists, Montanists, and Antinomians." In one, the Vicar of Wymeswold proves that the Methodists are really Mohammedans. In another, the Vicar of Dewsbury describes them as "furious disciples of anti-Christ, reverend scavengers, filthy pests and plagues of mankind." The Bishops rushed in to join the fray, Bishop Lavington proving from the Eleusinian mysteries that Methodism was "the work of some evil spirit, and Bishop Warburton warning everyone that Wesley was a wily and malignant hypocrite." From those days until the time when Bishop Philpotts prosecuted Mr. Gorham, efforts have been made to turn the Evangelicals out of the Church of England, and even now there are dioceses where it is the rarest thing for the Bishop to offer a living to an Evangelical. It is well that facts like these should be borne in mind when the air is full of pleas for

toleration on behalf of men of another school. It is very well for certain persons to say that no one wishes to coerce the Evangelical clergy into adopting practices of which they disapprove. Hard and bitter experience shows that given the power to coerce the attempt would be made at once.

It is impossible to follow Mr. Balleine through the long and varied series of events which he chronicles, but we hope that every Evangelical will procure and study his book. It is a real advantage to see from the rise and progress of a party a movement which has made its way in the face of such obstacles, what it was that gave it success. When even partial prosperity comes upon an individual or a society, the ideals and purposes which gave it tenacity and courage in days of adversity are apt to be forgotten. Mr. Balleine shows us that Evangelicalism grew and prospered because it preached the Gospel of redemption for fallen man, and showed how not only the guilt, but also the power of sin, could be done away. The early Evangelicals did not wait until the people came to them, they went to the people. They sought the good of the entire man, body, soul, and spirit. They led the way in social reform and legislation on social subjects, for they knew that with a demoralizing environment the Gospel had a narrower field of influence. Above all, they set a noble example of self-sacrificing devotion to the cause of Christ. Only sacrifice is fruitful, and this will explain why so much that is lasting was done for England by the Evangelical Party. Mr. Balleine's book has many valuable lessons for Evangelicals at the present day, but perhaps the most valuable is its incitement to seek again the spirit which animated the men of whom he speaks in order that a work may be done now and in the immediate future even greater than that which they accomplished.

THE LETTERS OF MARTIN LUTHER. Selected and translated by Margaret Currie. London: *Macmillan and Co.* 1908.

About one hundred years ago, as Miss Currie reminds us, Coleridge wrote as follows: "I can scarcely conceive a more delightful volume than might be made from Luther's letters, especially those from the Wartburg, if translated in the simple idiomatic mother-tongue of the original." It is curious that we have had to wait so long for such a volume as is now made accessible to us. The charm of Luther's letters is unique, and no student of the Reformation can possibly afford to neglect them, because they give us, almost more than any other of the writings of that epoch, a vivid presentation of the thoughts that were stirring, and the hopes that were inspiring, the men in whose hands the destinies of reform lay. It is easy for critics to find fault with Luther, and, indeed, there are passages in his life that we would willingly cancel. He was not always wise or well-advised, but in the main he was a noble champion of truth and liberty, and one without whom the history of Europe would have been something entirely different from what we now know it to be. The rich humanity of the man, his mingled strength and tenderness, his massive directness, his courage, his fearless zeal in realizing his own great ideals, shine forth in his letters; and, as we read them, we are enabled to see into the causes that brought about one of the greatest revolutions of history, and to trace the springs of action in those responsible for its guidance. Miss Currie has done her work with singular care and faithfulness, and the volume which lies before us is one which the

student and historian alike would not willingly be without. The letters range from the year 1507 to 1546, and some 500 are translated in this book. A brief introduction has been prefixed, and a good index closes the volume. Brief but sufficient introductory notes are appended to most of the letters.

THE PHILOLOGY OF THE GREEK BIBLE. By Adolph Deissmann. London: Hodder and Stoughton. 1908. Price 3s.

This little volume consists of four lectures delivered last year in Cambridge, on the present state of the study of the Greek Bible. Many students are already acquainted with them, inasmuch as they have appeared in the pages of the *Expositor*. Dr. Deissmann is an acknowledged authority on the Greek of the LXX, and his *Bible Studies* have already been translated and made accessible to English students. In the present useful little volume he has essayed a popular account of the problem of "biblical" Greek, mainly in reference to the LXX. LXX studies are rapidly on the increase in England, and English scholars have already done pioneer work in enlarging our knowledge of Hellenistic idiom. The labours of Dr. Swete, of Hatch and Redpath, and of Brook and McLean, have already done much to enable students to become acquainted, in a fuller and more complete manner than ever heretofore, with the earliest and, in some respects, the greatest of biblical versions. A knowledge of the LXX is now seen to be increasingly necessary if we are adequately to understand the Greek of the New Testament. Professor Deissmann hardly exaggerates when he says (p. 12) that "A single hour lovingly devoted to the text of the LXX will further our exegetical of the Pauline Epistles more than a whole day spent over a commentary." We must read the LXX as a Greek text, and as a book of the people, just as a Jew of the Dispersion would have done who knew no Hebrew, and as the converted heathen of the first or second century would have read it. Every reader of the LXX who knows his Greek Testament will, after a few days' study, come to see with astonishment what hundreds of threads there are uniting the Old and the New. That the close connection and parallels between the two Greek Testaments will be recognized more and more with the progress of scientific research, is now clear. Much, however, remains to be done, and we hope that Professor Deissmann's books will inspire some of our younger scholars to undertake the *exegesis* of the LXX, hitherto so sadly neglected. A beginning has been recently made; but English scholars will not rest satisfied until we are furnished with commentaries on portions of the Greek text of the Old Testament comparable to such works as Lightfoot's edition of the Pauline Epistles, or of such a work as Professor J. B. Mayor's edition of St. James.

GLORIA CRUCIS. By J. H. Beibitz. London: Longmans and Co., Ltd. Price 2s. 6d. net.

The author sets out by saying that to him no view of the Atonement "can possibly be true" which represents it as the result of a transaction between the Father and the Son, or which regards it as intended to relieve us of the penalty of our sins. This *a priori* attitude on the first page does not encourage us to think that we shall have an adequate treatment of the subject. Side by side with this unqualified statement we put the

great authority of one of our foremost scholars, Dr. Sanday, who, in a recent book, says: "The Scriptures do recognize a mysterious something which in imperfect, human language may be described as a transaction. It seems to me difficult for the plain reader of the Bible to deny this" ("Life of Christ in Recent Research," p. 248). We ask our readers to keep this comparison of statements in mind. It is perfectly easy to construct a doctrine of the Atonement by leaving out or minimizing whole sets of ideas such as are implied in the terms wrath, ransom, and propitiation; but, though it is easy, it has the fatal effect of inadequacy, and therefore of inaccuracy. On the practical and subjective side there is much in this book that is devotionally useful, but doctrinally it is of little value. The author has evidently attempted a task for which he is not at present equipped. To say that sin belongs to the will and not to the nature (p. 43) is clearly against Article IX.; and to speak of the nature of the Eternal Word communicated to us by the Spirit, especially in the Sacraments, as the "heart of the Atonement" (p. 67), is to fail to take into account large sections of New Testament truth. We should be sorry to think that this book gave the Christian Gospel, for there is little or no real "good news" for sinner or saint.

THE REFORMATION. By Anthony Deane. London: *James Nisbet and Co., Ltd.* Price 2s. net.

To those who know the ecclesiastical associations of the author it will seem very strange that he should have been chosen to write a book on the Reformation intended as "A Manual of Church Teaching for Young People," and the surprise will not be diminished by a knowledge of the contents of the book. Cranmer is described as "at once as pious a man and as incapable an Archbishop as ever has filled the Chair of Augustine." It is evident that Mr. Deane has never read, or at any rate considered, the facts brought forward by Professor Pollard. The view of Edward's reign is consistently hostile to the Protestant position, and, accordingly, he speaks of "Edward's unhappy reign," and says that by the close of it "the whole work of the Reformation seemed likely to be undone." It is natural that the author should speak slightly, and certainly inaccurately, of the second Prayer Book; but we were not prepared altogether, even from Mr. Deane, to be told that the struggle of the Anglican Church with Puritanism was not less great than that with Rome. "The difference between Anglican and Puritan doctrine was not one of degree but of kind." Only a distorted reading of the facts could pen a sentence like this. The usual extreme Anglican view that the Reformation was not completed until 1662 is here stated once again, quite oblivious of the fact that one of the Bishops of 1662 has written words on the opening pages of the Prayer Book which contradict it. It is nothing short of deplorable that so biassed and inaccurate an account of the Reformation should be included in a series for young people edited by the Bishop of Chichester, which numbers within it valuable volumes by Mr. Eugene Stock and the Rev. A. W. Gough. We naturally expected a series of this kind to appeal to the large body of English Church people. Instead, we have a work which almost entirely ignores the fundamental doctrinal differences between Rome and ourselves, and by its omission of salient facts, its inaccuracies, its lack of perspective, and manifest

bias provides an untrustworthy account of the period it is intended to cover. It is doubtless too much to hope that the author will ever give serious attention to the writings of Professor Pollard, Mr. Fisher, and Mr. Fletcher ; but at any rate, such a series as this ought to provide our young people with a fair statement of the facts which will enable them to draw their own conclusions.

INTRODUCTION TO THE FIFTH BOOK OF HOOKER'S ECCLESIASTICAL POLITY.

By the Rev. F. Paget, D.D. Oxford: *Clarendon Press*. Price 5s. net.

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THE CHURCHMAN.

AUGUST, 1908.

The Month.

The
Vision of
Unity.

THE Dean of Westminster's striking sermon at the opening of the Lambeth Conference has created widespread and profound interest, and, taken in conjunction with other recent utterances, has called fresh attention to the great and pressing subject of Christian reunion. The *crux* of the entire problem lies in the question of the ministry, and in particular of the Episcopate. On this the Dean's words are noteworthy and significant :

It is plain that we cannot abandon what we have hitherto declared to be the four essential characteristics of our own position—the Holy Scriptures, the two great Creeds, the two great Sacraments, and the historic Episcopate. But we can and ought to recognize that where the first three are found, and where there is also an ordered ministry guarded by the solemn imposition of hands, there our differences are not so much matters of faith as matters of discipline, and ought with humility and patience to be capable of adjustment—a fuller recognition on the one side of a charismatic ministry which God has plainly owned and blessed ; a fuller recognition on the other side of the permanent value of an Episcopate which has long since ceased to be a prelacy ; a readiness on both sides to arrive at some temporary agreement which might ultimately issue in a common ministry regulated in the historic sense, though admitting the possibility of separate organizations and jurisdictions.

Nothing could be more admirable than the attitude and spirit expressed in these words. They contain the "promise and potency" of a solution of the problem. The Dean's view of Episcopacy is that it was a development in the second century arising out of the growing necessities of Christian unity, and that it came when and because it was wanted. And yet a second-century evolution cannot strictly be regarded as universally

of the *esse* of the Church, but must be subject to such modifications as present-day circumstances require. It is significant that, while in the second century the Episcopate was associated with unity, to-day it tends in the interpretation put on it by some to be connected with disunion. But, as the Dean truly said, at the present time we do not want schemes of reconciliation so much as "apostles of reconciliation—men who have seen the heavenly vision, and can be content with no lower ideal than the one Body of Christ." When we possess these we believe that unity, Christ's own unity, will not be long in coming.

Is it Peace? The *modus vivendi* for one year in connection with the Training Colleges is not only valuable in itself, but is also a happy augury as to the wider aspects of the education controversy. We rejoice in the arrangement made on behalf of Church Training Colleges by the Bishop of St. Albans, and, though it does not satisfy either the Church Schools Emergency League or Lord Stanley of Alderley, we believe, with the *Times*, that it has been welcomed by the great body of thoughtful people on both sides who long to see this unhappy controversy closed. Meanwhile, between now and the autumn session of Parliament much may and will be done to bring about peace. We have expressed the opinion again and again that this is possible, and we still believe that an arrangement can be made whereby the Bible will continue to be taught as the foundation of our national system of elementary education.

Congress Echoes. It has been interesting and instructive to read the impressions made by the Pan-Anglican Congress in various quarters. Out of many such we take three, widely different and yet equally representative in their way. Here is one. "An Episcopal Correspondent," writing with remarkable freshness and force in the *Record*, says:

It is useless to deny our conviction that the relations of the Anglican Communion towards itself and other bodies will never be clearly seen while Lord Halifax is allowed to pose as one of its champions. We deplore the blind fatuity that persists in applauding to the echo a man who is misleading his satellites, and is continually pointing to impossible retrograde movements

as conditions of peace and progress. How some clergy of our communion can so quietly let this good and (we are sure) truly devoted peer be their spokesman, while they applaud, passes our comprehension.

This is plain speaking, but very welcome, and as true as it is welcome. To advocate, as Lord Halifax did, reunion with Rome can only mean two things for the English Church—submission and absorption. These are Rome's unalterable terms. The great body of English Churchmen see this, and take their stand accordingly. Does not Lord Halifax see it? If he does, why should he not act upon his own advice?

The Weakness of Anglicanism. This is how the *Nation* sums up the Pan-Anglican Congress. The writer first showed that any real unity with other Churches is for various reasons impossible, and then that there were no real indications at the Congress that the Church could be an authoritative guide in secular affairs, but only "a valuable auxiliary in the cause of social reforms." And the conclusions were as follows :

The world, therefore, need not fear or hope for a commanding voice from the leaders of the Anglican Church. Can such a voice come from an organization leaning so much on the arts that govern the secular world, the arts of compromise and adjustment, the great business of "carrying on"?

The Church can do very little, so long as her mind is set on plans of material consolidation, on keeping the peace with conventional ways and traditions, on plans of coercing men more than on the conquest of their wills and affections.

The Church is never tired of exhorting society, and telling it what rules it should observe. But so long as she at once depends on the world and is afraid of it, she will preach to it in vain.

This is severe, but on the principle of "ourselves as others see us" we quote the words, because they will set Churchmen thinking. They contain sufficient truth to make it worth our while to inquire once again as to first principles, and to determine to keep ever before us the great spiritual realities for which the Church exists. Only as we proclaim these without fear or favour shall we ever do the work our Master sent us into the world to do.

The *Westminster Gazette*, referring to the hold ^{What is} Anglicanism? the Anglican ideal has upon educated men and women in many communities, describes it as a compromise between opposing systems, and says that if the Anglican Communion loses its special virtues and becomes a Church of extremists it will also lose its peculiar footing in the world. The following words are worth considering :

The mass of people will go to Rome when they want Romanism, go to Nonconformity when they want Free Church principles, and go to Canterbury when they want the *via media* of mitigated Protestantism, which the English Church has given them. We cannot always bring these differences to a precise test, but when we hear a Bishop saying that "he never went anywhere that he did not hear people craving to hear about a revival of unction for the sick, which many, like himself, were praying to be allowed to administer," we know that he has not been moving in the circle of those who are *naturaliter Anglicani*. The characteristic Anglican mind is not craving to hear about unction, nor thinking about it at all; nor is it in that attitude towards the priesthood which would make faith in unction administered by a modern Bishop or priest a reasonable hypothesis. We take this merely as an illustration, but if anyone will think it out he will see that it covers a good deal of the difference between the Anglican and the Roman conception of a Church. And if any of the Bishops and clergy who have come from other parts of the world to attend this Conference are in doubt about the general sentiments of the laity on this and kindred subjects, we would say to them that, while the revival of these ancient practices may fill certain churches with bands of devoted adherents, it tends to estrange large numbers of the laity who are naturally of an Anglican disposition.

We believe the writer has struck the right note here. Anglicanism stands for manly common sense, and for a close adherence to the simplicity and directness of the New Testament ideals of worship. And any attempt to associate our Church with the alleged efficacy of unction (to use this illustration only) will certainly alienate the large body of thoughtful laity to whom Christianity, and in particular Anglican Christianity, means something vastly more serious and important. The Bishop of Salisbury has just said that the two things that impressed him most in connection with the Pan-Anglican Congress were the power of Islam and the materialism of our English life to-day. Anglicanism will never cope with these evils if it is occupied with such things as a revival of unction.

The Vestments. We remarked last month that what is wanted above everything during the next few months is information rather than argument. Let us obtain all possible facts about the Vestments—their origin, their meaning, their use. As a useful contribution to the subject we call attention to the speech of the Dean of Norwich, reported in the *Record* of July 10, which was full of illuminating facts. The following point strikes us as of importance and value in connection with the general discussion. In arguing for the association of Vestments with doctrine, Dean Lefroy said :

But there is another line of proof which may not be ignored. It is derived from that most terrible function in the Church of Rome called "degradation." This is the contradiction of all that is effected by ordination. It is the undoing in revolting detail of every solemnity connected with ordination, and history has preserved its horrors. The priest to be degraded is dressed in all the Vestments of the Mass. They are six—the amice, alb, girdle, maniple, stole, and chasuble. Every article of dress is removed separately, and the removal is accompanied by the withdrawal of sacramental power symbolized thereby; the oil is rubbed off the hands, the dress is taken from the back.

As the Dean adds, Archbishop Cranmer was humbled in this way. Surely this fact of history carries with it an important proof of the symbolical meaning of Vestments.

Words and Things. In his recent charge Bishop Dowden, of Edinburgh, condemned the use of the word "Mass" in these words :

It is no adequate excuse for the silly and provocative flaunting of the word by any of our clergy to say that the word itself, when we look to its derivation, suggests nothing objectionable; that it means only "dismissal," being derived from a formula, *missa est*, with which not only ecclesiastical assemblies, but civil assemblies and the judicial assemblies of the old Roman courts of law, were declared to be concluded and over for the day. A man of any sense, when he uses the English tongue, must take into account not only what a word *denotes* when considered from the standpoint of philology, but what it *connotes* in popular parlance.

This goes straight to the point, and we commend its vigorous reality as a refreshing illustration of the need of common sense in dealing with current controversies.

The
Power of
Joy.

At the Conference of the Parents' National Educational Union, held at Bristol last month, very great prominence was given to the necessity of the element of joy in the training of children. As education is an atmosphere, it is essential that children should be enveloped in an atmosphere of joy.

The safe way of educating children is by means of play. Play, however, in the mind of the biologist-educator, is not at all points identical with the play of the modern kindergarten or play-school. It is not games, still less pretty employments devised by adults and imposed at set times by authority. It is the *natural* manifestations of the *child's* activities; systematic in that it follows the lines of physiological development, but without the hard-and-fast routine of the time-table. The exercise of spontaneous activity has, besides, an important physiological effect. It is a cause of joy; and joy "tends to quicken the pulse and determine full blood-supply to the entire central nervous system."

Thus growth is promoted, whilst the feeling of interest in what is being done favours diffusion of impulses and the formation of fresh associations.

In fact, physiologically joy is one of the greatest, perhaps the greatest, of all aids to development; and possibly it is a redundancy of joy in some particular activity which goes to make what we call genius. It is a serious defect in our education that we have so little joy, that our methods are so repressive. How many hours a child has to spend without laughing and without talking! How small is the space allowed in education to pure fun! What a painful quiet and orderliness reigns in the classroom and schoolroom! That is not discipline; it is repression.

We quote this, not only because of its physiological and educational truth, but because it suggests a still deeper spiritual application. It is sometimes urged that sorrow is the great purifying influence. But it sometimes hardens. Joy never does. Joy is a great sanctifying power. It elevates and inspires the soul, and tends to concentrate attention on the Giver of all good. "The joy of the Lord is your strength." The truest "purgatorial" power is not suffering, but joy; not sadness, but gladness. The more Scripture is searched, the more clearly will this be seen. Wherever Christianity is purest, there joy is greatest. So has it been all through the centuries. Is there not a wealth of application here? Let us, therefore, emphasize the power of joy—physical, intellectual, and spiritual.

The Authorship and Interpretation of the Fourth Gospel.

BY THE REV. H. A. REDPATH, D.Lit., M.A.

THE subjects of my paper are attracting considerable attention at the present time, and it may be well to consider, in brief, what may be said about them both.

I.

Let me commence with the Authorship of the Fourth Gospel.

It is extremely difficult, with our present knowledge, to attribute it definitely and absolutely to John, the son of Zebedee, the Apostle of our Lord. I feel constrained to say this in order to be honest ; but at the same time I am as confident as it is possible to be that he, and no other, was the author.

There are two kinds of evidence that have to be considered in their bearing on this subject—the external and internal.

But first let me insert here a word of caution. We must not attach too much importance to the title *κατὰ Ἰωάννην*—“according to John.” That is certainly not the author’s inscription, any more than the similar titles of the three Synoptic Gospels. It is simply the label attached to the Gospel by those who received it, showing to whom they attributed it, and we can see in the various forms which the title afterwards took how it received enlargement, till at last we find in a Syriac New Testament the Gospel headed “The Holy Gospel of the Preaching of John the Herald, which he spoke and preached in Greek at Ephesus.” In this title a curious transference seems to have been made of the title “the Herald” from the Baptist to the Apostle. We must therefore put all forms of title, as primary evidence, out of court. The internal evidence will be dealt with later on ; the external evidence must occupy us first.

That seems to be preponderatingly in favour of John the Apostle. Even Harnack, by no means a conservative critic,

goes so far as to assert that it is "beyond question that, in some way or other, John, the son of Zebedee, stands behind the Fourth Gospel."

This is not the place for me to go through the whole of the evidence on this side. It can be found in any ordinary Dictionary of the Bible. It is quite clear that before the end of the second century "a conviction had become deeply rooted that it was written by the Apostle John himself, at Ephesus, at the request of his friends, at the close of a long life." Here the main arguments that are brought forward against this view shall rather be dealt with.

1. It is contended that we can scarcely believe that John, the son of Zebedee, died a natural death at the end of a prolonged life, if we are to interpret our Lord's prophetic words about him and his brother James aright: "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized" (Mark x. 39). This passage, if taken by itself, does not really seem to indicate at all what it is desired to put into it. The verbs in the statement ascribed to our Lord are present in tense, not past nor future. His life at the moment, though, indeed, He is on His way to His sufferings at Jerusalem, is spoken of, not the future suffering. That whole life was a drinking a cup of humiliation and suffering—not merely the end of it. It can scarcely be thought that anyone would have narrowed down the application of these words to a necessarily implied martyrdom of both St. James and St. John, if they had not wished to read this meaning into it for the sake of their theories.

2. The only ancient support for this view of our Lord's words is an assertion made in two places, but supported by only one manuscript in each case. It is alleged on the authority of Papias that John was martyred by the Jews. For a careful discussion of these two passages Professor Swete's edition of the Apocalypse may be referred to. We may gather from what he says at least the necessity of exercising great caution in accepting this statement; for (*a*) it does not assert that the

two brothers suffered together ; (b) an unverifiable reference to a lost book is not a very broad and stable foundation upon which to build ; (c) Papias may have involved himself in some confusion between John the Apostle and John the Presbyter, about whom something must be said presently. The reference to Swete is *Introd.*, p. clxxv ; the two manuscripts quoted are (1) a manuscript of Georgius Hamartolus, and (2) an Oxford manuscript of the seventh or eighth century, an epitome probably based upon the Chronicle of Philip of Side, who lived in the fifth century.

3, 4. Two other statements quoted in this connection are simply arguments from omission—an unreliable form of reasoning. In one case John the Apostle is not included with those who died a natural death by Heracleon (*ap. Clem. Al.*, “*Str.*,” iv. 9) ; in the other he is not brought to Asia Minor (“*Martyrdom of Andrew*”).

5, 6. We are informed by Syriac scholars that in the Syriac martyrology mention is made of the martyrdom of James and John at Jerusalem ; and Aphraates is said to have stated that James and John walked in the footsteps of their Master, Christ. The latter expression is certainly not quite conclusive ; and, as to the credibility of the former, it should be remembered that the truth of facts asserted to have happened in martyrologies is not always to be depended upon.¹

I have endeavoured to state this evidence as clearly as I can. Each person must weigh it for himself. To me it is far from being sufficient to upset the old belief in the son of Zebedee as the author of the Fourth Gospel.

If we were constrained to look elsewhere for an author for this Gospel, there are only two or three directions in which we could turn.

There is that very shadowy, and, as Dr. Swete calls him, “*enigmatic*” person, John the Elder, to whom many modern

¹ An interesting article on St. John the Apostle, with reference to this particular subject, by the Dean of St. Patrick's, is to be found in the *Irish Church Quarterly Magazine* for January, 1908.

critics have given their allegiance. In so doing they have transferred to him nearly all that used to be assigned to the Apostle. The idea of such a person may have come from the fact that the writer of the Second and Third Epistles of John calls himself the Elder. Upon this words quoted from Papias, and commented upon by Eusebius, may be founded. But the application to himself of the title of "elder" by an Apostle is not without parallel. St. Peter says (1 v. 1): "The elders, therefore, among you I exhort, who am also a fellow-elder." The appropriation, therefore, of this title by the writer of the Second and Third Epistles of John need not exclude the idea that he was an Apostle.

In any further search for an alternative author we must turn to the internal evidence of the Gospel for both the Apostle or for any other writer, and we must also keep in mind anything that may help us in the Synoptic Gospels. On an examination of all four, we shall find that, putting on one side the "disciple whom Jesus loved" (John xiii. 23), whoever he may be, there are only four individuals specified as objects of the love of Jesus: the rich young ruler, Martha and her sister Mary, and Lazarus. If we are to identify the beloved disciple with one of these, we may, I suppose, at once dismiss the sisters Martha and Mary from our minds. It is also scarcely conceivable that he should be the rich young ruler. It is true that Jesus loved him, but he seems to have been incapable of returning, by an act of self-surrender and self-sacrifice, the love of the One whom he called Master.

There remains Lazarus; and I must confess that if I felt obliged to give up the authorship by St. John the Apostle, I should look with earnest eyes in this direction. The love of Jesus for Lazarus was a matter of public knowledge as well as known to Lazarus's sisters. They, indeed, when their brother was sick, sent to Him, saying: "Lord, behold, he whom Thou lovest is sick." The Evangelist's own remark is: "Now, Jesus loved Martha, and her sister, and Lazarus." And when our Lord wept at the grave of His friend, it should be remembered

that He said: "Our friend Lazarus is fallen asleep"; while the Jews who stood by said: "Behold, how He loved him!" Moreover, it is noticeable that the expression, "the disciple whom Jesus loved" (xiii. 20; xix. 26; xx. 2; xxi. 7, 20), which occurs five times, is not met with at all till after the account of the resurrection of Lazarus. Still further, we must not fail to take into account that the Gospel which deals almost entirely with our Lord's work in Jerusalem and its neighbourhood would, humanly speaking, have come much more naturally from one who had lived in the neighbourhood than from one who, like the Apostle, was only a temporary sojourner at Jerusalem at the time of the great feasts. Such a one as Lazarus could much more easily have been "known unto the high-priest." This, of course, is said on the assumption that the "disciple whom Jesus loved" and "the disciple known unto the high-priest" are one and the same person. Other arguments in addition to these, which are the most important in favour of the Lazarus authorship, may be found in a paper in the *Guardian* (December 19, 1906), by the Rev. W. K. Fleming.

But, after all, these arguments do not seem sufficient to establish the claim, unheard of for so many centuries, which is made that Lazarus should be accounted the author of the Fourth Gospel.

One argument, convincing to those who use it, would prevent my accepting the Lazarus theory. At the Last Supper only Apostles were present. St. Luke definitely says so. "When the hour was come, He sat down, and the Apostles with Him." And in the other Gospels the atmosphere surrounding the narrative compels us to think of a little band—a chosen few—surrounding their Master. This, to my mind, seems very convincing. It is certainly strange how little is said, even by tradition, about the post-resurrection life of Lazarus.

We come back, then, to John, the son of Zebedee, as holding the field against all those that have been mentioned. If we want a corroboration of this view from what is contained in the Gospel itself, we can still scarcely go to a better guide than

Bishop Westcott in his introduction to the Gospel in the "Speaker's Commentary."

Let me remind you of the steps by which he proceeds. The author was—(a) a Jew; (b) a Jew of Palestine; (c) an eye-witness; (d) an Apostle; (e) St. John. He also claims that there are three passages which distinctly point to St. John as author: i. 14; xix. 35; xxi. 24.

The citation of this last passage reminds me that I have not said anything about the authorship of the last chapter of the Gospel. It seems clear that the writer stopped first of all at the end of chapter xx. with those two verses which sum up the whole object of his work: "That ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in His Name." But this does not preclude us from admitting chapter xxi. as an appendix by the same author, any more than that we should deny Pauline authorship to the two or three conclusions to the Epistle to the Romans which are of the nature of appendices to that Epistle.

The last two verses in St. John xxi. (24, 25) are those upon which the greatest doubt has been thrown by some critics, and yet there is in them a harmony of diction and thought with what has preceded (compare 24 with xv. 27, xix. 35; and 25 with xx. 30), as also with 3 John (compare 24 with 3 John 12).

Perhaps a word ought to be said about the Greek of this Gospel, which some think could not have been written by a fisherman Apostle from Galilee. If we make the Gospel later than the Apocalypse, we can easily imagine the effect upon his style which a long sojourn in Ephesus would make. Here he would meet with Greek culture and Greek philosophy—a word will be said about this later—and these could not but influence the style of his writing. Some, indeed, have urged that the Greek might well have been written by a Palestinian Jew; but this scarcely admits of proof.

Those who wish to study the present state of the problem should read Dr. Sanday's New York lectures on "The Criticism of the Fourth Gospel," published at the Clarendon

Press in 1905. A short and useful little volume, which traverses some of the statements made in this paper, is of value, as giving us some of the latest information on the subject : "The Fourth Gospel and some Recent German Criticism," by Henry Latimer Jackson, B.D., Vicar of St. Mary's with St. Benedict's, Huntingdon, published last year by the Cambridge University Press.

II.

It remains to say something about the interpretation of the Fourth Gospel.

We are told by many scholars of to-day that we must not take this Gospel as history at all. It contains, they say, the impressions, if you like, of an old man, which long after the events a pious mind had formed of all that had been told him of the words and deeds of Christ. Much of it is allegorical. Even "the disciple whom Jesus loved" is to be looked upon as "the exquisite creation of a devout imagination."

Now, in the case of most of us, when we hear or read such statements as this our minds naturally revolt from them. It is beyond the comprehension of most of us to think how they could be reconciled with anything we know of the first century of the Christian Church from A.D. 40 to 140, and it is quite certain that the Gospel cannot be put as late as 140. Harnack's limit is between A.D. 80 and 110, Jülicher's between A.D. 100 and 125, and these are not timid conservative scholars.

Moreover, when the Gospel itself is examined, what do we find? Constant notices of time. Take, *e.g.*, the beginning of the Gospel : "On the morrow" (i. 29) ; "Again, on the morrow" (i. 35) : "On the morrow" (i. 43) ; "And the third day" (ii. 1). What use, if the Gospel is unhistoric, could there be, except a dishonest one, for the insertion of such a verse as this : "After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples : and there they abode not many days" (ii. 12) ?

Take, again, the personal touches in the descriptive part of the narrative—*e.g.*, in chapter xi., the gladness of Jesus for the

sake of the Apostles that Lazarus was dead; the groaning in the spirit of Jesus twice repeated; the tears of Jesus. Are all these merely allegorical, and not historical? So, again, of the constant record of the observance of Jewish feasts.

There is, of course, a deep spiritual meaning in all the acts and words of Jesus; but they must be acts and words of the Divine Master, as He exhibits Himself to us, upon which a spiritual meaning is based—notably, for instance, in St. John vi., where we have, first, the feeding of the 5,000, followed by the spiritual and allegorical lessons derived from it.

Thus far was written before the Dean of Westminster delivered his three lectures on “The Historical Character of St. John’s Gospel,” which appeared at the time in the *Guardian* for December 11, 18, and 24, and are now to be had in a small booklet, published by Longmans (price 6d.). It is not necessary to examine them in detail; they are full of convincing arguments. In the first he quotes the first words of the First Epistle of St. John, and on them remarks: “These are the words of a man to whom facts have brought a revelation, not of one who conjures up imaginary scenes in order to clothe spiritual conceptions in an attractive form.” The whole of the three lectures deserve careful study. We may here interpolate that we do not see ourselves why there should not have been two cleansings of the Temple; but it is surprising to find the Dean, who only admits one, asserting that the position of that one in the Fourth Gospel has more historical probability than that in St. Mark.

There are just two or three points which may be touched upon in conclusion:

1. St. John’s doctrine of the logos. Whence did he derive it? It is certainly not purely Philonian. If the teaching of the doctrine is that of the son of Zebedee, from what source did he gather it? The answer seems to be that it is an adaptation of the logos of Philo, modified to a certain extent by Greek thought, and influenced, as Philo was, by the Rabbinic “Memrâ.” The inspiration to make use of it was Divine, while the Evangelist, as the human instrument, adapted what

he learnt from the discussions of such wandering teachers as would naturally find their way to a great centre like Ephesus. But, with all this, no one has ever yet fathomed all the depths of thought in the concentrated language of the first fourteen verses of St. John.

2. It has sometimes been said that, if we form a chronology of the acts of our Lord's life from the Synoptic Gospels, no place can be found for the Raising of Lazarus as a historical event. Those who make such an assertion must, it seems to me, be convicted of rashness. Readers of the Dean of Westminster's paper will see how he deals with it. There is one other very strong argument against this assertion. If the number of days in our Lord's ministry, the events of which are recorded by the Synoptists, be added together, and if, to put the case in its most unfavourable aspect, it be allowed that His ministry lasted only one year—which, personally, I should not be disposed to grant—it will be found that only about a tenth of the days during that period can be accounted for.

3. We must always remember that, whilst the Gospel of St. John is history, it is also condensed history, especially in the matter of the discourses, and this applies to the other Gospels as well. If anyone would take the trouble to read aloud, and slowly, some of what would be called the longer discourses of our Lord, he would find from the time it takes that, after all, the Evangelist has only given the salient points of each address. This will account in some cases for what is apparently a lack of connection between one statement and another.

4. There is also to be taken into account the fact that, in the Fourth Gospel, at any rate, it is somewhat difficult always to determine exactly where our Lord's words terminate, and what are the comments or supplementary notes of the Evangelist. This is especially noticeable in the latter half of the third chapter. By realizing this we arrive at a more reasonable mode of explaining the absolutely Johannine mark on some of the utterances. At the same time, it must be carefully remembered that no one of our Lord's disciples was apparently so intimate with

Him as he who, in the words of the Evangelist himself, "beareth witness of these things, and wrote these things." I hope that we shall be ready to add, "We know that his witness is true," because, to use a rather modern expression, his statements appeal to our own religious experiences from our communion, by the aid of the Evangelist, with the Divine Master.

[A careful treatment of the subjects dealt with in this paper is to be found in the critical introduction to Dr. Garvie's "Studies in the Inner Life of Jesus," published towards the end of last year.]



Revival Memories.

BY THE REV. CANON W. HAY M. H. AITKEN, M.A.

MY earliest memories of religious revivals carry me back to the days of my childhood at the end of the first half of the nineteenth century. My dear father had hardly opened his temporary church at Pendeen before a great revival commenced, so that when the permanent structure was erected some two or three years later the living Church of converted men and women was ready to occupy it. Hence I saw a great deal of Cornish revivalism during my early years, and that even in its wildest forms. As St. Paul became all things to all men that he might win the more, so my dear father to the excitable Celts of Cornwall became as a Celt, never attempting to check the more or less extravagant excitement, but ever endeavouring to lead souls in the midst of it to a true and reasonable faith in Christ.

I can recall some seasons of extraordinary and prolonged religious influence, when the whole neighbourhood seemed to be under a mighty spell, the force of which was felt even by the most careless and ungodly. I remember how one revival continued through a whole year or more, and during all that period night after night the schoolroom would be crowded, and

not a week passed without "converts" being gathered in. Several hundreds of grown-up people, besides numbers of children, professed to be converted to God at that time, and a considerable proportion of them proved the reality of their profession by subsequent years of consistent Christian life. The proportion, however, of permanent results from these Cornish revivals, with all their heated emotionalism, was, it must be admitted, small as compared with those that I have known to result from more sober evangelizing efforts. I should say that if, after a Cornish revival had expended itself and a testing period had passed, we retained, as consistent Christian people, one-third of those who had made a profession, we thought we had done well ; whereas, in revival work in Scotland, had one-third of the number fallen away we should have thought that we had fared rather badly. I shall not attempt to describe the scenes of wild enthusiasm that I have witnessed in those old days, for any at all faithful description of them must border on the grotesque, and those memories are far too sacred to be thus presented. Sometimes, I confess, I could almost wish to see and hear it all again ; the shouts of hallelujah that, perhaps at midnight, would make the welkin ring, as some happy convert was escorted to his home by a band of rejoicing friends ; the stopping of work at the mine, because the young women working at "the stamps" were almost all under religious influences, some crying for mercy, some praising God with tears of ecstatic joy. Yet I must regretfully admit that, as a result of this exaggerated emotionalism, revivalism is to-day a played-out force in Cornwall, and probably not until another generation passes away will the way be open for a more reasonable form of evangelizing effort throughout that county.

It fell to my lot, after a boyhood spent in familiarity with such scenes, to come into contact in my early youth with revival work of a very different type in Scotland. In the year 1859 I paid a visit to my uncle, the late Mr. Macdowall Grant, of Arndilly, in Banffshire, who some two years before had come under my dear father's influence, and had been led at that time

to make a very definite consecration of his heart and life to God. He became, in fact, one of the most devoted labourers, in season and out of season, for his Master that I have ever known. In the winter preceding my visit to him he and the late Mr. Reginald Radcliffe had been used of God to carry on the most remarkable evangelizing work in Aberdeen that has ever been known in that city. It was commonly reported that ere the revival meetings closed there was hardly a house in the whole long stretch of Union Street, the great thoroughfare that runs through the heart of the city, in which some trace of the blessing could not be found. Radcliffe was at that time full of the Holy Ghost and of power, and God seemed to use him especially to tear to tatters and shreds the garments of self-righteousness and religious self-complacency in which the Scotch Presbyterians of that day were too often fain to wrap themselves. "Aye, woman, did ye hear what yon man said the night?" exclaimed a convicted church-goer of this type to her neighbour, who happened to be an earnest Christian woman, as they passed home one night over the bridge. "Did ye hear him say that we might hae fufty tokens, and gang to hell with them a'. Noo, I've jist had my fuftieth token, and I'm thinking I'm ganging to hell with them a' as fast as I can gang!"

The English reader will perhaps need to have it explained that a "token" is a small metal disc that serves as a passport to the half-yearly Communion in the Presbyterian churches. Happily, the poor stricken soul, convicted of the iniquity of her holy things, found a sympathizing friend and a skilled helper in her good neighbour, and there in the deserted thoroughfare—for it was late at night, behind a parapet of the bridge, the two knelt in prayer, until the seeker had found something better than her fifty Communion tokens to rest upon.

I found Radcliffe at Arndilly on my arrival there, and shall never forget the merciless incisiveness of his address at the Free Church at Rothes on the following Sunday. It was on the tenth chapter of Romans. "St. Paul is here speaking of his heart's desire for his own religious countrymen," he remarked,

“who went regularly to their synagogues, read their Bibles, and said long prayers. What does he long for on behalf of these excellent people? That they may have the highest place that heaven can offer? that they may rise to the most exalted spiritual attainments, and be numbered with the most distinguished saints? No, my friends! He prays that they may be saved. He considers them in terrible danger, and he is oppressed with an eager anxiety for them, that they may escape from it and not lose their souls. And as I look round this church upon you respectable, well-conducted Presbyterians, who attend your church so regularly, and go to your Communions, and read the Scriptures, and yet have never submitted yourselves, any more than these Jews of old did, to the righteousness of God, what shall I pray for you to-day? Shall I ask that you may grow in grace and in the knowledge of God? that you may be more and more perfected in Christian character, until you are conformed to the image of Christ? that you may find a place amongst the highest saints in the kingdom and glory of the Lord? I can ask nothing of the kind! My heart’s desire and prayer to God for you is that you may not be damned to hell!”

A modern newspaper writer, if reporting the sermon, might well have inserted between brackets the word “sensation” to describe the effect of this terrific utterance; but to form a true conception of it one had to be there, to feel the intense earnestness with which the warning was given, and then to note the tenderness with which it was followed up. One could not but feel that he was specially raised up to do a work that needed to be done, and that if he had to use the surgeon’s knife, he only wounded that he might heal. I spent some little time visiting in the little town during that next week, and found the people so much moved that, on my bringing back word of this to Arndilly, it was at once decided that an extempore service must be held there that night. A public hall or schoolroom was secured and the town-crier was requisitioned; but Radcliffe was not satisfied with the efforts of the official, and himself went down the long central street shouting out an invitation to an open-air gathering

in the middle of the town. There in a short time a multitude of people were collected, and first they had an earnest address from Mr. Grant. While he was speaking, you might have seen Radcliffe on the outskirts of the crowd, his head bowed in his hand, as if, like the prophet of old, he were rapt in an agony of intercession, waiting for the little cloud to rise on the far horizon. By the time the laird had finished he stood up like one full of the power of God, and so spoke for about five or ten minutes that, when he ended by calling all who wished to yield to God to come into the hall, in a moment quite a number of anxious souls, chiefly young men, pressed into the building, and a glorious harvest night ensued.

Towards the end of my visit, to my great astonishment, my uncle proposed to me that I should accompany him on an evangelizing tour that he was about to make in the extreme north of Scotland. He was to have had Mr. Brownlow North for his fellow-labourer, but illness prevented that remarkable man from fulfilling his engagement, and Mr. Grant, being a great believer in the Apostolic rule of working in couples, fell back upon me as his companion in travel and labour. I was at that time only seventeen years of age, and of course felt acutely the heavy responsibility thus unexpectedly thrust upon me. However, it seemed clearly God's call, and I consented to go.

We began our work in the most northerly town in Scotland—Thurso. It had a name for being a particularly hard and dead sort of place, and by no means a promising field for our effort. We found that the Free Church minister was away in Ireland witnessing the wonders of the Irish revival, and had left his church in charge of a young probationer, who was to be assisted by his own son, also a theological student. It was arranged that, while my uncle addressed the adults, my work, to begin with, should lie chiefly amongst the children. The little town soon began to show signs of interest in our work, and the congregations grew with great rapidity, until on the second Sunday afternoon we found ourselves addressing a huge open-

air gathering of several thousands, many of whom had swarmed into the town from all the country round. I have a very vivid recollection of the extraordinary work of grace that took place amongst the children. I remember inviting the elder children who wished to give themselves to Christ to my lodgings, and soon the little parlour was so crowded that it was difficult to know how to deal with them. Two or three Free Kirk elders, who were giving a sort of cautious support to the movement, were hovering about the door, endeavouring to assist in preserving order, for all the little people could not be received at once, and as some came out, others had to be let in.

I heard from them afterwards that one little maiden came out with her heart so full that she had to find an oratory behind the holly-bushes growing in front of the house on the river's bank, where she poured out her heart in prayer and praise; and the testimony of these good men was that they had heard many a minister pray in their time, but they had never listened to such a prayer before as that little maiden offered. I remember that we received a call during that week from the two young "probationers," of whom I have spoken, as having been left in charge of the Free Kirk, and they were very full of the wonderful things that were happening in Ireland, and read to us extracts from the minister's letters. I ventured to remark that it seemed to me that God was working in a very remarkable way in their own town; but they replied with some incredulity that I didn't know Thurso as well as they did. It was a hard, unresponsive place, and they feared there was not much to be hoped for there. Thus, like many others that I have met with since, they could believe in miracles of grace elsewhere, but were not at all disposed to recognize them at their door.

Towards the end of the second week, however, the work had assumed such proportions that Mr. Grant, who had promised to begin a similar effort at the neighbouring town of Wick on the following Sunday, determined to leave me behind to continue

the work at Thurso over that day. I can never forget that Sunday, the first great harvest day of my life. There was again a huge crowd in the open air in the afternoon, and in the evening the Independent chapel was packed to its utmost capacity ; and after a service in which the power of God was very manifestly present, we adjourned for the after-meeting to the Free Kirk schoolroom. There I had the assistance of the two young Presbyterian probationers before referred to, and after I had given a brief address urging immediate decision, I asked one of them to do his best to keep the people employed, whether by exhortation or singing or prayer. I then invited all who were anxious about their soul's salvation to join me and the other helper in the classroom, and as it was not very large I said I could not receive more than twenty at once. In a moment twenty persons rose and joined us. My helper began at one end and I at the other. In many cases we found that the work was already done, while many others were ripe for decision. As soon as each had been conversed with, we dismissed them and asked for twenty more, and again they crowded into the room, with similar results. I did that five times ere the meeting broke up, so that about a hundred persons must have been conversed with ; and I cannot remember that any went away without seeming, at any rate, to find what they sought. I well remember the utter astonishment of my two helpers, who had been so incredulous as to the possibility of a revival in Thurso. They could hardly believe their own eyes and ears ; but I think it was a time of revival to their own souls as well as to their people.

That was in 1859, and in the year 1886, when I was paying a visit to Edinburgh, I was accosted on the platform of the railway-station by a porter, who wanted to know whether I was any relation of a young man of the same name who had preached twenty-seven years before at Thurso. When I told him that I was the same person, he grasped my hand with much feeling, as he proceeded to tell me that I had been the means at that time of leading him to Christ. I have never visited Thurso since.

but I doubt not there will be still some left there after nearly half a century who could say the same.

In the next number I hope to give some reminiscences of the great revival in Liverpool during the visit of D. L. Moody in 1875.



The Supply of Clergy.¹

BY THE REV. PRINCIPAL TAIT, M.A.

THE lack of a sufficient supply of clergy must, I think, be regarded by us clergy as a call for earnest self-examination, a summons to a most careful scrutiny of our system, methods, life, and work. The subject, therefore, which I ask you to consider is the responsibilities of the clergy in the matter of the supply of clergy.

The Church's need may, of course, be due to causes over which we clergy have no control ; and if a bold, unsparing self-examination leads us to this conclusion, we can do nothing but wait and pray for those causes to be removed in God's own way and time. But it may be due to our own failures and mistakes.

The ministry is a Divine gift, which, according to the revealed plan of God, has for its object the perfecting of the saints for their work of ministering unto the building up of the body of Christ.

The ministry is the gift of the ascended Lord to His Church, and yet the provision is unequal to the demand ; the Church is not enjoying to the full that Divine gift : her work is being hampered by the insufficiency of the supply.

Can the need possibly be due to any other cause but the mistakes and shortcomings of the Church ? Can we imagine it to be anything else than an indication of a lack of consecration in the Church, of failure in spiritual vitality and enthusiasm ? And, if so, it is obvious that the matter vitally concerns the clergy, the pastors of the flock. For we are the chief sowers

¹ Read at a meeting of the Clergy Home Mission Union.

and waterers of the seed of life ; and if there are not enough consecrated men for the work of the ministry, it must surely mean that our labours are not being fully owned and blessed by Him Who alone can give the increase.

I have looked back over my own ministerial work, and tried to examine it in the light of this pressing need, and I have asked myself the questions : Have I been fully alive to my duties ? Have I been fully awake to my opportunities ? Have I been fully conscious of the need of clergy as a burden which I had some power, however small, to remove ? Have I thought of it as a chastisement for which my own mistakes have been in part responsible ? Have I looked upon it as an indication that my system, methods, and teaching need overhauling, and testing anew by the standards and proportions of the New Testament ? I readily admit that I have not ; but I am here now to ventilate some of the ideas which have come to me in consequence of this examination. The thoughts, then, which I want to place before you are these :

I. The lack of clergy summons us to self-examination in the matter of prayer. I would remind you that the problem is no new one. Our Divine Master Himself was confronted with it as He looked out upon the fields ready for harvest ; and He bade His disciples betake themselves to prayer, that labourers might be sent forth—*i.e.*, in accordance with the usual principle of Divine working (*viz.*, the law of human co-operation), the supply of labourers is made to depend upon the prayer of the Church. Is it not possible that He Who could do no mighty work at Nazareth, because of man's unbelief, is now waiting for the Church to take her need to Him in prayer ? How far are we falling into line with this, one of His own solutions of the problem ? We pray regularly for those who have been ordained, and we pray at the Ember seasons, and at other times, for those who are about to be ordained, but how often do we pray for the sending forth of labourers into the parishes at home and into the fields beyond ?

Have our people learned from us the obligation of prayer in

this matter, so that it has its place in their private prayers and in their family prayers? In the public service of the Church we are not our own masters, but in dioceses where a prayer for labourers is authorized for use in church let us welcome the opportunity. In the Chester Diocese the prayer is as follows :

“O Lord of the harvest, send forth, we beseech Thee, more labourers into Thy harvest, even fellow-workers with Thee, for His sake Who taught us so to pray, Jesus Christ our Lord.”

But even if such a prayer has not been authorized for use at the services in church, definite opportunities for corporate intercession can be found in the informal meetings for prayer, or Sunday-school teachers' meetings, or in connection with the Bible-classes and missionary guilds. With the Lord's command before us we can hardly be wrong in believing that the lack of clergy is a summons to more definite and persistent prayer for the sending forth of labourers.

II. We are summoned to a more faithful preaching of Christ Jesus, and Him crucified.

The insufficiency of the supply of clergy must, I think, reflect, and be caused by, a lack of spiritual vigour and enthusiasm in the Church. It is impossible to conceive of men being deterred from freely offering themselves by the causes often suggested, if they were really filled with the love of Christ, and with the yearning to impart to others the good things which they themselves have found, and with the determination to seek first the kingdom of God. It must mean a lack of converted, whole-hearted, consecrated men.

But what is the instrument of conversion, and what is the motive-power of consecration? “I, if I be lifted up, will draw all men to Me.” How did St. Paul account for his abandonment of everything that the world held dear for the sake of preaching the Gospel? “The love of Christ constrains us.”

What was the Lord's own method of winning men for the work? The Apostles were led to surrender themselves to the work of the ministry through personal contact with Him. Their self-consecration was the outcome of devotion to Jesus, and that

when they knew but a fraction of what we know and can teach about Him. Are we faithful in the matter of preaching Christ? Our pulpits are used as much and more than ever, but what for? Dare we claim that Christ is being preached by us as fully and as faithfully as He is set forth in the pages of the New Testament? Are men, through our teaching and preaching, being brought face to face with the Man Christ Jesus?

I am old-fashioned enough to believe (and I am convinced that the New Testament and experience alike confirm it) that the chief instrument used by the Holy Spirit for making men new creatures, and for causing men to surrender themselves to God, is the *ministry of the Word*, of which the primary function is the preaching of Christ.

Dr. Mason, in his "Ministry of Conversion," says: "It seems clear that the only true and legitimate weapon and instrument for converting souls is the preaching of the Gospel of God; only by rational means can we hope to change the wills of rational beings." And again: "The word of God is the only legitimate instrument for producing conviction."

If this is true, then the tendency to depreciate the ministry of the Word, which we sometimes meet with in the present day, is a very serious symptom. I earnestly trust that Evangelical Churchmen, in carrying out their much-needed repudiation of traditional mistakes, will never allow themselves to depart from their distinctive principles, especially their attitude towards the ministry of the Word, as one of the first duties for which the ministry was ordained.

But to return. Even when there is no attempt to make light of preaching, I cannot help thinking that the old, old story of Jesus and His love, the message of Jesus Christ made unto us of God wisdom and righteousness, and sanctification and redemption, the message of the Holy Spirit, the Life-giver, dwelling in the heart of the believer, and making him one with Christ, have been too often made to give place in our pulpits to something merely ethical or ecclesiastical.

Whether I am right or wrong, the fact of an insufficient

number of men being willing to leave all in order to become fishers of men constitutes a loud call to us clergy to examine once again our attitude towards the ministry of the Word, to examine once again the nature of our teaching and preaching.

III. The lack of clergy summons us to a *definite seeking of men*. The faithful setting forth of Christ must be accompanied by effort to bring the call home to individual men. The Lord did not wait for men to offer themselves to Him : He went out to seek for them. And in the primitive Church it was not left for men to offer themselves for the work of the ministry : the Church selected men, and presented them to the Apostles for ordination. Are we doing anything of the kind ? Some are, but I fear that many of us are not. How can we do it ?

(1) Through the pulpit. How many a parent is making it impossible for his son to look forward to offering himself for the work, who, nevertheless, if taught to look at the matter from the standpoint of the last great day, might realize his mistake before it is too late ! And, further, what opportunities the pulpit offers of bringing the call home to many for whom the response is still a possibility ! The call for self-consecration for the mission-field has borne fruit. If a similar call for self-consecration for the work of the ministry in general were heard from more of the pulpits of our land, what might we not expect ?

(2) In our work amongst the young. We have only to think of the number of men who have been led to offer themselves for ordination through such work as that of the children's special service mission, to realize the possibilities that lie before us in our work amongst the boys.

(3) By individual dealing. There is in some men a laudable absence of self-confidence, which makes them shrink from the idea that they are worthy of the calling, who are in every way qualified, but are just waiting for the summons ; and if we do not give it, who will ? And who is better qualified to do it than the man's own pastor ?

Some of us must be more ready than we have been in the

past to take the initiative. We must act as recruiting-sergeants for the King.

IV. The lack of clergy summons us to put before the Church the necessity of helping men who have not sufficient means to meet the expenses of training. The Bishop of Liverpool, speaking at a meeting in connection with the St. Aidan's Exhibition Fund, said that there were three features in a true call to the ministry. There must be—(1) inclination ; (2) qualification ; (3) opportunity. The Church is losing good men through the lack of opportunity.

But here I feel that a word of caution is needed. I believe that the solution of the problem belongs to the sphere of spiritual work as much as, if not more than, to the sphere of the subscription-list. It has to do with the supply of the right men as much as, if not more than, with the supply of means. It is very easy to exaggerate this financial aspect of the problem ; and there is, I believe, a very real danger of making it too prominent. But while that is so, both Scripture and experience alike warn us against the policy of making social position or the possession of money essentials for admission to the ministry. The Church's business is to look for evidence of the Divine call, the inward moving in the heart of the Holy Spirit ; and when she finds that, it is her bounden duty to recognize it, and seal it by ordination.

The need always comes home to me most forcibly in the case of the sons of clergy. There is no source from which the Church might more naturally expect her need to be supplied than from amongst the sons of those who have themselves heard and obeyed the call. And yet how many of us clergy can hope to provide the necessary preparation for our boys unless the Church comes to our aid ? And the same can be said of many parents amongst the laity.

Or, think again, is the widow's son to have no chance of obeying the call ? or the man who has to earn his own living, and has no resources to fall back upon during his period of preparation ? or the man who has to forfeit all help from home if

he follows what he believes to be his Master's wish? The call is coming to such men, and we must have the means of dealing with it.

I have sought each of the three previous suggestions from the method and teaching of our Lord. This, too, comes from the same source. Has it ever occurred to you to ask how men who were called to abandon their means of livelihood in order to be with Jesus were able to maintain themselves during their time of preparation? The Gospels give the answer—they had a common purse, and that purse was constantly replenished through the devotion of the holy women, who ministered to the little band of their substance.

The Church to-day must do what the holy women did of old. And in order to be quite practical, let me suggest three methods which can be immediately adopted by clergy who feel that this matter ought to become at once a feature of parochial organization:

(1) Affiliate a college. By this means you can support that particular kind of system and teaching which you feel to be best

(2) Adopt a candidate. By this means you can choose the particular man whom you want to help—*e.g.*, you may feel that a public school education is desirable, or that the sons of clergy have first claim. For pulpit work I have found this method the most fruitful.

(3) Support one of the general funds which exist for the purpose of assisting candidates during their time of training. If a fair number of parishes would adopt one or other of these methods, I believe that the financial aspect of the problem would be fully solved, and each college would be enabled to deal with the particular cases which come before it.

In conclusion, I would like to say one word about the provincial Universities. In the near future the financial problem will be most acute in connection with them; for the men who use these Universities will, as a general rule, be the men who need assistance, and the Church will do well to make all the use of them that she can, in preference to allowing men to take a non-graduate course in Theology.

By way of illustrating the opportunities which lie before the Church in this direction, permit me to refer to the arrangements which have been made between the University of Liverpool and St. Aidan's College, Birkenhead.

Through the affiliation of the College to the University, lectures on the Greek Testament, Hebrew, and Ecclesiastical History have been provided, and these subjects can now be studied for the B.A. degree by any member of the University. The lectures are given by the College staff within the College walls.

From the point of view of the college, the affiliation has secured the possibility of including an Arts course in the preparation for the ministry.

The system adopted constitutes a departure from the usual plan of a three years' course in Arts, followed by one or two years in Theology ; if a man has enough money for that, or if the Church can provide enough for him, it would be better to send him to one of the residential Universities. Believing that the chief reason for using the provincial Universities is the necessity of saving both time and expense, we adopted the concurrent system. The candidate will come to St. Aidan's for three years ; the Arts work will include Hellenistic Greek, Hebrew, and Ecclesiastical History, and the Special Theology will be taken concurrently as additional subjects during the three years. By this means he will get three years of devotional and spiritual preparation ; he will have three years for his dogmatic Theology to be digested and take shape, instead of being covered by a year's cramming ; at the end of three years he will both have his degree, and be ready for ordination, without the necessity of any post-graduate residence ; and every penny of expense will be amply covered by £100 per annum, or £300 in all.

But this is detail. Let me bring your thoughts back again to the general principles, which can be gathered up from a study of our Lord's life and teaching. There must be (1) prayer for labourers ; (2) the setting forth of the Person and work of Jesus ; (3) the definite calling of men ; (4) the provision of means for the assistance of men.

These are Divinely sanctioned methods of dealing with this particular problem which now confronts the Church ; and their adoption very largely depends upon the realization by us clergy of the responsibility which they involve for us.



The Biblical Doctrine of the Atonement.

BY THE REV. MARCUS JOHNSON, A.K.C.

I.

IT is obvious that our word "atonement" is an ambiguous word. Although, according to the generally received derivation, an excellent instance of a most expressive Anglo-Saxon term, it is capable of a twofold meaning. It may signify either the *state* of being at one, or the *means* or *process* by which that being at one is effected. The word, therefore, may be used theologically to signify either the reconciliation which has taken place between God and man, or the sacrifice of Christ's death as the procuring cause of that reconciliation, or even as a comprehensive term embracing both the cause and the effects flowing from it. There can be little doubt that this ambiguity is the source of much confusion of thought and even of doctrinal error.

When we turn to the Hebrew no such doubtfulness of meaning meets us. The word which is consistently used for "atonement" throughout the Old Testament Scriptures is **כַּפָּרִים** (coverings), a plural substantive derived from **כָּפַר** (to cover). An early instance of the use of the word occurs in the remarkable verse (Lev. xvii. 11) : " For the life of the flesh is in the blood : and I have given it to you upon the altar to make atonement for your souls : for it is the blood that maketh atonement by reason of the life " (R.V.). The root idea, then, of "atonement" in the Bible is this of "covering." Now, whatever view be taken of the Fall, it cannot fairly be denied that the Bible represents man as separated from God and conscious of that separation. The whole Old Testament

sacrificial system—as also the sacrifices of heathendom, pointing backward to a common point of origin with the sacrifices of the Bible—bears witness to the consciousness of this division and of the desire for reunion. The blot was there—how should it be covered? The gulf apparent—how should it be bridged? Man must have felt his incapacity to take the first step. An instinctive knowledge of the law of continuity must have taught him that what was done could not by him be undone, that he could not change the past nor turn aside the Nemesis from which he vainly desired to hide. “We will suppose,” it has been said, “the case of . . . a primitive man, totally unacquainted, from whatsoever cause, with any portion of a Divine revelation. He embodies in his imagination the phenomena of the atmosphere as the attributes of a personal deity whom we may call Indra. From Indra he receives the bounties of the sun and rain which mature his harvests, and also the floods, torrents, tempests, and thunder and lightning, which make him fear. He surrounds this deity with a moral atmosphere of inflexible, uncompromising remorselessness—the moral shadow, we may say, of the character he attaches to the physical heavens. Suppose, then, that one day, when he and his sons are reaping their harvest, their great desire being for a cloudless heaven to dry their sheaves, an ominous cloud gathers; the heavens are soon black, the forked lightning darts with angry quiver from cloud to cloud and from cloud to earth, the thunder seems to split the firmament in rage, till out darts a forked tongue of flame and slays his youngest son at his feet. Will he regard this as Indra’s retaliation on account of some offence he has been guilty of? Suppose it is so. What would human nature suggest to him to do in order to escape, if possible, Indra’s further vindictiveness? Is there anything in his nature that would lead him to cut the throat of his eldest son and, hurling him on a pile of faggots, to consume his body with fire as a holocaust to appease the supposed wrath of Indra, and so, under the idea of sacrificing a substitute of the greatest worth in his estimation, to ward off danger from himself? Would he be likely to fling the blood

of his lamb or his kid towards the heavens, under the idea of sheltering himself from Indra's retaliative stroke? Or could anything in his own nature suggest to him that Indra required some voluntary sacrifice? We cannot touch even the elements of such a thought in man's nature, much less trace their development. There is nothing whatever, surely, in human nature to suggest such thought or action."¹ At the same time, the absence of any positive command from God originating sacrifice, especially when contrasted with the distinct reference to the origin of the Sabbath in Gen. ii., is pointed to as at least impairing, if it does not actually disprove, the formal revelation of sacrifice by God. But may we not even here recall the danger of the argument *e silentio*?

Moreover, the importance of this question has been, perhaps, exaggerated. For whether sacrifice originated in a formal Divine command, or whether, already existing, God made use of it for the spiritual comfort and edification of men, that He did so use it is certain. We observe in the sacrifices of the Old Testament three inherent ideas—the self-dedicatory, the eucharistic, and the expiatory. In one sacrifice one of these ideas may be prominent, in another sacrifice another of them, but all entered in some degree into every expression of the conception of sacrifice, which itself is not a simple, but a complex idea. An example of the self-dedicatory sacrifice was the burnt-offering; of the eucharistic, the meal-offering (without blood) and the peace-offering (with blood); of the expiatory, the sin-offering and the trespass-offering. It is no doubt true that in the patriarchal sacrifices the dedicatory and eucharistic ideas are prominent rather than the expiatory. But it does not follow that the order of time with regard to these ideas was the order of importance. Rather, perhaps, it was to be expected that the more profound idea of propitiation would be reached later. That the most important place in the whole Jewish sacrificial system was occupied by the *sin-offering*—in which the central

¹ "An Essay on Sacrifice," by Rev. R. Collins, M.A., in "Pulpit Commentary," Leviticus, p. viii.

idea is that of expiation by means of the blood—becomes clear from an examination of the order of sacrifice in its perfect form, as given in Lev. viii. The burnt-offering could only be offered after the sin-offering had been accepted. The meal or peace offering was merely a portion of the burnt-offering. The solemn use of the blood was again emphasized by the ceremonies of the Passover, and also in the inauguration of the covenant of Sinai (Exod. xxiv.), while the great truth which was taught by the ritual of the annual Day of Atonement was the necessity for expiatory sacrifice in order to re-enter into covenant with God. The life of the offender was evidently regarded as forfeited for his sin, but the blood of the victim was accepted instead by the ordinance of God's mercy. For after the slaying of the one goat the high-priest laid his hand upon the head of the other goat, confessing the sins of the people, that it might visibly do that which was implied in other sin-offerings—viz., bear those sins away. Indeed, in regard to all cases of sin-offering, the custom appears to have been for the offerer to lay his hand—not the hand of his slave or his wife, or his substitute, but his own hand—forcibly on the head of the sin-offering, confessing his sins in general or special terms, and to say, "Let this be my expiation."¹ It is impossible to avoid the conclusion that the sin-offering taught the truth of sin in man, and that man's life was forfeited on account of that sin, but that God in His mercy had provided an atonement by the vicarious death of an appointed victim. How far the inevitable weakness in the sacrificial system—viz., the separation which existed between the priest, the offerer, and the victim—was felt at different times and by different persons it is impossible to say. But the feeling of imperfection must have been there; the consciousness that the "blood of bulls and of goats"—irrespective of the great Type to which this points, as the prophetic writings showed—"could not take away sins" must have been experienced. If the sinner were not to die himself, then the conscience of men demanded a perfect substitute—one of like nature with the sinner, one who was so

¹ See quotation from the Mishna in Outr., "De Sacr.," I., c. xv., § 10.

involved in the consequences and penalty of the Fall that the guilt and penalty of the race belonged to him to bear, one who as priest and victim and offerer in one should voluntarily offer up himself.

The Epistle to the Hebrews, as it has been almost universally understood—though it is alleged by Archdeacon Wilson in his Hulsean Lectures for 1898-1899 to have been “strangely misunderstood”—declares the valuelessness in themselves of the “gifts and sacrifices,” the “carnal ordinances,” of the Mosaic system, as unable, “as touching the conscience,” to “make the worshipper perfect” (Heb. ix. 9, 10), and asserts that it was only in virtue of their typical character that they had a spiritual meaning. The same Epistle goes on to show that in the Person of Jesus Christ offerer and victim and priest were completely united. Being one with man, the Representative of the race, He could offer a willing sacrifice of His own blood: ordained by God by a solemn oath (Heb. vii. 20, 21), He was and is man’s one High-Priest for ever, after the order of Melchizedek, and the kingdom of heaven is open to all believers.

Now, an examination of this Epistle makes it clear that the Atonement is there conceived of and represented under two aspects—first, that of a *perfect obedience*; secondly, that of a *vicarious sacrifice*. In His obedience Christ was the Representative of that sinlessness which is the natural duty of man, impossible to him since the Fall, but to which he is yet summoned on being reconciled to God by Christ, for He, “though he was a Son, yet learned obedience by the things which He suffered; and being made perfect”—*i.e.*, by that suffering (see chapter ii. 10)—“He became unto all them that obey Him the author of eternal salvation” (Heb. v. 8). Here is brought prominently into view the value of the Incarnation, the life of humility, temptation and suffering, to which the death was the fitting, and, indeed, the inevitable, close. In that perfect obedience the burnt-offering of Judaism found its Antitype, and in following that example we present our bodies a living sacrifice unto God (Rom. xii. 1).

But if the Epistle to the Hebrews—to impartially study which is to gain a clear idea of the Biblical doctrine of the Atonement—if this Epistle lays stress on the obedient life of Christ as one aspect of that Atonement, it certainly lays no less emphasis upon the sacrificial, expiatory, and vicarious character of His death as another. The writer points to the perfect antitypical fulfilment in Christ of the ancient sin-offering, and especially of the particular sin-offering with which the High Priest entered the Most Holy Place on the great Day of Atonement (Heb. ix. 7-12); and Christ's suffering without the city is compared to the burning of the public or priestly sin-offerings without the camp (xiii. 11-13). St. Paul, in his letters to the Corinthian Church, pursues the same idea, declaring that "our passover also hath been sacrificed, *even* Christ" (1 Cor. v. 7); and yet further, using language from which anyone but an inspired Apostle would have shrunk, he says of the Lord, "Him who knew no sin, He made to be sin on our behalf (2 Cor. v. 21).

In connection with this part of the subject, there are certain words employed in the New Testament whose force of meaning cannot be disregarded—viz., the words *ἱλασμός* and *ἱλαστήριον*, meaning expiation or propitiation, and pointing to the fact that God's good-will towards mankind has been gained by the offering up of Christ as the sin-offering (as in Rom. iii. 25, and the familiar passage in 1 John ii. 2, "He is the propitiation for our sins"); the word *ἀπολύτρωσις*, meaning redemption, ransom (*ἀπό* giving the force of "completeness"), denoting the deliverance from the consequences of sin, secured by Christ and received by those who are in union with Him (as in Rom. iii. 24, 1 Cor. i. 30, and Ephes. i. 7, "in whom we have our redemption through His blood, the forgiveness of our trespasses"); the word *καταλλαγή*, implying a thorough change, and meaning reconciliation or the blessing of recovered favour from God, and branching out into the two meanings of—(1) reconciliation of God with man procured by Christ on the cross (as in 2 Cor. v. 19, "God was in Christ reconciling the

world unto Himself"), and (2) man's reconciliation to God, the removing of enmity and alienation on our part (as in Rom. v. 10, viii. 7; Ephes. ii. 16; Col. i. 21; Jas. iv. 4); the word *θυσία*, meaning sacrifice, and the term used for animals slain in sacrifice (as in Heb. x. 12, "but He, when He had offered one sacrifice for sins for ever," etc.; and, lastly, the word *ἄφεσις*, meaning remission or sending away (as in Heb. ix. 22, "apart from shedding of blood there is no remission"; and Matt. xxvi. 28, "My blood of the covenant which is shed for many unto remission of sins"). Now, it is to be observed that all these plain and significant terms are used in connection with *the death of Christ upon the cross*, and therefore, "if words mean anything, these must mean that the Atonement of Christ made a change in the relations between God and man from separation to union, from wrath to love, and a change in man's estate from bondage to freedom. In it Christ stands out alone as the one Mediator between God and men; and His Sacrifice is offered once for all, never to be imitated or repeated."

(*To be continued.*)



"Not of Moses, but of the Fathers."

BY THE REV. G. E. WHITE, D.D.

AFTER citing from the Old Testament, our Lord in this instance added His own explanatory words—"Moses hath given you circumcision (not that it is of Moses, but of the fathers"—John vii. 22). The Book of Genesis relates how God made a covenant with Abraham, and appointed circumcision as its sign. We are told that this rite already prevailed among the Arabs, Egyptians, Phœnicians, and other peoples; although, rather remarkably, circumcision was not practised by the Canaanites, to whom scholars of the Wellhausen school attribute so much of Israel's culture. The Father of the Faithful received circumcision as the token of a religious covenant for

himself and all his house, and the custom was later confirmed by Moses for the Israelites, who were already familiar with it.

The trend of Old Testament studies now seems to be in line with the clue thus given us by our Lord. The religious ideas and institutions proclaimed by Moses under Divine inspiration were, at least in some cases, far older than the Exodus out of Egypt. They were not later than Moses in origin, but earlier. We may liken them to the dust of the earth into which God breathed the breath of life to make a living soul. Some of the original dust, perhaps, was never brushed off, and a spiritual touch was always necessary to keep rites and ceremonies from becoming dead forms or worse. Some, certainly, of the early Israelite institutions and conceptions were shaped out of material hewn from a quarry older and wider than the Israelite nation, and were used by the Spirit of God for the guidance of men under the Old Covenant and to prepare the way for the New. No doubt growth in grace and in knowledge went on in the long stages subsequent to Moses, under the continued guidance of God, who spake unto the fathers by the prophets "by divers portions and in divers manners."

We no longer say "the world was made out of nothing," as our fathers did; but we hold more closely to Scripture in tracing its development from "the beginning," under the directing hand of God. Similarly, one must disabuse his mind of the notion, so far as it still lingers, that separate articles of the codes prescribed by "the Speaker of God," as Mohammedans love to call Moses, had no existence before his day. The Lawgiver clothed with the force of public enactment customs, with some of which his people were already familiar. And those features of the inherited primitive religion which with Divine inspiration he *rejected* were not less remarkable than those which he retained. Prior to the Christian era there is, perhaps, no one religious step recorded of equal importance with that taken by Moses when he taught Israel that Jehovah was one God and had no female consort.

Explorations and excavations in Troy, Crete, Boghaz-keuy,

and other sites in Asia Minor, Arabia, the Sinaitic peninsula, and far more in Egypt, Assyria, and Babylonia, have begun to furnish materials with which to paint before our eyes a new picture of the world as it was by, and long before, the days of Moses. Civilization and culture are shown to be old, and religion was the chief concern in life, at least, as truly as it is to-day. The Hebrews emerge into an historic position with an extensive religious background beyond them. These researches are not characteristically speculative, but deal with inscriptions and sculptures, with cities, palaces and temples, with objects used in worship wrought in stone, metal, or baked clay, and with abundant literature in several different languages recovered or in process of decipherment. It is most interesting to look upon sculptured stones still standing in position, which depict the worship of days prior to the Exodus, or to watch a German archæologist as he unearths literary treasures buried 3,000 years ago. That humble instrument the spade is furnishing important materials for the interpretation of parts of the Old Testament. The archæologist and student of religious history represent the inhabited world of 1200 to 1500 B.C. as overspread by a considerably advanced and fairly uniform civilization, which had been already several thousand years in maturing, and which had its chief source and centre in Babylonia. Semitic Israel shared in this general culture to a greater or less degree. We begin to understand how God prepared the way for the Advent of Christ by a process the beginnings of which go back to the cradle of the race, and how Moses was not a voice crying in the wilderness alone.

The name Jehovah, that of the covenant God of Israel, was not first used by the generation of the Exodus, but has been found in different cuneiform documents dating from the time of Abraham and earlier. Indeed, according to a lecture by Professor Ball, at St. John's College, Oxford, in 1907, there is a clear and authentic instance of the use of the sacred name about 3750 B.C. The generation of Moses would then be much nearer the time of Christ than to the first-known occurrence of the word

Jehovah. The important thing, however, is not the existence of a name, but the attributes it denotes. The Mohammedan Allah is a different being from the God of the New Testament.

Temples, bethels, and sacred shrines were surprisingly abundant in the Old World, and upon the more elaborate structures a surprising wealth of toil and art was expended. There were recurring sacred seasons determined on both solar and lunar computation. Babylonia had its Sabbath, though without much spiritual significance attached to the observance of the day. As for the antiquity of the Passover meal, Wellhausen said: 'The Exodus is not the occasion of the festival, but the festival the occasion, if only a pretended one, of the Exodus.' Babylonian temples had their sacrifices, and two chief varieties—bloody offerings of animal life and bloodless offerings of fruits and grains—are distinguished. Their walls echoed with penitential psalms and hymns of praise. They had their sacred ark and loaves of shew-bread, their scapegoats, and the sacred numbers *three* and *seven*. Delitzsch affirms¹ that "the majority of the Ten Commandments were as sacred to the Babylonians as to the Hebrews."

The status of Hagar in the household of Abraham and childless Sarah is one provided for in the code of Hammurabi. Professor Pinches² derives the word *Nimrod*, "a mighty hunter before Jehovah," from *Marduk*, the Babylonian god who pursued and conquered the dragon personifying chaos; and to one who is in the habit of stripping a Semitic word of servile letters and reaching its triliteral root the derivation will seem reasonable, for the letters *m*, *r*, *d* are common, and apparently radical, in the two names.

On the evidence of Arabian inscriptions Nielsen claims³ that priests in the land of Midian at the time of Moses' flight thither were termed *lewri*; that is, there were consecrated Levites before Aaron was thus set apart. The same writer

¹ "Babel and Bible," p. 191. Translated by C. W. H. Johns.

² "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," by T. G. Pinches, p. 129.

³ "Die Altarahische Mondreligion," p. 130.

finds the use of incense and incense altars in this region so common that he suggests that the burning bush, in whose flame Jehovah was revealed to Moses, may have been an incense fire in the temple precincts of the high-priest Jethro. Nielsen labours to prove that much of Moses' teaching was drawn from the astral religion of the Arabian, and particularly of the Midianite, deserts—a religion comparatively pure and of monotheistic tendencies. As one part of the Semitic world, this region had at times very intimate relations with Babylonia, and certainly the Israelite tribes had much in common with their Bedouin cousins.

Here, then, Professor Petrie's description¹ of Serabit, and much of its ritual, becomes of exceeding interest. This was a Semitic shrine in the Sinaitic peninsula, whose beginnings go back to the days of the First Dynasty in Egypt, namely, to about 5300 B.C., but whose periods of greatest activity were about 3300 B.C., and again about two centuries before the Exodus. Abundant sculptures, dated with the name of the reigning Pharaoh, and inscriptions by officials, artisans, and common labourers, perfectly legible to the trained archæologist, make the general character of the place and its worship clear. Close at hand were turquoise mines, to which expeditions from Egypt periodically came for the precious mineral, and the men worshipped the deity of the place under the name Hat-hor. This was an Egyptian goddess, but Professor Petrie says: "All the ritual that we can trace is Semitic, not Egyptian." Sinai, though under the Egyptian Government, contained no resident Egyptians; its inhabitants were Semitic Bedouin, and visitors conformed to local customs of worship, as we should expect. A bed of fifty tons of ashes remains, after the winds and rains of fifty centuries have done their utmost, to testify to the burning of the fat and the blood of sacrificial animals. Fragments of cups, pots, and jars, found among the ashes, identify the period as about 3300 B.C., and suggest the sacrificial meal. There was a large tank at the main entrance to the extensive temple which

¹ "Researches in Sinai," by W. M. Flinders Petrie.

had been constructed, "presumably for a preliminary cleansing." A circular basin was set in the court for the next ablution. Yet a third tank stood by an inner door, and "a fourth tank supplied the final cleansing before approaching the shrine." "Such a series of ablutions must have belonged to a complex ritual," argues Professor Petrie,¹ and must have been not merely preparatory to worship, but a part of the worship itself; and he compares with this the laver of the Mosaic tabernacle, which stood between the altar and the sanctuary.

"Many small altars found inside the shrine were used for burning," as one was deeply burnt on the top. The tops were quite flat, so that no liquid or semi-fluid could have been placed upon them. These altars "must have been for incense," and "this agrees with the Jewish custom of having a separate small altar expressly for the offering of incense."²

Summing up his description of the Serabít worship, Professor Petrie says:³ "We have here 'a Semitic cave-shrine, older than the Mosaic system or any other worship known to us in Syria or Arabia.' There was a great goddess, later associated with a god; her ritual was that of burnt sacrifices and incense offerings; many ablutions were required of the worshipper; sacred conical stones were dedicated in her temple; and oracular dreams were sought, and memorial stones were erected where the devotee slept. [As in the case of Jacob at Bethel.] The essential features of Semitic worship are here shown to us earlier than in any other instance. And we see how much of Mosaism was a carrying on of older ritual, how that movement was a monotheistic reformation of existing rites, and how the paganism of the Jews was but the popular retention of more than was granted in the state religion."

It is not supposed that Moses ever visited Serabít or drew upon its particular ritual; but rather that, legislating for a Semitic people, and having himself lived for forty years among the priests of the peninsula of Sinai, he revised what was a

¹ "Researches in Sinai," pp. 105, 106.

² *Ibid.*, p. 189.

³ *Ibid.*, 192.

more or less common religious heritage among the Semitic peoples of that part of the world, and enjoined the observance of rites to which the Israelites were already more or less habituated. As there is a natural man and a spiritual man, may we not say there is a natural religion and a spiritual religion, and regard Moses as an agent in the Divine providence for shaping the latter out of the former?

One would expect that the Hebrews, after living for generations in Egypt, with its high culture and its intensely religious character, would have patterned many of their own articles of faith and practice on the models of their masters. The glimpses of Egyptian life given in the Pentateuch are said by Egyptologists to be true to history, but beyond a possible rite or two, a possible vestment or two, what is there to reward one's search for Egyptian elements in the Israelite religion? Why is there so little from Egypt? Apparently because the religious ideas and practices received by the Israelite household from their Semitic ancestors, having their roots ultimately in the soil of Babylonia, were so well defined, at least in outline, that they felt no need or inclination to borrow from their foreign oppressors.

It now appears that Asia Minor was within the sphere of Babylonian influence in the second and third millenniums before the Christian era. Professor Sayce, lecturing at Oxford last year, stated that cuneiform tablets of the age of Abraham, found at Kara Eyuk, mention an oath as taken *on the top of a staff*. This explains the action of the dying patriarch Jacob narrated in Gen xlvii. 31, a verse which has been a puzzle to commentators, but whose difficulty is now cleared up. The Hittite sculptures in Central Asia Minor depict some of the rites practised by a nation parallel to the Israelites in the time of the Tel-el-Amarna tablets. At Eyuk, near the door of the temple, is an altar sculptured in basalt, before which stands a bull on a pedestal to receive the worship offered by a priest, who stands behind the altar, while in the background a flock of three sheep and a goat are being led toward the altar by a temple minister.

The whole scene is strikingly suggestive of the somewhat later action of the Israelites in the wilderness, when they thought they had lost Moses, in making and worshipping a calf, and it shows from what the Israelites needed to be delivered. The main chamber in the Eyuk sanctuary is 21 by 24 feet square—a size comparable with the rooms of the Israelite tabernacle. Neither could contain a worshipping congregation, but only the ministering priests. A Hittite tablet from Boghaz-keuy—unpublished at the time this is written—gives the name of the god Khiba, who, it appears from the Tel-el-Amarna correspondence, was worshipped about the same time in Jerusalem¹: "Thy father was an Amorite, and thy mother an Hittite" (Ezek. xvi. 3, 45). When Professor Winckler deciphers and publishes his great store of Hittite literature from Boghaz-keuy, other interesting comparisons and contrasts between the early Hittite and Hebrew religions are to be expected.

It is well to bear in mind the proverb, "Truth is stranger than fiction," in following that literature, bewildering in its extent, that is being offered in exposition of the Old Testament. Many things which, because they seemed strange, had been set aside by some critics as fiction are being given back to us as true, and the lines of substantial history are being carried ever farther and farther back.



The Inquisition and Spanish Protestantism.

BY THE REV. THOMAS J. PULVERTAFT, M.A.

THE Holy Office of the Inquisition has been the object of more obloquy than any other organization of ancient or modern times. Rightly described as the most terrible engine devised by the wit of man for the destruction of civil and religious liberty, ecclesiastical controversialists have tried to transfer the shame of its existence and of its persistent cruelty from the

¹ Exactly and remarkably confirming the words of the prophet.

Roman Church to the Spanish State. Hefele, the historian of the Councils, in his life of Cardinal Ximenes, has defended the Roman See in an unconvincing manner, and Ranke is called in support of his conclusions. These great names have won sympathy among many who have not investigated the matter for themselves. Cautious skill in one domain of history does not guarantee trustworthy opinions in another. No longer are the apologists of the Roman Church able to rely upon the obscurity of the evidence, or the feeling that it is incredible for the Church to have participated in such infamies, as proofs that the State was responsible for the proceedings of the Inquisition. During the last thirty years the archives of Simancas and Madrid have been thrown open to examination. The writer has passed many hours collating some of the manuscripts, which still have the sand glistening upon the handwriting of the Inquisitors. The penmanship is often cramped, and as contractions are frequent, decipherment, even in the brilliant Southern sunlight, is by no means easy, and historians owe a debt of gratitude to Professor Schäfer and Dr. Lea for enabling them to form a true judgment on the origin, character, and work of the dread tribunal.

The obvious carelessness of Llorente has made his monumental work suspect, but recent research has proved him to have honestly used documents, although inaccurate in his generalizations from their contents. Schäfer has written with characteristic German thoroughness the story of Spanish Protestantism in the sixteenth century, and he gives us, either in the original Spanish or in an excellent German translation, the documents on which he relies. His book is a valuable storehouse from which students can gather the needed information on any point, for nothing seems to have escaped him during the years he spent in Spanish libraries. His opinions may at times appear open to question, but this is of little importance, for the evidence on which the opinions are formed is before the reader, who can always check the character of the conclusions by weighing the premises.

Dr. Lea, whose work on the early Inquisition and the

celibacy of the clergy places him in the front rank of historians, now gives us the standard work on the Spanish Inquisition. The four volumes supply a thoroughly competent account of its establishment, procedure, and relation to Church and State. No aspect of its operations fails to pass under review, and the calm, judicious weighing of evidence stamps the writer as a man who strives to get at truth, and to avoid partial and one-sided statements. He is as familiar with modern literature as he is at home with the documents; he can duly appreciate the brilliant work of Menendez y Pelayo, and make the necessary deductions from the exaggerated statements of Spanish writers. We do not know if he has ever lived in Spain, but no one who is familiar with Spanish life and thought can fail to see that he knows the Spanish character, and this knowledge enables him to write with a sense of proportion and insight which is sadly lacking in the sciolists who have generalized from mere book knowledge of the scenes of inquisitorial activity. Those who wish to study the subject have a wealth of material placed in their hands, which will enable them to form a competent opinion. The book is a great one, and adds to the reputation of the octogenarian author.

It can no longer be doubted that the Inquisition was an ecclesiastical institution. Menendez y Pelayo boldly acknowledges the fact; Schäfer declares it to have been thoroughly ecclesiastical; and Dr. Lea shows that it owed its privileges to Papal authority, and asserts that the right of the Crown to select the Inquisitor-General was never officially recognized by the Popes, whose commissions to the successive nominees bore the form of a *motu proprio*, the spontaneous act of the Holy See by which, without reference to any request from the Sovereign, the recipient was created Inquisitor-General of the Spanish Dominions, and was invested with all the faculties and powers requisite for the functions of his office. The Kings always addressed the Inquisition "*por ruego y encargo*" (by request and charge), and never "*por mandamiento*" (by command). The absolute Spanish monarchs dared not command their

subjects, who were Inquisitors ; they asked and charged them to condescend to help and facilitate their wishes. It is impossible for any candid mind to contend that the Spanish Inquisition was a secular tribunal. No institution was more calculated to come into conflict with the normal government of the Church. It had powers over the Bishops and the religious Orders ; it could and did bring the Primate of Spain to his knees, and it continually interfered with the authority of the Bishops. Accordingly, we find disputes between Kings and Popes, Bishops and Inquisitors, but we nowhere come across any disavowal of the religious character of the Inquisition, all of whose high officers were ecclesiastics. Their nominations never called them royal, and until the modern effort was made to remove the brand of cruelty from Papal history, no one ever questioned the close association between the Church and the Holy Office. In contemporary Spain, sighs for its re-establishment are occasionally heard, and these aspirations always come from the lips of the clergy and their friends, who desire to obtain religious unity by the exercise of its dread powers. Every chapter in the four volumes is a proof that Hefele and Ranke have grievously erred in their protest against the traditional view of the Inquisition.

The peculiar atrocity of the Holy Office lay in its secrecy. The torture and sufferings of the accused were part of the usual criminal procedure of the time. On occasion the Inquisitors were more tender-hearted than the secular judges, but its denial to the accused to know the names of their accusers, and its terrible powers over those who violated the oath of secrecy, made it an object of dread and hatred. No one was safe : parents were urged to inform against their children, brothers were enticed to lay charges against their sisters, wives were tempted to denounce their husbands, and the printed volumes of the records of the trials show the indescribable horror-stricken state of those who came under its authority. Accused of crimes, committed in unnamed places, testified to by unnamed individuals, the victims very often were the unwilling means of incriminating others by their wild guesses as to the source of

the accusations. The documents show a subtle—almost diabolical—skill employed in dragging out evidence against a familiar friend falsely suggested as the cause of accusation, and no one can wonder that when the Holy Office was mentioned Spaniards were silent. “As to the King and the Inquisition, hush!” is a Spanish refrain, which expresses only too well popular feeling. The Inquisitors knew that its secrecy preserved the power, authority, and reputation of all who served it. It was the soul of the Inquisition. Shielded thereby from responsibility, there was scarcely any injustice which could not be safely perpetrated, and perjured witnesses could gratify with ease their bitter spite. As Dr. Lea says, “the secrets of those dark prison-houses will never be known even by the records, for these were framed by those whose acts they recount, and they may be true or falsified.”

The Holy Office had done its evil work against Jews and Moors when the Reform movement appeared in Europe. It had removed from Spain the classes on which the industry and the prosperity of the nation depended. The passion for religious unity was the power which worked this evil. Philip II. was on the throne when it was whispered that Spain was tainted with heresy. The Emperor Charles was in retirement in his monastery in San Yuste, bitterly repenting that he had not broken his safe conduct to Luther, as, by so doing, he would have freed Europe from his religious teaching. His daughter Juana was acting as Regent, in the temporary absence of the King, when she received a letter from the Emperor urging her to proceed against the Valladolid Reformers, for “if this evil be not suppressed at the beginning, I cannot promise that there will be a King hereafter to do it.” So great was the dread of Lutheranism in Spain that Paramo wrote: “Had not the Inquisition taken care in time to put a stop to those preachers, the Protestant religion would have run through Spain like wildfire, people of all ranks and of both sexes having been wonderfully disposed to receive it.” Paramo is, however, an unsafe guide, for he declares that in 150 years 50,000

heretics were burnt in Spain, and this burning saved the world ; whereas even Llorente, whose figures are much inflated, only charges the Tribunal with having burned, during its three centuries of existence, 34,568 persons.

Exaggeration was natural when heresy was so greatly feared, and until recently it was generally believed that the Spanish Reformation movement had thousands of adherents from among all social classes. McCrie states : " Perhaps there never was in any other country so large a proportion of persons illustrious, either from their rank or their learning, among the converts of a new and proscribed religion." The high position of so many of the Reformers, according to him, helped the 2,100 members of the groups to escape detection for so long a time. This is the view generally held in this country, but it can be held no longer, for the cold light of the documents shows clearly there was not anything like 2,000 native Protestants in Spain in the sixteenth century, and that the followers of the Reformed Faith embraced very few members of the upper classes. The few great names attached to the martyred groups have given a social position to the plain men and women which they did not possess, and Protestant and Roman Catholic writers have unduly increased their numbers.

Dr. Schäfer has gone through the records with exhaustive care. He arrives at the conclusion that about 2,100 persons were accused of Protestantism in the latter half of the sixteenth century, of whom 220 were burned in person and 120 in effigy. Nearly all those who were burned in effigy, and the majority of those burned in person, were foreigners. In the great *autos da fé* of Valladolid and Seville, seventy persons were burned in person and thirty in effigy. Of the 1,995 cases of so-called Lutheranism, carefully collected and described by Dr. Schäfer, 1,640 were foreigners and 355 were Spaniards. Even all of those were not real Protestants, for the majority—judging from the reports of their trials—were only Protestants in the imagination of their judges. Protestants were punished with exceptional severity, and it is probably within the mark to assert that in the sixteenth

century there were not more than 150, if so many, real convinced adherents of the Reformed Faith among the Spanish people. This conclusion is arrived at independently of Dr. Lea's investigation, and was reached after a study of Llorente. It is confirmed by Dr. Wilkins, and proved by Dr. Schäfer.

Dr. Schäfer points out that this number represents a very small proportion of the 10,000,000 Spaniards, and is convinced that outside the groups of Seville and Valladolid Protestantism found no footing in Spain. Maurenbrecher accurately describes the character and extent of Spanish Protestantism in the sixteenth century. "That handful of Spanish Protestants which lived in the last years of Charles V. and the first days of Philip XI. was thoroughly destroyed by the energy of the Spanish State and the power of the Spanish Church; their appearance has remained a unique occurrence without any connection with the spiritual life of Spain, and has had no influence on national development, and has left no permanent mark on its history."

Many causes contributed to this result. The might of the Inquisition made the continued existence of Protestantism an impossibility. Out of Spain the Spaniards showed their power of receiving the teaching of the Reformation, and their literary work has value even at the present day. Reading the records of the examination of the Reformers before the Inquisitors, one is struck by the almost complete absence of organization. Irregular meetings were held in Seville and Valladolid, but it cannot be said that the Reformers were accustomed to worship in common, and no regular ministry existed. In fact, they had no time to develop an organization, for secrecy was the essence of their existence, and they were never numerous enough to become duly organized congregations with a regular ministry. It is easy for present-day Protestants to find fault with them, but their position was exceptional, and the candid student must be surprised that they existed so long without being detected. Their protection was largely due to the conviction that no Spaniard could accept the Reformed Faith, and there seems to

have been no regret expressed at their extermination. The Inquisitors in destroying Protestantism acted in agreement with public opinion.

It is remarkable that the foreign Protestants appear to have had no connection whatever with the native Reformers. We have gone through the records with a view to discovering any trace of co-operation or common worship, and have not found a single instance. Possibly Spanish exclusiveness may have had something to do with this, or it may be that the Reformers feared to compromise themselves by mingling with their foreign brethren. It is, however, more likely that the foreigners condemned as Lutherans were in no sense propagandists, and were therefore not thrown in the way of meeting their Spanish brethren. Even when Spaniards were condemned at the same *auto da fé*, there is no connection between the native and foreign martyrs.

Protestantism was thoroughly crushed in Spain, but the seed was sown which now bears fruit. The Spanish Bible comes from the sixteenth century. The Inquisition prohibited the reading of the Bible in the vernacular. Even a Spanish Duchess could only receive a licence to read the Bible in Italian for one year. All fragments and extracts in Spanish were forbidden, with the object either of keeping the unlearned ignorant of the existence of the Bible, or of making them understand it was a forbidden book. Spanish refugees translated the Bible; the copies that reached Spain were ruthlessly destroyed, but the translation survives, and the words of the sixteenth-century version are circulated in Spain to-day. It has its mission to fulfil, and no country needs it more, for, in the words of Dr. Lea, "the great lesson taught by the history of the Inquisition is that the attempt of man to control the conscience of his fellows reacts upon himself: he may inflict misery, but in due time that misery recoils on him or on his descendants, and the full penalty is exacted with interest; and never has the attempt been made so thoroughly or continuously, or with such means of success, as in Spain, and never has the consequent

retribution been so palpable and so severe. The sins of the fathers have been visited on the children, and the end is not yet."



Literary Notes.

AMONG the many great authors of the present day, few—indeed, if any—have lived so thoroughly in harmony with the high precepts which they have taught as the venerable Count Tolstoy. It is undoubted that his personality is as great, excepting perhaps that of our revered King, as any other person living throughout the whole world, and more particularly in Europe. The active and world-wide interest taken in the coming autumn celebrations to honour him go to prove how very deeply rooted his influence has been upon modern thought. This interest will undoubtedly be increased by the appearance in September of the official "Life of Tolstoy." The author chosen for this important task is Mr. Aylmer Maude, whose prolonged personal acquaintance with Tolstoy and twenty-three years' residence in Russia enable him to thoroughly understand his subject. Mr. Maude's previous short biography of Tolstoy elicited the latter's warm approval. Being English, he endeavours to make Tolstoy's life and teaching as intelligible as he possibly can to English readers. The "Life" will be a straightforward account of the man who stands easily first among the writers of his country and his age.



In the *Periodical*, a little literary journal published by the Oxford University Press, some very interesting statistics are given concerning the Oxford Dictionary. Mr. Falcolner Madan, in his brief and capital account of the Press, which was recently published, says that the Dictionary is the greatest literary work ever produced in Oxford; and the interesting facts bear this statement out. The scheme was started in 1888, and 1912 should see the completion of it! Truly a prodigious undertaking. This colossal publication and the "Dictionary of National Biography" are literal monuments to the enthusiasm and the genius of their founders, the late Mr. G. M. Smith and Sir James Murray. Some interesting calculations have been made as to the contents of the Dictionary up to and including the last published portion. There are over 154,000 main words, the special contributions explained under main words 29,534, and subordinate words 41,317—total being nearly 225,000. The illustrative quotations exceed one million. So far there are 9,431 pages; and it is said that if one were to read such portions as are already published at the moderate rate of one page per day, it would cover a period of twenty-six years. The total number of columns are 28,273, each 10½ inches long, allowing for short columns. These columns of type, the article continues, end on end, 2½ inches wide, would stretch over four miles. The printed matter thus arranged would be fifty-three times as high as the Great Pyramid. This reading matter would go

round the dome of the British Museum reading-room, at the base, some fifty-seven times. It would prove to be seven times the height of Snowdon. It is estimated that there are 34,351,680 words in the Dictionary to date, and 120,133,704 letters.

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"The Encyclopædia of Religion and Ethics," which Dr. James Hastings edits, should prove of great value to workers in many directions of religious activity. It is a big thing and has been in preparation some six years, and is to be issued by Messrs. T. and T. Clark, of Edinburgh. The first volume will appear next month in time for the Congress of Religions at Oxford. The work has the great advantage of contributions from scholars and students in many parts of the world.

★ ★ ★ ★ ★

The Rev. W. A. B. Coolidge is one of the chief authorities on the Alps. His new book, entitled "The Alps," has recently been published. The political history of the Alps is lightly told, and the story of their exploration given. The Alpine pastures, glaciers, and great passes are fully described, while separate sections deal with the fauna and flora. A special chapter relates to the interesting subject of Alpine guides, and the beauties of the Alps at different seasons are touched on by the author, who has been privileged to admire them for no fewer than forty-three seasons. There are some twenty illustrations from photographs, seven plans, and one full-page map. The book also contains a bibliography and a full index. It should not only prove an invaluable companion for the historian, the climber, and the tourist, but is full of interest for the more general reader.

★ ★ ★ ★ ★

Mr. J. Potter Briscoe, the well-known librarian of Nottingham, has been busily engaged upon a work which he expects to shortly have ready. It is only going to be possible to secure the book by subscription. It is to be a companion volume to his excellent "Bypaths of Nottinghamshire History." The title of the new work is "Chapters of Nottinghamshire History," and will consist of a series of papers and documents on the history and antiquities of various parts of the county, particularly the southern part.

★ ★ ★ ★ ★

Mr. Robert Scott has in his list two interesting new titles. One is the Rev. F. S. Webster's "Round the World in a Hundred Days: a Visit to China's Missions." Mr. W. B. Sloan, of the China Inland Mission, has contributed a sympathetic preface to the volume, which is a most graphic description of the various phases of missionary life in China as seen by an eyewitness. The author, in the company of Mr. Sloan, came into personal touch with more than 1,300 missionaries. From these they gathered a deal of interesting facts, all of which are embodied in this work. The other book is a new and revised edition of the Rev. Harrington C. Lees' work, "The Work of Witness, and the Promise of Power." This little book deals with the significance and importance of the Holy Spirit in the life of the Christian. The author, in careful and devout language, succeeds in emphasizing the great possibilities in the life of the Christian if the true value and the great power of the Holy Spirit are fully grasped, fully accepted, and fully used. So

many workers seem at loss to receive the fulness of this blessed Gift, and then wonder why the outlook is so often dull, the work so often arid, and the influence so often limited.



The early part of the coming autumn will see the publication of an important work entitled "The Hidden Church of the Holy Graal: its Legends and Symbolism considered in their Affinity with Certain Mysteries of Initiation and other Traces of a Secret Tradition in Christian Times," by Mr. Arthur Edward Waite. This is assuredly a prolix title; at least, it is the longest I have found this season so far. But at the same time it sounds interesting. And as Mr. Waite's value as a writer of this kind of literature is proven, we may expect a really interesting volume.



Mr. Murray is the publisher of a very intimate and personal book which tells the story in simple language of the life of an intelligent working man. It is called the "Reminiscences of a Stonemason." Mr. Turnbull, the author, began life under many disadvantages. But there must have been a little latent culture and refinement somewhere, for his desire to rise from the mediocrity of his mental environment was so great, and moved him to be doing with such tremendous impetus, that he set to work at his own education. In this, in spite of hard work and long hours, he succeeded; and his book will tell how he accomplished it, as well as describing some of the vicissitudes that such a life must necessarily bring with it. There is a survey of some import also of the labour problem, both in this country and in America.



There is a new translation of the Book of Isaiah. Professor Driver has written a preface for it. The reason for this new work, it is said, is the new points of view concerning the prophet, the result of modern research and scholarship. The Rev. G. H. Box has prepared the volume. His aim has been, by means of a new version of the work and of an introduction, to put the reader in possession of what he thinks might be called the problems associated with Isaiah. The work is free from technicalities, and is intended to meet the requirements of the average educated reader.



Mr. G. K. Chesterton, who seems able to write about almost any subject, has a new book coming out entitled "Orthodoxy," which will form a sequel to "Heretics." There is one great feature about Mr. Chesterton: he is fearless, and a defender of honesty. The under-man has his sympathy, and I cannot help thinking that he hates convention, while with the narrow and uncharitable he is entirely out of sympathy. Add to these characteristics a fluent style, and we get the explanation of his success. Moreover, he always knows what he is writing about. He thoroughly prepares his subject. In this new book Mr. Chesterton "has been forced to be egotistical only to be sincere," which is very characteristic.



The Cambridge University Press are publishing the sixth volume of the "Reports of the Cambridge Anthropological Expedition to Torres Straits,"

dealing with the sociology, magic, and religion of the Eastern Islanders. An introduction has been written by Dr. A. C. Hadden, the editor of the series.



Mr. Bumpus's new book on the "History of English Cathedral Music" has been in preparation for several years. The lives and compositions of the great masters of ecclesiastical music from the time of the Reformation to the close of the last century will be appreciated by many. There are many illustrations.



Father Hugh Benson's next book will not be a novel, but a biography of Thomas à Becket.



A single-volume history of the Jews is being prepared by Dr. M. Epstein, who has been collecting his material for six years.



Notices of Books.

THE REMINISCENCES OF ALBERT PELL. Edited, with an Introduction, by Thomas Mackay. London: *John Murray*. 1908. Price 15s. net.

If asked to describe Albert Pell in a sentence, one could hardly do better than say he was very much what is usually implied when we term a man "a thorough Englishman," and with many of "the defects of the qualities" of that often-quoted person. He was a man of sterling common sense and a considerable belief in himself, an implacable foe to every kind of humbug, with apparently little taste for learning or art or science (except so far as a knowledge of this bore upon the choice of patent manures), with an immense power of work, and an equally strong belief in demanding from other people the exercise of the virtues of self-effort and self-reliance. He was born in 1820 and died in 1907, and his autobiography, of which this volume mainly consists, gives an account of his career from his earliest years down to 1885, when he retired from Parliament. From boyhood he was an extremely keen observer, and all through life he was an equally outspoken critic of men and their manners; and as it was his lot during an unusually long and active life to fill many parts—a pupil of Arnold's at Rugby, a student (?) at Cambridge, a landowner in East London, Cambridgeshire, and Northamptonshire, a churchwarden, Poor Law Guardian, magistrate, a Member of Parliament, and of several Royal Commissions—his "reminiscences" are extremely interesting reading. He was as much at home in the slums of the East End as he was among the farming folk of the Fens or on his Northamptonshire estates, and wherever he was he always had on hand some good work for the benefit of the poor, but in which he always demanded their co-operation. Those who would learn how to help the poor wisely—witness what he accomplished in the totally different unions of Brixworth and St. George's-in-the-East, in both of which he was for many years a Guardian—will find many a valuable hint in this book. One of Albert Pell's *dicta*—and he gave good reason for his faith

—was that “any union could have just as few, or as many, paupers as its Guardians determined to have.” This statement is, of course, in a measure an exaggeration, but within limits experience has proved that in it there is an immense amount of solid truth. His reforms were, of course, bitterly opposed, but experience proved he was right; and as long as he was on its board, Brixworth was, as St. George’s-in-the-East still is, among the least pauperized unions in the country. The Report of the Royal Commission on the Poor Law now sitting may shortly be expected. Whatever its recommendations may be, I trust they will be carefully examined in the light of such experience as we find recorded in the volume before us. What Albert Pell was able to effect goes very far to show that it is not so much the Poor Law itself which is at fault as the methods by which it is too generally administered. Where administered by experts in the light of the best knowledge available the present law needs little radical alteration. What Mr. Pell found to be true of the Poor Law he found to be equally true of English agriculture. It was not the land that was wrong, nor was it Free Trade that was ruining the farmers—he was the strongest and most thorough of Free-Traders—it was the way in which the land was farmed that needed amendment. Too many farmers, like too many Guardians, did not know, because they did not take the trouble to learn, their business, and Albert Pell did not hesitate to tell both farmers and Guardians his opinion of their capacity and conduct. Another class which from time to time roused his wrath were the clergy. A strong and consistent Churchman, and one who never made the office of churchwarden a sinecure, he looked to the parson to be “sound” and to do his duty. He hated slovenliness, and would not stand neglect, and had little sympathy with what he used to term “Eastward Ho practices.” If anyone wishes to realize the immense difference between the England of 1830 and that of the present day he can hardly do better than read this book; and if he wishes particularly to see the change which has come during this period over the *village* life of England, he will find especially valuable evidence. The book will probably be most helpful to those who are interested in all the various problems connected with the life of the poor, and in the various schemes and methods which have been tried for improving their position. It is certainly a book to be read, and anyone who loves good stories will find such plentifully scattered throughout it. The two appreciations—one by Mr. Thomas Mackay and the other by Mr. James Bryce, both intimate personal friends of Albert Pell’s—which precede the autobiography are both well done, and they supply just that general conception of the author’s character which enables the reader to enter sympathetically, and therefore intelligently, into the autobiography itself.

W. EDWARD CHADWICK.

THE THREE CREEDS. By the Right Rev. Edgar C. S. Gibson, D.D.
Oxford Library of Practical Theology. London: *Longmans, Green
and Co.* Price 5s.

This new book by the Bishop of Gloucester should prove of distinct value to theological students and others. It has been necessary on previous occasions to take exception to the volumes of this series. It is with the more pleasure, therefore, that we commend this work. Its germ will be found in the author’s

well-known work on the XXXIX. Articles. This book is to be commended for its clearness, succinctness, having regard to the subject, and at the same time its fulness. It is divided into four chapters. The first deals with Creeds in general—the history of their origin and development. The second deals with the Apostles' Creed—its early history, its later insertions, the use made of it by the Church, and its doctrine. The third chapter deals with the Nicene Creed, and the fourth with the Athanasian Creed. Dissertations of a more critical and minute character and exhibiting careful research are given in the form of notes at the end of the three main chapters. Dr. Gibson places the ordinary reader under a debt of obligation. We know of no book where the desirable information about the Creeds is brought together so clearly and intelligibly and in such a "get-at-able" form. The history and explanation of the points raised by the different heresies dealt with at successive Church Councils are admirably set forth in the chapter on the Nicene Creed, and are invested with an interest and religious meaning which deliver them from the dryas dust treatment. The book is fresh and readable, and that surely to the ordinary mind must be a high testimony to a book with such a distinctly theological title. We can imagine any intelligent Churchman reading the book with comparative ease and deriving much illumination. Dr. Gibson argues disputed questions with ability and fairness. His own decisions on debatable points are expressed with decision, and where necessary with reserve. In the Apostles' Creed he holds that the term "Catholic" implies, "not only universality, but also orthodoxy." As we might expect, he has some forcible words on the clauses that have reference to the Incarnation and the Resurrection. The story of the development of the Nicene Creed, with the discussion on the Filioque clause, is very valuable and well put. Special interest will attach to the author's treatment of the Athanasian Creed. Those who are staunch upholders of its use will find here a champion of their views. The Bishop upholds the verdict of Waterland with regard to its approximate date, and defends, after J. B. Mozley, Liddon, and many others, what he terms the "Monitory" clauses. He refers to the most recent methods suggested for its use, and writes: "The public recitation of this Creed acts as a solemn reminder of the responsibility of the intellect on matters of faith, with which we can ill afford to dispense; and looking at the importance of maintaining a firm faith in the doctrine of the Trinity and the Incarnation, and having regard to the immense value of the Creed as expanding these doctrines, it would be an incalculable loss, and one which would render the Church's task immeasurably greater than it is at present, if the Creed were to be no longer publicly recited in our churches." Dr. Gibson advocates a retranslation. In this we believe he holds a different opinion to that of his distinguished predecessor in the See of Gloucester, Dr. Ellicott; and whether he has justified its universal and constant use in our churches to-day will still be a matter of dispute. The book is a valuable contribution to students of theology.

SAVING TRUTHS OF THE GOSPEL. By the Rev. F. S. Webster. London Religious Tract Society. Price 3s. 6d.

A volume of sermons by a well-known Evangelical London clergyman, mainly evangelistic and hortatory, characteristic of present-day Evangelical

preaching. There is continuity in the first five sermons on "The Sacrifice and Death of Christ." The remaining sermons, of a miscellaneous character, are arranged under the headings, "Sidelights on the Sacrifice," "The Benefits of the Sacrifice," and "Practical Issues." The preacher is conscious that the world of to-day needs the old-fashioned Gospel. Hence, the themes are Redemption through the Precious Blood of the Cross and the Work of the Holy Spirit. There is direct preaching on the subjects of Sin, the Atonement, the Holy Spirit, the Spiritual Interpretation of the Old Testament, the Consecrated Life, Worldliness, and Compromise. The essentials of spiritual and evangelical religion are plainly and constantly set forth in an earnest and forcible manner. In a volume containing over thirty sermons one might have reasonably expected something to be said from time to time upon the great questions which concern the Church at the present hour. These subjects do not appear to come within the view of the preacher. The application of the Gospel of Christ to some of the chief perplexities of men's minds at the present day needs something more than a bare occasional allusion. Nor does the question of the Sacraments receive any treatment at all in this volume, though it is a subject on which positive teaching on the other side is most prolific at the present time. The sermons are entirely "undenominational." But perhaps this is because the book is published by the Religious Tract Society. The volume illustrates, however, at once the strength and also the defects characteristic of Church of England present-day Evangelical preaching. The illuminating and teaching note is not strong. The proclamation of the Evangel in its initial steps is all that could be desired. From the literary point of view these printed sermons would be improved by the omission of such homely analogies as that between the life of spiritual failure and a burst motor-tyre; or by the pressing home of our being God's workmanship by the inquiry we make as to a bicycle or a piano, "Who's make?" or such an expression as "the slackers in a football crowd." But the volume represents the earnest setting forth of the Cross of Christ and of the presence and power of the Holy Spirit, and may therefore be welcomed.

FROM THE BOOK BEAUTIFUL. By Guy Thorne. London: *Greening and Co.* Popular edition. Price 1s.

A misleading title! If this be an attempt to render Bible stories more interesting, we cannot congratulate the author on the result. An indiscreet episcopal advertisement once helped to give a former book by this author a vast circulation. But we are not among those who believe that the evidence of the resurrection of our Lord and Saviour Jesus Christ is to be enhanced by a spicy novel. Nor do we think that Bible incidents set forth in a highly imaginative fashion, as they are here, become really more attractive or useful by being thus dressed up. The author, in the preface, claims to do in words what pictorial art in Bond Street may claim to do for certain selected Bible incidents. He aims at making the Bible readable and popular by blending his fiction with it. The Egyptian or Syrian setting is employed by this "writer of fiction" to "transmute" the stories as we have them in the Bible. This claims to be regarded as "art" and "culture." We doubt it. But it is certainly not religion. The following are the incidents dealt with and their order: The rending of the Temple veil; the fight of Goliath

with David ; Joseph's temptation by Potiphar's wife ; the dream of Joseph, the husband of Mary ; the story of Gehazi, of Judas, and of the rich young ruler. The real story is often hardly recognizable. It is often rendered more ugly than beautiful. It constitutes a form of literature we do not like. If it meets a popular taste, we are sorry for that taste.

CHRISTIAN IDEALS. By J. G. Simpson, M.A. London : *Hodder and Stoughton*. 1908. Price 6s.

Principal Simpson's volume consists of sermons preached during the past fourteen years at Oxford, Cambridge, Leeds, and elsewhere. The writer observes, not without justice, that preaching, like poetry, is a criticism of life. Consequently it is deprived of its message unless it bears some vital relation to the thought and action of the times. Throughout these sermons the preacher has endeavoured to enrich the stock of Christian ideals by presenting the Gospel with directness and simplicity, and with a whole-hearted conviction of its moral power and spiritual inspiration. Scarcely one of the sermons will not bear reading a second time, and we recommend the sermon preached at St. Paul's Cathedral some seven years ago, on Imperialism and service, and a second preached at Dundee, on the responsibilities of parentage, as giving in a succinct and telling way a vivid and thoughtful criticism of two prominent questions of our time. We need in these days men who are not afraid to maintain an unpopular view of certain popular problems. Sincerity in such matters always tells, and we cannot think that a careful reading of Mr. Simpson's volume will be otherwise than valuable in holding up before us a genuine ideal unhampered by certain misconceptions which are apt to gather around matters hotly debated by contemporaries. We are not inclined to agree with the writer, it is true, in some of his statements, but we cordially approve of his real earnestness and the clearness and cogency of his reasoning.

OLD THEOLOGY RE-STATEd. By Rev. E. J. Kennedy. *The Religious Tract Society*. Price 3s. 6d.

Friday morning addresses at St. John's, Boscombe, by a well-known Evangelical preacher. The book is a series of hortatory addresses on the Epistle to the Ephesians. Many will be glad to have in book form some of the results of Mr. Kennedy's valued ministry.

SERMONS AT ST. PAUL'S AND ELSEWHERE. By the late Canon Liddon. *Longmans, Green and Co.* Price 2s. net.

A volume of Longmans' "Pocket Library of Theology." In a brief preface the Bishop of Oxford, by narrating an autobiographical incident, states that he regards Liddon's sermons as an illustration of "knowing what people really need." There are ten of Liddon's well-known sermons, including "The First Five Minutes after Death," and the one on the inscription on the great bell of St. Paul's Cathedral, "Woe is me if I preach not the Gospel." All who have a right to criticize must recognize the solemnity, the dignity, the homeliness without irreverence, the learning, and ordered arrangement of the sermons of one of the greatest of preachers. At the same time we cannot forget that there is a blend of Tractarian doctrine, which we think misinter-

prets the New Testament doctrine and proportion with regard to the Sacraments; and whilst the Atonement is in full view in Liddon's sermons, it is sometimes accompanied by an unreasonable perversion of what the preacher conceives to be the current Evangelical presentation of it. But we can all value Liddon's sermons.

CHRISTIANITY AND COMMON LIFE. By Rev. H. R. Gamble. *Longmans, Green and Co.* Price 2s. net.

Another volume of Longmans' "Pocket Library of Theology." The author says "the sermons were addressed not so much to the 'religious' as to men and women living in the 'world.'" We could wish, therefore, that the hearers had had a more explicit New Testament message set before them. Of sin as guilt, of the need of a Saviour, and of the presence of the Holy Ghost dwelling in the heart as the source of holiness, there is little beyond inference. If the "common life" of the West End of London is to be aroused from indifference, worldliness, and practical ignorance of Christ's salvation, there is needed surely a deeper and more searching message than anything to be found here. There is an interesting sermon on "Luke, the Beloved Physician," showing how Christianity gradually won the cultured as well as the unlearned. One recalls the Puritan who, whilst others were preaching for the times, proclaimed his determination to preach for eternity. There is much need of this in the modern published sermons of the English Church.

CHRISTIAN MARRIAGE. By Canon Hensley Henson. *Cassell and Co.* Price 1s. 6d.

One of the "Christian Life Series," and is a learned essay on marriage, in which are examined, in turn, marriage in the Old Testament, in Christ's teaching, in St. Paul's teaching, in pre-Reformation times, the effect of the Reformation on marriage, and, finally, Christian marriage under modern conditions. The conclusion may be expressed in the words of the late Lord St. Helier: "Christianity has had no greater practical effect on the life of mankind than in its belief that marriage is no mere civil contract, but a vow in the sight of God binding both parties by obligations of conscience above and beyond those of civil law." Some parts in Canon Henson's essay will be questioned, such as his interpretation of Christ's attitude towards divorce. His book was written before the recent controversy.

FIVE-MINUTE OBJECT LESSONS TO CHILDREN. By Sylvanus Hall. *The Vir Publishing Company.* Price 4s. net.

The title exactly describes this book of forty-three addresses to children. This book is printed in the United States, and is written from the American view of life. A common object is used in each address. The truths of Evangelical Christianity are strikingly set forth for the very young mind.

JOHN NEWTON. Centenary Memorials. Compiled and edited by Rev. John Callis. London: *Partridge and Co.*

A refreshing draught of the old Gospel. Should be read widely, especially by all ministers. It illustrates Newton's words, quoted by the Bishop of Durham: "My memory is nearly gone, but I remember two things—that I am a great sinner and that Christ is a great Saviour."

THE STORY OF THE HOMES. By William J. Taylor.

Describes the work of fifty years in connection with the London Female Preventive and Reformatory Institution, 200, Euston Road, London. Lord Meath writes a commendatory preface. It is a story of self-sacrificing devotion to save the victims of impurity, and constitutes a pathetic claim for financial support.

A GENERAL ACCOUNT OF MY LIFE. By Thomas Boston. Edited by the Rev. G. D. Low. London: *Hodder and Stoughton*.

Few people south of the Tweed will, we take it, have the slightest notion who Thomas Boston was, when he lived, or what he wrote. This book will inform them fully, and even with tedious prolixity. None the less, the book is worth looking into. The author of "The Fourfold State" wielded an immense influence in the eighteenth century, and his piety and devotion, his earnestness and his learning, were alike admirable. Mr. Low has done his editorial work well, and his introductions and notes are thoroughly helpful and satisfactory.

THE TRIAL AND CRUCIFIXION OF JESUS CHRIST OF NAZARETH. By M. Brod-rick. London: *J. Murray*. Price 3s. 6d. net.

We are glad to have these lectures in book form. They are, as the author affirms, historical and legal, and not theological. They serve to show the tremendous safeguards the Jewish law furnished a prisoner, and from that proceed to demonstrate the absolute illegality of our Lord's arrest and trial. Where the author is on his main subject we find him convincing and definitely contributing to an interesting and somewhat neglected aspect of our Lord's life. His side references to subjects entailing Higher Criticism leave behind the impression of the "superior" person.

THE APPEARANCES OF OUR LORD AFTER THE PASSION. By Henry Barclay Swete, D.D. London: *Macmillan*. Price 2s. 6d.

A narrative of the appearance of our Lord based on the study of documents. Besides the material provided by the New Testament, we have the contributions on the subject by the first-century Gospel to the Hebrews, the second-century Gospel of Peter, and by Ignatius. Some acquaintance with Greek would make the book more valuable to the reader. For Bible-class and sermon-making we earnestly commend the book. The reticence and ripeness of the scholar are combined with the reverence of the believer. The postscript appears to make no distinction between our Lord's coming *for* and *with* His saints.

NOTES ON THE MIRACLES OF OUR LORD. By Archbishop Trench. London: *G. Routledge and Sons*. Price 2s. 6d. net.

This popular reissue is a boon. For us the Archbishop is not only pioneer, but *princeps*. Dr. Smythe Palmer writes an illuminating introduction, which is a distinct contribution to the subject. Speaking in terms of highest praise, he says: "His remarkable faculty of exegesis, his accurate knowledge of patristic literature, his scholarship, clearness of insight, sound critical judgment, and unusual width of culture, to say nothing of the massive dignity of his style, make him unique as a commentator."

THE MYSTERY OF THREE. By E. M. Smith. London: *Elliot Stock*. Price 3s. 6d.

Ten interesting chapters of Bible study on the above subject by the author of "Zodia." The threefold work of the Comforter and of Creation, the threefold nature of man, the three great Jewish festivals, etc., provide a wide field for lessons on the mysterious and Divine number. The subject is suggestively treated, and, beside the many Bible quotations, frequent and apposite references are made to Dr. Edersheim and others.

MAN'S DAY. By Philip Mauro. London: *Morgan and Scott*. Price 3s. 6d.

This book follows on the same lines as "The World and its God." It is a solemn, earnest book. "Man's Day" stands for man's efforts to procure happiness, peace, and righteousness apart from Christ. Many centuries have demonstrated the utter failure of this. In the main we cannot fail to be in cordial agreement with the author. His message is timely, and likely to arouse us to the dangers and delusions of the god of this world. At the same time, we feel he overstates his case. Whatsoever is good, whether in individual or social life, is of God. It seems to us that he neglects the social side of Christianity. The abolition of slavery must not be credited to the god of this world. If Christians are "light" and "salt," the world around *must* be influenced, even if it is not converted. The writer is a deep student of the Word, has a keen eye for parallelisms, and provides us with a book that makes us think and pray.

CHRIST'S WITNESS TO THE LIFE TO COME. By the Bishop of Durham. London: *Seeley*. Price 3s. 6d.

Eighteen sermons, ranging in time and occasions of delivery over a period of nineteen years, preached in various places and under various circumstances, but full of that depth, spirituality, learning, and loyalty to Christ that will always be associated with the name of Dr. Moule. As his preface truly says, "The Name and glory of our Lord and Redeemer . . . are the heart and soul of every discourse."

SIGN-POSTS FOR CHILDREN. By a Grandmother. London: *Elliot Stock*. Price 5s.

The Bishop of Glasgow and Galloway writes an appreciative preface. Miss E. A. Ibbs is responsible for the illustrations, which are well done. The book ought to be in the hands of every mother, who will find much guidance for moulding and strengthening the characters of the children. The writer loves children and understands them. She writes more especially for the better class, and the subjects she chooses are twenty in number. They include "Patience," "Humility," "Service," "Faithfulness," "Prayer," "Happiness," etc. All that is written is true, good, and well put. There is a charming simplicity and directness about the book, and its inspiration is from the heights.

QUOTATIONS FOR PULPIT USE. By Dorothy J. Trevaskis. London: *Elliot Stock*. Price 6s.

Emerson says, "Next to the originator of a good sentence is the first quoter of it." First or last, no doubt a good quotation at once stimulates the thought of the speaker and strikes the ear of the listener. Over 2,000

are gathered here and arranged under great subjects — *e.g.*, "Faith," "Prayer," "Calvary," "God," "Power," "Love," etc. In these busy days preachers will acknowledge their indebtedness to Miss Trevaskis. Her insight and discrimination are obvious, whether she is choosing poetry or prose, though the number of poetical quotations by far predominate. In admirably fulfilling her task she has lightened ours. The Bishop of Southampton strongly commends in the preface.

THE POETS ON CHRISTMAS. Selected and edited by W. Knight. London: S.P.C.K. Price 2s. 6d.

The editor presses all the poets, well known and obscurer, into his service. We think the idea is an excellent one, and only serves to show what a hold the Incarnation has, and has had, upon the great poetic minds. Poets on the Advent season are also included, giving a necessary reminder of the second coming of our Lord, and there are some upon Epiphany. No doubt some poems, dear to some, may be missing, but we think that the selection is fairly cosmopolitan.

GOLDEN THOUGHTS FROM SIR THOMAS BROWNE. Edited by Herbert Ives. London: J. Lane. Price 1s., 2s.

Sir T. Browne was a Christian, but a large-hearted and tolerant one. He was not free from a mixture of superstition. He was doctor, philosopher, and master of style. His thoughts on "The Strength and Weakness of Man," "The Acquirement of Knowledge," "Life and Death," are worth reading and pondering. The booklet is very tastefully got up.

THOUGHTS ON THE PRAYER BOOK. By the Right Rev. J. C. Ryle, D.D. London: C. J. Thynne. Price 4d. net.

This second edition is welcome. The late Bishop was remarkable for his loyalty to our Protestant Church, for the clearness of his views as well as their cogency. In this is included thoughts on Church and Dissent.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. By Canon Liddon. London: Longmans, Green and Co. Price 2s. 6d.

We are indebted to the publishers for this cheap reissue. Did not the title take its rise from the terms of Bampton's will, "Deity" would have been preferable to "Divinity." At a time when the so-called "New Theology" dethrones Christ and denies to us an atoning Saviour and Divine Lord, we are bound to acknowledge the timeliness of this reissue at a price within the reach of all.

PERIODICALS AND PAMPHLETS.

THE LICENSING BILL: SOME FACTS AND ARGUMENTS IN SUPPORT. By Sir Thomas P. Whittaker, M.P. London: The Temperance Legislation League. Price 6d.

A perfect arsenal of ammunition for all temperance advocates. Already it has obtained a very large circulation. It is remarkably clear and convincing.

A HELP TO THE STUDY OF THE CREEDS. By the Rev. W. Duncan Standfast. London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd. Oxford: Joseph Thornton and Son. Price 2s. net.

An endeavour to help students to understand the nature and origin of the three Creeds. In tabular form the statements of the Creeds are compared with the New Testament, and then the histories of the Creeds are given in order, together with quotations from leading patristic theologians. From personal experience with students this book can be warmly recommended.

THE BIBLIOTHECA SACRA. July, 1908. Oberlin, Ohio, U.S.A. Sold by *Kegan Paul and Co.*, London. Price 75 cents.

Of the ten articles included in this number, the first on "The Plagues of Egypt," by Dr. Merrins, and the beginning of a series on "Essays in Pentateuchal Criticism," by Mr. Harold M. Wiener, will be of special interest to our readers. The latter is very forcible and striking. There are also three valuable articles on various aspects of ministerial life and preaching. The relation of the Higher Criticism of Homer to that of the Old Testament is also very ably dealt with, and not the least important article is one on "Evolution and the Miraculous." A very interesting number and full of varied usefulness.

THE OXFORD AND CAMBRIDGE REVIEW. July, 1908. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

The place of honour is occupied by a poem by Mr. George Meredith, entitled "The Call." Other articles include "The Nation: Oxford and Cambridge," by J. A. Venn; "Humanism, True and False," by G. M. Young; and "The Nature and Function of Poetry," by Maurice Browne. We could well have done without the account of "The Last Great Fight at Eton," for it is not an incident that deserves anything like glorification.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. London: *International Society of the Apocrypha*. Price 6d. net.

We are always glad to watch the progress of interest in the Old Testament Apocrypha as expressed in this Journal. The first article is by Dr. Streane on "The Prayer of Manasses," and Sir Henry Howorth has transferred his attention from the *Journal of Theological Studies* in writing on "The Bible Canon of the Reformation." In our natural and praiseworthy interest in the Apocrypha we must never lose sight of the fundamental distinction between it and the Old Testament.

MATRICATION DIRECTORY. No. XLIX. June, 1908. Cambridge: *Burlington House*. Price 1s. net.

Full of information on all points connected with degrees in the University of London.

A SKETCH OF THE FIRST FOUR LAMBETH CONFERENCES, 1867-1897. By the Rev. Walter Hobbhouse. London: *S.P.C.K.* Price 6d.

CHRISTIAN SCIENCE AND SPIRITUAL HEALING. By the Rev. W. Yorke Fausset. London: *S.P.C.K.* Price 2d.

PENNY HISTORY OF THE CHURCH OF ENGLAND. By A. Jessopp, D.D. London: *S.P.C.K.*

SOME THOUGHTS ON DISESTABLISHMENT. By R. H. Malden. London: *S.P.C.K.* Price 2d.

THE BIBLE AND THE ADVENT OF JESUS CHRIST. By the Rev. M. Washington. THE SCIENTIFIC ASPECT OF THE BIBLE. By the Rev. G. T. Manley. London: *Morgan and Scott, Ltd.* Price ½d. each. True helps to Bible study.

CHARITY OF POOR TO POOR. Facts collected in South London at the suggestion of the Bishop of Southwark. Edited by the Head of Cambridge House in Camberwell. London: *S.P.C.K.* Price 2d.

GOD'S CALL: OR, IRELAND FOR CHRIST. By Mrs. Bannister. London: *Irish Church Mission*.

THE LAMBETH CONFERENCE: OR, A SYNOD FOR THE ANGLICAN COMMUNION. By the Rev. Canon F. B. Boyce. London: *The Australian Book Company*.

A BURIED CITY AND ITS WITNESS. By the Rev. Harrington C. Lees. London: *Religious Tract Society*. Price 3s. per 100. Very telling.

PRIVATE JUDGMENT: ITS SCOPE AND LIMITS. By F. K. Aglionby. London: *S.P.C.K.* Price 2d. Wise and balanced.

THE CONTINUITY OF THE CHURCH OF ENGLAND. By the Rev. Prebendary Winnington-Ingram. London: *S.P.C.K.* Price 1d.

BIBLE READING IN THE PRESENT DAY. By L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 2d. net.

EAST COAST HOLIDAYS. By Percy Lindley. London: 30, Fleet Street, E.C. A new edition of this attractive and useful guide. Information and illustrations are alike good.

TOURIST GUIDE TO THE CONTINENT. By Percy Lindley. London: 30, Fleet Street, E.C. Price 6d. Issued by the G.E. Railway, and of practical value to all who travel by that route.

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THE CHURCHMAN.

SEPTEMBER, 1908.

The Month.

The
Lambeth
Encyclical.

WE are afraid it must be confessed that the Lambeth Conference has not aroused any very strong interest or made any deep impression. Perhaps our expectations had been set too high, for many Churchmen had been hoping that on several of the more important and critical questions now before us we should have some light and leading from the Conference. But while the Letter says much that is valuable on the fundamental questions of the Deity of our Lord and the Holy Trinity, as well as on the practical questions of Social and Missionary Service, we seek in vain for guidance on the problems connected with Marriage and Divorce, on Christian Reunion, and on the Use of the Athanasian Creed. The way in which some of these subjects have been relegated to the decision of local branches of the Anglican Communion serves to show that any clear and undoubted pronouncement which would have represented the consensus of Anglican opinion is regarded as impossible. On the whole, perhaps, it is not to be regretted that this recognition of the rights of national Churches has been expressed once again. It may save us from difficulties in the future, if certain tendencies to centralization in the Anglican Communion should become too greatly accentuated. It always makes for liberty to have these problems faced and decided by particular branches of the Church, and in an ever-growing liberty will be found one of the greatest safeguards of ecclesiastical purity and progress. It is, of course, impossible for us this month to touch upon more than one or two topics comprised in the Lambeth Letter. They

will necessarily provide food for thought and discussion among Churchmen for some time to come, and in this discussion will probably be found the most fruitful results of the Conference.

Marriage Problems. The vote of eighty-seven to eighty-four in favour of regarding it as "undesirable" that the marriage of an innocent party should be solemnized in church is a very significant result. It means, first of all, that out of 243 Bishops, only 171 were present or else voted on this important issue. The majority in favour of the resolution represented not more than one-third of the Prelates of the Anglican Communion, while the size of the minority shows how strong and almost equally divided was the feeling. In face of these facts it is, of course, impossible to contend that the Anglican Communion has any distinct voice on this subject, and the matter will necessarily still remain open. We venture to predict that our Communion will never get men to see and accept the position that the innocent party is to be placed upon the same level as the guilty one, and is therefore to be compelled to bear a life-long stigma without redress so far as the Church is concerned. Such a position is not according to the mind of Christ as revealed in His Word, but is only the expression of a peculiar ecclesiastical view of matrimony, which is as far removed from Scripture truth as it is from ordinary principles of righteousness and justice. We have no wish whatever to suit our acts to please people or to gain popularity, and we are quite ready to run counter to popular feeling if we are warranted in doing so by the Word of God. But when, as in this case, we adopt a view that stands self-condemned by all ideas of elementary right and truth, we are doing an injury not only to the Church, but to the cause of the Church's Master.

The Deceased Wife's Sister Question. It was not at all to be expected that the Lambeth Conference would pronounce upon this subject in view of the fact that in several branches of the Anglican Communion marriage with a deceased wife's sister is perfectly legal. The Eaton case, decided by the

Dean of Arches last month, has, however, raised the whole question afresh for us at home, and it is difficult at this moment to see how it is going to be settled. The *Record* very truly described the decision as "a righteous judgment," and the *Guardian* regrets that the case was ever allowed to go forward. When the two leading representative organs of our Church thus substantially agree on the present situation, the matter cannot possibly be regarded as in any sense a party question. The *Guardian* has also rendered invaluable service to the cause of truth and peace by providing, in its issue of August 5, extracts from the advice given to clergy by various Bishops shortly after the passing of the Act last year. No less than eleven representative Bishops deprecate any refusal of Holy Communion to those who have contracted these marriages. One thing, at least, is perfectly clear : as Canon Thompson was ready to acknowledge the Court of Arches in permitting the trial to go forward, he ought now to accept its decision. If the Court had decided in his favour, he would probably have been quite ready to use it on his own behalf. It is impossible to sympathize with one who first accepts the jurisdiction of the Court, and then refuses submission because its decisions happen to be against him. If he cannot honestly and loyally carry out the legal requirements of his position, he should, of course, resign. But apart from this case the entire question must soon be faced. To call these marriages "incestuous," even in a technical sense, is quite impossible, for if they are in any sense "incestuous" they are wrong, and there is an end of it. No one can be dispensed for the purpose of "incest," yet Rome grants dispensations for the solemnization of these marriages from time to time. It has been pertinently inquired, What would be the attitude of those who object to these marriages towards such dispensed people if they wished to join our Church and attend Holy Communion? The one thing that dominates the situation is the question whether these marriages are contrary to the Word of God. If they are, they are wrong, and nothing can set them right. If they are not contrary to Holy Scripture, they

cannot possibly be inherently wrong in the sight of God. And the significant thing is that in all the recent debates and discussions no reference has been made to the argument from Scripture. So far as we have been able to discover, the passage in Leviticus which was formerly thought to be the stronghold of this position has not been mentioned. Why is this? If, then, the phrase in the Table of Kindred and Affinity stating that these marriages are "forbidden in Scripture" is no longer warranted, the best way will be to take steps to have it removed. It is no mere question of the law of the land, but of the relation of the law of the Church to the Word of God. Meanwhile, for a practical common-sense point of view, as expressed in one of our ablest secular journals, the following words of the *Westminster Gazette* are worthy of attention :

"We confess it amazes us that serious Churchmen can be willing to stake the credit of the Church as a moral guide on its adhesion to an ecclesiastical opinion which is so completely out of touch with ordinary sentiment. To brand innocent people, or people whom the vast majority of their neighbours consider innocent, as 'open and notorious evil-livers' is not to raise, but to lower, the standard of morals. You can say nothing worse about the real and flagrant offenders; and if it is to be said about the innocent, it will not affect them, but it *will* induce the belief that, according to the Church's code, the really vicious are no worse than their law-abiding neighbours. Nothing can be more mischievous than for the guardians of morality to confuse the boundaries in this way."

It is, indeed, astonishing to confuse matters in this way, and it is even more surprising that those who oppose marriage with a deceased wife's sister on the ground of affinity as equivalent to consanguinity have apparently not a word to say against the serious fact that first cousins are allowed to marry without any question. Surely, then, there is a call for some clear and balanced thinking on the entire subject, lest we should be unconsciously led away by distinctions which have no warrant whatever in the Word of God.

The question of Christian Reunion has received
 The fresh attention during the month in various quarters.
 Vision of The Dean of Westminster's valuable sermon, together
 Unity. with the pronouncement of the Lambeth Conference, has kept
 the subject well to the front. In particular, we have read with

deep interest the views of leading Presbyterians as elicited by the *Church Family Newspaper*. Their statements of their own position should be carefully read by those Churchmen who think that Reunion by absorption, however long the process, is the most excellent, and indeed the only possible way. This is what Principal Lindsay of Glasgow says :

"We Presbyterians are quite assured of the validity and regularity of our Orders. We go further: we believe them to be of more ancient standing than the Anglican. We recognize the validity of Anglican ordination (as we do of Wesleyan, Congregational, and Baptist), but we think it irregular. . . . The historic Episcopate is seen by us in the pastorate of our congregations, which represents the Congregational Bishops of the early centuries. We believe that our ordination comes down to us by successive generations from the times of the Apostles."

Other Presbyterians have written in equally clear and frank terms, and it is essential that Churchmen should take every opportunity, as recommended by the Lambeth Conference, of trying to understand the position of those who belong to other Communion. It is abundantly evident, and has been so all along, that Presbyterians will neither do anything which will imply any slight on their own Orders and ministry, nor take any step towards absorption into Anglicanism which will tend to remove them farther away from non-Presbyterian Communion, with which they are in close doctrinal and spiritual sympathy. All this tends to show the seriousness and complexity of the situation, and the utter impossibility of settling the matter by any such one-sided plan as even a very gradual absorption of the Presbyterian ideal into the historic Episcopate. We must face the problem afresh, and on very different lines. As Canon Henson very rightly said, expressing the feelings of many Churchmen for years past, the famous quadrilateral of the Lambeth Conference of 1888, which placed on a level of equality the Scripture, the Sacraments, the Creeds, and the historic Episcopate, is a barrier, not a help, to Reunion.

Can
Nothing
be Done? In view of the strong recommendations of the Lambeth Encyclical that Anglican Churchmen should take every opportunity of meeting for private discussion with those of other Communion, in order

to learn more clearly each other's point of view, it is earnestly to be hoped that something definite and tangible will be done in this direction. Our New York contemporary, the *Churchman*, in commenting on the Dean of Westminster's sermon, uses the following pointed language :

"As is usual when reunion is spoken of in such positive terms that its realization is forced upon everyone's attention as a pressing and immediate necessity, the common admonitions follow both in the *Church Times* and in the *Guardian* to discourage haste, or what is called rashness. Nothing, to our mind, is more purposeless than such comments. They remind one only of the pious protests and fraternal greetings which passed between the rival Popes during the time of the schism in the Western Church, each desiring his rival to take the first step, and both afraid to put themselves in a place where their words might be taken seriously. There can be no such thing as rashness in getting out of a position that is uncatholic and unchristian. Admonitions to be patient in disobedience to Christ's command are worse than an absurdity. They are not only contrary to His own words, but irreconcilable with the spirit of His whole life."

We heartily re-echo this opinion, and we hope that those in authority, as well as many Churchmen in their private capacity, will face this problem in the light of what has happened during the last few weeks, and see whether there is not some way out of the present *impasse*. It cannot be right to go on in our present state of "unhappy divisions," and we will not believe it is beyond the power of Christian sanctified wisdom, enlightened and guided by the Holy Spirit, to make at least a commencement towards the realization of our Lord's prayer that His people "may be one."

A useful and noteworthy contribution to the subject of Christian Unity is found in the current number of the *Church Quarterly Review*, in an article on "The Lambeth Conference and the Union of the Churches." While the spirit of the entire article is admirable, we call especial attention to the following point, which goes to the very heart of the problem :

"Let us get rid of the expression 'validity' of Orders and Sacraments. Whether or no Orders and Sacraments are valid is, after all, something which we cannot settle. What we should ask is whether they are 'regular'—that is to say, whether a particular body of Christians correctly interprets the mind of Christ declared to us by His Church in the fulfilment of His

command to celebrate the Sacraments and to send out messengers of His Gospel. . . . We have then to be sure, not that the Sacraments of the Presbyterian bodies are valid, but that they are regular."

It would be a great point gained if we could follow the writer's advice, and at once and for ever cease from discussing validity and concentrating attention on regularity of ministry. What do we mean by "valid" in reference to ministry? Does it mean a validity which guarantees spiritual blessing in the ordinances administered? Then, if people are showing in their lives and communities the undoubted fruit of the Spirit, is not the validity of their ministry clearly proved? History shows beyond question that a ministry may be spiritually valid even while it is historically irregular. Irregularity is not invalidity. We are grateful for the admission from so well-known a High-Church organ as the *Church Quarterly Review* of a point which Evangelical Churchmen have always uniformly held, and if we see unmistakable tokens of spiritual blessing in any ministry or Church, we may be perfectly certain, as the Dean of Westminster so truly said, that our differences are not those of faith, but of discipline, and as such it ought to be possible to resolve them.

What is Schism? In the same article the connected question of Schism is also dealt with in the following words:

"What is the meaning of schism? The ordinary point of view of one body of Christians when speaking of schismatics is to suggest that they are themselves the Church, and all the others are schismatics—that is, persons who have separated themselves from it. . . . Now, historically that point of view cannot be held in any case. To an impartial observer it is quite impossible to say that the Eastern Church separated from the West, or the West from the East. They divided. A division was caused and a schism was created—that is to say, a division in a body; so at the time of the Reformation a schism was created, or, rather, many schisms were created. But it is not that this or that Church separated from the great body of the Church: a division was created in the body, sometimes large, sometimes small; and so in relation to ourselves and a body like the Wesleyans. And if this be the proper point of view, it is equally important to recognize that the sin of schism does not probably in any case lie wholly on one side or the other. Neither Leo X. nor Henry VIII. can be considered entirely free from either moral or intellectual blame. Even the strongest admirers of Luther cannot acquit him of blame. We are not prepared to defend either the spiritual life of the Church of England in the eighteenth century, or the spiritual self-assertion of the Wesleyan movement. Schism means sin in the past, and needs penitence and reparation in the future."

Nothing could be truer than these words, and nothing more welcome than the admissions they involve. If all Churchmen adopted this position, we should be quickly brought much nearer the goal of unity. The idea that Dissent as a whole is schismatic is impossible and preposterous. In view of the attitude of the Church of England, with its encroachments on individual conscience, in Elizabeth's reign, as Bishop Creighton points out; in view of its tyranny in 1662, in requiring subscription to a Prayer-Book which had not been published; and in view of its deplorable attitude in the eighteenth century to the Methodist and Evangelical movements, we ought to be ready to face facts and admit them, however unwelcome they may be. As the writer in the *Church Quarterly Review* truly says, the first step towards Reunion will be a great service of penitence and reconciliation. If we approach the subject in this spirit, we are certain to carry with us the right-minded men of other Churches, and to pave the way for that unity which is now only a vision, but which must, and will one day, be realized.

Candidates
for Holy
Orders.

We desire to call earnest attention to a very valuable and important document—the Report of the Archbishop of Canterbury's Committee on “The Special Training of Candidates for Holy Orders.” It can be obtained from Canon Bullock-Webster, Parkstone, Dorset (1s. 6d.), and should be in the hands of those who are concerned, as we all ought to be, with the present dearth of curates and the general condition of clerical life in the Church. The Report is full of most varied information drawn from all quarters, and, if carefully studied, it should prove very fruitful of results. The Committee recommends that a course of education and training, such as is outlined, should be placed within the reach of all who may be selected as suitable candidates, and that this should be done by treating the education of the Church's ministers as a fundamental department of Church finance. This is a bold, statesman-like, and welcome pronouncement, which we cannot but believe will make its

impression in the right quarters. It is common knowledge that the students of Presbyterian Churches, to say nothing of Congregational and Methodist, are far more thoroughly trained than our own. While they require the students to spend three, and sometimes four, years at a theological college after obtaining a degree, we on our part cannot always be sure that our graduates will remain even a year at a theological college. When we think of what it means to obtain ordination on the strength of an ordinary Arts Degree, together with the provision of certain University Divinity certificates, we may well stand amazed that such an arrangement was ever permitted. And yet this is all that is required from a good proportion of candidates to-day. No wonder that the laity cherish a contempt for the average sermon heard in our churches. The worst of it is that not a few of our young men do not realize the need of fuller training, but seem content to enter the ministry with almost a minimum of knowledge and experience. Alas for them (and their congregations)! they are not long in finding out their intellectual and spiritual barrenness, for they have no reserve of knowledge or experience, and are in danger of ministerial failure for lack of resources. We hope and believe this Report will do much to end the present unfortunate and deplorable state of affairs, and bring about a great improvement in the quality and character of our ministerial work. One step could and should be taken at once. Our Bishops, who in some respects hold the key of the position, should make it compulsory on all graduates to attend a theological college for at least one year. If, as we hope, the Bishops are led to adopt this definite plan as the result of this Report, we feel sure that the laity will respond with the necessary funds in order to make it possible for our students to obtain the high qualification for Holy Orders that the requirements of the position imperatively demand.



Professor G. A. Smith's "Jerusalem."¹

BY THE REV. PROFESSOR SAYCE, D.D., LL.D.

THIS is what our grandfathers would have described as a monumental work, and will remain the standard authority on the subject of which it treats for a long while to come. Professor George Adam Smith's gifts as the interpreter of ancient Israelitish geography have never been shown to greater advantage, and it is difficult which to admire most, the vast amount of learning and research to which the book bears witness, or the charm of style and lucidity of arrangement which are conspicuous in it. Scarcely anything relating to Jerusalem seems to have escaped his notice; foreign as well as British periodicals have been laid under contribution, and references are made to obscure articles in obscure publications. The chapters in the second "book" of the first volume on the "Economics" of ancient Jerusalem are at once original and important; for the first time attention has been drawn to the question of the natural resources and revenues of Jerusalem and the sources of its food-supply. Jerusalem did not lie upon the line of the high road which ran along the coast from Egypt to Phœnicia; it was situated among barren hills, and there was no navigable river near it. Whence, then, did it derive its wealth, and how came it to attain the position of a capital and a centre of power?

To these questions Professor Smith endeavours to find an answer. To the oil supplied by the olive-trees of the neighbourhood he would ascribe the beginnings of its commercial prosperity. It was the oil which first enabled its citizens to obtain in exchange the imports which they needed. Then with the establishment of David's empire came the carrying-trade, between Edom and Arabia on the one side, and Phœnicia and Europe on the other. This carrying-trade was never wholly lost, and after the disastrous age of the Exile was revived under a newer form.

¹ "Jerusalem: the Topography, Economics, and History. From the Earliest Times to A.D. 70." By George Adam Smith. 2 vols. Hodder and Stoughton. London, 1907. Price 24s.

Professor Smith is doubtless right in thus assigning to the trade in oil an important part in the early development of Jerusalem. But I think he has forgotten another and perhaps even more important factor in the early commercial history of the city. For several centuries Canaan was a province of Babylonia, and the name of Jerusalem itself, originally Uru-Salim, "the city of Salim," testifies—*pace* the Professor—to its Babylonian origin. Wherever Babylonian culture went it carried with it the brick architecture of Babylonia. In this architecture bitumen was used in place of mortar, and bitumen accordingly was from the outset one of the chief articles of Babylonian trade. Hence the serious character, from a Babylonian point of view, of the rebellion of the Canaanite kings, whose territory contained the bitumen springs of the Dead Sea region, and the dispatch of a large army to suppress it. Jerusalem lay on the route of the bitumen-trade; it was the first easily-defensible fortress west of the Dead Sea and the Jordan to which the naphtha could be brought, and here, consequently, Melchizedek came out to welcome Abram when the defeat of the Babylonian forces had transferred the command of the naphtha route from the Babylonians to Abram and his allies. The naphtha-trade, once started, would have been supplemented by the salt-trade, salt being a prime article of commerce in the East, and the Dead Sea furnishing an inexhaustible supply of it. Instead, therefore, of tracing the carrying-trade of Jerusalem to its trade in oil, as Professor Smith seems to do, I should be inclined to trace its trade in oil to its primitive carrying-trade in the products of the Vale of Siddim and "the Salt Sea."

The topography of Jerusalem is admirably handled by Professor Smith, and his scientific spirit of fairness is exemplified in the letters he prints from geological and topographical experts against his own theory of the effect of earthquakes on the water-supply of the ancient city. In the same spirit of scientific honesty he confesses that the materials do not allow us to determine whether "the Second Wall" ran inside or outside the site of

the Church of the Holy Sepulchre—a point upon which the dispute as to whether or not the latter represents Calvary largely turns; and like most modern scholars, he concludes that "Sion, or David's-Burgh, and the earliest city lay upon the East Hill." He believes, however, that under the Jewish kings the city extended also over the South-west Hill—the modern Mount Zion—a belief, however, which personally I am unable to share. The excavations of Dr. Bliss have shown that a wall once ran northward immediately to the west of the Birket-el-Hamra and the Pool of Siloam, and there is no reason for thinking that the remains of the wall running westward to the south of it across the mouth of the Tyropœon belong to the period before the Exile. As the Pool of Siloam, into which the famous water-tunnel opens, was protected by the wall west of the Birket-el-Hamra, I do not understand the force of Professor Smith's argument that, "under the conditions of ancient warfare," the South-west Hill would have commanded "the pool at the mouth of the Tunnel," and consequently must have already been enclosed within the city walls. It might command the mouth of the Tunnel under the conditions of modern warfare, but certainly not under those of ancient warfare.

The second volume of Professor Smith's work is devoted to the history of the Biblical Jerusalem, but I confess that I cannot extend the same unreserved welcome to the earlier part of it as to other portions of his work. When he forsakes geography and literature for the chair of the archæologist, his work betrays merely a second-hand acquaintance with the subject. He is dominated by prevalent literary theories about the age and composition of the Pentateuch, and the archæology is nothing but a *pis aller* thrown in, as it were, to fill up gaps. It makes one despair of literary criticism when a writer, so learned and exact, so sane, and in topographical matters so alive to the meaning of scientific evidence, should thus forget both scientific method and the nature of scientific proof as soon as he comes to deal with Old Testament history. At once the usual apparatus of the modern *littérateur* appears upon the scene; subjective

fantasies instead of facts, conclusions drawn from literary hypotheses, history based on literary philology, and dogmatic expressions of scepticism without a full knowledge of the facts. Take, for example, the name of Ebed-Kheba, the King of Jerusalem, in the age of the Tel-el-Amarna tablets, which Professor Smith, though he is not an Assyriologist, pronounces the Assyriologists to be "probably" wrong in making Hittite. Had he been an Assyriologist himself he would have known that the question is settled. The name of Kheba is found on more than one Hittite cuneiform tablet from Boghaz Keui as that of a native Hittite deity, and from the Hittites it was borrowed by the people of Mitanni. It was this fact which made me give up my old attempt to explain the name—which should be read Ui-Kheba, Kheba-memis, or something similar—as Semitic. Literary criticism, however, has decided that there were no Hittites at Jerusalem, since the Old Testament says that there were, and literary criticism accordingly treats the Assyriologist or the archæologist as it treats the writers of the Hebrew Bible, denying their statements without knowing all the facts.

Or take, again, the Book of Deuteronomy, which Professor Smith assumes to have been forged, when it is said to have been "found" in the temple in the age of Josiah. Literary philology has averred that such was the case, and history consequently has to suffer. The book is invoked in evidence of the ideas and practices of the age shortly before the Exile; its historical value for an earlier epoch is denied and ignored. But here, once more, archæology has something to say on the matter. As Maspero, and, more recently, Naville, have pointed out, the discovery of an old book in a temple at a time when the latter was being repaired was nothing new or extraordinary. We hear of its happening several times in Egypt, and in Egypt we have archæological proof that when an old papyrus or parchment is said to have been found in the wall or other part of a temple the statement described a fact. The custom of burying a newspaper under the foundations of a building is not a modern

one, and in Babylonia, where clay took the place of paper, written documents were buried in the walls of a temple as far back as the fourth millennium B.C. In placing a copy of the Law in the walls of the Temple of Jerusalem, Solomon was only following the precedent of Babylonian and Egyptian custom. And, as Professor Naville has shown, the class of book that was committed to the safe keeping of the temple-walls was just such as that to which the Book of Deuteronomy belongs. Speaking as an archæologist, I find it difficult to believe that the main part of this book can be later than the Solomonic age, and to make it probable we must have, not the theorising of a subjective philology and a still more subjective hypothesis of philosophical development, but scientific facts and the application of a scientific method such as will alone satisfy a student of the inductive sciences.



The Lessons of the Pan-Anglican Congress.

BY MRS. ASHLEY CARUS-WILSON, B.A.

IT is generally agreed that the Pan-Anglican Congress raised great expectations and more than fulfilled the expectations that it had raised. The Bishop of St. Albans put into words what all were feeling when, meeting the General Committee as its chairman the day after the Thanksgiving Service, he said: "Every night I thanked God for the meetings that had taken place that day, for the wonderful spirit of goodwill, harmony, and kindly Christian feeling that characterized all sections. I have seldom been at gatherings at which so little was said that was unworthy of the occasion. Our imperfect faith has been indeed rebuked by the way in which our prayers for the Congress have been answered."

The sweetness and light of the sunniest June on record seem to have touched it throughout, and "inspiring" and "uplifting" are the words by which one oftenest heard it charac-

terized. But it did far more than stir emotion within our Church, and impress upon those without its importance as an institution. It may not have solved the complex questions that it raised ; it may inaugurate no far-reaching changes. But that it has taught many lessons of permanent value is indubitable—at any rate, to one who not only attended it throughout, but spoke on its behalf over seventy times in sixteen different dioceses, and, as a member of its General Committee, followed its organizing during a twelvemonth.

First, it taught a lesson of union and concord ; and a lesson of looking not on our own things, but on those of others, that must shame us out of our narrow parochialism, our paltry selfishness, our party bitterness, our criminal apathy ; and a lesson that, though we are heirs of all the ages, our outlook is not backward but forward.

Unity, freedom, and progress are indeed the distinctive marks of the Anglican Communion, and as we better understand its character and its mission to the world, and our own privileges and obligations as members of it, we learn a fourth lesson of deeper loyalty to it. Again, we learn that being members means not getting, but giving—not What is the Church going to do for me ? but What does the Church call upon me to do ?

And, lastly, we learn that the Church will be strong to serve, as it is spiritual ; not through academic correctness of doctrine, or impressiveness of ceremonial, or even through activity in good works, but through sustained communion with God Himself.

The organizers of the Congress did not begin by arguing that Churchmen should be united and work towards hearty co-operation in the future ; they began by making them co-operate as if they were already united. Men who had hitherto consorted almost entirely with those of their own way of thinking found themselves side by side with those of another way of thinking, working in absolute unanimity towards great objects that commanded the full sympathy of both. It revealed (as the Archdeacon of Ballarat puts it) “ a unity within the Church never dreamed of, and proved that party divisions are greatly exag-

gerated." Of course there were zealots on both sides who for this very reason disapproved of the whole enterprise ; " Protestants " who said that the Congress was a scheme to capture the Church for the High Church party ; who repudiated the idea that it would advance the cause of Christ's spiritual kingdom, and did not look forward to it with thankfulness (we quote one uncompromising journal). And there were also " Catholics," one associated with a famous Privy Council judgment, who " saw nothing in the Congress to be interested in " ; another who protested that all this talk about " Anglican " tended to ignore the Catholic Church ; several who seem to have apprehended that it may eventuate in establishing a central authority which will deal more promptly and effectively with innovations unsanctioned by the Prayer-Book than any existing authority. Nevertheless, the union of heart among High and Low and Broad, as they laboured together to rouse that vast central body of normal Anglicans, whose bane is not party spirit, but calm indifference, reminded one often of the phrase, " Except in opinion, not disagreeing."

For the true union and concord will come not through understandings convinced that *you* are right and *we* are wrong, but through enlarged minds, and warmed hearts, and fired imaginations, as we learn to look beyond our own four walls. When the Archbishop of Canterbury sent his mission to the ancient and isolated Assyrian Church, its members discovered with astonishment that they were not as they had hitherto believed themselves to be, the only Christians in the world. But we can find Christians not so remote as those in the fastnesses of Asiatic Turkey, whose absorption in petty local disputes argues a similar delusion. One hears of a prominent parishioner in a small rural parish forsaking church for chapel, because a new vicar of a domineering spirit asked him what he was in the habit of putting into the bag, and brought ornaments and ceremonies into the church unknown to his predecessor. From another small rural parish one hears of a prominent church-goer absenting himself from public worship altogether because the rector refused to expel summarily from his little

choir its best voice, whose parents, being Baptists, had never brought him to the font, though they were most willing that he should be under the rector's influence. Now, apart from any question of criticizing the clergyman in either of these cases, they point surely to a most defective conception of the obligations of Churchmanship on the laity, for which the only true remedy is that Englishmen become less insular. Our Church must be one—holding unflinching to the great essentials of the faith as the only genuine bond of unity; it must be Catholic, free to admit that the coexistence within its borders of schools of thought which differ with regard to non-essentials is a source of strength, not of weakness; it must also be Apostolic, recognizing a mission beyond its own borders. For that open mind towards new ideas, which is the sign of a progressive Church, will be sane and useful only as it is manifested by a self-extending missionary Church—a Church which recognizes growth as the token and condition of life.

Two most hopeful characteristics of the Congress were its determination to apply Christian principles more practically than ever before, and its readiness to rehabilitate half-forgotten truths, or to accept new expressions of old truths. Fearlessly it grappled with such debatable questions as Christian Science and non-Christian Religions, Biblical Criticism and Socialism, in a progressive spirit, but it was not carried away by rather cheap criticism of long-established principles on the part of advocates of untried theories. The element of truth in "Christian Science," which accounts for its popularity, may be latent, though not patent, in the Church's teaching, but no precipitate action should be taken to restore primitive unction. All now agree that the study of non-Christian faiths should start from what is good and true in them; but reaction from wholesale condemnation to indiscriminate admiration should be checked by realizing that those who best understand them, as they are to-day, are giving their lives as missionaries to the endeavour to supersede them. We ought to comprehend the Bible better than our forefathers did—in this connection the unvarying use of the Revised Version

at the Congress was significant — but modern scholarship promises in the end to confirm rather than to overthrow some of the traditional views that have been questioned lately, and we must beware of wholesale acceptance of unproved theories. While many social conditions call for reform, in which the Church should co-operate vigorously, the things that have actually been done hitherto for the betterment of society have certainly not been done by the Socialists, though they talk as if they were the first people to recognize that any evils exist.

As we learn that we should draw near to each other, that we should not be self-absorbed, that we should march with the times, we also learn what the Church's claim on our personal allegiance is, not as a mere ecclesiastical machine, or human institution, but as our own particular part of that Divine society to which Christ committed the doing of His own work in the world. Whim, prejudice, party feeling, sheer ignorance, lead some truly religious Anglicans to forsake their parish churches for Nonconformist chapels from time to time ; or to assist religious work done by some other body of Christians, no better than, though possibly as well as, our own Church is doing it. There are good Christians who are not good Churchmen. And some thoughtless people in their controversial ardour are strengthening tendencies to segregation which might eventually make Disestablishment not only, what it must in any case be, a disaster to the nation, but also, to an extent that it might not otherwise be, a disaster to the Church. Our prayer that it may not come ought not to prevent our foreseeing that if it comes on a distracted Church, the party that yearns to "purge" the Prayer-Book and the party that yearns to "enrich" it may each go in opposite directions with the largest following that each can muster, while political Nonconformity openly triumphs over a disrupted Church, and Roman Catholicism stealthily and effectually reaps the main advantage of its disruption. One widely read Nonconformist organ, while friendly, not to say patronizing, to the Congress generally, ingeniously asserts that as the Anglican Communion "does very well indeed without

Establishment " beyond Great Britain, the Congress in showing this "is really a most powerful argument against Establishment." We should, of course, question the premisses as well as the conclusion drawn from them. But we must remember that the Church which will be strong to resist or even strong to survive Disestablishment will be the Church that commands whole-hearted, self-sacrificing loyalty, in which men of different schools are at such close quarters over matters which are their common concern that they know and understand and respect each other, even where they do not wholly agree—a Church whose members are most of them *convinced* Anglicans.

We will now look at the matter of giving to the Church instead of merely receiving from it in its narrowest sense only. "To my mind at least," says the Bishop of Antigua, "the blot on the Congress has been the quite inadequate amount of the Thank-offering." Its actual amount was indeed considerably less than the ordinary annual income of one of our two great missionary societies. But, after all, as the Archbishop of the West Indies reminds us, it is large, having regard to the fact that this is the first effort of the kind to reach the whole community, an effort not made in the interests of any one society or type of work. Its distribution, as seen in the official returns from the various dioceses, is, however, more instructive than its amount. Wherever people were made to realize the importance of the appeal, their gifts were liberal. Elsewhere the conventional collection coin took the place of the substantial cheque they might have written. One-eighteenth of the whole gift from the Diocese of London came from a single West End parish—wealthy, but by no means the wealthiest. And this parish gave more than the diocese which contains the fifth biggest town in England. Winchester, the diocese which came next to London in the amount of its gift—by no means one of the wealthiest dioceses—gave nearly £7,000 more than any other diocese, and almost twice as much as the two dioceses which contain the two largest cities in England next to London put together. Salisbury, with its scattered agricultural population, gave over

£8,300—having aimed at £5,000—an amount only exceeded by eight English dioceses. Pretoria, Singapore, and Rupert's land were far ahead of all other dioceses beyond the seas, giving among them nearly twice as much as Montreal, Toronto, Adelaide, Sydney, and Melbourne put together. That Anglicans can be taught to give, when trouble is taken to teach them, is clearly the lesson of the Congress ; and the whole Church is spiritually richer for the multitudinous unrecorded efforts and self-denials from many humble Churchmen, who made their oblation, not saying "How little can I get off with giving?" but "How much more can I manage to give?" And the bare fact that the offering presented in the largest cathedral of Anglican Christendom to the jubilant strains of Mendelssohn's "Hymn of Praise" by over 200 Bishops was wholly devoted to the Church's work beyond the seas was in itself an impressive object-lesson. The Bishop of Rangoon hopes that the Congress will make it impossible that outlying dioceses should ever again be so forgotten and so bereft of support as they were a few years ago. Hitherto, as that heroic pioneer, Bishop Bompas, put it, their support at home has been in inverse proportion to the square of their distance; the amount given has depended, not on their need, but on the frequency of the Bishop's visits to England, on the size and influence of his own social circle, on the attractiveness of his own personality, on his skill in telling a striking story. And people at home have been niggardly, though they really had enough and more than enough to give, because they have not begun to understand what giving to God for the service of the Church means. "Oh, I just hand a cheque for £10 annually to my vicar, and he does what he thinks best with it," said one lady, with a vague sense of merit in giving to "charity" so large a sum, that is probably less than a tenth of what she spent on her clothes. She said this in answer to a question as to whether she subscribed to the Church Missionary Society, and it indicated a too common confusion of mind. When we contribute to the upkeep of the Church we attend, or enable our vicar to secure a second curate to take the daily service which we value, we are no

more giving to "charity" than when we pay our police rate. It is a payment for services which as Churchmen we reckon indispensable, and the fact that it is a voluntary payment does not alter its character. If the compulsory police rate were abolished, on condition that the municipality would provide no more police, citizens would start a voluntary fund for police forthwith, and would not dream of calling their subscriptions to it "charity." Yet we constantly hear congregations say that they can do nothing for either home or foreign missions because they are raising a fund for a new organ, or a new reredos, or a new scheme for lighting the church.

Giving to our fellows for God's sake only begins when we look beyond providing for our own spiritual needs, and only as it begins can we give tangible expression to our gratitude for spiritual blessings, which, while they have a financial side, have certainly no equivalent in money.

And if we are guided by the sound principle of giving where the need is greatest and the work most urgent, the claim of the heathen and Mohammedan world can no longer be ignored; the principle laid down so forcibly by the Lambeth Conference of 1897, that "Foreign missions stand in the first rank of all the tasks we have to fulfil," will not only be reaffirmed, but acted upon.

We come to the last point—that union, and wide sympathy, and progress, and effective service all depend upon spirituality. Allusion has been made to the good Christians who are not good Churchmen. There are also good Churchmen who are not good Christians—worldly men who uphold the Church because it is a force making for law, and order, and morality, or because its maintenance is part of a political programme; worldly women who are assiduous in church-going, but whose lives are not really yielded to God. And these are a source of even greater weakness to the Church than the good Christians whose attachment to it is wavering and unintelligent.

The Pan-Anglican Congress was more than an able and interesting discussion of Church affairs—more than a reconciler of differences; it was an outcome of prayer and a call to prayer,

and a summons into the Presence of God—a great “mission” for the deepening of spiritual life. Constant and fervent intercessions prepared for it, not only in great cathedrals and little village churches and other places where prayer is wont to be made, but in many unexpected places as well. On May 30, for instance, a Dominion liner sailed from Montreal, with over twenty clergy and nearly fifty members of the Canadian Women’s Auxiliary on board, other delegates to the Congress, and a large general company. There was a celebration of Holy Communion on board every morning at 7 a.m., a prayer-meeting daily at 10.30 a.m. in the saloon, followed by an animated discussion on one or other of the Congress subjects. The attendance at all was very large; for the rest of the passengers entered into the spirit of expectant devotion which animated the Congress party as they kept their Whitsuntide. The keynote of the whole Congress was struck by that most solemn service in the Abbey, “which,” said one of our Bishops, “impressed me more than any service I have ever attended there.” Opening with the chanting of the fifty-first Psalm, without instrumental accompaniment, it brought home to the kneeling throng the sins and negligences and ignorances of our Church, and as the sweet strains of Wesley’s anthem, “When Thou hearest, O Lord, forgive,” died away, the clauses of the Bidding Prayer, taking up all the Congress topics one by one, were followed by silent petition. And then thousands of voices raised the hymn,

“O Holy Ghost, Thy people bless,
Who long to feel Thy might,”

praying every word as they sang it,

“Give life and order, light and love.”

They had not come to listen to a fervent exhortation or to witness a great ceremonial; they had come to pray that new life might indeed be infused into the ancient order of our Anglican Church, that light without love, and love without light, may alike be no more. “I believe in the Holy Ghost” came with new power to many hearts as we dispersed, realizing that we might indeed expect great things from the Congress.

Anglicans, who are sometimes inclined to carry to an extreme the English instinct of expressing much less than is felt, were more than once swept off their feet, in spite of many a dignified tradition and convention. Who can forget how nearly ten thousand Church-people on a weekday evening in a concert-hall stood in earnest, silent prayer, at the bidding of the Archbishop of Canterbury, turning into immediate petition the searching personal appeal of the Bishop-Designate of Zanzibar, at the great meeting for the non-Christian world ?

Will it last ? Will it have any substantial result ? In answer, we should refer not to the debated point of a possible decennial Congress, not to any definite scheme for practical work that may be considered by a surviving Committee of the Congress, but rather to the duty laid on all that band of men whose hearts God has touched to permeate the whole Church with the spirit of the Congress. We have seen a vision of what the Church ought to be and to do ; we have also seen a vision of the Divine power that can enable it to carry out that Divine ideal. And if we can only go forward in the uplifting strength of that vision, the gain from the Pan-Anglican Congress of 1908 must be solid and permanent.



The Vatican and Reform.

BY THE REV. ARTHUR GALTON, M.A.

CERTAIN changes have been contemplated for several years in the administrative machinery of the Holy See. After mature consideration, a new scheme has been adopted. The details of it have now been published, though it will not come into operation until November. In some quarters these changes have been welcomed effusively as a reformation, which in one sense they are ; but, before we accept that definition unreservedly, it will be advisable to examine what we mean by it. If it be meant that the Court of Rome has moved towards

decentralization, then the term "reformation" is certainly misapplied to the present changes ; or if it be meant that the administration of the Papal Church has become less autocratic and more liberalized or popular, then, again, those who desire or expect a reformation will be disappointed.

A reformation, however, there certainly is ; but it is limited strictly to the internal working and the mutual relations of the present Congregations. The business of the several Congregations is more sharply and scientifically divided. Their various functions and jurisdictions will not clash or overlap, as they do at present. Their duties and powers are readjusted to existing circumstances. Judicial, disciplinary, and executive functions are clearly separated from one another ; and, in judicial matters, the same judges will no longer sit in different and successive courts, often revising their own previous decisions, and going through the farce of hearing appeals against themselves. Moreover, in all judicial cases which come in future before the Pontifical courts, the reasons for the judgments given must be stated. Procedure is simplified. Litigation is made cheap and easy. The courts are accessible to the poorest suitors, and they are to be continuously in session. All these changes are a veritable and sweeping reformation, which certainly was required, which is most creditable to those who devised it, and to the supreme authority which approves it. Let us add that many of these changes, *mutatis mutandis*, might be imitated and adopted with advantage by other governments. They cheapen, they facilitate, and they expedite the whole course of ecclesiastical business, so far as it has to be carried on in Rome.

But there is another aspect of the question, and we must not overlook it if we would understand things as they really are. That justice should be just and business prompt is, of course, admirable ; especially in that place where for so many ages it was a reproach that justice was uncertain or venal, and that business was most dilatory. And both these defects were profitable in those days to the Holy See. They were profitable, not only for the obvious reasons by which delays in justice can be

made to pay, but because delays in procedure, with the then slow methods of communication, multiplied precedents and built up the authority of the Roman courts. In these days, however, of incessant and instantaneous communication with the centre, the simplest procedure, the most effective machinery, and the quickest decisions, are the most advantageous to the central authority. These three advantages are certainly aimed at, and probably will be secured, by the new arrangement of the Papal Congregations.

The chief of these Congregations go back, in their present form, to the sixteenth century ; to an age of theological controversy and ecclesiastical warfare in Europe, when all the Churches were assailed and many were overthrown by the struggles of the Reformation. It was an age, also, of adventure, of discovery, of conquests, and of colonization, leading on to missionary enterprises, to new ecclesiastical problems and acquisitions. These great affairs brought into being the existing Papal Congregations, and have left their mark on them ever since.

To deal with the Protestant revolution, the great Congregation of the Roman Inquisition was organized, of which the Pope himself is President ; and subsidiary to it was the Congregation of the Index. These two committees dealt, and still deal, respectively with men and books. They give practical expression to the Papal claim of infallibility in faith and morals, of supreme authority in the spheres of intellect and knowledge. They represent the most serious aspect of these Papal claims. Now, the Inquisition, it is true, has been modified by the recent changes. It is no longer a judicial court in matters of ordinary civil or criminal disputation ; but it still deals with questions of dogma, and of faith and morals. And we do not find, so far as our present information goes, that this mysterious, autocratic, and sinister tribunal has been reformed, either in its procedure or in its composition. In these matters a drastic reform is absolutely necessary if its decisions are to be accepted with respect and confidence.

Next to the Inquisition in rank, and of even more importance practically, was the *Congregatio de Propagandâ Fide*, the Propaganda. Under it are all missionary countries, and all countries in which the old and regular Church order was destroyed by the Reformation. Its interests and its influence extended into all the world. Those who realize the extent of Roman Catholicism cannot think of Propaganda without a thrill of emotion at the variety and size of the Empire governed by its Cardinal Prefect, the Red Pope.

Under Propaganda was that colonial world which grew up in the sixteenth century, and which has passed so largely into the hands of the Anglo-Celtic or English-speaking communities. Churches ruled by Propaganda had not the advantages of a regular ecclesiastical administration. The decrees of Trent were not technically current in them. The Canon Law was not in force. Their bishops are more truly apostolic delegates than bishops in the older and fuller meaning of the term. The priests, who usually take the missionary oath, are chattels of their bishops; and we use this term in its medieval sense, and not with any opprobrious application. Such priests have no security of tenure, no certainty of maintenance or employment, no canonical position. This was the state of English Romanism under the old Vicars-Apostolic. It was not altered, as it should have been logically, when the hierarchy was established in 1850. The so-called hierarchy was more a name than a reality. It is not an advantage, as the *Times* imagines, but a very great disadvantage, for the clergy, except in a genuine missionary country, to be under Propaganda. Discontent with this insecure and unsatisfactory position has been growing among the English secular clergy for the last fifty years, and sometimes it has become clamorous.

Great Britain, Ireland, and the United States are now to be removed from the jurisdiction of Propaganda. As Canada is included in the change, we cannot but wonder why Australasia is not.

We are not informed, either, what the new system of govern-

ment is to be ; and, until we know, it is not possible to decide whether the change is a reformation. If we may judge by recent, by contemporary, and by maturing facts, our judgment may find some guidance. In France, under the Concordat, the old Church order was not restored ; and it is undeniable that Ultramontane principles increased there steadily throughout the nineteenth century, in spite of the connection between Church and State. It was hoped by many French Catholics that separation would increase the freedom and autonomy of their Church. They expected a national Church existing freely in a neutral State ; but these expectations have not been realized. The French Church has, indeed, been cut adrift from State control, except where the necessary regulations of police, of finance, and of association are concerned. But the French clergy and all their affairs are more closely supervised by Rome than ever. We say this in no controversial temper. We neither blame nor praise. We only register existing facts. And we find no reason for supposing that Roman Catholic affairs will be regulated differently in those Churches which are now removed from Propaganda, and which will probably be administered by the Consistorial Congregation in its revived and extended form. This body, we are told, is to appoint bishops, to supervise seminaries, and to deal with the higher administration of dioceses. In other words, the change from one Congregation to another is a change of names with very little change in reality or *status*. So far as there is any alteration, we venture to predict that it will take the course of an increased and more effective centralization. The natural tendency of Rome has always been to centralize. This tendency was favoured enormously by the opportunities created in the sixteenth century. The Church of Rome not only solidified and crystallized the fluid medieval dogmas at the Council of Trent, but it strengthened and centralized its organization. Under the influences which then became dominant throughout the Papal system, this process has been continued with a fearless logic and an ever-growing rapidity. The losses of the Reformation and

the apparent disaster of the Revolution were both utilized by Rome to extend the Papal autocracy over the weakened national Churches. Separation in France has now added farther possibilities of an advance in the same direction. Indeed, it has created a new position, for which the Papacy is reorganizing itself with its usual astuteness and foresight. France has so often been the leader of European progress that it is almost safe to prophesy that her example is likely to be followed in political, social, and intellectual affairs. If so, separation is within measurable distance, not only in the other Latin countries, but generally on the Continent. This, as we think, is the new position for which the Vatican is preparing; and, if we judge truly, it is what we might have expected logically as a result of separation in France. That this progress in centralization should be proclaimed to the world as a reform is also natural. It is also thoroughly in the Roman manner: *agnosco stilum Curiae Romanæ*; especially as a proclamation of reform will help to disguise both the increase of Papal centralization and the persecuting rigour which was initiated last year by the encyclical *Pascendi*.

There are two problems connected with the future of the Papacy which are worth noticing, as a great deal may turn upon their development. The United States, we are told, come under the new arrangement. That is, instead of being administered by Propaganda, as at present, they will be governed by the revived and renovated Consistorial Congregation. There has already been friction between American Catholicism and Rome. This uneasy movement is known as Americanism; and it is not confined to the United States. The term has been utilized and extended so as to mean that incompatibility between Papal methods and the modern spirit, between progress and reaction or passivity, between liberty and absolutism, which is certain to increase. In the solution of this problem lies the whole future of the Papacy.

The question of Ireland is less important, but more curious. In the sixteenth century Ireland was not placed under Propaganda.

ganda. The old Canon Law was held to be still current there. It was not administered as a missionary country, but as a settled Church. The Stuart Kings nominated bishops. After the Revolution of 1688 and the Protestant Succession, the claims of the exiled Stuarts were still recognized at Rome. It was only when all hope of a restoration was abandoned, and Cardinal York was dead, and the French Revolution had happened, that this state of things was changed. Ireland was still, however, treated as having a canonical Church. It was only when Catholic Emancipation was passed, in 1829, that Irish affairs were transferred to Propaganda. In other words, it was just when Catholic affairs might be thought to have revived that the old Catholic organization was superseded. This is really what the Irish Catholics might not have expected. Certainly it is not what they deserved, after three centuries of heroism and suffering. We believe that this curious proceeding was the result of a deal between Leo XII. and the British Government, in which Irish interests were sacrificed to gain emancipation in Great Britain and the Colonies.

The "reform" in Canon Law, which was announced prematurely has not yet been accomplished. The present changes are only the prelude to a simplification and codification of the present ecclesiastical law. What is called Canon Law is an amalgam of Roman Civil Law and medieval precedents. It is not now recognized by any country, and is not applicable as it stands to modern conditions. But any changes in this mass of confused and obsolete legislation will, we feel confident, be all in the direction of perfecting, facilitating, and strengthening the Papal autocracy, of which we have so plain an object-lesson in the existing French Church.

Finally, we are astonished, not that these Papal changes should have been announced to the world as a radical reform, but that the *Times* should have succumbed so easily and completely to such an obvious manoeuvre. The Papacy may, indeed, be reformed gradually from below, by the local hierarchies or by the laity, though we think it more likely to end

by a slow and ignominious extinction. But to think that the Papacy will reform itself voluntarily, from above, shows very little intelligence in the present direction of the *Times*, and a singular incapacity in some of those who provide its news and articles.



"Lord of Hosts."

BY THE REV. ANDREW CRAIG ROBINSON, M.A.

IN the CHURCHMAN for September, 1900, an article appeared by the present writer on "The Divine Title 'Lord of Hosts' in its Bearing on the Theories of the Higher Criticism." Attention had never before been called to the point which was raised in that article—namely, that the total absence of this title from the Pentateuch would seem to be irreconcilable with the Graf-Wellhausen theory. Articles on the subject have since been contributed by the present writer to various periodicals, and to some of these articles replies have been made on the critical side. Such objections and criticisms have been met in a booklet, "A Problem for the Critics: the Divine Title 'Lord of Hosts' " (Marshall Brothers).

More recently, in the January number of the *Expository Times* of this year, there appeared a short contribution on the subject by the present writer, which in the issue for the following month was adversely criticized by an anonymous contributor signing himself "X." A rejoinder to this was sent to the *Expository Times* early in February, but was not admitted, although the editor's attention was more than once called to the matter. By not publishing that rejoinder, the editor left it open to his readers to conclude that there was no answer to "X's" criticism. The present article is written to set that matter right. The following is the original contribution :

As long ago as the year 1900, in an article contributed to the CHURCHMAN (September, 1900), I called attention to the significance of the fact that the Divine title "Lord of Hosts" never occurs in the Pentateuch, and I pointed

out the bearing of that fact on modern theories of the composition of the Pentateuch and Joshua.

The title "Lord of Hosts" occurs for the first time in the Bible in 1 Sam. i. 3: "And this man went up out of his city yearly to worship and to sacrifice unto the Lord of Hosts in Shiloh."

The following table shows the number of times it occurs afterwards in books of the Bible, and shows also the relative positions according to the critical theories of the supposed writers of the Hexateuch:

OCURRENCES OF THE TITLE "LORD OF HOSTS" IN THE BIBLE, AND
RELATIVE POSITIONS OF THE ASSUMED WRITERS OF THE HEXATEUCH.

1 Samuel	.	.	5 times	
2 "	.	.	6 "	
1 Kings	.	.	2 "	
2 "	.	.	2 "	
1 Chronicles	.	.	3 "	
Psalms	.	.	14 "	
<i>Jehovist</i>	.	.	0 "	Early centuries of the monarchy (Driver)
<i>Elohist</i>	.	.	0 "	Same period (Driver).
<i>Jehovist</i>	.	.	0 "	850-800 (Kuenen).
Amos	.	.	9 "	760-746.
<i>Elohist</i>	.	.	0 "	c. 750 (Kuenen).
Hosea	.	.	1 "	746-734.
Isaiah	.	.	62 "	740-700.
Micah	.	.	1 "	727-697.
<i>Deuteronomist</i>	.	.	0 "	Not later than reign of Manasseh (Driver).
				640-621, reign of Josiah (Kuenen).
Jeremiah	.	.	81 "	626-582.
Zephaniah	.	.	2 "	626.
<i>JE United</i>	.	.	0 "	621-588 (Kuenen).
Nahum	.	.	2 "	610-607.
Habbakuk	.	.	1 "	608-597.
"P"	.	.	0 "	Age subsequent to Ezekiel (Driver).
Haggai	.	.	14 "	520.
Zechariah	.	.	52 "	520-518.
<i>P²</i>	.	.	0 "	500-475 (Kuenen).
<i>P² + P¹</i>	.	.	0 "	475-458 or 458-444 (Kuenen).
Malachi	.	.	24 "	450.
				281 times
<i>P² + P¹</i> Promulgated				444 (Kuenen) <i>Rp.</i> From 406.
<i>Hexateuch United</i>				444-400 (Kuenen) into third century.

Here it can be seen at a glance that at no matter what particular point of time any of these supposed writers may have been assumed by the theories of modern critics to have lived, each one of them would have been in contact with writers who frequently—in the case of some, it may be said, constantly

Daniel	.	.	.	.	.	.	.	.	.	o times
Joel	.	.	.	.	.	.	.	.	.	o "
Obadiah	.	.	.	.	.	.	.	.	.	o "
Jonah	.	.	.	.	.	.	.	.	.	o "

Two of Mr. Robinson's statements would also be put more exactly thus :

Chronicler	.	.	.	.	.	.	.	.	.	o times.
142 Psalms	.	.	.	.	.	.	.	.	.	o "

For the three occurrences in 1 Chronicles (xi., xvii. 7, 24) are simply transcribed from 2 Sam. v. 10, vii. 8, 26 : the author of Chronicles, when writing independently, never uses the expression. The Psalms in which the title occurs are xxiv., xli., xlviii., lix., lxix., lxxx. (four times), lxxxiv. (four times), lxxxix. Ps. xc. will probably be attributed by Mr. Robinson to Moses. Excluding this, therefore, as a Psalm written *ex hypothesi* before the time when the title is known to have come into use, there remain 141 Psalms, representing in any case a good many separate writers—we cannot, of course, say how many—who, unless, indeed, he regards any of them as living before 1 Sam. i. was written, Mr. Robinson must admit *might* have used it. I, naturally, do not attach any importance to the fact that the title does not occur in such books as Obadiah and Jonah ; but the fact that so many different writers, notwithstanding that the great majority of them, upon any view of their dates, lived in periods when the title was current, and by some writers was being copiously used, nevertheless did not use it, seems to me to neutralize altogether the force of the argument which Mr. Robinson bases upon its non-occurrence in the Hexateuch.

Why the title does not occur in the Hexateuch (upon the critical view of its origin) it does not seem to me that critics are called upon to explain, any more than either they or Mr. Robinson are called on to explain why the many other writers who, as we have seen, might have used it, do not use it. It may, however, be worth remarking that, whatever may have been Ezekiel's reasons for not using the term, it is pre-eminently a title used by the prophets ; and so the four occurrences in Kings are all in the mouths of prophets (Elijah, 1 Kings xviii. 15, xix. 10, 14 ; and Elisha, 2 Kings iii. 14). This fact, if it is a reason for our not expecting the title in such books as Job and Proverbs, is also a reason why we should not expect to find it in those parts of the Hexateuch which are ascribed by critics to a priestly hand. Prophets, however, are not prominent even in JE ; and in Deuteronomy, which, it might be objected, is regarded by the critical school as the work of a prophet, the favourite Divine title, in accordance with the leading parenthetic motive of the book, is " Jehovah, thy (*or* your) God."

A rejoinder in something like the following terms was sent on February 9, 1908, to the editor of the *Expository Times* for insertion :

Your contributor " X "—who in concealing his identity does what I think is rather unusual in the *Expository Times*—observes that, while I specify so precisely the number of occurrences of " Lord of Hosts " in many books of

the Old Testament, I do not specify with equal explicitness the books in which it does not occur. When treating the subject more fully in a booklet published in 1906 I gave a full list of the books in which the title does not occur; but in my contribution to your periodical I had to study brevity. However, as the question has been raised, it is best to set out these books, and note what sort they are.

It is important to observe that three of the books which are without this title intervene between the Pentateuch and its first occurrence, making a chasm between. These books are Joshua, Judges, and Ruth. The following are the remaining books:

2 CHRONICLES.—Forms one book with 1 Chronicles, in which the title does occur, whether "simply transcribed" or otherwise.

SONG OF SOLOMON, ESTHER.—In neither of these books does *any* Divine name occur.

ECCLESIASTES.—A book of very marked individuality, which strikes out a line for itself. Does not contain the title "Lord"; "God" is always used.

JOB.—Another book of very marked individuality. Uses the apparently archaic Divine title *Shaddai*="Almighty," 31 times (only 16 times elsewhere in the Old Testament). Has the title "God" 114 times, "Lord" 31.

JONAH.—Another very peculiar book, which does not treat of Jehovah's dealings with His own people, but with Nineveh, an alien city.

DANIEL.—Another peculiar book, which also is concerned in great part with peoples alien to Israel—in this case the Babylonians and Persians. It is only in one chapter—the ninth—that the prophet uses the Divine title "Jehovah," which occurs there six times in the expressions "Lord my God" or "Lord our God" (*Jehovah Elohi*).

PROVERBS.—Another peculiar book.

OBADIAH.—Very short, consisting of only one chapter. Threatenings against Edom. Concerned only indirectly with Israel. "Lord" occurs only five times.

EZEKIEL.—Dominated apparently by the influence of the Pentateuch. Has a particular name for God, "The Lord God"—*Adoni Jehovah*—and a peculiar phrase, "Ye shall know that I am the Lord," which occurs over fifty times, and seems to be an expansion of a similar expression in Leviticus, occurring also nearly fifty times, "I am the Lord."

LAMENTATIONS, JOEL.—Might be expected to have the title; but it is absent from these two books.

EZRA, NEHEMIAH.—Practically one book.

Thus it will be seen that in the case of the great majority of these books from which the title is absent the peculiar character of each of the books is sufficient to account for its not falling in with the prevailing fashion.

"X" observes that the title is "pre-eminently a title used by the prophets"; but this would not be any reason for its non-occurrence in the Pentateuch, because the critics hold that in a considerable portion of the Pentateuch the "standpoint" is "the prophetic." Dr. Driver writes:

"The standpoint of E is the prophetical, though it is not so prominently brought forward as in J. . . . Abraham is styled by him 'a prophet,' possessing the power of effectual intercession (Gen. xx. 7). Moses, though not expressly so termed as by Hosea (xii. 13), is represented by him essentially as a prophet, entrusted by God with a prophet's mission (Exod. iii.) and holding exceptionally intimate communion with Him (Exod. xxxiii. 11; Num. xii. 6-8; cf. Deut. xxxiv. 10)."—*Introduction*, p. 118.

And of J he writes:

"The character of Moses is portrayed by him with singular attractiveness and force. In J, further, the prophetical element is conspicuously prominent. . . . And in order to illustrate the Divine purposes of grace as manifested in history, he introduces—at points fixed by tradition—prophetic glances into the future."—*Introduction*, pp. 119, 120.

In point of fact, a considerable portion of the Pentateuch is named "The Prophetical Narrative of the Pentateuch"; and to the writers of that portion no prophetic phrase ought surely to appear unsuited to the narrative. The reason, then, suggested by "X" for the non-appearance of the title in the Pentateuch is really a reason why it might have been expected to occur.

"X" refers to the Psalter; and the Psalter is an apt illustration of the argument in regard to the Pentateuch which I press. The Psalter, understood according to the "traditional" view, as extending from David down to the time after the Exile—say 500 years and more—corresponds in general conditions to the Pentateuch according to the critical theory, extending from the early times of the monarchy down to beyond the days of the Prophet Malachi. Both have *ex hypothesi* run the gauntlet of the same 500 years at least of the prevalence of the use of the title "Lord of Hosts." One—the Psalter—bears the natural mark of having passed through this period by having this Divine title; the other—the Pentateuch—bears no mark whatever of having run the gauntlet of those centuries, for in it the name is never found. In the Psalter the title is not apparently a very favourite one, but *it is there*; in the Pentateuch *it is not*. The Psalter is marked with the fire through which it passed; the Pentateuch would seem to have come out of the ordeal scatheless and unsinged. Why? Because it never passed through the fire at all.

It seems strange that publication should have been denied to this rejoinder. The usual principle, surely, which rules in such cases is that, if a criticism by one writer on an argument put forward by another is published, the original writer is entitled to a fair opportunity of reply. It might have been expected that, in the interests of fair play, free discussion, and the threshing out of a debatable point in Old Testament criticism, such a course would have been adopted in the present case. On the contrary, however, the closure was put in force, all further discussion stopped, and the question shelved.

Revival Memories.—D. L. Moody's First Visit to Liverpool, 1875.

By THE REV. CANON W. HAY M. H. AITKEN, M.A.

THE obvious point of contrast between the religious movement of 1859 and that in the early seventies, which will always be associated with the name of D. L. Moody, would probably be considered by most observers to lie in this, that the former was a revival and the latter a Mission. Such an antithetical statement, however, would be somewhat misleading, and would only represent a part of the truth. Undoubtedly that wonderful movement, by far the most remarkable this country has ever seen since the time of the Wesleys and of Whitfield, centred round the person of one rugged and forceful man, who seemed specially raised up of God to do the greatest spiritual work of the century ; but, on the other hand, there was all over the land at that time a certain spirit of responsiveness that made evangelizing work easy. The fields were ripe unto the harvest, and when the reaper came he found everything ready for the marvellous sweep of his scythe.

I disentombed the other day from amongst my old letters a note from Moody to myself, the circumstances of which have entirely passed from my memory. It runs thus :

“YORK, ENGLAND,
“July 1, 1873.

“DEAR BROTHER AITKEN,

“Yours received. Thanks for your kindness. Go on with Brothers Robinson and Nash, and get all things ready, so that when we throw the Gospel net, should the Lord fill it, we may have plenty of help to draw the fish ashore. Will see you in October.

“Yours truly,
“D. L. MOODY.”

To me this seems a particularly interesting and characteristic letter. It was written at a time when the fortunes of the great spiritual campaign to which he had committed himself had reached their low-water mark, and all seemed to suggest failure.

He had arrived in England a few weeks before to find that the two prominent men who had invited him to this country had both passed away, and he began his work at York, without any proper support either from Church-people or Nonconformists, in an almost empty chapel, which I believe he never succeeded in filling. Yet his faith was strong that the net would be so filled that plenty of help would be required to drag it ashore. Curiously enough, I have no recollection of what it was that led to this correspondence; with respect to which, however, it is interesting to notice, in passing, that the "Brother Robinson" referred to was the father of the present Dean of Westminster. But I very vividly recall his visit to Liverpool about a year later, when it was determined to erect the "Victoria Hall" for his gatherings.

We—that is to say, most of the leading men in Liverpool who were in favour of the movement—met Moody in the little hall at Hackins Hey to discuss the principal details of his proposed visit. After a few preliminary utterances he was asked what sort of a building he would require. "Well," he replied, "I guess you'd better erect a hall that will accommodate from 10,000 to 12,000 people." We looked aghast at each other, and someone ventured upon a more or less feeble expostulation. "Well," he replied, "we have had 14,000 to 15,000 at the Exhibition Hall, Dublin, and Dublin is a Roman Catholic city. I guess I'm not asking too much when I name 10,000 for a great Protestant town like Liverpool." "I'm afraid, Mr. Moody, you weren't heard in the Exhibition building in Dublin," said someone almost timidly. "Well," he replied, "that depends very much upon who it was that heard me. A gentleman came up to me the other night and remarked: 'I'm sorry to have to tell you, Mr. Moody, that you're not heard in this hall.' 'Is that so?' I said, 'Where did you sit?' 'I beg your pardon?' (Then raising his voice considerably), 'Where did you sit?' 'What did you say?' (Then with a tremendous shout), 'WHERE DID YOU SIT?'" Of course we were all convulsed with laughter, and incontinently voted him his 12,000,

which was what Victoria Hall would hold when it was well crowded.

It was in the month of February, 1895, that the great effort commenced with an early morning gathering attended by several thousands of Christian workers, and we had a most inspiring time. Before the Mission was ended the great hall was crammed even at that early hour. The evening meeting was announced for 8 p.m., so as not to interfere with the regular services of the various places of worship. It happened that Mr. Eugene Stock was staying with me at the time, and, after a very short evening service at our church, I strode off with him for the hall at a pace that he had some difficulty in keeping up with, and reached it before the clock had struck eight. We entered from behind through the anteroom, and found ourselves standing in a crowded gangway just by the platform. All was stillness and silence, and I whispered to my companion, "Just in time!" supposing that this was the moment of silent prayer before the opening of the service. Imagine our feelings, however, when the silence was broken by the voice of a minister pronouncing the benediction. The hall had been crowded by half-past six, and Moody, finding that no more could be got in, very sensibly proceeded with the service and preached his opening sermon.

The Mission lasted for four full weeks—indeed, it included five Sundays. I remember Moody's saying that it would have been a comparative failure had it only lasted for a fortnight. It was evident that the work deepened, and became more and more satisfactory as the time passed on. In a week the interest had so greatly increased that it became necessary on Sundays to have the women in the afternoon and only men in the evening. It was one of the sights of a lifetime to see that huge hall crammed with some 14,000 men the next Sunday evening. I see it noted in my diary that 350 men crowded into the room set apart for anxious inquirers after the sermon on that second Sunday night. Even so, overflow meetings had to be arranged, and St. James's Hall was filled with a gathering which I addressed. The following night thousands could not get in, and overflow meetings became necessary on week-days as well as Sundays.

It may be as well to say a word about the method adopted by Moody in dealing with the multitudes that were reached by the preaching. There was a large lean-to room at the back of the hall which might hold, perhaps, when packed, about 400 persons. Into this "the anxious" were invited immediately after Moody had asked them to rise for a moment to their feet, in token of their determination to yield to the claims of Christ. Each minister joining was requested to furnish such helpers as he could rely upon for the responsible work of directing these "inquirers," and there would usually be from 100 to 200 of these, either waiting in the room or scattered through the hall. This arrangement was at once the strength and the weakness of the movement—its strength, because provision was thus made for the giving of individual help to each seeking soul; its weakness, because necessarily some of those thus selected were not properly trained for this difficult and delicate work.

Still, I am persuaded that, with all its drawbacks, this was the best and wisest method of dealing with this problem; and on the whole it worked well. Where an awakened soul fell into the hands of an unskilful worker, he might not receive at once the help that he needed; but, as the evening passed on, other more experienced helpers would become free, and probably the incompetent worker, feeling that he was not succeeding in his well-intentioned efforts, would call in the assistance of someone better qualified than himself, and thus the needed help would at length be obtained. No doubt, too, many who began by being very inefficient, because inexperienced, workers, acquired a new efficiency ere those memorable weeks had passed away. On the whole, I am bound to say that I think that Moody's method was, probably, the best that he could have employed, and I regard it as much more satisfactory than some of the more wholesale ways of dealing with the awakened that have been adopted by certain more recent evangelists.

Towards the end of his visit the interest became really quite wonderful. Moody himself was greatly touched at the eagerness of the people. I see the following entry in my diary for

March 5—a Friday, too, which is usually a *dies non* for religious meetings all through the North of England: “In the evening an immense multitude was gathered outside and in the hall. Moody was much affected, and there was a general softening. The inquiry-room was crammed with the anxious, while Moody gathered 200 or 300 more around him in the gallery of the hall.” The following Sunday I see this entry: “This has been a most wonderful day. Moody thought it the greatest day of his life. The hall was crammed, of course, all through the day. A blessed meeting in the early morning; but the ‘inquirers’ meeting’ was the most touching. I should hope that thousands have been seeking and finding during this Mission. The number of men at the evening meeting was immense. The inquiry-room was crammed in a few minutes, and upwards of 400 men rose to their feet almost at once in response to Moody’s final appeal.”

So the great movement came to an end, and the next morning some 400 or 500 people assembled in the station to see the dear evangelist off, and give him a parting cheer; but the work did not stop with his departure. I was the unfortunate person to whose lot it fell to resume the work on that Monday night after his departure, and never did sermon of mine seem to fall more flat, and never was I conscious of a more trying reactionary influence. But before two or three days had passed these experiences gave place to fresh manifestations of spiritual power, and during the weeks that followed, in which the work was continued by one preacher after another, numbers of souls came under the power of the word, until the grape-gleanings of Ephraim must have nearly equalled the vintage of Abiezer.

I left Liverpool in the course of that year, and so am not able to speak from my own personal observation of the lasting character of the effects of the movement; but I have no hesitation in saying that the permanence of a very large proportion of these results was beyond question, and I believe that this would have been the testimony of most of the ministers who participated in the work. In some cases there was hardly any

perceptible backsliding. For example, I well remember a conversation that I had several years after with a former curate of mine, who had become the vicar of an important Liverpool church. He told me that about forty names had been sent to him of persons who had been conversed with in the after-meetings and who either belonged to or wished to join his congregation. He thought that he might have lost sight of perhaps half a dozen of them owing to change of residence, but with the exception of these he stated that he could give a good and satisfactory account of all who had thus professed to benefit by the services.

As I have already said, this was something more than a Mission, it was doubtless a time of revival all over the land. In looking through the notes that I made in my diary, I see that during that month I was pressed to go and hold special meetings in large halls in several big towns of the North, and in each case the crowds that thronged to hear me were so great that the buildings were unable to accommodate them. And also in each case there were not only crowds, but excellent spiritual results from a single meeting. Undoubtedly the Spirit of God was moving all the land as it has never been moved since, certainly not in either of Moody's subsequent visits.

No sketch of that wonderful season of blessing would be at all complete, even as a sketch, that made no reference to Moody's companions in travel and labour. The Mission of those two years was the introduction of the ministry of song into evangelizing work, and Mr. Sankey, I have no doubt, reached many whom Moody's strenuous appeals had failed to touch. I shall never forget a scene at the Free Trade Hall, Manchester, which occurred some little time before the Liverpool Mission. Moody had preached upon "the Excuses," which he described in the vernacular as "a pack of lies." The last of them was, "It's no use my coming, I'm too bad; I don't believe He will receive me." In answering this, he gave us a most touching story of his own early domestic life, of an elder brother who had run away from home, and of a mother's patient love that never would give up the hope of his return. He went on to describe that return,

how a tall, dark, sun-bronzed man stood before the window where the mother sat working, and how she knew him by his tears. "Mother," exclaimed the penitent prodigal, as he gently held the arms that were stretched out to embrace him, "I've vowed to God Almighty that I'll never cross your threshold till you forgive me!" "Do you think," exclaimed Moody, with a sort of ring of triumph in his voice—"do you think that she was long in forgiving him?" As he sat down Mr. Sankey's voice was heard in the first notes of that thrilling hymn, "Come home, come home, you are weary at heart!" The emotional effect was simply overwhelming, and strong men wept like children, myself amongst the number; but the emotion was but the vehicle to carry the great love-lesson home to the heart, and I cannot doubt that the Spirit of God spoke through the song as well as through the touching story.

His other companion-in-arms was Henry Drummond. "Drummond is as pure a soul as I have ever met with in all my life"—that was Moody's testimony to Drummond. "Moody is the biggest human that I have ever known"—that was Drummond's testimony to Moody. Those were the days in which Drummond used to deliver a simple Gospel message and gave no presage of his later developments. His influence with the young men was extraordinary, and after his work it was not to be wondered at that Moody's last act, ere he took his leave of Liverpool, was to secure the erection of new buildings for the local branch of the Y.M.C.A. In the next issue I hope to give some account of what I saw of Moody's work in London.



The Biblical Doctrine of the Atonement.

BY THE REV. MARCUS JOHNSON, A.K.C.

II.

SUCH would appear to be the Scriptural Doctrine of the Atonement. But we are now told that a transactional, and even an expiatory, view of the Atonement should be abandoned. Such a conception as is involved by those views is, it is said, revolting to the reason ; is a crude idea, worthy, no doubt, of the days of the early Fathers, but one which in the nineteenth and twentieth Christian centuries will not bear examination, and prevents many good men and women from becoming Christians. The supposition of "an angry or averted God" is intolerable. Anything like a change in the attitude of the Divine Being is resented as unworthy of Him, and implying that God the Father has a different mind from God the Son.¹ "Christ," says Archdeacon Wilson in his "Hulsean Lectures," "has plainly superseded high priest, mediator, sacrifice, veil and altar," although Christ's own words are : "I came not to destroy the law, but to fulfil." Propitiation is weakened down by the same author to meaning "no more than the assurance of God's love towards us and His union with us" (p. 64). The sacrifice of Christ's death is, in his view, merely an example of self-sacrifice, "a suffering for others, which from its sublimity is as a magnet to draw all men upward and call out their own nobleness . . . but in it there is *no thought of* substitution or expiation which have so closely *attached themselves* to the word sacrifice" (pp. 64, 65).² What the Archdeacon styles the "ransom theory" of the Atonement he condemns under the astonishing phrase of "Christian mythology" (p. 67). Finally, evolution should teach us that, as there has been alteration in men's ideas of the creation of the world, the antiquity of man, the nature of the punishment of the lost, and the inspiration of the Bible, so, it is argued—not alone by Archdeacon Wilson, but also by the late

¹ See Archdeacon Wilson's "Hulsean Lectures for 1888-89," p. 82.

² The italics are the present writer's.

Regius Professor of Pastoral Theology at Oxford, Dr. Moberly, in his "Atonement and Personality," we must expect there will be alteration in our ideas of such a fundamental gospel truth as the nature of the Atonement; that, whereas it has been considered hitherto to consist in the death of Christ upon the cross—that death being, of course, in close connection with the Agony in Gethsemane and the whole great Life of obedience and sacrifice—the Atonement should now be considered as the indwelling of God in man, first and most perfectly in Christ, but subsequently, to some extent, in every Christian.

Let us examine these statements in order :

1. *The expiatory view of the Atonement is untenable, being a crude conception, evoking not faith, but repulsion and unbelief.* But this view, it must be remembered, has not been taught merely by ordinary theologians, of whatever school or age, but by inspired Apostles. While, as to its repelling rather than attractive power, is it not the case that every Christian doctrine possesses this double or alternative power, and is a "savour from death unto death" or "a savour from life unto life"? (2 Cor. ii. 16). The Cross always has produced and always will evoke resentment as well as devotion. If intelligence and conscience are to be respected, is not God's word also to be considered? If some persons of culture and refinement are deterred by what appears to be the Biblical doctrine of the Atonement from accepting the Christian creed, St. Paul's experience also was that "not many wise after the flesh are called" (1 Cor. i. 26).

2. *Change in the Divine Being is not to be thought of.* But why not, if that change has been always foreseen and fore-ordained? Or, rather, by what right is change spoken of at all in this connection? The Apostle Peter declares our Lord to have been "foreknown" as a sacrifice "before the foundation of the world" (1 Pet. i. 20), and St. John, using still more striking language, speaks of Christ as "the Lamb that hath been slain from the foundation of the world" (Rev. xiii. 8). Nor has the Divine Son any different mind from the Father, for if the latter "spared not His own Son, but delivered Him up

for us all" (Rom. viii. 32), the Son also "emptied Himself, taking the form of a servant . . . humbled Himself, becoming obedient unto death" (Phil. ii. 7, 8). But even as to a so-called change in God being brought about by Christ's expiatory sacrifice, why should this be unthinkable? If there has not been a change in the relations between God and man since Calvary, how is it that the light which rose in the East has travelled steadily westward everywhere, producing change and blessing, though the unchanged East itself still remains to be enlightened? It is not inevitably a "shock," as Archdeacon Wilson declares (p. 74), to have it suggested that a reconciliation with God is necessary, as attributing to Him something less than perfect fatherly love. His absolute justice and perfect holiness demand what His marvellous love and mercy were able to supply. Even an earthly father—and the more the better father he is—may require reparation before reconciliation with a son. The Archdeacon makes much of the Parable of the Prodigal Son, having in it no hint of any traditional view of the Atonement. That parable illustrates, indeed, the conversion of a sinner from both the Divine and human sides, but was possible only because of the offering which He who spoke it was about to make. He it was who was to procure the "new robe" with which the Father would cover the rags of all prodigals returned.

3. *Propitiation means "no more than the assurance of God's love towards us and of His union with us."* But if this were truly the case, surely that assurance could have been given us without the death of Christ.

4. *The sacrifice of Christ's death was merely an example of self-sacrifice, exercising, on account of its sublimity, a magnetic attraction for men, but having in it "no thought of substitution or expiation."* The foregoing part of this paper, it is to be hoped, meets this view. If anything in Scripture seems to be plain to a mind unbiassed, it is surely the need for the great Expiatory Offering of Calvary—"apart from shedding of blood there is no remission."

5. As to the "*ransom theory*" of the Atonement and

"*Christian mythology*," one ventures to question by what authority the word "theory" is joined to ransom at all in this connection. The Bible, whether New Testament or Old Testament, does not theorize. It states *facts* and inculcates *doctrines*, whether explicitly or implicitly, but it does not *theorize*. Our Lord's own words state no theory, but a profound, though no doubt mysterious, truth, when He says, "The Son of man came . . . to give His life a ransom for many" (Matt. xx. 28). The expression "Christian mythology" can have no real meaning unless the story of the Cross is to be regarded not as an historical fact, but as a fabulous myth. The language of the Book of Common Prayer and of the Articles of the Church is unmistakably in accordance with the substitutionary or expiatory doctrine of the Atonement. Especially is this evident in the Holy Communion Service and in Articles XI., XII., XV., and XXXI.

6. Lastly, we have the contention that *the Atonement is but the Incarnation, or an extension of the Incarnation in the persons of all Christians*. Here, chiefly, I come in contact with Dr. Moberly. There is undoubtedly much in his book, "Atonement and Personality," which one can readily accept as beautiful and true. But there is, I think, at the same time much that is nebulous, conjectural, and undefined. The Professor starts with the assertion that punishment is always (except in hell) to some extent disciplinary, and that the more the discipline is accepted and welcomed, the more the retributive aspect and sense of punishment disappears (see chapter i.). This, no doubt, is true, but it suggests the caution and query, May not the idea of the welcoming of punishment for the sake of its purificatory power develop the thought of *merit* in self-inflicted pain? Forgiveness the Professor defines as an attitude of love to be consummated in the perfect holiness of the recipient (see chapter iii.). This, no doubt, is again true; but is it not both more comforting to the sinner, and more in accordance with the teaching of Scripture, to say that forgiveness is a present possession by faith? Neither the Jew before

Calvary, nor the Christian since, has been taught by the Word of God to believe that he must wait to receive forgiveness until he achieves a state of sinless perfection. Again, Dr. Moberly says the Atonement made by Christ was that of a "perfect penitence." This could be experienced only by One who was personally sinless, and who had perfect consciousness of the true nature and measure of sin, and whose love was quite literally infinite. This penitence was consummated at the cost of a voluntary dissolution (see chapter vi.). Who can doubt that this was so? What sense of the sinfulness of sin must not He have had who, though He "knew no sin," was "made sin"? And who shall plumb the depths of either the great Agony or the awful cry of desolation on the Cross? Yet the emphasis of the satisfaction is laid by Scripture *not* upon the *penitence*, but upon the *death*. The sacrifice of Christ's death, says the Professor, is potentially and objectively the "sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," but to be an effectual personal atonement it must be objectively realized by faith, contemplation, love; and this can only take place by the action of the Holy Spirit on the subjective personality (see chapter vii.). From this, though it might be differently expressed, most Christians probably would not dissent. But when Dr. Moberly reaches his conclusion, we find it is this—that "the Atonement is Christ in us: ourselves realized in Christ," "a real achievement of perfect sinlessness in the perfectly sinful, a real transformation of the conditions and possibilities of humanity" (p. 275). Whatever this is, it is not, I venture to assert, the teaching of Holy Scripture.

There appears to be in the above view a confusion between the Incarnation and the Atonement, between the Atonement and the subsequent effects of believing on that Atonement, between justification and sanctification, between Christ's work for us and the Holy Spirit's work in us, between our gradual growth in holiness here and our complete attainment of sinless perfection hereafter. The Atonement is not, in the view of Holy Scripture, the Incarnation; far less is the Atonement an

extension of the Incarnation—the indwelling of Christ in all professing Christians. The *order of importance* in Scripture is not (1) the Incarnation and (2) the Atonement, but (1) the Atonement and (2) the Incarnation. The Son of God took the nature of man with the ultimate design and express object of dying for man. The teaching of Scripture is that the love of God was the primary cause of the Atonement which Christ offered, and that upon faith in that Atonement or death of Christ forgiveness of sins and a title to everlasting life is accorded. “God so loved the world that He gave His only begotten Son,” etc. (John iii. 16); “being now justified by His blood” (Rom. v. 9); “being therefore justified by faith” (Rom. v. 1)—these are the words of Inspiration.

The mention of the word “justify” will arrest attention. With regard to its true meaning being to “*account* righteous,” it may be pointed out that in the whole range of classical literature there is no known instance in which the word means to “*make* righteous.” In the LXX. it is used forty-five times (Old Testament and Apocrypha), and always, or very nearly always, in the forensic sense. The nearest approach to an exception is in Ps. lxxiii. 13, where the word seems to mean “pronounced righteous,” “I called my conscience clear.” Again, as touching this question of an imputed righteousness, it is important to notice a distinction between the rendering of the Authorized Version and the Revised Version in Rom. i. 17. The latter translates, “For therein” (*i.e.*, in the Gospel) “is revealed not ‘the,’ but ‘a’ righteousness of God by faith unto faith.” Now “*a* righteousness of God is not *the* righteousness which God Himself possesses; *a* righteousness of God is not *the* righteousness of Christ: this would be to mistake the cause for the result; *a* righteousness of God is not the right relationship into which God puts the believer with respect to the law and God Himself: this is to put the consequence for the cause; *a* righteousness of God is not the *method* by which God pardons and accounts righteous and entitled to glory, for this is to substitute an idea for the reality, a theory for an act; but ‘*a* righteousness of God’ is a righteousness founded on the entire work of Christ in

the flesh, which He bestows on the believer. Man possessed of this gift of righteousness is pronounced righteous, and is in a state and standing in which he has acquittal of sin and acceptance with God."¹ Dr. Moberly asks (footnote, pp. 335-336): "Is it possible that when anyone is pronounced, or regarded, or treated as righteous *by the very truth* of God, his being so pronounced can be in its full and proper meaning dis severed from his so being?" In answer to this it may be said that no doubt, when God declares or accounts anyone righteous He *does so with the design of gradually making* that person righteous, until, when the process is at last complete, he is "set before the presence of His glory without blemish in exceeding joy" (Jude 24). Truth of fact and ideal truth are not opposed to one another. The raw recruit is called a soldier as soon as he is enlisted, because the intention is that he shall be properly trained until he is what his name implies. But this is not to say that he must realize that he is a thoroughly trained soldier before he can so style himself or believe that he is one. Here seems to me to lie the fallacy of Dr. Moberly's view of Atonement. There is in that view, as no clear definition, so no finality, and so no certain ground of comfort. If I cannot believe that a definite and sufficient sacrifice has been offered in substitution for myself, and *needs no addition on my part*, when shall I be certain that I have added sufficient, or sufficiently realized the presence of Christ in myself? Nay, how be sure that I am not self-deceived? How shall I feel secure, or, indeed, at all sensible of any peace? I fear if I were to go to a dying man with a page of Dr. Moberly in my hand, it would be but cold comfort; but if I go with the announcement that "while we were yet sinners Christ died for us" (Rom. v. 8), "the righteous for the unrighteous that he might bring us to God" (1 Pet. iii. 1-8), there is a solidity, a definiteness, a finality which has power to soothe the soul of one who must die, or to furnish a stimulus to quicken to holy living one who may live. The doctrine of the

¹ See article on "Righteousness of God," p. 614, in "A Protestant Dictionary." The italics are the present writer's.

Atonement is one of those doctrines which the ordinary mind must be able to grasp. The doctrine as stated—or in so far as it is stated—by the late Regius Professor of Pastoral Theology at Oxford, and can be mentally grasped by anyone, is one which it needs a trained mind to follow and a subtle intellect to apprehend at all. It is a doctrine highly esoteric. Not such a gospel as this is it which is “in all the world bearing fruit and increasing” (Col. i. 6).

The nineteenth and twentieth centuries after Christ have been anxious to apply hard-and-fast logic, metaphysical and philosophical speculations, and science to the plain statements of the “word of the truth of the Gospel” (Col. i. 5), and to the “simplicity which is toward Christ” (2 Cor. xi. 3), by and in which our forefathers believed and passed to their rest. We may well doubt if the world will be the better or the happier for these ambitious strivings. The early Church Fathers, and the doctrinal writers who followed them, are scorned to-day for what is termed “their crude theory of the Atonement.” But, at any rate, by keeping close to Scripture they preserved intact the central truth of the Christian faith, and did not fritter that truth away. Even to-day, in the full light of modern theories of the Atonement, one cannot but believe that so early a writing as the Epistle to Diognetus comprised the truth on this subject, rather than present-day subtleties and mysticisms—though Dr. Moberly’s rendering and what he sees in the passage form a fine example of what one may read into an author if one is determined to find it there. “God gave up His own Son,” says the writer of that letter, “a ransom for us, the holy for the unholy, the innocent for the wicked, the righteous for the unrighteous, the incorruptible for the corruptible, the immortal for the mortal. For what else could cover our sins but his righteousness? In whom was it possible for us, the unholy and ungodly, to be justified, but in the Son of God alone? Oh, unlooked-for blessings! that the transgression of many should be hidden in a righteous One, and that the righteousness of One should justify many transgressors” (“Ep. ad Diog.,” ix.).

Literary Notes.

THE fourth series of Dr. Alexander Maclaren's "Expositions of Holy Scripture" is to be completed this autumn. Already in this section two volumes devoted to "The Psalms" have been published. Vols. III. to VI. will cover "Ezekiel, Daniel, and the Minor Prophets," "St. Luke" in two volumes, and "The Epistle to the Romans." The whole undertaking is a fine piece of work, and richly merits, as I understand it has already attained, a large measure of success. Dr. Maclaren brings to bear in his homiletic criticism an originality of thought, a felicity of expression, and a spirituality of mind, which make all the volumes very attractive and inspiring reading. He is pre-eminently the preacher for preachers, and no clergyman, young or old, should be without these books, which, when completed, will make a splendid library of Biblical commentary. Messrs. Hodder and Stoughton are the publishers.



Dr. Ralph Dunstan, who has had much to do with the musical training of the male and female students of the various Wesleyan training-colleges for teachers, has just completed "A Cyclopædic Dictionary; or, Hand-Lexicon of Music." There is hardly another work of its kind in the English language. Of course, there is the valuable Grove's Dictionary, but this is so very expensive. Dr. Dunstan has been at work upon his dictionary some four years, and it embodies the results of over thirty years' study and experience. Moreover, the price is, I understand, to be very low. There is "something about everything" concerning music in this work. There are about 14,000 musical terms and phrases expounded in the volume, while 6,000 biographical notices, the numerous short articles, the charts and tables, and the miscellaneous items of musical interest, cover an unusually wide field, and embrace every variety of musical topic. The short articles in themselves reach the respectable total of 500. The curious reader or musical antiquarian will also find the results of explorations into various "nooks and corners" under such headings as Bird Music, Colour and Music, Imitative Music, Music of Insects, Key Colour, Melody in Speech, Miraculous Effects of Music, Nature's Music, etc.



In Mr. Murray's "Wisdom of the East Series" there are to be added shortly three new numbers. They are published at 2s. net per volume, and are entitled, "The Heart of India," by L. D. Barnett, LL.D.; "The Book of Filial Duty," with twenty-four examples, by Iwan Chen; and "Sa'Di's Scroll of Wisdom," with the text in English and Persian, and with an introduction by Sir Arthur N. Wollaston, K.C.I.E.



There is at present no work by a modern English writer dealing with the certainly fascinating subject of Bees, from the literary and antiquarian, as well as the scientific point of view. But Mr. Tickner Edwardes has written one entitled "The Lore of the Honey Bee," which covers the whole field of ascertained facts in the natural history of the honey bee, as well as the

romance of beemanship, past and present. There are some excellent illustrations from photographs in the volume, which is published by Messrs. Methuen.



What should prove a very readable biography is Dr. Robertson Nicoll's life of Dr. John Watson. Of course, the literary atmosphere will probably predominate; but for all that, Dr. Nicoll will deal proportionately with "Ian Maclaren's" sphere of religious activity. It was, it may not be known to everyone, at the suggestion of the editor of the *Expositor*, and the more popular *British Weekly*, that Dr. Watson commenced writing his delightful and inimitable stories, so beautifully phrased and so pleasingly arranged. We may, therefore, reasonably expect a more than intimate account of his life and a very personal understanding of his literary temperament. The work is expected next month.



One is always on the look-out for new books by our great writers. And, I take it, none of my readers will gainsay the contention when it refers to Mr. Swinburne. In some sense it is a regret that those writers whose works one places upon the shelf devoted to modern standard authors—writers of repute whose views and reviews one may trust and treat with more than the usual cursory respect—do not make their appearance more often. Yet, on the other hand, it is well. For, as a rule, the author who turns his books out as a man rolls off the cinematographic films is, in ninety-nine cases out of a hundred, a person of ephemeral conditions, and a meteorite across the cloudy sky of literary intent. But in the case of Mr. Swinburne we are indeed most fortunate. It was only the other day we had the good fortune of looking at his "Duke of Gandia," probably one of the best, in recent times at least, of his poetic efforts. At the end of this month we are again to have, all being well, another work from his matured mind. Naturally there is much expectation regarding the event, and there is no doubt that the great expectations will be duly fulfilled. It is more than fifty years since Mr. Swinburne wrote the first word in a literary career which has brought him the plaudits of the highest intellects and the appreciation of the true lover of poetry from all quarters of the world. The new book is to be called "The Age of Shakespeare." The title is poignantly suggestive, and should be a very valuable piece of criticism.



Dr. Joseph B. Mayor, who is Emeritus Professor at King's College, Cambridge, has almost ready for publication, through Mr. Murray, his work on "Select Readings from the Psalms." The author's desire in preparing this volume has been to omit from the Psalms whatever might tend to interfere with their use as a handbook for Christian worship—that is, whatever is not up to the standard of the teaching of Christ and His Apostles. Working from this basis, the scope of study requires the omission of all expressions implying such conceptions of a future life, or of the nature and character of God, as are not fully in harmony with the more perfect revelation made in Jesus Christ. The Prayer Book and Revised Versions are given on opposite pages.

The S.P.C.K. have just issued the 1908 edition of their "Dictionary of the Church of England." It is the third edition and has many appendices, bringing the work up to the end of June last. This Society also has in the press the "Official Report of the Pan-Anglican Congress." It will be published shortly, and will contain the official report of the speeches and discussions at all the meetings and the various groups of papers. Altogether it is expected the work will make seven volumes, including an introductory volume, and will be published at 30s. net the set.



Dr. Peake, who is Dean of the Faculty of Theology in the Victoria University, Manchester, has a volume coming out in the early autumn dealing with popular objections and difficulties to revealed religion.



"A Century of Archæological Discoveries" is to come this autumn from the house of Murray. The author of this very important book is Professor A. Michaelis, of Strasburg, and it has been translated into English by Miss Bettina Kahnweiler, while Professor Gardner has written a preface, and, in the course of the same, says: "It is a work showing intimate knowledge, but it is no dry summary; rather a record of that writer, watching all with the greatest interest, learned as the scroll of excavation and research was gradually unrolled. This infusing of a personal element has made the book more interesting to the reader."



What should prove a readable volume is one which is appearing from the pen of Dr. C. H. H. Wright, through Messrs. Williams and Norgate, on "Light from Egyptian Papyri on Jewish History before Christ."



Mr. Andrew Melrose, publisher at 16, Pilgrim Street, informs us that he is about to admit as partner Mr. Ronald Spicer, son of Mr. George Spicer, of Enfield, and that the new firm will, after September 1, publish from premises at 3, York Street, Covent Garden. The newly-constituted house will develop publishing along broad and general lines, but the name of the firm will for the present remain unchanged. Mr. Ronald Spicer, who took an honours degree in Natural Science at Cambridge last year, is at present learning his business with Messrs. Chapman and Hall.



Notices of Books.

ST. PAUL'S EPISTLES TO THE THESSALONIANS. By the Rev. George Milligan, D.D. London: *Macmillan and Co., Ltd.* Price 12s.

It is well known that Bishops Lightfoot and Westcott and Dr. Hort planned to write between them a Commentary on the New Testament. It is, alas! equally well known that the project was never completed. Bishop Lightfoot's priceless volumes on St. Paul show what we lost by his appointment to Durham. What would not the Church give for a Commentary by him on Romans? Bishop Westcott's share we all know. Of Dr. Hort's part only the merest fragments are available, precious though they are.

But other men are entering upon the task, and we value highly what Drs. Swete, Sanday, Plummer, and the Dean of Westminster have provided for us. The present volume is another contribution to the complete modern Commentary on the New Testament which we all need. Dr. Milligan comes to his task fully equipped by scholarship and spirituality, and, whether we judge by the outward appearance or, still more, by the substance, we almost fancy we are handling one of Westcott's great Commentaries. Higher praise we could not give. The work proceeds on "orthodox" lines, and consists of an Introduction, Text, Notes, and Additional Notes. A special feature is the extent to which the papyri have been utilized for the elucidation of the Greek text. Like the works of the great Cambridge scholars, it is a fine example of close, patient, scholarly exegesis, which will train the student while it provides him with the latest information. Among the special points to which we naturally turn in any Commentary on these Epistles is the *crux* in 2 Thess. ii. Dr. Milligan interprets it of the Roman power, and very summarily dismisses the view that there is any reference to the Holy Spirit in "that which letteth." He has presumably not thought it worth while to consider the futurist or predictive view of the passage, though there is probably more in that interpretation than the historical views of modern scholars would be prepared to admit. The book will at once take its place as our leading English Commentary on the Thessalonians, and students will really require nothing more for their work, though if they can also place beside it Findlay in the Cambridge Greek Testament and Denney in the Expositor's Bible, they will be trebly equipped for their task.

JEREMIAH: THE MAN AND HIS MESSAGE. By J. R. Gillies. London: *Hodder and Stoughton*. Price 6s.

Another work on Jeremiah, coming closely after that by Dr. Driver which we reviewed in these columns not long ago. After a general introduction the book is taken section by section, a commentary and a new translation being provided, together with critical notes. The author acknowledges his debt to the German commentators, Duhm and Erbt, and their influence is seen in the freedom with which the text is treated. Four elements are recognized as making up the book, and the result is that the author regards it as "not so much a book, the product of a single mind, as a literature, the product of many minds and of many and divers ages." It will be seen that Mr. Gillies adopts a pretty pronounced critical position, and the freedom with which he criticizes and amends both text and author seems to us for the most part arbitrary and impossible. Thus, in dealing with the well-known passage of the Potter's wheel, he speaks of St. Paul in his speculative moods as "entangling himself in the meshes of a religious philosophy, of which one of his brother Apostles plaintively remarks that there are things in it hard to be understood." We question whether this is fair to either Apostle. The discussion of the New Covenant is better, because the doctrinal influence of the Westminster Confession is more in evidence. If used with care and constant reference to more conservative and safer authorities, students and clergymen will find it useful to consult this volume. Apart from the critical questions, there is much on the practical side that is well and aptly put.

LEADING IDEAS OF THE EPISTLE TO THE HEBREWS. By the Rev. George Bailey. London: *Simphin, Marshall and Co., Ltd.* Dublin: *Hodges, Figgis and Co., Ltd.*

Half of this book is taken up with the subject of the title, and will be welcomed by all students of Hebrews, whether they agree with the author's conclusions or not. He takes his own line, and has not a little to say for his interpretations. Certainly no one will consult it as he studies the Epistle without obtaining food for thought and suggestions for interpretation. Among the other essays is one which argues in favour of applying the word "saint" to Jewish Christians only. Here the author is not so easy to follow, and yet there is a great deal more in his contention than might have been supposed. The characteristics of the First Epistle of St. Peter is the subject of another essay. Bible students should make a note of this book, because it goes out of the beaten track and sets the reader thinking along new lines. We should much like to see some more fruits of the author's careful scholarship.

MISSIONS TO HINDUS. By the Rev. Bishop Mylne. London: *Longmans, Green and Co., Ltd.* Price 3s. 6d. net.

The author describes this as "A Contribution to the Study of Missionary Methods." Part I. deals with caste, and discusses it in various aspects. Part II. is occupied with the methods required for meeting the problem. Bishop Mylne describes the two distinct types under which all missions fall—the "diffused" and the "concentrated" mission, or, in other words, the itinerating and the settled—and he expresses a strong partiality for the latter. He then illustrates these two types by the work of Xavier, Schwartz, Carey, and Duff, devoting one chapter to the last-named in connection with the work of educational missions. Part III. sums up the results, and describes what the author regards as the prospects of missionary work. The Bishop's ecclesiastical position is well known, and though it is not hidden in this book, it is not made unduly prominent. His treatment of Xavier is favourable to his personal character and unfavourable to the methods and results of his work. The treatment of Schwartz is generous and appreciative, though quite candid as to the weakness and lack of principles in his work. The account of Carey is entirely favourable, and it is particularly attractive to see the extreme Anglican praising the great Baptist. So also the reference to Duff is full of deep and yet discriminating appreciation. We are unable to follow the Bishop in his admiration for the Cowley-Wantage Mission work. The fruit of this work done by his permission and under his guidance has been only too plainly seen in the recent controversy of the Mission with Bishop Pym. In contrast with the S.P.G., the C.M.S. comes under the Bishop's disapproval for employing non-Christians in mission schools. His plain speaking is also seen in his treatment of educational missions, in which, however, we entirely agree with him. It will be seen from this how frank Dr. Mylne is. He knows his mind and speaks it, and this is always refreshing and useful, whether we agree or not. The book well deserves its sub-title, and should be used by all who are seriously interested in the study of missions.

THE SERMON ON THE MOUNT. By the Rev. J. R. Cohu. London: *Sheffington and Son*. Price 3s. 6d.

The author deals only with that part of the Sermon on the Mount which is contained in St. Matthew (chap. v.), so that a great deal more material is necessary before the book can be true to its title. In addition, however, there are chapters on such critical subjects as Inspiration, and also as to whether our Gospels faithfully report Christ's sermon. While dealing with practical exposition, the author has much to say that is admirable in point and force; but on critical questions he is obviously not so much at home, and has not taken into account some of the most recent work on the Gospels. The discussion on Inspiration is quite unnecessary to the purpose of the book, and several points of great importance are not included in his view. We could easily spare these slight and often unsatisfactory chapters for more of the practical work which Mr. Cohu knows so well how to give. We should much like to know his authority for saying that to the Jew of Christ's day eating the flesh of the Messiah was a current phrase indicative of the pleasure, delight, and welcome with which they would acclaim the Messiah when He came.

THE ANALYZED OLD TESTAMENT. Vol. I., Genesis to Esther; Vol. II., Job to Malachi; Vol. III., Matthew to Revelation. By the Rev. G. Campbell Morgan, D.D. London: *Hodder and Stoughton*. Price 3s. 6d. each.

This series of three volumes consists of an outline of each book in the form of a diagram, followed by a lecture elaborating the outline and indicating the general contents and teaching. They represent the substance of what Dr. Campbell Morgan has given at his now well-known and largely-attended Bible Class at Westminster Chapel. With great truth and force he urges the importance of the study of the Bible as it is, instead of books about it. He has himself read these books of the Bible over and over again until their general idea and drift have been seen and felt. He is right in not claiming finality for his analyses, for here and there they certainly do not seem in accord with the true structure of the book, and, in addition, they betray the author's too great partiality for "apt alliteration's artful aid." But it is the method of the work, and not the particular results that is important, and in this Dr. Campbell Morgan's books will be of the greatest possible value. They will afford just the help required by clergymen and teachers in their work, and we hope the publication will result in a great revival of Bible study in all the Churches. We question whether anything that Dr. Campbell Morgan has done will prove of such real value and far-reaching influence.

SERMONS IN SYNTAX. By the Rev. John Adams. Edinburgh: *T. and T. Clark*. Price 4s. 6d. net.

We reviewed some time ago the author's former book on "Sermons in Accents," in which he endeavoured to show how valuable to preachers and students is a careful consideration of the study of Hebrew accentuation. In the present work he does the same with Hebrew syntax, and, as he very rightly says, if readers have profited in any way from the homiletical hints

provided in his former book, they may be assured that in the sphere of Hebrew grammar there is a far more fruitful and suggestive field. In the course of a careful account of Hebrew tenses and moods the writer provides some very interesting and suggestive expository outlines, and he expresses the opinion that "so rich and varied is this practical side of Hebrew syntax that they who deal with the minutiae of the text will never lack sermons." This is essentially a book for preachers and students, especially for those who may be tempted to give up their study of Hebrew. It will show them the wealth of fruitful suggestion found in a careful study of the Old Testament. We should like to see this book in the hands of all our clergy and theological students. It would soon have its effect on their sermons, and, indeed, on their entire study of the Bible.

THE WESTMINSTER NEW TESTAMENT. Edited by the Rev. A. E. Garvie, D.D. Vol. I., St. John's Gospel. By the Rev. H. W. Clark. Vol. II., The Acts of the Apostles. By Professor H. T. Andrews. Vol. III., The Gospel of St. Matthew. By the Rev. David Smith, D.D. London: *Andrew Melrose*. Price, cloth, 2s. net; leather, 3s. net per vol.

Another series of Handbooks to the New Testament. Coming so soon after the Century Bible, it would almost seem as though there were no room for it, but in the opinion of the promoters this series will make a place for itself. It is intended chiefly for teachers, lay-preachers, and others engaged in Christian work, and their needs are kept particularly in view. The editor, Dr. Garvie, says that, "while the standpoint adopted is that of modern critical scholarship, only the generally accepted results, and not the vagaries of individual critics, are being presented, and in such a fashion as to avoid unnecessarily giving offence or causing any difficulty to the reverent Bible student." How far this purpose is carried out will be seen from a careful examination of these first three volumes.

Dr. David Smith's general position is already known from his life of Christ, "In the Days of His Flesh." His main theory of the origin of the Gospels is that of Oral Tradition, and he concludes that the first Gospel is not by Matthew, but by a disciple of that Apostle, though he does not give any satisfactory reason for the persistent tradition which associates the first Gospel with the Apostle Matthew. His well-known view of demoniacal possession again comes out, in which he regards it as only an intensified form of lunacy. His interpretation of the coin in the fish's mouth as a playful suggestion of our Lord to Peter to go back to his fishing, seems to us almost ludicrous in its weakness and disregard of the facts of the situation.

The editor's selection of Mr. Clark for St. John's Gospel is a happy one. Few books have proved more suggestive in recent years than the two which are credited to him on the title-page. He argues effectively for the Johannine authorship, though we think he yields far too much in saying that it is possible "that he may have put in a given discourse thoughts and phrases which really belonged to another." We have a much higher opinion of the power of the author of the Gospel than this. Apart from the particular critical views, the comments strike us as terse and helpful.

The next volume on Acts is by one of the Professors in the Congregational New College at Hampstead. The Lukan authorship is, of course, accepted, and there is a good statement of the purpose and theology of the book. Here, again, we are sorry to see concessions to the modern spirit, as, for example, when we are told that "Luke gives himself completely away by his anachronism with regard to Theudas." This is a pure assumption, as is also the case with the alleged inaccuracy of Stephen. It is wholly gratuitous to assume without the clearest proof that Stephen did not know the history of his people as well as modern writers.

It will be seen that in our judgment the standpoint of this Commentary does not fulfil the claim of the editor, for it certainly presents its critical views in a way that cannot help causing difficulty to many in the particular classes of readers for whom the series is specially intended. In view of the critical standpoint adopted, and of the fact that the series is for teachers and lay-preachers, there might surely have been some reference to the main grounds of authority on which we accept these books. They form part of a volume which we dignify by the name of the Word of God, and Sunday-school teachers and other Christian workers will naturally want to know how to reconcile this position of Divine authority with the charges of historical inaccuracy which are so freely made in these volumes. The get-up of the books is particularly neat and attractive. They are delightful to handle, and the type is clear and good. The text provided is that of the Authorized Version, and this is certainly less confusing and much more convenient than the method of the Century Bible, which gives both Authorized Version and Revised Version. We should like something still better, in the form of the valuable Interlinear text of the two versions. We cannot help feeling sorry for the choice of the name of the "Westminster" New Testament, in view of the now well-known "Westminster Commentaries" which are being issued on the entire Bible. Some other name would have prevented confusion.

THE GRAMMAR OF PHILOSOPHY: A STUDY OF SCIENTIFIC METHOD. By David Graham. Edinburgh: *T. and T. Clark*. Price 7s. 6d.

This curious and exasperating book is supposed to be a study of scientific method. In point of fact it is not very methodical, and not very scientific. Why the author should style his book a "Grammar of Philosophy," we do not gather; for, despite all his reading—and this has been really considerable—Mr. Graham does not appear to us to have a very clear or true idea of what Philosophy actually is. The book, written in a rather rollicking vein at times, may be described (briefly) as one long panegyric of "Common Sense." As a champion of common sense, Mr. Graham does battle with all sorts and conditions of men and thinkers; and at times he deals shrewd blows. There are many *obiter dicta* of the writer which we cordially endorse, and many of the criticisms we can heartily approve; they are often acute and sometimes wise. But the book, as a whole, is somewhat of a failure; its title is a misnomer, for one thing; and its general attitude inclined to be captious and perverse, for another. Its style and method occasionally remind us of a book published some sixteen years ago ("The Greenleeks Papers").

THE RIGHTS AND RESPONSIBILITIES OF NATIONAL CHURCHES. By the Rev. J. H. B. Masterman, M.A. Cambridge: *University Press*, 1908. Price 2s. 6d.

This book contains the "Hulsean Lectures" for 1907-08. These lectures caused a good deal of attention when originally delivered. They are scholarly, clever, and thoughtful. They are not deep. One ought not to expect much depth in a book of this kind. Enough, if these pages recall men to consider afresh the verdict of history on certain prevalent ideas, both social and ecclesiastical. And this they assuredly do. The book, if read carefully alongside of Peile's "Bampton Lectures," should prove of real service to Churchmen.

THEOGNOSTUS, PIERIUS, AND PETER. By the Rev. L. B. Radford, M.A. Cambridge: *University Press*. 1908. Price 2s. 6d.

Brief as this book is, it represents an unusual amount of scholarly study in a field of criticism not much worked. The book is, to describe it briefly, a study in the early history of Origenism and Anti-Origenism. The three Alexandrian teachers whose influence on contemporary human thought is here set out will be *incogniti viri* to most of us; all the more reason, therefore, have we to thank Mr. Radford for his very able and conscientious monograph.

ISLAM: A CHALLENGE TO THE FAITH. By S. M. Zwemer, Ph.D. New York: *Student Volunteer Movement for Foreign Missions*. Price 5s.

It is curious to reflect (and painful, as well as curious) that, despite the fact that more than 60,000,000 Moslems are subjects of the King of England—in India alone—there is no special "mission to Mohammedans," as there are Missions to the Jews. Yet Islam is the greatest of all anti-Christian religions, not by reason of its numbers, but by reason of its propagandist zeal. And we find to-day a world-wide movement at work, commonly called Pan-Islamism, which aims at consolidating Islamic missionary effort, and to make the religion of the Prophet once more a matter of universal importance. The importance of these and kindred questions is well shown in Dr. Zwemer's excellent handbook, which, in a brief space, marshals facts and discusses problems in a manner that leaves little to be desired. Its publication follows suitably close on the heels of the report of the "Cairo Conference" of 1906, when missionaries from every Moslem land made such an appeal to the Churches of Christendom as should stir the hearts of every one to whom Jesus Christ himself is other than *magni nominis umbra*. The responsibility which rests on Great Britain in this matter is all but overwhelming. "The greatest Moslem power on earth:" these words very justly apply to our mighty Empire. Does that Empire, in its national character, really understand or vitally respond, to the vast charge God has seen fit to lay upon it? The reply must be—unhesitatingly—"No." Individual efforts there have been, and are; but, nationally, we have shirked the charge. Every serious student would do well to consider this book; every patriot-statesman would be the better for reflecting on the grave problems it suggests. Its attitude towards Islam is severe, but not (*ni fallimur*) unduly so. The whole religious problem of half Africa is involved in the attitude we, as Christians, take up as regards the swift and stealthy onslaught of Islam in the central Soudan.

The book is provided with some good bibliographies, showing the sources of its information ; and there are several illustrations, and a useful index.

IN DEFENCE: A PLEA FOR THE FAITH. By Sir Robert Anderson, K.C.B., LL.D. London: *Hodder and Stoughton*. Price 5s.

This vigorous polemic should be read by all those who have qualms as to the veracity of certain modern theories of science and religion. Sir Robert Anderson is apt, indeed, "to call a spade a spade," if not something still less polite ; but, after making due allowance for a certain amount of over-zealous language, we cannot but commend the writer's undoubted courage. He lays about him trenchantly ; and the men who accept rationalistic premisses while vainly endeavouring to avoid drawing rationalistic conclusions find short shrift at his hands. A frank unbeliever is more acceptable to him than the sitters on theological and doctrinal fences.

THE EARLY ENGLISH COLONIES. By the Rev. Sadler Phillips. London: *Elliot Stock*. Price 6s. net.

This volume is a summary of a lecture given by the Bishop of London, about a year since, at Richmond, in Virginia, to a large audience of Americans. As the aim of the lecture was to explain the interesting historic ties which exist between the American Episcopal Church and the old See of London, so the aim of the editor of this book is to illustrate, by means of various historical documents, the intimate connection of the work of the Bishops of London in the past with the founding of the English Colonies. Two main principles were insisted on by Dr. Ingram: (1) The Virginia settlements were made on a *religious* basis, and that basis the religion of the Church of England ; (2) it was from that same Church that the American Church sprang. The book is well-edited, in the main ; but the lack of an index is a very serious blemish.

LETTERS FROM A MYSTIC OF THE PRESENT DAY. By the Rev. R. W. Corbet, M.A. London: *Elliot Stock*. Price 2s. 6d.

A fourth "edition" (so called—but it appears to be merely a reprint of the second edition) of a charming and suggestive little book.

CONFESSIO MEDICI. London: *Macmillan and Co.* Price 2s. 6d.

This book—by a writer who does not give his name, save indirectly, as the author of "The Young People"—is written somewhat in the vein made familiar by Arthur Benson's books. "Somewhat"—but the differences are as numerous as the resemblances. We commend the book to our readers ; it has a flavour all its own, and the flavour is a good one. There is a kindliness of judgment and a keenness of insight displayed throughout the pages of this "Confession" which will endear the (unknown) writer to his readers.

THE UNFINISHED TASK OF THE CHRISTIAN CHURCH. By J. L. Barton. New York: *Student Volunteer Movement for Foreign Missions*. 1908. Price 2s. 6d.

This book purports to be a series of studies in the problem of the world's Evangelisation ; and, as such, they have been issued by the New York Student Volunteer Movement for Foreign Missions. As far as we are able to judge, the book seems to be well put together, and the statistics trust-

worthy. It is certainly admirably fitted for the use of mission-study classes, and will, we trust, lead many students to gird themselves for the "unfinished task."

CHRISTIAN SCIENCE: THE FAITH AND THE FOUNDER. By the Rev. L. P. Powell. New York: *Putnam*. Price 5s. net.

This book—written by the Rector of St. John's Church, Northampton, Massachusetts—is of singular value, alike as a criticism and an interpretation of one of the most curious "aberrations" of the human intellect ever witnessed in modern times. Mr. Powell writes with quite first-hand knowledge, and writes with force and earnestness. His pages read well, which is no small gain, as the book is meant not for the student of psychology, but the mass of average people. That Mr. Powell formulates a very heavy indictment against "Christian Science" is clear; and we hope that the book will be widely, and wisely, read. In point of fact, the term "Christian Science" contains, within itself, its own refutation: first, it is in no sense "science" (that is, exact knowledge); second, it is not Christian. But its dupes are many; and every sensible exposition of this silly "heresy"—which exposition must inevitably involve its *exposure*—will be welcomed by sane people all the world over.

BIBLE WORK AND WARFARE. By the Rev. Frank Swainson. London: *Longmans, Green and Co.* Price 1s. net.

A cheap reissue of a valuable record of work among men. While it is called a Bible Class, Mr. Swainson's work really consists of a men's service fashioned on the model of Mr. Watts-Ditchfield's well-known service. Mr. Swainson has proved an apt pupil, and has added to his model his own personal gifts, with the result that at Sheffield he had the largest gathering for men in the world, while at Holloway he is equally successful, though necessarily with smaller scope the numbers are fewer. This is the very book for clergy and other workers among men. While the personal power of the author is a great asset, most of his suggestions can be adopted or adapted by other workers. What we specially like is the entire dependence upon the power of the Gospel, apart from extraneous helps, such as musical attractions, clubs, etc.

MEDITATIONS FOR THE CHURCH'S YEAR. By the Bishop of Durham. London: *H. R. Allenson*. Price 3s. 6d.

Dr. Moule puts the sons and daughters of the Church of England under a deep indebtedness. Most of the meditations have appeared before under the title "From Sunday to Sunday." The rearrangement to follow the order of the Church's year meets a definite need. So deep and spiritual a guide, such literary gifts as his, such insight born of prayer and meditation, bring the message of the Church with unsurpassed vividness and conviction.

WITH CHRIST IN PALESTINE. By A. T. Schofield, M.D. London: J. F. Shaw and Co. Price 1s.

These four addresses were given in 1905, and were suggested by a visit to the Holy Land. Many interesting things are told us about Bethlehem, Nazareth, Capernaum, and Jerusalem, and the practical and spiritual teaching is of the freshest and most helpful.

THE MATRON. London: *The Scientific Press, Ltd.* Price 2s. 6d.

The duties and responsibilities of the Matrons of Hospitals are here well set forth. The fruit of long experience is well gathered and presented, and principles of economy in institutions are added.

THOUGHTS ABOUT GOD, MAN, EVIL. By Rev. C. G. Ashwin, M.A. London: *Elliot Stock.* 2s. net.

The second edition of a work already noticed in these pages. These are distinctly suggestive, and likely to be a help to minds perplexed. There are six short essays, the last of which applies the argument on the atomic theory to Christianity. The writer does not seem clear on the substitutionary element of Christ's Atonement.

GOLDEN THOUGHTS FROM THOREAU. Edited by Dorothy Eastwood. London: *John Lane.* 1s.

Pupil of Emerson, Pantheist, pencil-maker, and founder of the cult of the simple life, there are many pearls in the philosophy of Thoreau. He is in many ways a great soul, and the selection made by an enthusiastic editor will give the proof. Though great, he is lonely, for he has little use for faith and prayer, though some for humility. The sovereignty of God and His Fatherhood have never gripped him, and he is strangely reticent about Christ.

LITTLE SCHOLARS IN THE SCHOOL OF PAIN. By Rose Bourdillon. London: *Elliot Stock.* 3s.

The Bishop of Bath and Wells writes a preface cordially recommending this book. It is intended for children in every class of life to whom has been given any pain or illness to bear. The book is simple, helpful, and Scriptural.

THE SUPERSENSUAL LIFE. By Jacob Boehme. London: *H. N. Allenson.* 1s. net.

These two dialogues between disciple and master are translated by William Law. Mystic heights and depths of the soul are here, and the translation of Law enhances their deep value. It is one of a series of the "Heart and Life" booklets.

A CALENDAR OF HOPE. By Claudine Currey. London: *Longmans, Green and Co.* 1s.

The booklet is tasteful, and the thoughts full of good cheer. Each month has its tonic for mind and spirit.

ROCK OR SAND. By the Rev. J. Wakeford. London: *S.P.C.K.* Price 6d.

Short lectures in answer to the question "Is Christianity true or false?" The subjects are six, and include "The Being of God," "The Nature of Man," "Christ, God, and Man," "The Purpose of Miracles," "Truth of the Resurrection," "The Christian Religion." They are reprinted from the *Liverpool Courier*. They are manly, straightforward, and convincing.

SOCIAL LIFE. By Bishop Ridgeway. London: *Cassell and Co.* Price 1s. 6d.

We heartily commend this little volume of the "Christian Life Series." Starting from the individual and his right relation, the Dean deals with the Christian as a social being in the home, in society, as associated with the nation and the race. His words on Christian unity and the Christian Sunday are well worth pondering. There is a simplicity and directness about the book as well as instructiveness. The subject is opportune.

THE NEW CENTURY SUNDAY SCHOOL. Edited by Frank Johnson. London: *The Sunday School Union*. Price 1s. net.

This contains the Report of the Conference of the British and American Members of the International Lessons Committee, which was held in London last summer. It includes the consideration of such important subjects as the relation of Biblical scholarship to Sunday-school teaching, a consecutive Bible study, and use of the poetical and prophetic books, temperance lessons, advanced and primary courses, Sunday-schools and missions, with other subsidiary topics. No student of Sunday-school problems should be without this volume. Its keynote is the blending of the educational with the Evangelical, and in the combination of these two lies the hope of the Sunday-school.

MYTHOLOGIES OF ANCIENT MEXICO AND PERU. By Lewis Spence. Religions Ancient and Modern. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

Another volume of this useful series. The writer in the preface notes the neglect into which the study of Mexican and Peruvian mythologies has fallen. This handbook will help to correct this neglect, and provide the student of comparative religion with some valuable information on a subject that is far too little known.

THE WORLD AND ITS GOD. By Philip Mauro. London: *Morgan and Scott, Ltd.* Price 1s.

A new and enlarged edition of a little work already noticed. It is characterized by much strong thinking and forcible arguments. The main contention is that the world is now under Satan, not God; and while we believe this to be true in general, we cannot, however, accept all the deductions from it by the author. The new chapters, which deal mainly with evolution, are particularly interesting in view of the changes now taking place among scientists themselves as to the Darwinian hypothesis.

PAMPHLETS, PERIODICALS, AND REPRINTS.

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

This is an excellent number—one of the best that we have had for some time. The first article, to which we make reference on another page, is on "The Lambeth Conference and the Union of the Churches." The Dean of Westminster writes in his own scholarly and interesting way on "Simon Langham, Abbot of Westminster." A charming article deals with "The Pleasant Land of France." The Rev. W. C. Bishop writes on "The Primitive Form of Consecration of the Holy Eucharist," and makes the important point that the words of our Lord in instituting the Lord's Supper are strictly words of administration, not consecration. The last article, "The Theology of the Keswick Convention," deals out both praise and blame, though the conclusion seems to be rather indefinite and inconsequent, making it difficult to know precisely how the writer regards the movement as a whole.

ADMINISTRATION OF CHARITY. By Arthur Paterson. London: *The City Council for Organization of Charity*. Price 1s.

Articles reprinted from the *Times*. The author shows how serious is the overlapping of charitable agencies and how deplorable are the results. He puts in an earnest and urgent plea for co-ordination and co-operation among charitable institutions. We hope much good will result from his appeal.

THE ART OF TEACHING. By the late Sir Joshua Fitch. London: *The Sunday School Union*. Price 6d. net, paper covers; 1s. net, cloth.

A new edition of lectures delivered forty years ago by one of the greatest educationists of modern times. We could wish that this admirable little manual were in the hands not only of all Sunday-school teachers, but also of all junior clergymen. It would vastly improve their work among children, and, indeed, all their teaching.

ST. FRANCIS AND HIS FRIENDS.—AGATHOS, AND OTHER SUNDAY STORIES. By Samuel Wilberforce.—**THE IMITATION OF CHRIST.** By Thomas à Kempis.—**THE INTERLINEAR PSALMS.** Price 1s. 6d. net each. London: *Cambridge University Press*.

Very charming and dainty editions of works that have become classics in their way. They are a delight to handle and a pleasure to read, and all who are on the look-out for gifts should bear these beautiful little volumes in mind. We are especially interested to see that the Psalms are now available in separate form from the Interlinear Bible. This is by far the easiest and most helpful version for obtaining an immediate acquaintance of the differences between the Authorised Version and the Revised Version.

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

The first article is by the Rev. H. J. Lawlor, D.D., on "The Heresy of the Phrygians," and discusses afresh the important subject of Montanism. Dr. Lawlor argues very forcibly against the view that Montanism was homogeneous, and distinguishes with great probability of truth between Phrygian and African Montanism. There is less material in the present number for the general student and more of a technical character for the specialist, though there are, of course, some very useful reviews. Mr. Brooke of Cambridge deals severely with Gregory's "Canon of the New Testament." We are glad to notice some slight acknowledgment of error on the part of the reviewer of Gwatkin's "Gifford Lectures" in a former number which struck us as eminently unfair in certain essential particulars.

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

The first number of a new volume containing a great variety of articles which may be commended to those who take an interest in gipsy life and ways.

THE HISTORICAL CHARACTER OF ST. JOHN'S GOSPEL. By J. Armitage Robinson, D.D. London: *Longmans, Green, and Co.* Price 6d. net, paper; 1s. net, cloth.

The substance of three lectures given in Westminster Abbey. Marked by all the eminent author's scholarship, ability, and forcefulness of expression. A small but valuable contribution to the historicity of the Fourth Gospel.

ST. PAUL'S ILLUSTRATIONS CLASSIFIED AND EXPLAINED. By the Rev. R. Resker. Bible Class Primers. Edinburgh: *T. and T. Clark*. London: *Simpkin, Marshall, Hamilton, Kent, and Co., Ltd.* Price 6d. paper; 8d. cloth.

The author, who is well known to our readers, is one of our most valued writers on all things connected with Sunday-schools and with teaching generally. He has here performed a useful service for clergy and teachers in arranging and explaining the illustrations of St. Paul. No one could have believed that there were so many illustrations in the Apostle's writings without seeing them as they are here set out before us in these well-written and interesting pages.

A FORM OF SERVICE FOR USE IN CHILDREN'S CHURCHES, MISSION SERVICES, AND AMONG YOUNG PEOPLE GENERALLY. Compiled from the Book of Common Prayer. Croydon: *Roffey and Clark*. Price 1d. paper; 3d. cloth.

This is drawn almost entirely from the Book of Common Prayer, and is authorized for use in quite a number of dioceses. It will be found useful in connection with children's work, though we think a further selection of Psalms would have been an improvement. The Form of Service issued by the Church of England Sunday-school Institute is an illustration of what we mean.

QUOSQUE? WHEREUNTO ARE WE DRIFTING? Edited by the Rev. A. M. W. Christopher and J. C. Sharpe. Oxford: *James Parker and Co.* London: *Simpkin, Marshall, Hamilton, Kent, and Co., Ltd.* Price 1s. net.

A remarkable collection of extracts from leading Bishops and clergy during the last fifty years, intended to prove the disloyalty of the extreme section of the Church of England, and to unite all those who are loyal to the Reformation. It is admirably adapted to fulfil its purpose, and should be circulated widely by all who love Reformation principles.

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THE CHURCHMAN

**A Monthly Magazine
and Review**

EDITED BY THE

REV. W. H. GRIFFITH THOMAS, D.D.

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**Church
Finance.**

The Vicar of Windsor started a very important correspondence in the *Spectator* last month on the subject of Church Finance, calling special attention to what had been pointed out at the Pan-Anglican Congress—that the Church of England as a whole has no means of control over the vast sums that are raised by voluntary contributions year by year. The result of this lack of control is that the greater needs are often subordinated to the less. Thus, it was pointed out by Canon Bullock Webster that last year £260,000 were spent on Church furniture, while the total contribution to the Clergy Pensions Institution was only £17,000. As the Bishop of Carlisle has recently said: “We are almost in a state of financial chaos, and overlapping is really very great.” It is proposed that a Committee of Inquiry should be appointed by the Archbishop of Canterbury, in order that the whole subject of Church finance may be considered, with the view to something being done to reduce the present chaos to order. By all means let such a committee be appointed, but to do real work it must tackle the thorny problem of endowments as well as that of voluntary gifts. The seven and a half millions raised annually by voluntary contribution are only a very small part of the problem, and not the most important part. The heart of the matter lies in the present unequal distribution of endowment funds, and until these inequalities are attacked and set right, we are afraid that the laity will not take much interest in Church finance or come forward with their gifts. They have the lurking feeling that in giving at present they are helping to perpetuate an anomalous state of things which ought to have been ended long ago. The examples of our brethren in Ireland and the United States show that the laity will not be slow in the support of their Church if they are met with a statesmanlike scheme of redistribution, or, at any rate, with some definite proposals in this direction. Not only so, the laity must feel that they themselves have an adequate share of authority in the expenditure of Church funds. Meanwhile, as the *Spectator* in its article truly says, “We desire nothing more than that Church

finance shall always appear as a skeleton at the feast till the uneasy spirit which moves it is quieted."

**Candidates
for
Ordination.** The discussion of this important subject has continued during the past month, as suggested by the proceedings of the Lambeth Conference and the issue of the Report referred to in our last number. The causes of the decrease in the number of candidates are being investigated on almost every hand. Various reasons are assigned, such as prevalent indifferentism to religion, lack of fair and proper financial prospects, the general upheaval of doctrinal beliefs through the spirit of criticism, and the artificial standards of life connected with ministerial work. Probably all these have their place and call for careful consideration. Our contemporary, the *New York Churchman*, meanwhile makes the following contribution to the discussion :

"Perhaps the greatest reason for the neglect of ministerial life is to be found in the atmosphere of our times. Wherever there is work to be done with telling effect on the life of society and individuals in society, there the supply of workers is not lacking. A feeling that the Churches are inefficient, that they cannot justify their existence in the thought and action of the day, is what makes many young men pass them over as negligible quantities, and makes of the ministerial career an unreality."

It is well to remember that numbers alone mean nothing at all. What we should aim at in the ministry is character and power. Thorough work done by thorough men is our greatest need, and it is not impossible that our truest policy in the long-run will be to insist at once upon a more thorough preparation of the men we have and can get, instead of troubling ourselves about great accessions of numbers. When once we raise the quality by insisting upon a higher standard of attainment and qualification, we shall not be surprised if the numbers are increased.

**The
Eucharistic
Congress.** The Roman Church, with all that impressiveness of outward ceremonial which is of the essence of her system, has made the very most of the Eucharistic Congress. We are not sorry that attention has again been

called to the essential teaching of the Roman Church on the Lord's Supper. While some have doubtless been influenced by the Congress in the direction of adhesion to Rome, others have become more thoroughly aware than ever of the fundamental opposition between New Testament teaching and the Roman Catholic dogma on the Holy Communion. Thus, Archbishop Bourne in his Pastoral Letter spoke of belief in the fact that our Lord "ever offers Himself as a Sacrifice on the altar of our churches"; and the Pope in his Apostolic Letter says that in the Eucharist the Sacrifice "offered once upon the cross is renewed in a bloodless manner and uninterruptedly throughout the world." He also describes "this Sacrament as a centre of our faith." And yet there are those in our Church who cannot see that this teaching derogates from the uniqueness and completion of our Lord's offering on Calvary, as Article XXXI. plainly points out. We hope and believe that one outcome of the Congress will be to enable men to realize afresh that Rome is the same as ever, and that between our Church and the Roman there is indeed "a line of deep cleavage." We would fain hope, too, that attention may be drawn to the absolute necessity of our clergy making themselves acquainted with the essential points of the Roman controversy. It is in no controversial spirit, but simply as a matter of self-defence, that we deplore the ignoring of the Roman controversy in the training of our clergy; and the Eucharistic Congress will not have been held in vain if it leads to a further study of the fundamental grounds of difference between us and Rome. With the *Times*, we believe that "England remains unalterably Protestant," in spite of what the article calls "the disproportionate noise made by the extreme sect of the Ritualists, and the much-advertised 'conversions' of High Church curates, weary of the mental struggles necessitated by conscientious efforts to reconcile the Thirty-nine Articles with the Canons of the Council of Trent." At the same time, we ought to know much more clearly than we do the fundamental reasons why we are English Churchmen, and why we are not Roman Catholics.

Just before the Eucharistic Congress two remarkable articles appeared in the *Times* on the state of the Roman Church in Spain. We only note, in passing, the writer's evident animus against all forms of Protestantism in Spain in order to call attention to his remarkable references to those who are professed believers in the Roman Church :

“When we get away from the gentlemen who are Catholic, not because the Catholic doctrine is true, for on that point their minds are blank, but because it is Spanish and traditional and conservative, we come to the Spaniards who do believe. But the question is, In what? After many years' experience, direct and indirect, I should, for my part, say that they believe in the virgin of their own district, or in some other wonder-working image. One of the characters of ‘La Catedral’ declares that she believes a little in God and a great deal in La Virgen del Sagrario, the Toledan shrine. No one who knows Spain can accuse Señor Blasco Ibañez of burlesque. There is near Barcelona a miraculous image of St. Joseph of the Mount belonging to a teaching sisterhood. Thousands of letters are sent to it every year containing petitions. They are ceremoniously burnt on stated occasions, and the belief of the senders can hardly be other than that in this way the contents are conveyed to the saint. Now, we need not inquire by what ingenuities of verbal legerdemain all this is distinguished from idolatry pure and simple. Enough that it prevails to an enormous extent in Spain.”

Not even the most rabid Protestant could well frame a severer indictment against Rome than is contained in these words, and yet this is the Church with which Lord Halifax would have us seek reunion !

There are evident signs among Old Testament critics that archæology is doing its work of disturbing the “assured results” of which we hear from time to time. The article in our pages some months ago on Dr. Baentsch's work on Monotheism was one significant indication of the trend of a good deal of critical thought. Dr. Burney's article in the April number of the *Journal of Theological Studies* was another, in which he argued for the Mosaic character of the Decalogue and for a pure monotheism from the time of Moses. Now again we have a similar

testimony from another well-known scholar, Dr. Sellin of Vienna, who says :

“ I believe it would be timely for the masters of the Wellhausen school to revise once for all their old copy-books and text-books and to admit the proposition : Against the Mosaic origin of the Decalogue and the Book of the Covenant no reasonable ground can be discovered.”

We are not surprised to observe that the editor of the *Expository Times* realizes the logical result of this position, for, in commenting on Dr. Burney's article, he said that “ If the Decalogue can be shown to come from Moses, or from the age of Moses, the present critical position on the early religion of Israel will have to be abandoned.” It is true that these scholars retain their belief in the literary analysis of the Old Testament, but the literary and the religious aspects are so close that we should not be at all surprised to find the view of the origin affecting before long the literary analysis. One thing at least is perfectly clear, as conservative scholars have pointed out for years : the Old Testament problem is primarily religious, not literary ; and the prevalent trend of critical thought is becoming more and more favourable to the conservative, traditional view of the early origin and pure character of Israel's religion. Facts *are* stubborn things.

The
Administra-
tion of
Baptism.

We are glad to see that the subject of the administration of Baptism has been discussed by a committee of the Wakefield Ruridecanal Chapter, and their report, which may be obtained in pamphlet form (Jackson, Commercial Street, Leeds), is full of wise counsels on this important matter. As the Bishop of Wakefield in his preface points out, the administration of Baptism is one of those things where the practice of the Church falls far behind its ideal. Children are received for Baptism without any due care for the fulfilment of the conditions required. Indiscriminate Baptism is absolutely opposed to the genius of the ordinance as accepted by all the Churches who practise Infant Baptism, and men of all schools of thought in our Church

are uniting in the present day in deploring the lax and mistaken views held by many who bring their children to Baptism. As we pointed out some months ago, even the *Church Times* expressed its strong preference for children to grow up unbaptized unless proper care and teaching on the part of the Church can be guaranteed. We hope the Wakefield Report will be carefully studied by all our clergy. There is scarcely anything that presses more closely upon the consciences of young, earnest men in the ministry than what seems to be the compulsion to baptize the children of all who come to the Church. It will be hard to get back to a proper state of Church discipline on the subject, but it must be done; and those who attempt the task will be doing a work of the greatest possible value, not only for our Church and country, but still more on behalf of the truth and purity of our whole religion. There is no ordinance more Scriptural, more beautiful, more fraught with blessing, than Infant Baptism when clearly understood and reverently observed. On the other hand, there is scarcely anything more deplorable or disastrous than to regard it as something like a charm.

We are glad to see what a prominent place the

Home
Reunion. *Times* has lately given to this important subject.

But it is surprising to find how uniformly the real question at issue is either overlooked or avoided by those who advocate what is called "Apostolic Succession." The Nonconformist Churches believe that their ministry is regular, and that their Sacraments are valid. If results are any true test, these claims are abundantly proved, for in everything connected with vital Christianity, individual and corporate, Nonconformist Churches are at least the equals of any other Communion. These are the facts that need to be faced, and the fundamental inquiry is whether our Lord made the grace of Sacraments dependent upon a particular form of ministry. The Bishop of Birmingham allows that the New Testament is silent as to who is to celebrate the Communion or administer Baptism, and the Dean of Westminster believes that Episcopacy is an evolution of the second

century. These positions necessarily compel the inquiry whether anything about which the New Testament is silent, or which only arose twenty or thirty years after New Testament times, can be regarded as essential to the assurance of spiritual grace. If validity means anything at all, it means a guarantee of the grace of the Holy Spirit, and for this nothing short of absolute proof will suffice. So momentous a question cannot be settled by probability, however high. We must have the Divine assurance beyond all question if we are to make grace depend upon a particular type or succession of ministry. From all these considerations, we can see how important it is that discussions on Reunion should be kept strictly within the limits of facts—the facts of the New Testament and of early Church history—and modern experience. We must resolutely rule out everything associated with hypothesis and assumption. This is vital to any proper solution of the problem.

At the last moment it was announced that the

The Government and the Procession. authorities of the Eucharistic Congress had, in deference to the desire of the Government, abandoned that part of the procession arranged for Sunday, September 13, which involved the carrying of the Host through the streets. Apart from the want of taste shown by the original proposal, it is open to question whether, from the point of view of those who planned the procession, there was anything to be gained by it. It was at least possible that it would provoke violence. Competent observers who watched the crowd say that it would certainly have done so ; and, to judge by their precautions, the police authorities evidently expected something of the kind. However much we may desire to extend to Roman Catholics that liberty which they decline to extend to us, it is not open to doubt that the Government acted wisely in prohibiting a procession which would have been clearly illegal, and which was more than likely to cause rioting and perhaps bloodshed.



The Significance of Newman's Career.¹

BY THE REV. ARTHUR W. HUTTON, M.A.

DR. SAROLEA, whose name was unknown to the present writer before he saw it on the title-page of this volume, has produced a very notable though brief study of the most distinguished ecclesiastic of the last century. His point of view is new, and it deserves consideration before his work is dealt with. There is little enough to suggest a foreigner in the style of the book, beyond the fact that the author gratefully acknowledges the removal of some of his "more glaring gallicisms" by the friendly hand of Professor Pringle Pattison. But for this we should have thought the writer's native language was English. He is, however, we understand, a Belgian by birth; and that being so, it is wonderful how he has been able to appreciate the conditions of Church life in this country. There are some errors in detail to which we shall shortly call attention; but on the whole the author has caught the significance of "Oxford" and "Rome" with much insight. But Protestantism he does not seem to understand, and certainly he knows nothing of the solid basis of Evangelical religion. His position is, in fact, one of exceptional detachment. It is with Roman Catholicism that he is chiefly in sympathy, but not, it would seem, with that form of Christianity as it stands. Possibly he may have been looking for an intellectual reformation within the Roman Church on the lines of the modernist movement, and so have been disappointed. But it is clear that Newman's career has deeply interested him; and he has studied it carefully, with the result that in the book before us he has gone farther to disentangle the "mystery of Newman" than has any previous writer. But the volume contains inaccuracies that show a lack of careful attention to detail. Thus, he says (p. 57) that the year before

¹ "Cardinal Newman, and his Influence on Religious Life and Thought," by Charles Sarolea, D.Ph., D.Lit., University of Edinburgh. ("The World's Epoch-Makers.") Edinburgh: T. and T. Clark, 1908. Small 8vo., pp. 174. Price 3s.

Newman was promoted to the Cardinalate (which would be in 1878) "he had been elected an Honorary Fellow of Merton." Of course it was his old college, Trinity, that made him an Honorary Fellow, and the year was 1877. He says (p. 64) that, while Belgian Catholicism proscribes the reading of the Gospel, English Catholicism prescribes it. That is not so; at the utmost, private reading of the Bible by English Catholics is tolerated. He quotes two Latin phrases inaccurately. Tacitus does not say, *Silentium faciunt pacem appellant*, but, *Solitudinem faciunt* (this mistake occurs twice). The true form of the sentence from St. Ambrose, quoted on the title-page of the "Grammar of Assent," is, "Non in dialecticâ complacuit Deo saluum facere populum suum," and not as here quoted on p. 101. He says (p. 159) that Newman had thoroughly assimilated the "symbolism" of Moehler; and the context implies that this symbolism was a form of mysticism. But Moehler's "Symbolism" was an historical treatise on the Creeds. So again, on p. 37, we read: "After his conversion he never could get accustomed to certain Italian practices, and that was one of the reasons why he was always distrusted at Rome. At thirty years he had never left the English shores, and during his eventful Mediterranean voyage he felt so miserable and so homesick that he never had the courage to take another journey until his appointment as Cardinal." These lines are strewn with errors. Apart from his serious illness in Sicily, and the consequent weakness which induced him to return home as speedily as possible, he thoroughly enjoyed his foreign tour in 1833. He was a year and a half in Rome (1846-47), and later he had a tour in Switzerland with his dear friend Father Ambrose St. John. He was not mistrusted in Rome for any dislike on his part for "Italian practices." On the contrary, he brought with him to England the most "advanced" Italian practices. The two Churches of the Oratory, in Birmingham and in London, were notorious for them, when they were practically unknown elsewhere in England; and it was just on account of them that Newman and his followers were looked upon askance for some years by the old-

fashioned English Catholics. In this particular matter Newman seems to have taken very seriously Pascal's prescription that, in order to become a good Catholic, a man should make a fool of himself by taking an active part in the non-essential extravagances of Catholic worship. Dr. Sarolea has in these matters been misled by Newman's own language in the "Apologia," where, it is true, he speaks of himself as "an untravelled John Bull," and hints at some disparagement of Italian devotions. But this is addressed to English Protestants to win their sympathy, and it does not accurately represent the facts. For, apart from his unfamiliarity with any spoken language but English, Newman was, in his temperament and in his way of meeting inquiries, very little of an Englishman. His parentage would partly explain this, but it was doubtless accentuated by his environment as a Catholic during the last forty-five years of his life.

But while Dr. Sarolea's book is thus open to criticism in point of accuracy in details, it does not follow that it is a superficial study of little value. He himself describes his work as "not a controversial pamphlet, but a psychological study"; and thus regarded it may be read with much profit, even though the reader feels bound to dissent from the principle of determinism which lies at the base of the whole, and represents Newman's conversion to Roman Catholicism as inevitable on account of his idiosyncrasy. This view is developed in the chapter that deals with "Newman's Personality," but it also dominates the whole study. What some writers call the "personal equation," and what Newman himself called the "illative sense," sufficiently explains the whole course of Newman's career viewed subjectively. No doubt there is truth in this estimate. The present writer well remembers that Newman's "idiosyncrasy" was set before him by the late Bishop of Lincoln, Dr. Christopher Wordsworth, as long ago as 1875, as a sufficient explanation of the former's perversion to Rome. But, as adduced by the Bishop, idiosyncrasy did not mean precisely what Dr. Sarolea means by it. Submission to Rome was not, in the view of the

Bishop, predetermined by Newman's peculiar cast of mind. Rather, it was deliberately chosen by him, as a harbour of refuge, after that his vanity had been wounded by the discovery that Oxford friends, who had followed him for some years, now no longer, after Tract XC., trusted him. No one can understand Newman who does not appreciate the intensity of his belief in himself, in the importance of his personality and of his career. And it was after that his leadership as a High Anglican had become impossible that he sought justification in Rome, and seemed to have found it there in 1879, thirty-four years after his submission. Dr. Sarolea, in this interesting psychological study of Newman, does not allow nearly enough for the effect on Newman of this powerful self-regarding instinct. Indeed, in one place (p. 45) he appears to deny it, stating that Newman made no account of his own personality. The passage where this is stated contains other errors of fact, and so is worth quoting in full, with a view to their correction :

"It was in the fitness of things that the greatest religious genius of his century, the man of whom even opponents like Gladstone only spoke in a whisper of awe and admiration, should live to the age of seventy-eight as a humble and solitary monk."

This clause had best be taken first. Newman lived nearly twelve years beyond the age of seventy-eight. Whether he was humble or not need not now be discussed, but he certainly was not "a solitary monk." The Oratorians are not monks, but secular priests ; and they are not solitary, for the whole essence of the institute of the Oratory lies in community life. There is no ascetic severity in the rule ; the Oratorians are exempt from the jurisdiction of the Bishop in whose diocese their house is situated ; they retain under their own control whatever private property they possess ; and they may leave the community at their will, the institute being not a regular order, but a voluntary association. And then, as to Gladstone's regard for Newman : no doubt it was profound and sincere ; he took pains to call on Newman at the Oratory, when he was Mr. Chamberlain's guest at Birmingham, in 1877. But it was not indiscriminating or

silenced into a "whisper of awe." Gladstone condemned severely Newman's bitter attacks on the Anglican Church after he had left it, and said that such behaviour would be accounted dis-creditable among politicians.

The second clause runs thus :

"He was a devoted friend, an affectionate son and brother, ready for every sacrifice, and for many years the Providence of his family. *Cor ad cor loquitur* was one of his favourite mottoes. He was always ready to give in when he alone was concerned. He was only firm and obstinate when he thought that the interests of religion were at stake."

Francis Newman gave a somewhat different view of the domestic relations between the various members of the Newman family ; but the value of his observations is somewhat discounted by his own pettiness and acerbity. As to the motto, there is no reason to suppose that it was a "favourite" one of Newman's, or that it was in his mind at all until 1879, when he had to provide an heraldic motto to go with the arms then assumed by him, "three hearts *gules*"; and it was then no more than an inaccurate remembrance of a phrase that he had quoted from St. Francis of Sales in 1855, in his discourse on "University Preaching": "*Inflammata sint verba, non clamoribus gesticulationibus ve immodicis, sed interiore affectione. De corde plus quam de ore proficiscantur. Quantumvis ore dixerimus, sanè cor cordi loquitur, lingua non nisi aures pulsat*" ("Idea of a University," p. 410; Pickering, 1873). But this is a minor detail ; it is the notion that Newman was "always ready to give in when he alone was concerned" which shows such a total misconception of his peculiar character. So far from this being the case, it would be truer to say that throughout his active life Newman was always fighting for his own hand, or else was patiently waiting an advantageous occasion for so doing. Like other great men, it was his own career and the significance of it that he contemplated with intense interest. It may be doubted whether Newman would have taken any notice of Achilli, or of his attacks on Romanism, had he not come to Birmingham and excited popular feeling against the Oratorians just at the time

that they were gaining notoriety by appearing in public in their ecclesiastical habits.¹ And it may be taken as certain that Newman would have taken no notice of Kingsley had his sentence in the review of Froude's "History" in *Macmillan's Magazine* stopped short at the words, "Truth for its own sake has never been a virtue with the Roman clergy." It was the subsequent sentence, "Father Newman informs us that it need not, and on the whole ought not to be," that roused him; and he saw instantly what an opportunity was here given him to vindicate his own career, since those precise words could not be anywhere quoted from his published works. So he worked up most dramatically an exhibition of indignation, which many read now with distress and reprobation, because it seems to them so profoundly unchristian in its tone; and so it would be, were it not for the fact, confessed by Newman himself many years later in a letter to Sir William Cope, that it was mainly affectation. It was the beating of the drum outside the booth to call in people to see the show; and, when attention had been aroused, he published what he had been preparing for publication at least two years previously—a vindication of himself exclusively. The calumny against the Roman clergy, that "truth for its own sake had never been one of their virtues," was left out of account, and was only half-heartedly repudiated in a subsequent note; while the book itself tells us, in wonderfully interesting detail, the story of Newman's own inner life—so much of it as he thought it wise to reveal; and its publication did undoubtedly effect its purpose: he was no longer forgotten or ignored by the people of England.

Other incidents bear witness to Newman's extreme touchiness where his own personality was concerned. The Oxford scheme, for example, in spite of its great promise for the higher education of Catholics, was instantly abandoned, at a considerable pecuniary loss, when it was officially approved with the reserva-

¹ In the Achilli judgment Mr. Justice Coleridge noted this point. The libel, he thought, had been published because Achilli had assailed Catholicism "in Birmingham, where it was extremely important that the defendant's authority should not be lessened."

tion that Newman himself was not to be the resident head of the institute ; and, if Mr. Wilfrid Ward's " Life of Newman " is ever published, it will doubtless afford other illustrations of the same idiosyncrasy. So well known is this fact to all that have had any personal knowledge of the great Cardinal that it is surprising to find in Dr. Sarolea's pages the sentence that has been here criticized.

Newman then had no " silent struggle with his new co-religionists " of the kind that Dr. Sarolea imagines. It is true that he valued beyond almost anything else the affectionate regard towards himself of men like Dean Church ; but for Anglicanism itself he showed, from 1845 onwards, the most profound contempt ; though certainly, in reply to this, it might be urged that this contempt was mainly a cloak under which was concealed a lurking affection for the Oxford Movement, of which he had once been the leader. But he had alienated Wiseman, as early as 1851, by differences over the Achilli business ; he had aroused the jealousy of the Irish Bishops when he was for a time head of an unsubstantial Catholic University in Dublin ; and it was not until 1859, after his return from Ireland, and not (as Dr. Sarolea implies on p. 53) as early as 1848, that Newman founded the Oratory School. This foundation, besides establishing a wholesome rivalry with Oscott and Stonyhurst, gave rise to some misgivings, because it was understood that, under the influence of Father Ambrose St. John, the methods of the historic English public schools were now for the first time to be applied to the education of Catholic boys of the upper class. But it cannot be said that Newman's reputation among Catholics suffered on account of this school ; on the contrary, the fact that the present Duke of Norfolk was entered as a pupil is a proof of confidence felt in high quarters, while the relationship thus established between Newman and the wealthiest and most influential English Catholic nobleman bore fruit in the shape of a Cardinal's hat in 1879. It was chiefly after that Newman had perceived, when the " Apologia " had been published in 1864, the position of general esteem which he held in the

country, and had shown some liberality of sentiment in regard to the Papal Syllabus of Errors and the Pope's temporal power, that he was mistrusted by the Ultramontane faction ; and from 1865 until the death of Pius IX. in 1878 his unpopularity in Rome itself was constantly accentuated by tongues determined to discredit his loyalty.

There can be no doubt whatever that Pius IX. would have regarded Newman's elevation to the Cardinalate as a gross blunder, almost as a crime against the integrity of the Church. And yet at the time it seemed wise and tactful, and certainly for some five-and-twenty years it did much to establish harmony among the Catholics of England. But while it is true enough to say that Newman was no modernist, and, indeed, had none of the learning that might have enabled him to see the strength of the modernist position—while he would, in fact, have shuddered at the conclusions arrived at by Loisy and others—there are here and there in his Catholic writings modernist germs, and his "Grammar of Assent" is not at all on the orthodox lines which both Leo XIII. and Pius X. have insisted upon as indispensable. So that, while it is necessary just at present, for the honour of Leo XIII. and for the conciliation of many Catholics, both in England and elsewhere, who regard Newman as their spiritual father and the justifier of their remaining within the fold, to maintain his substantial orthodoxy, there is reason to anticipate that some years hence what is now the mystery of Newman will have become the tragedy of Newman, and that (as was the case with Rosmini, thirty-three years after his death) propositions from Newman's works will be formally condemned at Rome, and the dream of his being proclaimed a Doctor of the Church, and so the inaugurator of a new era for Catholicism, will be at an end.

Newman is regarded as one of "the world's epoch-makers" by his inclusion in the series to which Dr. Sarolea's volume belongs, and the designation is a just one, subject to the reservation that it is not always easy to determine whether it is not the general prevalence of a new judgment in religion or in politics that makes an epoch, rather than any one man whom circum-

stances force to take a conspicuous position in the movement. But, however that may be, Newman's epoch would have had greater value for the Church at large if it had been marked by spiritual and intellectual enlightenment, and not, as it was, chiefly by obscurantism. Dr. Sarolea apologizes (p. 31) for the peculiar subtlety which Newman in his long controversial life acquired by saying: "He equivocated, he 'jesuitized,' he practised subtlety and 'economy,' not in order to join the Roman Church, but to be loyal to his [Anglican] Church and to be saved the final wrench. It was not Newman who was false and insincere; it was the very position of Anglicanism that was equivocal." True; but what Newman did in 1833-1843 to justify his Anglican position, he did throughout the rest of his life to justify his Roman position: for assuredly that position is no less "equivocal," requiring all manner of subtleties for its defence. And therein lies the tragedy of Newman's career, as it will probably be recognized fifty years hence. Surely he is a pathetic figure in the religious history of the nineteenth century—a victim of ecclesiasticism: first repudiating in his Tractarian days the simple evangelical Protestantism in which he had been born and bred; next repudiating and laughing to scorn the Anglo-Catholicism of which he was himself largely the creator; and finally, as seems not unlikely, himself hereafter repudiated as unsound by the Roman Catholicism to which he clung so tenaciously. On pp. 194 and 195 of the "Essay on Development" there is a passage in which he seems half unconsciously to predict his own ultimate fate. He shows how names that "once shone bright and clear in the ecclesiastical firmament" fall under the condemnation of later generations, because their ideas have failed to bear permanent fruit. He instances Origen, Diodorus of Tarsus, and Theodore of Mopsuestia, as suffering this fate. Certainly, fair-minded men will not think the worse of Newman if Rome ultimately condemns him as not having been complete and consistent in his reactionary teaching. But some will reflect with sorrow on "what might have been," if a man so peculiarly gifted, so keen intellectually, so attractive in his personality, and

so profoundly and effectively converted at the age of sixteen that he never doubted of the fact through seventy years of much controversy and much disillusioning—if such a man had resolutely turned his back on the temptation of sacerdotalism, and had worked with his splendid energy for the upbuilding of sane, Evangelical, Scriptural religion within the Church of his early years, the Church which seems to have before it, on account of its middle position, a future of the utmost importance in the healing of the divisions of Christendom. His own pen, endowed with almost magical power, has told us, not only of his early conversion, but also of the happiness of his Anglican ordination, and of his work as a young clergyman at St. Clement's, Oxford. This part of Newman's career is now almost forgotten; but in some ways it was his best as well as his happiest time, for he was free from sophistry then. What better evidence can there be of the terribly overmastering power of the sacerdotal idea than the fact that, when Newman came under its influence, these happy and useful years seemed to him as naught?

And here we may leave Dr. Sarolea's clever study with one final criticism, viz. this, that while to him all seems predetermined and inevitable, as a result of character, believers in grace, and in free-will that may use or abuse grace, are under no necessity to accept a judgment which would deprive this deeply interesting and pathetic career of all moral significance.



The Lambeth Conference of 1908.

By A MEMBER.

THERE are obvious rules of propriety and good faith that must guide the pen that would sketch, however imperfectly, a gathering of this character.

It has been no unusual thing this year to hear the words "Conference," "Congress," "Synod," applied with reckless

inaccuracy to one and the same gathering! Very jealously have the Archbishops and Bishops recognized their own limitations in this respect. Not once nor twice have they reminded each other that their assembly is neither a Congress nor a Synod, that it does not represent the Church, but that its debates and resolutions have just that degree of influence that rightly attaches to the opinions of men who are leaders and overseers in the Church of Christ. Such influence, it is certain, increases in value decade by decade.

1. *The Influence of the Pan-Anglican Congress.* The Lambeth Conference was conscious throughout of its indebtedness to the Pan-Anglican Congress. It lost a certain aloofness by it. It gained in warmth and good-fellowship. The minds even of Bishops and Archbishops are open to conviction, and are capable of enlargement. And those great audiences at St. Paul's Cathedral, the Church House, and the Albert Hall, ever and again seemed to rise up before the episcopal eye to remind the Bishops that the Church with whose problems they were met to deal was intensely living, active, progressive, and also insistent in its demand for good leadership in these great times. The Upper House had, so to speak, been sitting in the galleries of the Commons, and we withdrew to our own chamber more fully informed as to what the Churches are really thinking about than ever before.

2. *Reminiscences and Contrasts.*—"We missed Tait's strong face, but we enjoyed Benson's everlasting smile!" Thus did an American Bishop on one occasion contrast the Conference of 1888 with that of 1878.

In the Conference of 1908, Longley, Tait, Benson, and Temple, with their well-known lineaments, were kept before us in the busts with which photographs will have now made many familiar, and we had, in the chair, leadership which, for experience, tact, and statesmanship, was probably without precedent. But the Archbishop of Canterbury was no mere President and Chairman. He was an enthusing personality throughout. No one could listen to him as he pictured in Canterbury Cathedral,

on July 4, the great congregations that had assembled there in connection with Becket, and the Black Prince, and Queen Elizabeth's procession up its aisles, without being very sure that he knew he was presiding over an even more momentous assemblage than them all ; ay, and we saw with him, too, some of the lessons that each one was able to teach ! And, again, no one could listen to those touching words with which, on August 6, he gave, in simple extemporized words, his parting blessing, without knowing we had been under the presidency of one who was not afraid to let us see his soul stirred to its depths as he said with unsteady voice : " My brothers, we shall not all of us meet here again, but we shall by God's blessing meet elsewhere. May the Lord bless you and keep you. May He make His face shine upon you and be gracious unto you. May He lift up His countenance upon you, and give you peace ! "

It will always be true that one half the world does not know how the other half lives. When the procession of Bishops was rounding St. Paul's Cathedral, on June 24, two remarks were overheard. One was this : " These Bishops seem to like to make a show of themselves ! " The other was less unkind, but more wide of the mark : " I expect those blokes never did a hand turn in their whole lives. " These are wholesome reminders, perhaps, that those who would really lead must be careful to keep in sympathetic touch with the rank and file !

Some of us know what a busy place Lambeth Palace is from month to month, and especially when London is most busy and most full ; but when sessions last from eleven to five, six, and seven o'clock, when night work follows for a few special leaders far on into the early morning, when 241 Bishops have to lunch and tea together in its corridors and other rooms, and when, in the odd times between, the Archbishop delights to gather a whole Province around him to have an informal talk on its problems (as was methodically and consecutively done), it can be imagined that Lambeth was exceptionally busy ! The members of the Conference did not separate without warmly expressing, in various ways, their sense of indebtedness to the

thoughtful kindnesses of both the Archbishop and Mrs. Davidson. But the story is not complete with Lambeth. It may be truly said that every class in society united to entertain and say a good word to these leaders of our Anglican Communion from many lands. All of us were presented to our gracious King and Queen, some to the Prince and Princess of Wales ; all were invited to the City by the Chief Magistrate ; and, in more private ways, hospitality was literally the order of the day. And this has riveted the links that already unite us more closely than ever.

3. *The Conference Itself*.—It was almost as good as a trip round the world to see and hear all these representative men. It was most interesting to look round and study the composition of this assemblage. Whence had they come, and what was the story of the dioceses over which they presided? And without a single exception, it was impossible to look at a Bishop from regions outside the United Kingdom without seeing in him a diocese that had owed its very existence primarily to the S.P.G., or to the C.M.S., or to some other Church society, or had in some other way had its spiritual ancestry in this land. And it was impossible not to remember that the period during which this Catholic movement had been proceeding was exactly the period in which the Anglican branch of the Holy Catholic Church had been supposed to have lost so much of its true catholicity !

Then, again, there were sensational feelings that arose in one's mind. How delicious it was for those who in their dioceses were supreme, and who in all their gatherings were presidents and chairmen, to become, for a whole month of their episcopate, the units of a conference !

For a Bishop to be shouted at, "Speak up ; we can't hear you !" for a Bishop to be timed, and warned that he had only two minutes more ; for a Bishop, when, late on a Saturday afternoon, he thought he might venture to leave to catch a train, to be sent back to his seat (at a very important moment) amidst the roar of his schoolmates—this was discipline that the youngest curate would have delighted to behold ! The Bishop

to whom this latter disaster happened was encountered by the writer at Victoria Station an hour later, and he said with a sigh : " The discipline to which I was subjected this afternoon has lost me my train and my dinner, and I shan't reach my destination till ten o'clock !" But where the schoolmaster set so great an example of strenuousness, the scholars could never really grumble.

One other impression of these men as a whole craves a word. These were strong men. They were strong to say strong things, and they were strong enough to bear them patiently. And never once was the spirit of unity and fellowship broken. Bishops, I found, could cheer to the echo, and some of those cheers can never be forgotten. But I saw, also, that Bishops could also be silent, and bear patiently what they did not like.

4. *Some Outstanding Impressions of Debate.* — It was naturally of a high order, and it was a great experience to hear at one moment from an English diocese, at another from China and Japan, at another from the United States, at another from North-West America or Australia, the digested opinion of a leader among his people on the subject before us. It may be asked what steps were taken (if no reporters were allowed) to conserve for the Church the benefit of all this trained speaking. For answer, let it be said that not a word has been lost. A confidential reporter was present throughout, and in the archives of Lambeth Palace every speech remains for reference at any moment ; and no doubt, in the absolute freedom of debate thus provided, lies the extreme value of this Conference. The Church is able to read its digested thought in the published reports, and its mature decisions in the published Resolutions ; and it can readily be imagined how much more easily those Resolutions are arrived at through such absolutely free debates.

We are often told that in the Conference of 1897 the outstanding feature, perhaps, was Archbishop Temple's burning words on the missionary work of the Church, and truly the

Resolutions to which that speech led up have greatly furthered the missionary cause.

This Conference was not less missionary, but it was perhaps more Evangelical; not, indeed, in any party sense, but in the obvious meaning of the word. No space must be taken for quotation. The reports will surely be widely read, and will speak for themselves. But to a member of the Conference they are instinct with life; they recall speeches that never can be forgotten, and emotion that stirred men's hearts to the depths. Let only one or two be mentioned:

How can the Church be sufficiently thankful for the plain words of the Bishops on "The Faith and Modern Thought"?

Who will say that the Bishops are out of touch with the people, or are unwise and unsympathetic leaders of their people, after reading our report on "The Moral Witness of the Church on Social and Economic Questions"?

The Bishops cannot be such aloof men if they know as much as they seem to do about the tendencies of modern society and of the facts and causes of what is known as the "artificial restriction of population"!

But this Conference will be remembered especially for its deliverance on Reunion.

It could not be doubted, when one came to that subject, that the Dean of Westminster's remarkable sermon on July 5 had gone home to all hearts. And surely the Bishops have not been "disobedient to the heavenly vision." No words in the report can express adequately the warm attitude of the Conference on the subject of Reunion as it affects our relations with our own kith and kin. But when this attitude came to be put into words, it was felt that so momentous, and possibly historic, a set of resolutions demanded most careful drafting. One may venture to prophesy that in every part of the world it will come to be seen that this thing is in the hearts of us all, that we feel the Lord has put it there, and that we believe He is preparing us and others to draw much more closely together. The casual remarks of two Bishops—one from the mission-field and the

other from a home diocese—claim mention here: "I have more hope for the Church of England and the Anglican Communion than ever I had before." So spoke the missionary Bishop. And the home Bishop said: "I can only say that, as I heard the speeches on Home Reunion in that Conference, I could scarcely believe my ears. It is what I have been preaching for the last twenty years." One other testimony, and it comes from one who well remembers the 1888 Conference: "The growth of opinion and conviction in these matters is most notable. Such speeches would have been impossible twenty years ago!"

The estimate of the Bishops themselves in respect of this Conference is perhaps best understood by a concrete illustration. They obtained leave to buy the chairs in which they sat in Lambeth Palace Library in July, 1908; and those chairs in 241 different world centres will, we may be sure, tell a story that will popularize ever more and more the Lambeth Conference.

If those who looked for a lead in particular directions have to complain that that lead is wanting in definiteness, if some hoped-for plain words on burning questions remain unsaid, if, once more, there is disappointment that an even more definite step is not proposed in the matter of Home Reunion, let it be remembered what varied opinions are well known to exist among the Anglican Bishops, and how widely their circumstances differ. The more this is seen, the more will it be felt that the Holy Spirit Himself has presided over deliberations which have led up to seventy-eight resolutions, so many of which are surely in the right direction. To have piloted a gathering of 241 Bishops from every part of the world through such a Conference, and to have put forth an Encyclical such as the one now before the Church, as the spokesman of those Bishops—for this we not only owe our gratitude to the Archbishop of Canterbury, but for this, also, we "thank God and take courage."



The Westminster Congress and the Present Position of Roman Catholicism.

By THE REV. ARTHUR GALTON, M.A.

SINCE the various compromises and arrangements of the sixteenth century almost four hundred years have run. We have seen, during the course of them, the principles and theology of Trent working out their logical conclusions, and once more we seem to have reached a period of crisis, or of impending change; when, whatever happens, things cannot go on longer as they have been. Irreconcilable principles and incompatible beliefs, which Rome was able to suppress in the sixteenth century, were more than revived in 1789. Since then they have been menacing and skirmishing incessantly along the frontier between the Papal Monarchy and the Modern World. At last these rival principles have met face to face within those frontiers, and they are now battling for nothing less than the possession of the Church. Though we cannot discern as yet the fortunes of this war, we can have no doubt as to its causes; and we may discuss the present position and the future prospects of Roman Catholicism, not only in England, which is our chief concern, but in that larger world where the Papacy used to be much more powerful, and its adherents relatively so much more numerous, than it and they would seem to be at present.

The "present position of Catholics in England" was described by Newman in a volume published about half a century ago. He touched on it also, during the same period, in two of his more important sermons: in "Christ upon the Waters," preached in 1850 at the installation of the first Bishop of Birmingham; and in "The Second Spring," preached in 1852 at the first provincial synod of the new hierarchy. All these utterances are filled with hope, as they might well be, at the revived and wonderful prospects of the Papacy in England; for such hopes appeared sober and well founded when the conditions of English Romanism in the eighteenth and nineteenth centuries were

compared. Everything seemed to be going well, or even miraculously, when such a comparison was made. Catholic emancipation had been granted in 1829. "The few adherents of the Old Religion," "not a sect, not even an interest, not a body," "a mere handful of individuals who might be counted": such is Newman's imaginative and unflattering account of the English Romanists before emancipation; and he contrasts their position and prospects with those of the new hierarchy, for which he prophesies a long and victorious future. Nowhere else has Newman's rhetoric been so exuberant as in his prophecies about the second spring of the Papacy in England. Nor could his flowery words have seemed exaggerated, in those days, to any people within the Roman Church, or to many outside it. The Oxford Movement, if not still in its height at the University, was flowing triumphantly over the country. Many of its currents were set Romewards, and they were sweeping away men of talent, of position, and of promise. A sentimental, but wholly deceptive, medievalism was in fashion; and many people actually believed that in submitting to the modern Papacy they were climbing back into the medieval Church. The Church of England, as Newman thought, was given over to internal disruption and political attacks. All that he described and combated as Liberalism appeared to be in the ascendant. The newest messages of geology terrified nervous theologians, and the more terrible theory of evolution was thought likely to undermine the very foundations of belief. Against these enemies Anglicanism and Protestantism were judged by the Medievalists to be powerless. Many who thus despaired found a refuge, as they thought, in the supposed authority of Rome; and certainly the prospects of English Romanism were never so brilliant as in the second and third quarters of the nineteenth century. That brilliance, however, soon clouded; and in explaining the reasons we must digress for a little from England and its affairs.

As soon as the Papacy had recovered from the revolution of 1848, all its energies were directed towards maintaining its temporal dominions and increasing its ecclesiastical authority.

The latter of these efforts culminated, after many struggles and more disappointments, in the definition of Papal Infallibility. Authority seemed to have vindicated its claims, and to have achieved the goal of a long ambition; but this victory has proved more disastrous than any previous defeat. In the very hour of theological triumph, the Papal States were resumed by the Italian Nation, and the Bishop of Rome ceased to be a king. This was the smallest forfeit which Nemesis exacted; for the claim to sovereignty was not relinquished, and the Pope condescended to the *rôle* of a Pretender. He withdrew his adherents as far as possible from civil and public life. His representatives could not be trusted with education. There was a quiet but a sullen and an uncompromising war between the Court of Rome and the interests of the Italian people. The quarrel was disadvantageous to both, but it has inflicted irreparable losses on the Papacy. If the Italians had not been a patient and a tactful race, it would have been equally destructive to their religion.

In other countries there were similar quarrels on various pretexts, but for the same objects. The temper which had inspired the syllabus of 1864, and which proceeded logically to the definition of 1870, forced the Papacy into conflicts with nearly every Government, and with the whole spirit and principles of modern society. By Prussia the quarrel was fomented brutally and pursued stupidly. Bismarck was thoroughly outmanœuvred by Leo XIII., and the new German Empire was consecrated by another journey to Canossa. Imperial politics are still impeded and scarred by this defeat. In France the quarrel was conducted, and therefore has ended, differently. After an incessant warfare against the Third Republic, and everything which it represents, the French Church has been separated from the State, and the Papal jurisdiction is no longer recognized officially by the French Government. This momentous change cannot fail to influence the relations between the State and the Papacy in all other countries. It is the most grievous wound which has been inflicted on the Papal Church since the Reformation; and it concerns our present

inquiry because it is only explicable by the still more serious changes which, since 1870, have been maturing within the Church itself. These changes are due to two causes, both of which have been operating simultaneously. First among them has been the steady growth and the remarkable popular extension of the scientific spirit and of scientific methods. These have been applied, not only to the natural sciences, but to history, to language, to theology, to religious and political institutions, to criticism of all kinds, to human society itself, and to every department of thought and knowledge. The result has been nothing less than a revolution in men's conception of the universe, of their position in it, and of their attitude towards it. Against this unresting and irresistible growth of knowledge, the Papal authority and claims have not only been impotent, but they have been a positive disadvantage, a source of undeniable embarrassment and loss to the Roman Catholic Church, which has suffered more than all the other Churches together both from the influences which have just been enumerated and from the dead-weight of its infallible Pontiff.

And yet, during the same period, the Papacy has inflicted other and even heavier losses upon the Church. Since 1870 the Roman administration has become more autocratic and reactionary. It has been continuously narrowing and centralizing. The Papal authority has developed at the expense of the episcopate. The old independent name of bishop is, indeed, still retained for these now subordinate officials; but the administrators of Roman Catholic dioceses are in fact little more than Papal delegates, subject to various Roman Congregations, and liable as well to that occult influence of the religious orders which becomes ever more preponderating within the Vatican. Between the Papal bureaucracy and the interests of the regular clergy the position of a Roman Catholic bishop is most unenviable, while the prospects of the secular clergy are always gloomier and more precarious. These causes have produced, and will go on producing, their inevitable results; for institutions, no less than individuals, must suffer the defects

of their qualities and principles. Mr. Gladstone pointed out some of the dangers of Vaticanism in the relations between State and Church, but he scarcely realized the more devastating effects of Vaticanism upon the Church itself. These effects may be criticized, or deplored, or defended, or even gloried in as a privilege, but their existence cannot be denied. Since the sixteenth century everything has been sacrificed to a blind obedience and an iron uniformity. The Papacy may have gained, temporarily and apparently, by enforcing these principles ; but life, and vigour, and variety, and growth, and progress have gradually though surely been destroyed. In all these qualities the Papalized Churches are practically bankrupt. These results are only too visible among the French Catholics, in spite of their advantage in belonging to the most intelligent and progressive European race. Nominal Catholics are only a minority of the French people ; in politics, a small, an impotent, a credulous, a silly, and an ever-dwindling minority. Practising Catholics, again, form but a small section even of this minority. In all the other Latin countries, both of America and Europe, except Belgium, statisticians of every school give similar reports. And the losses of the Church are not only in quantity, but in quality. The education and intelligence of all these countries are either indifferent or hostile to the prevailing and reactionary clericalism, which is indistinguishable from official Romanism, but which must never be mistaken for Catholicism. It was hoped by many French Catholics that separation would give them a free Church in a free or a neutral State. The neutrality of the State has, indeed, been observed scrupulously ; but the French Catholics find themselves less free than ever. They have exchanged a limited and clearly defined supervision by the State for an active and unlimited control by the Papal autocracy. They have no voice in the appointment of their bishops, no financial authority, no functions and no duties except to obey and to pay. The bishops have no initiative, no genuine responsibility, no real power, and no security of tenure ; and the clergy are almost as dependent on their bishops as the bishops are on

Rome. The local authorities are suspected and thwarted incessantly by the officials at the centre. No organism can thrive under these conditions, in which the abnormal activities of the head have produced an atrophy in all the members. It is not surprising that Roman Catholicism is a failing cause, and that the priesthood is a discredited profession. Among other causes of failure, the diminution of the clergy is not the least significant and menacing. Quite recently, the Superior of the *Petit Séminaire* at Vouziers has said that in 1897 they had 236 pupils, in 1903 only 150, in 1906 not a hundred, at present only 54. Of these 54, only about 30 are ordination candidates; and, as the course of studies lasts six years, that standard, even if it be maintained, means a supply of only five priests annually for the diocese. This case is typical of what is going on throughout French Catholicism, not only in recruiting the clergy, but in all other departments of its organization. Quite apart from external difficulties, which are serious enough, the poor remnants of the old Gallican Church are afflicted internally by atrophy and blight, both caused by unwholesome principles and pernicious methods of administration. And the state of all the other Papalized Churches throughout the world is either worse than the state of the French Church or is approximating inevitably towards it. Some of the non-Latin Churches may possibly be saved in time; but only by a revolution within themselves, or by insisting upon a reformation of the Papacy.

In England, on a smaller scale, the same influences which we have been examining have produced very similar results. The Vaticanism which was introduced into England with the new hierarchy in 1850 has transformed English Romanism. The older English Catholics were, indeed, a small body, but in many ways they were select. They produced and they favoured men of learning, of whom they might boast a considerable number. They were sober and conservative in their beliefs. They were most loyal to the primacy of Rome, but they resented Papal interference, and they dreaded a Papalized administration. They had great sympathy with the old Gallican Church, and

an instinctive dislike of Ultramontaniam. They were not far removed from our older and typical High Churchmen before they too were Romanized. Both in feeling and in blood, the former generation of Catholics was English, and the clergy were almost exclusively Englishmen. It was to a Catholicism of this kind that Newman gave himself in 1845 ; but it was not long before that change began, which was rapid in its growth, and has been overwhelming in its effects. This change may be both marked and understood by the disillusionment and isolation of Newman ; and, later, by the bitter enlightenment and the pathetic recantations of Manning. The whole story has been explained with great clearness and skill, in "Modern Rome in Modern England," by Philip Sidney, whose premature and recent death is deplored by all who knew him, and is a grievous loss to those who are interested in the subjects which he unravelled with so patient an industry and treated with so admirable a candour. We can here only indicate some of the causes which have produced the effects we are trying to exhibit. Among these effects we would enumerate the following as most significant : a very large number of the Roman clergy who now minister in England, if not the majority, are either Irish or foreigners. The proportion of Irish and foreigners among the laity, especially in big towns, is also very large. The English element is not now preponderating in English Romanism, and it is always tending to decrease. Again, the proportion of regular clergy to the seculars is always increasing ; and the religious communities themselves increase out of all proportion to the numbers and growth of the laity. They are an artificial and alien production. Objectionable and menacing as they are in many ways to the nation, they are an exhausting and a growing burden to the Roman Catholic community. The whole clerical body, moreover, is out of all proportion to the pastoral requirements of the laity. Churches and convents may multiply, the body of the clergy may increase, but the numbers of the laity do not increase proportionately. Absolutely, Romanists have, of course, grown with the population. Relatively, it is doubtful

whether their numbers are as large as they were under George III., and certainly they are less numerous proportionately than they were under Charles I. If we could obtain reliable figures, it might probably be demonstrated that English Romanism, in spite of all appearances, has been declining steadily in proportion to the general population ever since the Papal warfare against Elizabeth.

There has been a decline, too, since about 1870 in the attractiveness of Romanism to outsiders. The stream of converts which was so high in mental quality about the middle of last century, which was also large in quantity and conspicuous in rank for some twenty years or more, has lately fallen appreciably in all three respects. The Roman Catholic body is not recruited as it used to be by external adherents. If its numbers be tested again by church attendance, we are brought to similar conclusions ; although such attendance is enforced more stringently than in any other denomination, and is regarded by all practising Catholics as an indispensable duty in their religious life. The English Romanists, then, do not keep pace with the general population ; nor, as it would seem, with several of the other denominations. Moreover, they do not increase even as they should normally according to their own membership and the statistics of their marriages. The only possible explanation of these facts is that the leakage from them must be enormous, and continually growing.

On a superficial view, as we look round us, either in town or country, but especially in London, the Papal Church in England seems to increase and flourish. The Byzantine Cathedral of Westminster, with its elongated minaret, is one of the most conspicuous public buildings. The present florid Oratory is very different from Faber's modest chapel in King William Street. The Jesuit Church in Mayfair would hardly be recognized by those who knew it thirty years ago, when it was almost hidden away in the mews of Farm Street. And so it is with innumerable churches, convents, colleges, schools, and various other institutions scattered prodigally through the country.

There has been an enormous expenditure in bricks and mortar, which has not all been paid off, and which as debt, or in mortgages, or in repairs and working expenses, is a very heavy burden on the Roman Catholics, and a perpetual drain upon their resources. But when we turn to the human element, we do not find a similar exuberance and strength. English Romanism has not been an expanding force, at any rate during the last thirty years ; and it shows no signs at present of acquiring new powers of expansion. Like all the other Papalized Churches, it withers under the blight of Vaticanism ; and is being drained, both in human beings and material resources, by the exactions of the religious orders. The dead hand of those orders lay heavy on the whole medieval Church ; as it lay on all the unreformed Churches before the French Revolution ; as it lay on many parts of Italy until 1870 ; as it lies heavy now in Ireland. To this burden, which has always been so destructive to Catholicism, there has now been added the benumbing hand of the Vatican, which has already crushed the episcopate, which enervates and emasculates the secular clergy, and which does not seem to administer lay affairs with any credit to itself or success to them.

It is possible, and even easy, as we have seen recently, to collect a vast assemblage, to make a striking show, to organize a gorgeous pageant. Cardinals and archbishops, prelates and monks, may be gathered from every quarter of the globe ; but the question arises inevitably, what population, what vitality, do they represent ? Are the countries from which they come in sympathy with them, or are they merely tolerated and customary survivals of a fading past ? When the Roman Catholic Church is estimated, it is no longer possible to take any national statistics, and to say these millions represent the Catholics of any given country. The swelling numbers, which used to range so vaguely from 150,000,000 to 300,000,000, shrink on all sides and in every place whenever we can test them. We know that there are not anything like 30,000,000 of practising Catholics in France, nor 16,000,000 in Spain ; and so of all the other countries. And we apply a similar reasoning

to the current statistics of English Romanism, which we believe to be far from flourishing, or from being likely to flourish, under its present conditions, and through the various causes which we have tried to explain : causes which we may sum up, shortly, as Roman ; but which are also Catholic, in the sense that they prevail, and are at present still increasing, throughout the Roman Catholic Church, and not least among the English Romanists, who since 1850 have been absolutely prostrate under the benumbing hand of Rome.



Revival Memories: D. L. Moody's Visit to London in 1875.

BY THE REV. CANON W. HAY M. H. AITKEN, M.A.

D. L. MOODY'S work during the two eventful years that he spent in the British Isles reached its culminating point in his visit to London in 1875. Probably his series of meetings at the Agricultural Hall was attended by a larger number of human beings than had ever before been drawn to any series of religious meetings in the history of the world. It was computed that somewhere about 20,000 attended the earlier gatherings ; but as it was found that a very considerable number of those present each night heard most imperfectly, while many did not hear at all, and as this had a tendency to interfere with the stillness and solemnity of the services, it was thought expedient to make certain structural alterations which reduced the number of sittings to about 15,000. As, however, there was no diminution in the interest, this enormous accommodation proved quite insufficient, and hundreds night by night had to be denied admittance.

These huge gatherings were made up of "all sorts and conditions of men," from Cabinet Ministers and noblemen to costermongers and people from the slums. Mr. Gladstone, then in the zenith of his fame, was present, I believe, on several

occasions. He met Moody in the committee-room before one of his services; and when he had been introduced to him, putting one hand upon the preacher's breast and one between his shoulders, he exclaimed: "What a depth of chest!" Reaching up his finger towards Mr. Gladstone's forehead, Moody replied with characteristic readiness: "I only wish that I had that thing on the top of it!" There the great political orator might be seen sitting on the platform, and listening with every appearance of eager interest to the somewhat rugged utterances of perhaps the only man of his time that could draw larger audiences than even himself, and watching, with probably even greater interest and amazement, the long line of "anxious inquirers" who, in response to the preacher's appeal, rose and made their way into the rooms set apart for their service.

Dean Stanley also came to hear him, and subsequently invited him to dine with him at the Deanery. After dinner they had a long friendly discussion, in the course of which the Dean remarked: "I was greatly interested in the meeting that I attended in the Agricultural Hall. The enormous crowds, the hearty singing, and the evident and eagerly responsive attention of that vast multitude, were all very impressive. I was also myself much interested in your address, if you will let me say so, and feel sure that you must needs be doing a great deal of good. At the same time I must, in all honesty, say that I could not go along with all that you said." "Is that so?" replied Moody. "And what was it that you could not go along with?" "Well, I understood you to say," answered the Dean, "that good and amiable actions performed by those who are not what you would call Christians are not acceptable to God. Now, surely that cannot be so? A good and amiable action must be acceptable to God, just because it is good and amiable, quite apart from any consideration of the spiritual condition or experience of the person who performs it." "Suppose," replied Moody, "that a child of yours was sitting at this table, and that you said to her, 'My dear, go and fetch me that glass from the bottom of the table,' and she were

to reply, 'I won't!' and subsequently obstinately refused to obey your repeated commands, and finally, after defying your authority, she were to fling out of the room in a pet. And suppose that after all this, as you were walking in the garden, feeling very much pained and hurt at your child's disobedience and defiance, she were to come up to you and offer you a flower from her little garden, would you accept it before she had humbled herself and shown some sort of repentance for her fault?" "He didn't meet my argument," said Moody, in relating the incident to me; "but, unfortunately, you see, he had no children, so he could not appreciate the force of it as he would have done if he had been a father himself."

One of Moody's most interested hearers was the first Lord Cairns—a man who was regarded by all as one of the greatest statesmen of his time. I remember hearing of a Jew whose conversion was brought about by noticing the interest that Lord Cairns took in the services. I suppose that this man had been led to attend one of the meetings merely out of curiosity, and looked upon the whole of the proceedings rather as a joke; but he came early to secure a good seat, and when he noticed that Lord Cairns had come early for the same reason, and was content to spend the best part of an hour of his valuable time thus waiting patiently for the proceedings to commence, he began to reflect somewhat after this fashion: "What does this mean? Here is Lord Cairns, one of the ablest men of the time and Lord Chancellor of England, sitting in this hall by the hour to hear this illiterate Yankee. There surely must be something in it, or such a man would never waste his time like that. If it does him any good, I don't see why it should not do me some good too." And this thought so took hold of him that, long before the meeting commenced, his feelings of contemptuous indifference had given place to earnest interest and even expectation, and so he was ready for the word when it came, and it proved a message of life to his soul.

Moody showed his good generalship in attacking London, one may almost say in the centre, to begin with. People from

the East and West, as well as from the North, crowded into that vast structure, and thus the interest spread both East and West; and this paved the way for his further efforts. While he was labouring there a huge wooden structure was being erected for his use at Bow, from which he hoped to reach the East-Enders, while Her Majesty's Opera House at the Haymarket was secured for the aristocrats and plutocrats of the West End. It was with the greatest reluctance that Moody withdrew from this vantage-ground, and he arranged for the continuance of the services there by other evangelists for some weeks after he had begun work elsewhere. His next effort was at Bow Hall, where his work was largely amongst the working classes and the very poor. But he was just as successful here as amongst the lower middle-class folk, who constituted the bulk of his congregation at the Agricultural Hall. Moody was himself so impressed with the work there that he hesitated to leave it in order to begin his labours at the Opera House, which was a much smaller building, and would not hold more than 5,000 people, I suppose, when crammed to its utmost capacity.

He got the late Sir Arthur Blackwood to commence the services there, while he remained a little longer amongst the poor people in the East; but when pressed by his committee to commence operations at the West End, he ultimately solved the problem by doubling his own labours, and preaching in both places night after night. He would begin his meeting at Bow Hall at 7 p.m., and as soon as he had finished his address would leave someone else to manage the after-meeting, and, leaping into a hansom provided with a swift horse, would drive as fast as the horse's legs would take him to the West End. The social habits of the West-Enders made it desirable that the meeting should begin at a late hour, and it would often be nearer nine than eight when he appeared on the platform.

The strain of this double effort must have been tremendous; but the last thing that he ever thought of was himself. His own fatigue counted for nothing, if only he could gather in the harvest that seemed so strangely abundant.

I remember spending the best part of a day with him in a suburban residence somewhere in the North of London, just before he began his work in the West End. We had been enjoying a quiet game of croquet together ; this, I think, was at that time his favourite recreation, and he showed his perfect naturalness in thoroughly appreciating it. The contest had ended, I remember, very much to his advantage, and we sat down in the summer-house together to talk over the work that lay before him in the near future. I remember making some remark to the effect that I wondered how his innumerable anecdotes would go down with the fastidious and even supercilious West-Enders. He was silent for a moment, as if he were weighing the force of my suggestion, and then answered : " I don't know about anecdotes ; but mind you, 'lustrations will hold their own with any kind of audience, whether educated or illiterate."

I have often since thought of the profound truth of that remark, and of the knowledge that it showed of human nature, and I would recommend my younger brethren in the ministry to make a note of it. The sequel showed how amply his conclusion was justified. Never was the West End of London so reached and stirred as during Moody's visit to the Haymarket in 1875. The streets were simply blocked with the carriages of the aristocracy. More than once Moody had to appeal to the Christian people present to get up and retire from the hall, so as to make room for those who needed the Gospel more than they ; and it was a wonderful testimony both to his personal influence and to the infection of his zeal for souls that his appeal usually was successful. At Camberwell, on one occasion, he demanded that a thousand Christian people should rise from their seats and make room for some of the multitude that were surging outside in the street. Up rose no less than *two thousand* persons, convicted in their own hearts of spiritual selfishness, and as they streamed out by one door the masses from outside poured in by the others.

A friend of mine who was acting as steward on that occasion saw an elderly person making signals to him, and on his

approaching her, she asked : " Do you think, sir, that I ought to go out ?" " That is a matter between yourself and God, my dear madam ; I could not presume to decide for you." " Oh, that's all right ; I have been on the Lord's side for a great number of years." " Well, but perhaps you have come up from the country just on purpose to attend this meeting, and I wouldn't like to be hard on you." " Oh no ; I live in London." " Well, but perhaps you have never heard Mr. Moody before, and in that case I should be sorry to cause you disappointment." " Oh no ; this is not the first time that I have heard him." " Indeed, and about how often have you heard him before?" " Let me see, I think this is the sixty-third time!" Needless to say, the good lady was unceremoniously dismissed ; but the fact that so inveterate a " sermon-taster" volunteered such a confession witnessed to the extraordinary influence that Moody exercised over the consciences as well as the wills of those who crowded to hear him. There are few things harder to deal with than religious selfishness.

It is not easy to say how far the amazing hold that Moody gained on the West-Enders was productive of real and permanent spiritual results. That he caught their ears, so that, for the time, it became quite the correct thing to spend the evening at the Opera House, but not to hear an opera, cannot be questioned ; but the habit of reserve in which such people are trained rendered it difficult to help them in the after-meeting, and probably many who were impressed slipped through his hands just because they would not humble themselves to receive that help. Perhaps more was done than showed upon the surface, and probably many a country parish may have benefited by a changed life at the hall without its being known that the change was due to Moody's work at the West End.

For business men his style possessed a peculiar fascination ; for he was himself before anything else a business man, doing business for eternity. Probably his addresses delivered to men of this class were amongst the most effective of his mission utterances. The directness and homeliness of his "straight

talks," his strong common sense and fearless candour, appealed very forcibly to the sympathies of his audience, and left behind results that are, after thirty years, still appreciable. He possessed in an extraordinary degree the capacity of reproducing the persons and events of yesterday in the clothes of to-day, which, although it might expose him to criticism on the score of taste, gave to his presentations of antique incidents a freshness and vividness which made them real to his nineteenth-century audience.

Here, for example, is his version of Zacchæus' reparation, given just as it remains, and must remain as long as my mind works, embedded in my memory : " I picture to myself Zacchæus coming down to his office the day after his conversion. He calls two of his clerks into his private room and explains to them the decision that he has arrived at. ' Now,' says he to one, ' you and I must overhaul the books, while the other is ready to make out a statement of overcharge, and to draw up the cheques.' They haven't been at work very long before the clerk exclaims : ' I think there's something wrong here, sir.' ' Well, how much do you make it ?' ' I find that we've overcharged this man to the extent of £60.' ' All right,' says Zacchæus to the other clerk, ' you make out a statement and draw up a cheque.' ' Shall I draw it for £60, sir ?' asks the clerk. ' Why, no ! Didn't I tell you it was to be fourfold ? Draw a cheque for £240.'

" I can see the clerk setting forth on his round of visits that afternoon, with the cheques in his pocket. He meets the first man that he is looking for in his garden, just outside his front door, and is asked what he wants. ' I have come from Zacchæus' office,' he replies, ' and I want to see you on a little matter of business.' ' From Zacchæus ! Ah ! the old usurer ! Hasn't he got enough out of me yet ? What more does he want now ?' ' I am happy to say, sir, he doesn't want to get any more out of you, but to give you back something.' ' He wants to give me back something ! Come inside.'

" They enter the house together, and the clerk is asked to take

a seat. 'Now tell me what you really mean. Zacchæus wants to give me back something! That's a bit too much for me. What are you driving at?' 'Well, sir, Zacchæus has been overhauling his accounts, and he finds that he has overcharged you considerably in the matter of your taxes.' 'I know he did, the old rascal! but you don't mean to tell me that I'm ever going to see any of that money back!' 'Yes, sir; he's decided to pay back fourfold, and here is the cash. He overcharged you a matter of £60, so he has directed me to hand you this.' 'Two—hundred—and forty—pounds! What's the matter with the man? Is he going to die?' 'No, sir; I believe he's in the best of health.' Then, tapping his forehead with his finger: 'Is he going off his head?' 'No, sir; I believe he is in full possession of his senses: but I understand he was what you may call converted yesterday.' 'Converted, was he? Well, now I believe in conversion!' 'Yes, sir; they tell me that he was converted suddenly yesterday afternoon.' 'From this time forth, I believe in sudden conversions!' 'They say that he was converted up a tree.' 'Up a tree, was he? There are no conversions like conversions up a tree!'"

Ah, to think that thirty-three years have passed away since that wondrous flood-tide of spiritual influences swept over London, and yet to-day we are only where we are! Yet surely the mighty impulse of those stirring times is with us still. Moody has passed away, and, while I write these lines, the news comes that his gentle, kindly companion in arms, Ira D. Sankey, has also passed away; but all over our land to-day hundreds of clergymen and other ministers of the Gospel, as well as a multitude of laymen, are working with a directness of purpose and a skill in winning souls that would have been found only amongst the very few before that epoch-making campaign of the American evangelists.

In the next issue I hope to give some account of some of the early parochial Missions of our Church.



The Cities of the Seven Churches.

SOME PERSONAL IMPRESSIONS.

BY THE REV. M. LINTON SMITH, 'M.A.

I. SMYRNA AND THYATIRA.

IT was my good fortune in the summer of 1907 to have the opportunity of a somewhat prolonged tour in Asia Minor, that land which tempts the explorer with so many half-hidden traces of ancient civilizations, keys wherewith to open and reveal the mysteries of more than one chamber in the palace of human history; that land which as the meeting-place of East and West was ever receiving and passing on the impulses which came to it from either hand; that land which was the home of the great process of translating the thought of the East into the terms of the West, and which was therefore the cradle of many of the early developments of our own faith. It was in the University of Tarsus and the market-place of Ephesus that the Apostle of the Gentiles learnt sympathy with those to whom he was specially sent; it was in Ephesus that the Galilean fisherman, the Jewish Apostle, the Hebrew seer, St. John, was equipped for his task as evangelist and letter-writer; it was in the province of Asia that the organization of the Church first took the form of the monarchical episcopate which has in all subsequent ages been the heritage of her direct descendants.

In the course of my journey I was able to visit more or less cursorily the sites of those seven cities, the Churches of which are addressed in the opening chapters of the Revelation; and in these articles I want to set before my readers some of the impressions which were left upon my mind by these visits.

With Smyrna as a starting-point—the only obvious one at the present day for the traveller from the West—they fall naturally into two groups, the northern one, consisting of Pergamum, Thyatira, Sardis, and Philadelphia, all lying on or near the line of the Smyrna-Cassaba Prolongement Railway.

which follows the Valley of the Hermus, and roughly coincides in its direction with the older trade route, known as the Royal Road ; and Ephesus and Laodicea (with its companion cities, Hierapolis and Colossæ), the southern group, lying upon the line up the valleys of the Mæander and Lycus to Dineir (Apamea Cibotus), the modern equivalent of the southern road, most frequented in apostolic times, from the Cilician gates to the ports of the Ægean.

The approach to Smyrna by sea is one of great beauty ; the rich red soil of the northern end of Chios, and of the peninsula which guards the entrance of the Smyrnæan gulf, the fresh and vivid green which in the spring clothes the steep hillsides down to the water's edge, and the numerous villages gleaming white in the brilliant sunshine upon the slopes, make a strong and effective contrast to the barren and rocky coasts of Greece, left but a few hours behind. On the other side no land is visible for a while ; but as the vessel swings southward Sipylus appears dimly blue on the left, and soon, nearer at hand, glistening heaps of salt seem to rise out of the sea, the flat shore on which they lie being still unseen ; the mountains on the south grow lower, and as we turn eastward again the gulf is seen to end in the low plain between Sipylus and Tmolus, the last spur of which range is crowned with the Pagus, the acropolis of the city, whose buildings climb its slopes, their mass of white walls and red roofs broken by large groves of cypress, the gloomy foliage of which seems fit adornment of the graveyards in which they stand. The harbour is alive with traffic, steam-ferries pass and repass, the flags of all nations are seen upon the shipping, and in a few moments you have landed in "Giaour Ismir," infidel Smyrna, as its Moslem conquerors term it, the last hold of Christendom against Islam in Asia. The appearance of the city has changed much since the days of Polycarp. The bazaars now stand on what was then the inner harbour ; the Frank quarter stretches north-east along the head of the gulf far beyond the limits of the ancient town ; the diadem of towers with which its walls crowned the summit of the hills has mainly disappeared,

and the colonnaded streets and noble buildings of a rich Græco-Roman city have been replaced by the narrow and crooked lanes and white-washed mosques and churches of a Levantine port. But though the glories of ancient Smyrna have long ago been destroyed, and their fragments lie buried beneath the houses of the modern town, yet there remains much to stimulate thought and fire imagination: the relations between sea and land have not materially changed through the centuries; the sheltered waters of the gulf, unchoked by the silt of some turbid river, like so many another harbour of the coast, still bear to its quays fleets of coasting and sea-going vessels, which invite the traffic of the interior. In spite of the fact that two lines of railway find their terminus in the city, a large proportion of its land-borne trade still enters, carried on the backs of mule and camel, across the Caravan Bridge, with its Greek foundations; and still, during the heats of summer, the cool "Imbat" or sea-breeze blows daily up the gulf, dashing its wavelets into spray across the crowded quays, and rendering life tolerable at sea-level.

But it is not only as you look seawards that you realize the forces which went to make the city. Climb the steep ascent to the Pagus, and as you stand on some ruined Byzantine tower with its Greek substructure of well-hewn stone, you look around you and see the converging lines of the land routes—the coast road now followed by the railway round the seaward end of Sipylus northwards; the open valley stretching invitingly eastwards between Sipylus and Tmolus towards that great avenue to the interior, the Hermus Valley; and, as you turn south, the narrow gorge that runs almost at your feet, leading another line of rail across the intervening hills to the valley of the Cayster and Ephesus. And the other great route of the country seawards is not wholly out of sight, for over the hog-back of Messogis, bounding the Cayster Valley on the south, you get glimpses of summits still farther away, with a great gulf between them and the nearer range, the gulf of the Mæander Valley, from the fourth century downwards the main avenue of communication between East and West.

And not only do the unchanged natural features, which made the place, recall the past. West from the Pagus but a quarter of a mile, on a slightly lower level at the foot of a steep knoll, lie the shapeless remains of that stadium in which the Christian onlookers, scattered among the crowd, believed that they heard a voice from heaven bidding their aged Bishop be strong and play the man, a voice which had its answer in Polycarp's noble confession and nobler death ; and down at sea-level, though all remains of antiquity are buried below the surface, the curving lines of the streets in the bazaars recall the shape of that inner harbour, now filled in, which was the scene of the heroic defence of the Knights of St. John against Timerlane in 1402—the scene, too, of the barbarous conqueror's savage vengeance.

And as you stroll along its streets and alleys, you are bewildered by a variety of type and dress and colouring, unsurpassed by any town in the Levant. Neither the bazaars of Cairo nor the streets of Jerusalem present such a medley of race and costume as do the quays and lanes of Smyrna ; the quick-witted Greek makes the life of his slower governors as burdensome and as profitable as was the life of the proconsul of Asia in the first century ; the Jews still herd together in their ghetto, aloof and despised, but sharing nowadays with the Armenian the unpopularity of the too-successful trader ; while the peasants from the interior, uncouth and undemonstrative, gape and stare at the wonders of civilization, as their Mysian and Lydian and Phrygian and Carian forefathers must have done in the age of the planting of the Christian Church. Smyrna still deserves the title which Professor Ramsay has applied to it—the City of Life.

Thyatira stands in marked contrast to its neighbours in the group of cities which we are considering ; in itself perhaps the least important of the seven, it seems to owe its place among them to the fact that it is a good distributing centre for the surrounding district. Taking train at Smyrna, you crawl first round the eastern end of the Smyrnæan Gulf, and then round the

western end of Mount Sipylus, up the Hermus Valley to Manisa (Magnesia ad Sipylum); changing there, you cross by a branch line northwards a broad and fertile plain, dissected by various streams which run into a northern tributary of the Hermus—streams which, when the winter rains fall heavily in the hills on either hand, overflow their banks, marking the land with broad bands of devastation; while away over the eastern hills rises the snow-clad range of Dindymus, one of the sacred mountains of Phrygia. But gradually the hills draw in on either hand, and at the apex of the plain you have just crossed lies Ak-Hissar, the representative of Thyatira. It is situated in a broad and open vale, in a position which offers little opportunity for defence against a foe. But more or less obviously there open through the hills three passes, besides the plain by which you have approached: behind the range which bounds that plain on the east lies an easy road past the Gygæan lake to Sardis; north-east a less obvious opening carries a road into the valley of the Macestus, offering direct communication with Cyzicus and the Propontis; while the railway turns north-west, almost at right angles to its previous direction, to climb sharply up a low neck which blocks the passage into a tributary valley of the Caicus, and so to Pergamum. It was these passes which made Thyatira a trading and, for a short period of its history, a frontier town; a low mound covered with cypresses marks the site of the Acropolis, important as the border fortress between the Seleucid and Attalid realms, falling first to the one and then to the other as the balance of power changed. It has no marked features to distinguish it from any other Anatolian town of like size: white houses and minarets rise from the gardens which surround them; a strip of dusty white road bordered with telegraph-poles leads up from the station, at which one train a day maintains communication with the outside world. The remains of antiquity are scanty, and it seems at first sight as though there were no link with the Thyatira of the New Testament; yet that is supplied by one of the chief industries of the place, the manufacture of carpets, which are dyed the well-

known Turkey red with the madder-root which grows in the neighbourhood; and we are reminded that it was a purple-seller of Thyatira, Lydia, who was the first-fruits of Europe to the Gospel. But the bronze-workers, whose trade was another staple of the place in the first century, and who seem to have supplied the writer of the Apocalypse with the characteristic figures of the letter to this Church, have completely disappeared, and with them the other trades, the organization of which in guilds seems to have formed the basis of the city's constitution.



The Pentateuch and Ancient Law.

BY THE REV. LAWRENCE DEWHURST, M.A.

THERE seems to be one point of view—viz., that of modern jurisprudence—which has not received the attention it has deserved from those who have written on the subject of the “Higher Criticism,” especially when dealing with the Pentateuch. Have the theories of modern jurisprudence anything to say with regard to the date of the Pentateuch? Certainly they will not tell us when or how it was compiled, or how many writers there were; but what these theories will enable us to do is to say approximately to what period in the history of the nation its laws, statutes, and customs belong. The religion of Israel has been compared with that of other nations, and from that comparison conclusions have been drawn and the relative age of ceremonies has been determined. These conclusions have had their influence in the determination of the date of passages, and perhaps of books, of the Old Testament. Yet it is much to be desired when there are two sets of factors for the determination of any question both should be allowed their full value. But so far as I know this has not been done by the Higher Critics in the case of the Jewish Law. Those theories which modern jurists have, with great care and painstaking effort, put together have not been studied, nor has any weight

attached to their conclusions. It is much to be wished that some jurist, whose work would be received as authoritative, would do for the Law of Moses and Jewish law in general what has been done for Hindoo and Mohammedan laws.

Taking Sir Henry Maine's "Ancient Law" as a text-book, I will try and show some reasons why the laws which we find in the Pentateuch should be considered as belonging to the early history of the Hebrew people.

We get an example of one step forward when Jethro, the father-in-law of Moses, advises him to appoint judges under him. The people had brought their causes to Moses, and the sentence he gave they received as if it came direct from God. "It is certain," says Maine, "that in the infancy of mankind no sort of legislature nor even a distinct author of law is contemplated or conceived of. Law has scarcely reached the footing of custom ; it is rather a habit. It is, to use a French phrase, 'in the air.' The only authoritative statement of right and wrong is a judicial sentence after the facts, not one presupposing a law which has been violated, but one which has been breathed for the first time by a higher power into the judge's mind at the moment of adjudication."

Now, when one man has to judge all causes there is no need of a body of law, but directly his duties are handed over to others, then, unless there are to be widely different judgments of the same set of circumstances, laws, or at least principles for guidance, must be given. So it is in this particular case, for soon after the appointment of judges we get the laws which they are to administer. It is further to be noted that the Sanhedrin traced its parentage to those who were appointed by Moses on the advice of Jethro. These judges became what Sir Henry Maine calls a "juristical oligarchy," and in time claimed to monopolize the knowledge of the laws and to have the exclusive possession of the principles by which quarrels or lawsuits are decided. So far, then, we have the foundation of the administration of a system of laws, and clearly this must come very early in the history of any nation.

But we reach a step further when we come to the code of laws which are ascribed to Moses. In the Pentateuch there are said to be three codes given by the same legislator to the people of Israel. Yet in the point to which I shall shortly refer they are all alike, and all must be classed as ancient. Now, Maine says that codes make their appearance at periods much the same everywhere in point of time—*i.e.*, the same relative period of progress in nations. And if we take the Twelve Tables of Roman Law as our guide we can see how far back in the period of history the laws of Moses must go. To quote Maine again, when speaking of these early codes: "Quite enough, too, remains of these collections, both in the East and in the West, to show that they mingled up religious, civil, and merely moral ordinances without any regard to differences in their essential character; and this is consistent with all we know of early thought from other sources, the severance of law from morality, and of religion from law, belonging very distinctly to the later stages of mental progress." If the three codes belong to different periods in the nation's history, we may expect them to be marked by some degree of progress, unless we say at once that the Jews show no progress at all from a juristical point of view. It is in just such a question as this that the trained jurist's opinion would be invaluable. He would be able to say whether there was really any advance made, or whether they belong essentially to the same period. At all events, all three bear this mark of age, that they contain moral, religious, and civil ordinances all mingled together. This point ought not to be omitted when drawing conclusions from the other factors in the problem, for if the religious and ceremonial contents of these codes point one way and the legal point another, the more complex does the problem become. The jurist must be allowed his say and his considerations given their due weight, otherwise one important factor is omitted.

We get another light on the age of a code of law from its penal legislation. In all ancient codes the proportion of penal legislation is great. Maine goes so far as to say this: "It may

be laid down, I think, that the more archaic the code, the fuller and minuter is its penal legislation." "Torts, then, are copiously enlarged upon in primitive jurisprudence. It must be added that sins are known to it also. . . . It is also true that non-Christian bodies of archaic law entail penal consequences on certain classes of omissions, as being violations of Divine prescriptions and commands. The law administered at Athens by the Senate of Areopagus was probably a special religious code, and at Rome, apparently from a very early period, the Pontifical jurisprudence punished adultery, sacrilege, and perhaps murder. There were, therefore, in the Athenian and Roman States laws punishing sins. There were also laws punishing *torts*."

The Law of Moses is certainly minute in its penal legislation. True it is that, compared with other codes, we find it much more merciful, yet still it is severe as compared with modern law. The death penalty comes frequent and often. The difference is made in the case of killing a thief (if he is caught in the act) as to whether the theft was committed by night or by day. The thief is to restore fourfold what he has taken, or if he cannot pay the fine he himself might be sold; and so on with all kinds of torts or wrongs. The general rule was the *lex talionis*, though, according to Josephus ("Ant.," iv. 8), a money payment might be substituted if the one who had suffered the wrong so desired, and the one who suffered was also allowed to estimate the value of the wrong.

Again, there are sins, many punishable by death, such as, for example, "breaking the Sabbath" or "making idols," together with many others. More need not be written on this head, for we have only to read over the parts of the law relating to punishment to see how exactly it corresponds with what Maine says of other codes, which we know were formed early in the history of the nations who possessed them.

There is an omission in the Law of Moses, which was supplied later on, which also tends to prove that the code of Jewish law was early in the history of the nation—viz., the power of making a will. It is perfectly true that in the case of movables

or personal property, as we can see from the cases of Abraham and Jacob, the father had some power of bestowal, but there is not that freedom of the disposition of property that we might have expected. Not till a nation has made some advance is the power of making a will freely granted. There is, however, one case of succession, that of the daughter of Zelophehad, which was the cause of directions being given as to the succession of immovables (Num. xxvii. 5-11). There it is laid down that the succession, on the failure of male issue, was to pass to the female issue. If there were no issue at all, the property was to pass to the last holder's brethren—that is, his brothers; failing his brothers, it was to pass to his father's brethren—that is, to his uncles and cousins. But this was a case which had a further important issue. It is well known that in the early history of nations the tribe and family have rights as against the individual. It might be that heiresses would marry into other tribes, and then their portion would go with them into the tribe that received them. And so we find that the chiefs of the family of Gilead pointed this out to Moses (Num. xxxvi. 1-12). In order to protect the rights of the family, it was then ordained that heiresses should marry one of the family of the tribe of her father. Inheritances were not to pass from tribe to tribe. [I have, however, seen it stated that this law was binding only during the early period of the settlement in Canaan, and Selden ("De Synedriis," lib. iv., cap. iv., n. 1, and "De Successione in Bona," cap. xviii.) is quoted as an authority.] It is interesting, however, to note, by the way, that this question arose in the tribe of Manasseh, who were settled on the eastern side of Jordan, and we can easily believe that such an occurrence should arise and be disposed of at once, and that it would be the law in similar cases. But if it be true that this law soon ceased to operate, then we can point to its cession as a mark of progress, and if this point of progress was reached before, say, the reign of Josiah, then those who hold the late compilation of the Pentateuch will have to account for the inclusion of a law which had ceased to be operative.

According to Maine, it was late before the Jews were allowed the power of making a will, and he attributes its introduction to their contact with the Romans, and even then it seems to be limited in its scope. He says : " Again the original institutions of the Jews, having provided nowhere for the privileges of testatorship, the latter Rabbinical jurisprudence, which pretends to supply the *casus omissi* of the Mosaic Law, allows the power of testation to attach when all the kindred entitled under the Mosaic system to succeed have failed or are undiscoverable."

No one can read the civil ordinances of the Law of Moses and fail to notice the great amount of space that is given to what is called status or personal condition. The more ancient the law is, so much the more will it enter, even to minute details, into the status of men. Therefore we may expect to find, and we do find, that the law regarding those who were priests should be full of particulars. It deals fully with his status. Again, we find the law full of detail as regards the slave.

There is one set of rules for those who were slaves from birth or had become so through crime (such as theft) or as prisoners of war, and those who had become so through debt (see Exod. xxi. 2 *et seq.*, Deut. xv. 12-16, and Lev. xxv. 39-43). Take, as another example, the power given to the head of the family. We see this power in its completeness in the *Patria Potestas* of the Roman law, but in the Mosaic system it was possible for a father to sell his children, and the punishment, even by the law, of undutiful children tended to enhance the power of the head of the family. We see another example of this power in the relations of husband and wife. Under the Law of Moses we get a singular example of this power, for we find that under certain conditions the husband had power to set aside his wife's vows (Num. xxx. 8). When the power enters into the domain of religion we can see that it must have been very great.

All these things come in modern jurisprudence under the head of the law of Persons or Status. It is true that we find in archaic systems the law of persons and the law of things mingled together so that there is no means of rigorously apply-

ing modern classifications to them ; yet in the Law of Moses we do get some idea of the status of individual members of the community.

Now, according to Maine, the movement of progressive societies is *from Status* (using the word to signify personal conditions only, and avoiding those conditions which are the immediate or remote result of agreement) *to Contract*. But how little we find in the Mosaic Law about Contract. There is Sale, of course, Pledge, and Deposit, but how meagre the details are ! There is not that minute description that we must surely have expected if the Pentateuch was compiled at a late date. If the Pentateuch was compiled after David and Solomon, then, because of the contact with other nations, because of the trade that was then established, and which was continued afterwards with nations that we now know conducted their business with much carefulness, how is it that a document which sets forth not only religious ordinances, but civil laws as well, fails just at the point where those who have made a special study of the history and the progress of ancient law would have led us to expect some detail ? We must come either to the conclusion that the Jews were not a progressive race (the proof that this is not so can be found in Jer. xxxii. 9-12, where there is a conveyance of land far more modern than anything in the Mosaic Law), and that the contact with other nations, which trade brings, made no impression on them, or else we must come to the conclusion that the portion of the Pentateuch dealing with the civil law rightly belongs to the period of the history of the Israelites where it is placed—viz., in the infancy of the nation. I do not want to forget that I am only bringing forward one set of factors, but it is without doubt an important set, and if, as seems to be assumed to be the case, the other set of factors gives an altogether different result, then the problem becomes more complex, and the work of adjustment more difficult ; yet there will arise some who will be able to solve these difficulties and show us the truth. Let us only be careful that nothing which throws any light on this subject is omitted, and that a whole set of factors is not ignored, as it seems to have been in the past.

Literary Notes.

OCTOBER sees the publishing world in full swing. Books appear in increasing numbers each day, as may be gathered from the various lists of "Books Received" in the dailies, weeklies, and monthlies. Activity in publication begins early in September, although publishers are more prone than formerly to issue books even during the summer months. And it is certainly the case that when there are not many volumes being issued a new book gets better attention; I mean it obtains a longer notice than it would in the busy season. As a rule, it is a work of fiction that is usually issued at such times. As September passes there is a rush on the part of those concerned to get their novels on the market; for more often than not, in spite of the guarantee of a well-known author's name, the last, or the late comer, is not likely to be met by so large an order as the first. Moreover, the bookseller begins his ordering with a light heart; but by the time he reaches the one hundredth traveller, and the thousandth book, his sense of what is good may, shall I say? have been dulled a little. But there is one axiom which must always be remembered by a prospective author: a good book is wanted, and will find its way and fulfil its destiny.



It may not be amiss to draw attention to a new and attractive annual, soon to be published. I hope every reader of these notes will buy a copy. It is to be called by a peculiarly appropriate title, "The Odd Volume." The title is a good one, and that its contents will indeed be excellent is vouched for by the fact that Mr. B. W. Matz, the indefatigable editor of the *Dickensian*, is editing it. Certainly he has worked hard in the interests of the volume—the profits from the sale of which, by the way, are to be devoted to the National Book Trade Provident Society. He has received aid from a number of authors and artists whose names should assure the success of the volume. It is impossible here to set out all the names, but they make a weighty and enticing list. The price will be a shilling net.



When Messrs. Constable launched their series of "Religions: Ancient and Modern," some four years ago, they promised to provide a companion series of volumes on the philosophies of the world. The wide acceptance of the first series has proved to the publishers that a very large body of readers were ready to consider what the most recent research had to say on the beliefs and aspirations of their fellow-men. Further, the whole scheme of the "Religions" just gave the busy man the headlines, so to speak, of the various systems, and guided those who wished to know more in the selection of lengthier treatises. The new little library will be known as "Philosophies: Ancient and Modern"; the volumes will be published at 1s. net; and the first issues will appear this month. Among the early volumes will be "Plato," "Hobbes," "Locke," "Stoicism," "Early Greek Philosophy," "Comte," "Mill," and "Psychology of Religion." The writers are scholars who are specialists in the subjects assigned to them.

The Rev. W. H. Hutton is editing a new series of historical biographies called "Makers of National History." The first few volumes will be "Cardinal Beaufort," by the Rev. L. B. Radford; "Archbishop Parker," by Mr. W. M. Kennedy; "Castlereagh," by Mr. Hassall; and "Atterbury: Bishop of Rochester," by Canon Beeching. The series is to be issued by Messrs. Pitman and Son, who are also the publishers of "English Choir Screens and Rood Lofts," a new and elaborate work in two profusely illustrated volumes, by F. Bligh Pond and Dom Bede Camm. Canon Beeching, I notice, is also publishing, through Mr. Murray, a book on "The Bible Doctrine of the Sacraments."



One of the most interesting of the various autumn volumes of reminiscences will be Lady Ritchie's "Blackstick Papers." They have been collected together from the *Cornhill* and the *New Quarterly*. Messrs. Smith, Elder and Co. are the publishers. They will also issue Mr. A. C. Benson's new book, "At Large," a series of essays, most of which have already appeared also in the *Cornhill*. The same firm will issue "Percy, Prelate, and Poet," by Alice C. C. Ganssen, to which Sir George Douglas has contributed a preface.



Mr. Edward Arnold's list includes a number of fascinating volumes, among which may be noted Lady Randolph Churchill's "Reminiscences." Another book in his list which will probably appeal more intimately to the readers of these notes is the Bishop of Uganda's "Eighteen Years in Uganda." Dr. Tucker has himself illustrated these two graphic volumes describing his arduous work for God in the mission-field. Then there is Mr. Thomas C. Holmes's book of impressions compiled from his many years' experience as police-court missionary. It is to be called "Known to the Police: Memories of a Police-Court Missionary;" while another book which Mr. Arnold will issue is "A Parson in the Australian Bush," by the Rev. Charles H. S. Matthews, better known in the "back-blocks" of New South Wales as Brother Charles. This will likewise be well illustrated.



There is in rapid preparation the Latin text, with a translation, an historical introduction, indices, and copious notes, of the "Epistolæ Obscurorum Virorum (1515-1517)." The notes, etc., have been compiled by Mr. F. G. Stokes. No English translation, or edition with English annotations, of this famous work has previously appeared. The volume will form a welcome companion to the noble edition of the Epistles of Erasmus, by Mr. F. M. Nichols, which was published a few years ago by Messrs. Longmans.



What should prove a very interesting volume will be "A Memoir of Sir Wilfrid Lawson," by Mr. G. W. E. Russell. Sir Wilfrid was a reformer of the best kind. There were those who looked upon him as narrow and bigoted. But he was neither. He was one of the most broad-minded and

tolerant of men, and his keen sense of humour made his speeches in Parliament as much a delight to his opponents as they were to his friends.



Messrs. Hodder and Stoughton have a long list of interesting books coming out this autumn, and it contains many items which will appeal to the readers of the CHURCHMAN. I can only mention a few in this month's issue. They are the publishers of Mr. Churchill's book dealing with his tour in South Africa: it is called "My African Journey." This volume needs no comment, as most people know that he is as forcible and intrepid a writer as he is a speaker. They have also issued Dr. Newman Smyth's "Passing Protestantism and Coming Catholicism," which received some advertisement at the hands of speakers at the Pan-Anglican Congress. Dr. Smyth divides his work into three sections: Coming Catholicism, Mediating Modernism, and Passing Protestantism. Other books are "Salvation and the Old Theology," by the Rev. Dr. Len G. Broughton, who has been acting as *locum tenens* for Dr. Campbell Morgan at Westminster Chapel; "The Panmure Papers," which will include a large number of hitherto unpublished letters of the late Queen Victoria, and is edited by Sir George Douglas and Sir George Dalhousie Ramsey; an interesting travel book, "To the Top of the Continent," by Dr. F. A. Cook; "Phillips Brooks, 1835-1893," by Alexander V. G. Allen; "Old London Churches," illustrated by twenty-five plates in colour by Arthur Garrett, the text by Canon Benham, and an introduction by the Bishop of London; "Egypt and its Monuments," by Robert Hichens, who has written a large number of novels, and knows as much about the country as most people; two volumes by Mr. Shorter, entitled "The Brontës," and "Life and Letters"; Dr. Nicoll's "Life of Ian Maclaren," about which I have previously written; the Stowe Lectures for 1907-1908—"The Reformation in Scotland: its Causes, Characteristics, and Consequences," by Dr. Hay Fleming; a pleasant book called "Out of Doors in the Holy Land," by Henry Van Dyke, D.D.; and "The World I Live In," by the blind author Helen Keller, who, as most readers of these notes will know, is not only blind, but deaf and dumb. But to absorb fully the attractiveness and interest of Messrs. Hodder's publications their announcement lists must be studied in detail.



That charming writer of books for children and grown-ups, Mr. E. V. Lucas, has two or three in the lists this autumn. One is called "Over Bemertons," and the other is a delightful book for the young ones entitled "Anne's Terrible Good Nature and Other Stories." There will be twelve pictures by A. H. Buckland, and a cover design and end-papers by F. D. Bedford.



Messrs. A. and C. Black are about to commence the publication of a new series of illustrated volumes dealing with ancient civilizations, the first three volumes being "The Story of the Pharaohs," a short history of Ancient Egypt, by Rev. James Baikie; "Buried Herculaneum," by Ethel Ross

Barker; and "Egypt in Asia," a plain account of Pre-Biblical Syria and Palestine, by George Cormack.



Under the title of "Ministers and Stewards," Sir Oliver Lodge has collected together the various articles which he has been contributing to the *Hibbert Journal* from time to time. The subjects have been highly controversial, but he has dealt with them admirably. The sub-title reads: "or Preparations for the Coming of the Kingdom."



Dr. J. H. Breasted's "Historical Series for Bible Students" is completed with "A History of the Ancient Egyptians." For several years Professor Breasted has been carefully copying all the important inscriptions found in the museums of Europe and Egypt as a basis for his volume.



Messrs. Oliphant, Anderson, and Ferrier are the publishers of Rev. Dr. Whyte's "Bunyan Characters." It treats chiefly of Bunyan himself as seen in his "Grace Abounding."



Among the forthcoming publications of the Oxford University Press may be noted "A Survey of London," by John Stow, to which Mr. U. Kingsford contributes an introduction; an important work on "Folk-Memory: or the Continuity of British Archæology," by Mr. Walter Johnson; Dom John Chapman's "Notes on the Early History of the Vulgate Gospels"; and "The Renaissance of the Reformation," by E. M. Tanner.



"The Romance of Modern Geology" should prove an interesting work in the hands of Mr. E. S. Grew, who not only knows his subject, but has a very facile pen. The publishers are Messrs. Seeley and Co. The same firm are issuing "Heroines of Missionary Adventure," by Canon Dawson. This volume is made up of true stories of self-sacrificing women who have devoted their lives to spreading the Gospel in all parts of heathendom.



Messrs. Macmillan and Co. have a particularly imposing list for this autumn, in which I may note the following important items: Dr. James Gairdner's "Lollardy and the Reformation in England"; Mr. Warde Fowler's "Social Life at Rome in the Age of Cicero"; Professor Bury's "The Ancient Greek Historians"; Dr. A. C. Bradley's "Oxford Lectures on Poetry"; a biographical memoir of "William Haig Brown, sometime Master of Charterhouse"; Mr. Austin Dobson's "De Libris: Prose and Verse"; Lord Avebury's "Peace and Happiness"; Miss Margaret Benson's "The Venture of Rational Faith"; the Bishop of Southwark's "University Sermons"; Rev. W. Garrett Horder's "The Other World"; and Dr. Paul Dahlke's "Buddhist Essays." These are but a few of the delectable items in the publishers' new list.



Notices of Books.

THE CHRISTIAN MINISTER AND HIS DUTIES. By J. Oswald Dykes, M.A., D.D., Principal Emeritus of Westminster College, Cambridge. Edinburgh: *T. and T. Clark*. Price 6s. net.

This is distinctly a useful book, written by one who, besides having much actual experience of ministerial work, has for years been engaged in training others for that work. Though written by a Presbyterian, there is very little of a denominational nature in its teaching. Indeed, there is hardly anything to which an English Churchman, except of the extreme High Church school, could not heartily subscribe. Like every man who looks fearlessly into the actual conditions of the present, and who has a high standard of what ministerial efficiency should be, Dr. Dykes deplores the very inadequate training which even now the average candidate for the ministry receives. He also shows that, supremely important as a knowledge of Holy Scripture is to one who will be called to expound it, a main ministerial efficiency cannot solely be measured even by a combination of erudition and high expository power. He adduces three spheres in particular in which men require far more training than they generally receive: first, that of dealing with individuals; secondly, that of Christian ethics (and especially such as will enable him to deal with questions of conscience); and, thirdly, that of the conduct of public worship. While laying every stress on the need of the highest qualifications for ministry, Dr. Dykes does not fail to call attention to matters which, though by no means unimportant from their issues, are not infrequently overlooked: e.g., "Probably few ministers turn out badly from want of piety; but who has not known instances in plenty in which some defect of character, even some fault in manner, or idiosyncrasy of temperament, perfectly obvious to his companions, yet discovered too late, if discovered at all, by the man himself, has neutralized far more imposing qualities of mind and heart, or even wrecked in the end ministerial usefulness?" (p. 35). The quality of "sanctified common sense," which is characteristic of the book, is seen in the author's treatment of a difficulty which constantly meets the minister of a town parish to-day: How far is he called upon to join in work which is essentially useful in the highest sense of the word, and which certainly needs to be done, yet which cannot be said to belong strictly to the work of the parish or congregation to which he has been called? The two following criteria seem useful: (1) "Those forms of wider service have most claim upon his spare energy which are mostly in the line of his own work—those, that is, by which the spiritual ends of his ministry are best served." (2) "Where a choice is open, preference may lawfully be given to public engagements which, besides their other claims upon him, promise to promote his influence or usefulness at home, amongst the people of his charge" (p. 65). Altogether this is a book which, if neither very original nor very profound, is certainly calculated to be useful to the working pastor.

EXPOSITIONS OF HOLY SCRIPTURE. THE PSALMS. Vols. i. and ii. By Alexander Maclaren, D.D. London: *Hodder and Stoughton*. Price 7s. 6d. each.

Dr. Maclaren's *magnum opus* proceeds slowly but surely on its way, and those who have learned to value and profit by former volumes will wish the venerable author all success in the completion of his task. Although he is already responsible for a Commentary on the Psalms in three volumes of the Expositor's Bible, we have here his fuller expositions of separate verses and sections of most of the Psalms. In treating such parts of Scripture as the Psalter, Dr. Maclaren is at his best, and no one will consult him in vain. For a combination of clear thought, scholarly exegesis, deep spiritual experience, apt homiletic treatment, and keen personal application, he is unrivalled, and he ought to be the companion and model of all who have to preach and teach. He requires no praise at our hands. We can only counsel, and even urge, our readers to buy and use these admirable volumes.

LIBERAL AND MYSTICAL WRITINGS OF WILLIAM LAW. With an Introduction by William Scott Palmer. London: *Longmans, Green and Co.* Price 2s. 6d. net.

The special interest of this collection of William Law's writings lies in the Introduction by the editor and the Preface by Dr. Du Bose. The latter consists mainly of a plea for mysticism, which is explained to be "the immediacy and reality of God in us." Mr. Scott Palmer is a Modernist who has come out of Agnosticism into a peculiar kind of High Anglicanism wherein doctrine is about as nebulous as it can be. Thus, he favours Dr. Tennant's unscriptural view of sin, and his general position may be inferred from his reference to those whom he describes as "the men of our new Christian and Catholic thought," among whom he includes Newman, Tyrrell, Laberthonnière, and Loisy. To those who find in the New Testament teaching on the Incarnation and the Atonement the heart and core of the Gospel—that, indeed, which makes Christianity a "Gospel"—this Introduction, and, indeed, not a little from Law himself, will seem cold and poor. With all his remarkable powers, it may be questioned whether Law ever entered fully into the Evangelical Gospel, and it is probably safe to say that John Wesley would never have become the power he did if he had remained under Law's influence. Law is intensely keen and searching in his analysis of the human heart, and on certain sides he is a great help as one of our masters of the spiritual life; but it is only those who have accepted and entered into the full experience of the old Evangelical Gospel who can safely profit by Law's writings. Law by himself is mainly law, not Gospel.

NESTORIUS AND HIS TEACHING. By J. F. Bethune-Baker. Cambridge: *University Press*. Price 4s. 6d. net.

Nestorius has long been one of the most attractive figures in early Church history, and by far the most interesting "heretic" of those days. In the light of the recently discovered Apology of Nestorius, the author examines afresh the question whether Nestorius was a "Nestorian," and comes to the conclusion that he was not—that he was misunderstood and

misjudged, and that he would have supported most heartily the decision of Chalcedon. It is particularly interesting to find that Nestorius lived until after that Council. The discovery of a Syriac version of his own Apology is one of the most important "finds" of recent years. No one has read the story of Cyril's treatment of Nestorius without feeling the most intense sympathy for the latter, whether he was a heretic or not, and we need not accept in its entirety Kingsley's picture of Cyril to see that in him orthodoxy had a champion who was about as unchristian in his attitude to heresy as he could possibly be. It is curious that what we think is faithfulness to God is, after all, the old Adam creeping in and colouring our testimony. Mr. Bethune-Baker has in our judgment proved his case, and his book is a valuable contribution to the study of one of the most important and critical periods of Church history. The conclusions here drawn must be reckoned with in all future discussions of early Church history and doctrine.

THE TWO BOOKS OF THE KINGS. By Rev. W. E. Barnes, D.D. The Cambridge Bible for Schools. Cambridge: *University Press*. Price 3s. 6d. net.

This is, we believe, the first volume of the Cambridge Bible for Schools which appears in duplicate. The materials for a new work have been growing so fast during recent years that it has been thought necessary to issue this edition, though it does not seem very long ago since we had Dr. Lumby's work on these books. The text of the Revised Version is presented, which is another welcome innovation, though we hope the day is not far distant when all these volumes will have the great convenience of the text of the interlinear version. Dr. Barnes's Introduction and Notes follow the usual plan of this series, and those who are called upon to study these books closely will find the available information clearly and succinctly set forth. We have been more than once compelled to express our regret that the serious and as yet unsettled questions of modern criticism are placed in so unqualified a way before the immature minds in schools and colleges, for whom this series is intended. Dr. Barnes is far too much inclined to attribute to story what the Books of Kings themselves claim to be history; and if these matters are to be set forth in a series of this kind, it seems to us that "schools and colleges" should also have the other side put before them. We are glad to observe in the Introduction a very useful account of the changes made in the Revised Version, and due attention called to the importance of consulting the marginal renderings.

THE TEACHING OF CHRIST. By W. L. Walker. Edinburgh: *T. and T. Clark*. Price 2s. 6d. net.

A new and revised edition of a little book published three years ago which has been for some time out of print. In the course of fourteen chapters the author presents various aspects of the teaching of our Lord, with special reference to its present appeal. He believes that the essential teaching of Christ will be found presented here. While there is very much that is truly spiritual and suggestive, we cannot feel satisfied about his view of the Fatherhood of God and of the Atonement. He argues for a universal Fatherhood together with a limited sonship, which seems to us an impossible

position. Fatherhood and sonship are surely correlative terms, whatever may be our interpretation. The Atonement is regarded mainly as a revelation of God's love and holiness for the purpose of eliciting man's response in repentance and obedience. This is of course true; but it is not the whole, or even the heart, of the New Testament truth concerning Calvary. As a guide to the study of the ethical side of our Lord's teaching in the Gospels, this little work will be of use and value, though on some of the fundamental doctrinal points we could wish a much clearer, more definite, and truer note sounded.

IN CHRIST'S NAME. By F. Homes Dudden, D.D. London: *Longmans, Green and Co.* Price 2s. net.

Four addresses delivered to Ordination candidates in the Diocese of London, and published at the request of the Bishop of London, who commends them in a brief preface. The general theme of the addresses is "In Christ's Name," and the first deals with "The Person of Christ," the second and third with "The Ideal of Christ," and the fourth with "The Methods of Christ as Teacher." Coming as they do from a well-known Oxford scholar, they are written in the full light of the most recent critical theories on Christ and Christianity. At the close of the first address the practical application is made that for all true ministry we must ourselves know Jesus Christ, and then preach Him. The Ideal of Christ in the next two addresses is considered to be the Kingdom of God together with the relations of Fatherhood, Childhood, and Brotherhood involved therein. The last address gives a very interesting and suggestive discussion of five characteristics of our Lord's teaching. We entirely endorse the Bishop's words commending this little book, and we believe it will be found stimulating to the spiritual life and inspiring to the work of all those who thoughtfully and prayerfully study it.

THE BIBLE AND SPIRITUAL LIFE. By Arthur T. Pierson. London: *James Nisbet and Co., Ltd.* Price 5s. net.

The third and concluding volume of the series of Exeter Hall Lectures on the Bible. Its aim is to show that for all the needs of man's moral and spiritual life the Bible is the exact provision and perfect satisfaction. There are fifteen chapters dealing with a variety of subjects, such as "The Bible as God's Book," "The Bible as Man's Book," "The Church of God," "The World that now is," together with the problems of the Family, the Individual, Salvation, Faith, Prayer, Service, Suffering, and Providence. The present volume is not equal to the other two of the series. While there is a great deal of valuable material, we are conscious of repetition and of unnecessary discussion of fairly obvious points. Dr. Pierson seems to have unloaded his notebook into these pages, and given us essays on a number of topics which, however useful, are not obviously and directly connected with his main theme. The diagrams which accompany the text do not always elucidate his points, and might easily have been dispensed with. But while in these respects the book does not seem to us to fulfil its direct aim, it contains abundant spiritual teaching which no one can study without deriving profit for mind and heart. Dr. Pierson's spiritual experience is so real and rich that he cannot help providing spiritual nutriment for his readers. His exposi-

tions and interpretations are not always convincing, but at any rate they provoke thought, and this is by no means a small matter. The book amply reveals the fertility of the author's mind and the width and abundance of his reading, and preachers and teachers will find here not a little useful material, even though they may not be able to endorse all the author's contentions.

THE LORD'S TEACHING CONCERNING HIS OWN PERSON. By Rev. Weyland Hoyt, D.D. London: *The Religious Tract Society*. Price 2s.

This is intended for young people who have been buffeted by questions about our Lord Jesus Christ. Starting with the fact of Christ, which is admitted even by doubters, attention is called to His universality, His astonishing claims, His sinlessness, and His personal power. Then the question is raised, "Who then is this?" and the answer is found mainly by considering the testimony of Christ to Himself with special reference to the designations Son of Man, Son of God, Messiah, Lord, God. Conclusions are then drawn as to His supernatural birth, His miracles, and His resurrection, and a very pertinent and personal application is made as to our personal attitude to Christ. Dr. Hoyt has provided us with an admirable compendium of argument, simple, clear, fresh, forceful, and convincing. It is just the book to lend to young people who are troubled with doubts, or who wish to have material with which to meet the doubts of others. We hope soon to see this little volume in a still cheaper form, for it can do nothing but good. There is a fine ring of confidence about it, and a personal experience which impresses and attracts the reader.

NOTES ON THE HISTORY BEHIND THE PSALMS. By A. M. Waller. London: *James Nisbet and Co., Ltd.* Price 2s. 6d.

The result of the authoress's personal study of the Psalter aided by her husband's notes. An endeavour is made to get behind the Psalms to the history with which they are connected. Mrs. Waller sees in the five books a gradual compilation from the days of David to the return of the Captivity. She will not command assent for all her positions, especially her association of Book III. with the disruption of the kingdom under Rehoboam. We are glad to have attention freshly called to Dr. Waller's interesting and suggestive theory of how there came to be two books of the Davidic Psalms, each with a different name for God. Of course, the question of the historical allusions in the Psalms must necessarily remain very largely a question of probability. Mrs. Waller takes the titles of the Psalms as they are and endeavours to interpret them, but Dr. Thirtle's view was well worth considering. As a companion to the study of the Psalter there is much here that is useful and suggestive, and while it is impossible for all readers to accept the authoress's view of the history, no one will question the spiritual lessons she draws from the Psalter. After all, this is the main thing in the Christian use of the Psalms. As a negro once said, It is the Lord who is the Speaker, whoever was the secretary.

THE BIBLE AND WINE. By John Abbey and Ferrar Fenton. London: *S. W. Partridge and Co.* Price 2s. 6d.

The subject of wine in relation to the Bible is always with us, and this is a fresh contribution to the discussion. A new translation is given of all the

texts referring to wine and strong drink, and the main points of Mr. Fenton's contention are that the Hebrew word *Tirosh* never means "wine," but only fruit or grapes. It is also urged that, where intoxicating drinks are referred to in Scripture, their use in that form is invariably condemned and vehemently denounced. We are not capable of dealing with the critical aspect of this subject, though we are bound to say that the arguments in favour of the second contention do not always appear convincing. But quite apart from this, the main purpose of Mr. Abbey is beyond dispute. He is one of the most earnest of temperance workers, and we entirely share his abhorrence of everything connected with intoxicating liquor. We also very heartily endorse his earnest appeal that the Church should be quite free of all complicity with alcoholic drink. For our part, we should rejoice if unfermented wine or pure grape-juice were used at Holy Communion in all Churches. We know from personal experience of parochial work the danger of fermented wine in that Holy Feast. We commend this book to all clergy and other workers, for whether they agree with the critical views or not, they cannot help agreeing with the urgent plea of Mr. Abbey on the practical side of the question.

CAN WE TRUST THE BIBLE? Chapters on Biblical Criticism. London: *The Religious Tract Society*. Price 2s. 6d.

Six admirable papers on Biblical Criticism. Originally written and published separately, they are here collected and issued for general use. Mr. Hubert Brooke discusses the question whether the Bible is inspired; Dr. Sinker distinguishes between Facts and "Facts," with special reference to certain allegations of the critical school; Canon Girdlestone gives a very interesting "bird's-eye view" of discoveries illustrating and confirming the Old Testament; Dr. Leitch discusses Deuteronomy, which he rightly calls the key to the criticism of the Old Testament; while Dr. Ballard brings up the rear with a fine discussion on the truth of the Gospels. They provide an armoury of material in a very telling form. Their result is to show that we *can* trust the Bible, and that it is "the Word of God which liveth and abideth for ever." All Christian workers should get, study, and use this book; it is full of most striking facts, well stated, and forcibly applied to present-day problems.

SCRIPTURAL AND CATHOLIC TRUTH AND WORSHIP. By the Rev. F. Meyrick. London: *Longmans, Green and Co.* Price 2s. 6d. net.

A new edition of the late Prebendary Meyrick's welcome and valuable work. Here we have discussed "the faith of the Primitive, the Medieval, and the Reformed Anglican Churches," and those who know the author's careful scholarship and wise judgment will readily understand the value of this book. Step by step we are taken through the ages, and brought at length to the consideration of our own Anglican Communion, with special reference to present-day developments in the Church of England. The book deserves the widest possible circulation, and ought to be in the hands of all Churchmen. For young people, and also for those who are preparing for, or who have just entered, the Christian ministry, it will be particularly valuable.

PAMPHLETS AND PERIODICALS.

CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION. London: S.P.C.K. Price 1s.

This contains the Encyclical Letter of the Lambeth Conference, together with the resolutions and reports. In this convenient form the results of the Conference will be found very useful for reference and study. No one can read the various reports on which the resolutions are based without deriving much guidance and help in the consideration of some of the weightiest problems affecting the Christian Church.

THE OPTIMISM OF BUTLER'S "ANALOGY." The Romanes Lecture, 1908. By Henry Scott Holland. London: *Henry Frowde*. Price 2s. net.

The association of optimism with Butler's "Analogy" will strike many people as paradoxical, and yet, like many another paradox, it contains undoubted elements of truth. Canon Scott Holland here makes an earnest plea for the continued study of Butler, and all students of the "Analogy" will be glad of this newest contribution to a subject of permanent importance. It is marked by all those characteristics of its author's thought and style which have long been so familiar.

THE VISION OF UNITY. By J. Armitage Robinson, D.D. London: *Longmans, Green and Co.* Price 6d. net, paper; 1s. net, cloth.

This little volume contains the noteworthy sermon preached by the author at the opening of the Lambeth Conference. Three other sermons on the same subject are added, together with a closing paper on "The Function of the Anglican Communion." A preface calls further attention to the need of careful consideration of the subject of Christian Reunion. We are grateful to the Dean for this valuable contribution. He has done much to make the subject prominent during the last few weeks, and we hope the impetus thus given will be accelerated by the issue of these weighty utterances in so cheap and convenient a form.

RICHARD HOOKER ON CONFESSION AND ABSOLUTION. By the Rev. John Harding. London: *The National Church League*. Price 1s. net.

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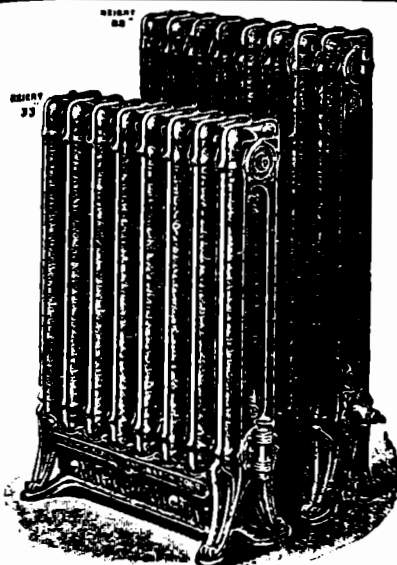
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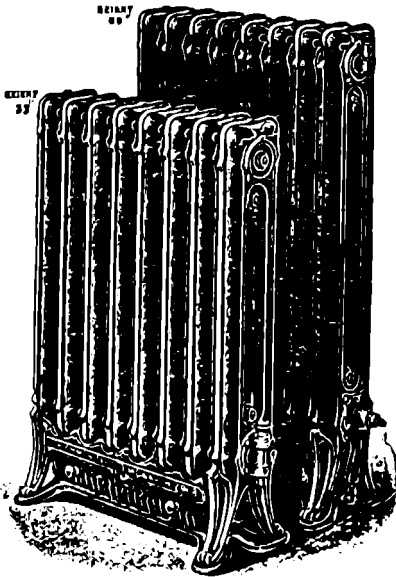
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THE CHURCHMAN.

NOVEMBER, 1908.

The Month.

Irreconcilable. THE paper read by the Rev. Darwell Stone, Librarian of the Pusey House, at the Church Congress naturally created great interest through its perfect frankness. Mr. Stone expressed the view that there is no essential difference between the Roman, Greek, and Anglican Churches on the subject of the presence of our Lord in the Holy Communion; that the importance of the Vestments lay in the fact that they bore witness to this identity of view, and that, therefore, so far from Vestments meaning very little, in reality they mean very much. We are glad to have so unequivocal a statement of the extreme Anglican position, because it helps us to understand more clearly the issues at stake. As the Dean of Canterbury rightly said during the discussion, it will surely be impossible now for any Bishops to say that the Vestments have no doctrinal meaning. Mr. Stone's paper will have another salutary effect if it helps to remove the impression created in some quarters that the Pan-Anglican Congress was going to bring us all into a delightful unity. The idea of unity among Churchmen was a dream of unduly optimistic souls who failed to see what the Dean of Canterbury so plainly stated at Manchester—that the differences between those whom Mr. Stone represents and the main body of English Churchmen are irreconcilable. For our part we welcome all such plain-speaking, because it will prevent us from continuing to foster the illusion, or rather delusion, that unity is possible between men holding such diverse views. This is no difference between High Church and Low Church; it is a question of what constitutes the Anglican position. If there is no essential difference on the Holy Communion between Rome, the Greek Church, and our-

selves, we naturally ask why Cranmer and Ridley died. Yet it is a simple fact that they did die, and that the views for which they laid down their lives are now enshrined in our Prayer-Book and Articles. If, too, there is no essential difference between the three Churches, how is it that no well-informed Roman Catholic or member of the Greek Church will accept the statements of our Prayer-Book and Articles as identical or sufficiently in harmony with their own? Unless, therefore, we are prepared to deny the history of the last 350 years, Mr. Darwell Stone's position is an entire impossibility, and the sooner the question is faced by Churchmen, the better it will be for all concerned.

**Biblical
Criticism.**

The utterances of Professor Burkitt at the Church Congress are a fresh reminder of the impossibility of stopping short with the criticism of the Old Testament while leaving the New Testament intact. The Professor showed that St. Paul's teaching is based on Genesis, and as modern criticism has set aside Genesis it naturally sets aside St. Paul also. Professor Burkitt was quite frank in his repudiation of the Apostle's view of sin and death, and we have no doubt that other views of the Apostle will be similarly criticized and rejected. And yet there still remains the question of St. Paul's authority as an exponent of the Divine will, in the light of his claim to be God's special messenger and mouthpiece. There arises, too, the problem of the relation of the Church of England to Apostolic teaching, for our Prayer-Book and Articles are confessedly based on the Apostle's view of the origin and fall of man. It will thus be seen how grave are the issues which have been raised by Professor Burkitt's words, and we are not surprised to learn that Mr. Watts-Ditchfield, in dealing with secularism, told the Congress that such utterances would do more harm in his work in the East End than all the views of Mr. Blatchford and other sceptics. But here again good will undoubtedly result from this frank statement of the critical position. Professor Burkitt has the logic and courage of his convictions. We much prefer a bold, outspoken statement

like his to any halting, balanced opinion by men who have accepted the critical position, but who are afraid to draw the obvious conclusions. A writer, referring to another paper read at the same meeting, said that the speaker "in his more subtle way implied all that Professor Burkitt stated, but his position was so draped in words that the Congress did not seem to realize it." Whether this view is correct or not, we are certainly coming as quickly as possible to the parting of the ways on Biblical criticism, and men will soon have to declare where they stand and what are the limits of criticism for Christian people. It is impossible to halt much longer between two opinions.

Reunion.

The long correspondence in the *Times* has now been brought to an end for the present, and all who value truth are indebted to Dr. Rashdall and Canon Henson for their trenchant and unanswerable letters on the subject. Notwithstanding the studied and significant moderation of the letters of "A Principal of a Theological College," his position leaves us just where we were before, with no approach whatever on the part of Churchmen to Nonconformists, and, of course, no possibility of any approach of Nonconformity to ourselves. And, as the *Times* very truly said, in its leading article summing up the correspondence, we are left face to face not merely with the letters of "Principal," but also with the same opinion expressed in the cruder form preferred by popular manuals—that "there never has been a Church without a Bishop, and there never can be." The matter cannot possibly rest here. We must go forward, and investigate what is essential and what is not essential in the ministry, however ancient, honoured, and universal the latter may be. We commend the following comment of the *Times'* article as summing up the truth on this important question:

"Those who would make the Apostolical Succession the sole channel of ministerial grace and power cannot affect to be surprised if it is urged that the "dogma" appears to break down at the start. Our Lord's gift to His followers was not a ready-made constitution and a carefully-graded hierarchy, but a Spirit of guidance. We lay no stress on the fact that the only recorded consecration to the Apostolate took place before the full out-pouring of the

Spirit, but it is at least worth notice that no similarly formal consecration is recorded in the case of St. Paul. His ordination as a missionary is clear, but his position as the equal of St. Peter and 'those who were reputed to be somewhat' was won in the teeth of those others. He received the right hand of fellowship only when they saw the grace that was given to him, and, if they had withheld it, the Apostle must have gone to his work all the same. There are many to whom it seems that, after this, the mists which enshroud the post-Apostolic development of Church government are not to be marvelled at, though it is the obvious duty of the investigator to scatter them if he can."

Meanwhile, we would again call attention to the distinction between an invalid and an irregular ministry, and would urge with the *Church Quarterly Review*, already quoted in these pages, that it is time for us to cease to consider the question of validity as entirely beyond our investigation, and to concentrate attention on the problem of regularity. We shall then be occupying the only true position from which to face the problem of Reunion.

One of the results of the recent Lambeth Conference has been the appointment of a Consultative Committee of experts to co-operate with the Archbishop of Canterbury. This committee, it would seem, is to fulfil the functions of an Advisory Board on questions submitted to it from the various parts of the Anglican Communion. Beyond this there is a dream indulged in by not a few Churchmen of a virtual Patriarchate of Canterbury, with large opportunities of giving counsel and pronouncing decisions of policy. Already our contemporary, the *Churchman* of New York, has sounded the warning note, and will have none of this Consultative Committee, which it regards as either an impossibility, or, if a possibility, likely to encroach upon the liberty of particular branches of the Anglican Communion. Here are the words of the article :

"The principle involved is not dependent upon what the Consultative Body is to do. The object of its organization is control. History, ecclesiastical or otherwise, justifies us in saying it would be safer that any authority committed to it should have the authority of law, rather than that of advice. We know what law is, and can deal with it, but the dominion of advice is

unknown and irresponsible. That the American Church for itself will ever consent to such conditions no man of sane mind will imagine. That it will desire to have any of its Bishops, on their own responsibility, accept office on such a body no reasonable person would admit."

We observe that the *Canadian Churchman* takes the same general line of strenuous opposition, and urges that such a consultative body would be detrimental to the interests of an autonomous Church like that of Canada. It is impossible to doubt that consultation in such a case will mean virtual control, and we are not surprised to find American and Canadian Churchmen opposing the project. We should not be surprised if this attitude of opposition would be more than sufficient to prevent the Consultative Committee from being anything but of the slightest practical service, unless it be between the Church of England and the Anglican Church in the Colonies. The conditions of distance and the differences of race and circumstances are likely to prevent such a project from being fully realized, to say nothing of the deeper considerations involved in such a departure from the position of national Churches, which many feel to be the most serious objection. In the meantime the further developments of the project will be watched with keen interest in all parts of the Anglican Communion, and we should not be at all surprised to find that the present project comes as far short of realization as the earlier proposals emanating from the Lambeth Conference of 1897 have been. And if so, no harm will be done.

Vestments. A valuable contribution to the discussion of this important subject appeared in the *Times* of September 10, in a review of the well-known book by Father Braun, S.J. The reviewer's words are so important that we make no apology for quoting them at length. Speaking of the recent Report of the five Bishops to the Southern Convention, the writer said :

"In this report the Bishops arrive at a general conclusion as creditable to their scholarship as to their episcopal discretion. 'As regards the ornaments of the minister,' they write, 'we believe that the evidence here

collected indicates that they cannot rightly be regarded as expressive of doctrine, but that their use is a matter of reverent and seemly order.' From the liturgical standpoint this conclusion is strictly accurate; from the point of view of practical Church politics it had the advantage of enabling the Bishops to avoid a pronouncement which would inevitably have offended one or other of the warring schools into which their flocks are divided. It is for this latter reason that the 'conclusion' may perhaps be suspected of just a touch of well-intentioned disingenuousness. If Vestments are not 'expressive of doctrine,' why were the reformers so careful to reject some and to retain others? And why, after they had passed out of 'the reverent and seemly order' of the Church for nigh on 300 years, did the rejected Vestments reappear in connection with the revival of the very doctrines which had been cast off with them at the Reformation? The truth is that, while it is strictly accurate to say that (with two or three possible exceptions) the liturgical Vestments are not, and never have been, symbolical of any particular doctrine, they have been from time immemorial so closely associated with acts of worship implying distinctive teaching (such as the Sacrifice of the Mass) as to justify a strong presumption that where they are deliberately introduced they are intended as the outward sign of the maintenance of that teaching. This, indeed, would be admitted by High Churchmen as readily as it is maintained by members of the Church Association. The chasuble, in itself the most innocuous, if not the most beautiful, of garments, is loved or loathed as the 'Mass vestment' *par excellence*; and it is beside the mark to explain that it was once worn 'at all times of their ministration,' as well as in ordinary life, by the clergy of all degrees, and that earlier still it was no more than the everyday cloak of common folk and slaves."

These considerations will be of real service in the forthcoming discussion in Convocation. Read together with Mr. Darwell Stone's paper at Manchester they show the utter impossibility of dissociating Vestments to-day from doctrinal teaching. It is astonishing that this simple fact is not allowed to have weight with those who are striving for peace by evacuating the chasuble of all the meaning that its users insist on associating with it.

Echoes of the Eucharistic Congress have been

Roman
Catholicism. heard during the month, and we are glad to observe
that the vast majority of sober-minded Englishmen
have welcomed the intervention of the Government as saving
us from a situation which could only have led to irreparable
trouble and disaster. The Congress has naturally been the
occasion of calling renewed attention to the essential position of

the Roman Church, and for this reason we wish to call attention to some words of the *Nation* :

“Catholicism, though a survival on a vast scale, is a survival; its disappearance or transformation is a matter of time; the Reformation was the turning-point. The evolution of religion pursued its way; nothing could arrest or deflect it. But ‘the other disciple outran Peter’: the Churches of the Reformation took over the birthright which Rome definitely, and once for all, declined. Since then, the jetsam of the tide, she has remained unmoved in the movement of humanity; the stream of life has flowed in other channels and into other seas. The progressive elements in the system—and there are such—are not those that appear on the surface. This, imposing as it is, is the mask of dissolution; it has the name of being alive, but is dead.”

We commend this to those who dream of reunion with Rome. As the writer truly says, Rome as it is to-day must either disappear or become transformed. In the latter case it would no longer be what we now know as Roman Catholicism. We are not unmindful of all the elements of truth and goodness in Romanism, and we would not for a moment forget all that it has done for individual lives and for the world; but at the same time we do not hesitate to say that as a system Roman Catholicism is not Christianity.

The
Unemployed. It has been evident for several weeks that the problem of unemployment will be very acute this winter, and indeed it is already acute. For this reason the statement made by the Prime Minister outlining the Government proposals for dealing with the problem has received a very general welcome. It goes far to remove concern, and it fully recognizes the seriousness of the situation. The carrying out of the plans outlined ought to lessen a good deal of the sufferings of this winter, as well as to bring to a large number of the unemployed the assurance of relief which will be at once fairly adequate, and not humiliating. Of course, these measures are only palliative, and do not touch the root of the difficulty. Until, however, the underlying causes of unemployment can be dealt with, there seems to be no other step possible except the provision of temporary work by public authorities. The problem itself is to be faced next session, and will call for the earnest and

prolonged attention of the entire community. It is the bounden duty of the country to do its utmost to seek for permanent remedies. After all, it is not doles, but work, that men need and should have. In the meantime it is possible to accomplish a good deal by private and local effort on behalf of the unemployed in particular neighbourhoods. By careful thought and combined effort, individuals, Churches, and municipalities can do much to relieve pressure this winter, and at the same time, by obtaining experience, to prepare in the best possible way for attacking the gigantic general problem which undoubtedly is at the very foundation of our nation's welfare.

**English
Church
Manuals.**

We desire to call the special attention of our readers to a new series of English Church manuals which has just been commenced. They are intended to provide Churchpeople with trustworthy information and clear guidance on the many questions now affecting Church life. Four manuals have just been published: "The Church and Social Subjects," by the Rev. Henry Lewis; "Family Prayers," by the Rev. A. F. Thornhill; "The Vocation of Women," by Georgina A. Gollock; "Hard Words in the Prayer-Book," by the Rev. Canon Girdlestone. It will be seen that they deal with a variety of subjects, and the treatment will be found clear and telling. Clergymen and Church-workers should make a point of obtaining these manuals and circulating them in their parishes. There is a constant call on the part of Evangelical Churchmen for suitable manuals for instruction and information. Here the need is supplied in an admirable way. The price, one penny, brings them within the reach of all; they are in the capable editorial hands of Canon Wright, Dr. Dawson Walker, and the Rev. J. E. Watts-Ditchfield; and they are published in the attractive form which we have long learned to associate with Messrs. Longmans. We bespeak for these capital manuals the attention and circulation they deserve. We understand that a large number more are in active preparation, and altogether they will provide the Church with an armoury of teaching and inspiration.

The Limits of Biblical Criticism.¹

BY THE VERY REV. HENRY WACE, D.D.

THE question I am asked to discuss is that of "The Limits of Biblical Criticism," and the first observation to be made is that in one sense there can be no limits to Biblical criticism. Criticism is simply the application of reason to alleged facts or statements. That is a process which is an imperative duty in relation to all subjects ; and the more important the subject, the more imperative is it that this duty should be discharged. The Bible and the Christian revelation are the most momentous of all subjects, and the welfare of mankind, here and hereafter, is more dependent upon a true judgment in respect to them than upon any other matter in the world ; and consequently it was inevitable and right that, from the very commencement of the Christian Church, they should have been subjected, both by believers and by unbelievers, to an unsparing and unremitting criticism. There never has been any time in the history of the Church, except perhaps the two or three centuries of confusion after the barbarian invasions, when this was not done. Criticism of the faith was, for instance, never more severe and penetrating than in the Middle Ages, though its results were then controlled by authority ; and the Reformation, of course, was not only due to the fresh study of the Bible, but to the unreserved criticism which men like Erasmus, Luther, and Calvin exercised both upon the Bible itself and upon the teaching of the Church. It seems necessary to insist upon this point, at the outset, in order to obviate the prejudice, too often raised by the advocates of modern critical views, that those who oppose them shrink from criticism, or from such results as may have been really established by it. The sort of superior virtue which some spokesmen of modern criticism assume, as though they were representing the cause of truth and freedom against opponents who shrink

¹ A Paper read at the Manchester Church Congress, October, 1908.

from light, is as irrelevant as it is impertinent. The issue in this branch of learning lies between scholars who are alike eager to recognize truth when they see it, and equally forward to use all the resources of reason and criticism in ascertaining it.

In what sense, then, can there be limits to Biblical criticism? I suppose what was intended was that there are limits within which its methods and conclusions must be comprised, if they are to be compatible with the position of Christian men or Christian ministers or Christian professors ; and the question is, At what point or boundary, if any, do the critical contentions we hear around us come into conflict with settled principles of Christian truth ? If that be the question, it is one which it behoves us to be extremely cautious in answering ; for the history of theology shows examples, in age after age, of hasty assumptions that some new view was inconsistent with Christianity which has subsequently been found to be perfectly in harmony with it. Accordingly it is not without the gravest reluctance that I feel forced to the conviction that there are critical conclusions urged upon us at the present day, and urged as settled results in centres of authority, which are in themselves quite incompatible with a continued belief in the Christian revelation, as it has been held by the Church from the Apostles to our own time. I beg it may not be supposed to be for a moment implied in this statement that any particular persons who hold such conclusions are not themselves earnest believers in the Christian faith. As someone has said that no plummet has ever touched the bottom of human gullibility, so it is a happy truth that no measure has ever yet gauged the possibilities of human inconsistency ; and life would be impossible were it not for the fortunate capacity of all classes of mankind—divines, scholars, professors, politicians, and women, for instance—for being cheerfully and confidently illogical. But, none the less, logic remains, and asserts itself in the long run ; and though individuals may be capable of an assured conviction that white is not incompatible with black, the common sense of mankind sooner or later corrects the

illusion. It is, therefore, in an entirely impersonal sense that I feel bound to urge that there are limits beyond which critical processes and conclusions cannot be pushed without undermining the indispensable foundations of the Christian faith.

Of course, the question of the supernatural birth of our Lord is one instance in point ; and the proposal which has been made, that men should be admitted to the Christian ministry who do not cordially accept that truth, seems to me incompatible with elementary fidelity to the trust confided to those who are the guardians of the faith. But though this error is to a large extent founded on Biblical criticism, it is probably not, in the main, to such particular questions as these that the subject before us was intended to refer, and the chief point on which I would insist relates to the current controversy respecting the Old Testament. That point is, that critical conclusions which allege that the account given in the Bible of the history of the Jewish people and of the course of the Divine revelation is radically erroneous, is inadmissible on Christian principles, and incompatible with the maintenance of the Christian faith. It has now become imperative for us to recognize that this is the broad—and, as the Americans say, “square”—issue which is raised by what I fear must be called, at present, the dominant school of criticism—especially, alas ! at our Universities, and under which the minds of the ablest of our younger clergy are trained. It was stated, for instance, without reserve in the papers which were read at the Pan-Anglican Congress. The general character of these new views was sufficiently expressed in Dr. Burney's Pan-Anglican paper on “The Writers of the Old Testament.” It is the view, he says, “that, broadly speaking, the prophetic period of Israel's religious development is anterior to the legalistic period” ; and accordingly the Book of Deuteronomy is taken “as representing the stage next subsequent to the work of the eighth-century prophets, since its promulgation took place in 621 B.C., though as to the precise date of its composition we have no information.” Now, “broadly speaking,” this is evidently in

direct contradiction with the view expressed in the Jewish Scriptures, and in the Book of Deuteronomy itself. That Book alleges throughout, in the most positive and reiterated expressions, that it represents the stage of Divine revelation to the Jews in the days of Moses, as that revelation proceeded from the mouth of Moses himself. Let it be observed that this broad contradiction is quite independent of questions respecting the authorship of the Book of Deuteronomy. To maintain that the Book as it stands did not proceed from the hand of Moses himself is one thing ; and no one doubts that the close of it, at all events, is from a later hand. It would involve no contradiction to the broad representation of Israel's religious life, which it contains, to regard it as the summary recapitulation, by a later hand, of the substance of the teaching of Moses. That would leave its substantial truth unaffected. But the contention which is involved in the current theory is inconsistent with its substantial truth. The teaching of the Book of Deuteronomy is, according to this view, wrongly assigned to the Mosaic age. Moses is allowed—actually allowed—at least by Dr. Burney—for he is a rather retrograde critic in this particular—to have “invested his presentation of the Deity with certain definite moral characteristics” ; but it is maintained that it was not till after the eighth-century prophets that the stage represented by Deuteronomy as a whole could have been reached. I have quoted one writer for the sake of definiteness ; but the contrast and contradiction on which I am insisting have been notorious since the publication, some twelve years ago, of the masterly and unanswered book of Professor James Robertson, of Glasgow—the book of which no less a critic than Dillmann said that it hit the nail on the head—contrasting the representation of the religious history of Israel by modern critics on the one hand, and by the Scriptural writers on the other. According to later critics, the Pentateuch projects erroneously into the past the views of a later age ; and similarly the latest commentator on the Book of Genesis in this country tells us that it gives us very little which can be regarded as historically true respecting Moses and Aaron, but throws

invaluable light upon the views of those who wrote it many centuries later.

It is to be observed, in fact, that since the time of Wellhausen Biblical criticism has altered its character, and an imaginary historical criticism has superseded purely literary criticism. Previously criticism was mainly concerned with questions of authorship and composition ; and the greater part of this, even if exaggerated and sometimes mischievous, did not touch the main truth of the Scriptures. Whether P and J and E and D, or a score of P's and J's and E's and D's, and one or two or half a dozen of redactors, combined to make the Pentateuch what it is, is a question quite independent of its substantial historical truth. As the Bishop of Bristol has observed, the fact that the Anglo-Saxon Chronicle is a compilation of successive generations which has been much modified in the course of time, does not materially impair its substantial trustworthiness. The question whether the second part of the Book of Isaiah is to be assigned not to him, but to an unknown Exilic prophet, does not exclude an admission of its having prophetic character and authority. Whatever view we may take of such questions, they are as legitimate as critical inquiries respecting the authorship of the last verses of St. Mark or of the Second Epistle of St. Peter. But Wellhausen succeeded in the attempt—which had been ineffectually made by Reuss Graf, and others before him—to subordinate this purely literary criticism to a constructive historic criticism, which, in Dillmann's expressive phrase, turned everything topsy-turvy (*Alles auf den Kopf stellte*). The Scriptures make the revelation of God in Deuteronomy the beginning of Israel's religious life as a nation ; the new critical school places it near the end. In other words, they charge the authors of the Scripture with a false representation of the facts.

Now before pressing this consideration home to its last stage I must venture to say that we might at least be spared the unreality—I had almost said the mockery—of attempting to treat as inspired the books which thus misled both the Jewish and the Christian world for 2,000 years. If there is one attribute

above any other ascribed to the Spirit of God by our Lord and His Apostles, it is that He is the Spirit of Truth; and books which are not true in their broad meaning, which convey, and were intended to convey, and which have succeeded for more than 2,000 years in conveying, alike to those for whom they were written and to successive generations, a false conception of the order of God's education of His people, books which deliberately laid a false foundation for the religion of the Jews—the religion in which our Lord and His Apostles lived and worshipped—such books must, indeed, have been inspired by some extraordinary genius, but certainly not by the Spirit of Truth. Scholars in their studies may satisfy themselves with fancies about varying standards of "literary integrity," as the phrase goes; but if the clergy have to tell the common people that the books of the Pentateuch are not to be trusted for a substantially true account of the Mosaic age, can you expect them to accept those Scriptures as the Word of God? If your missionaries have to meet the Mohammedans with the admission at the outset that the statements of the Scriptural historians cannot be treated as generally historical, can you expect them to accept them as superior to the Koran, which they believe to be true? For the common sense of mankind in general, you would have cut the ground from under the inspiration of the Scriptures, and consequently from under the authority of the Christian revelation, when you have proclaimed that, "broadly speaking," the account they give of God's ways, and God's government and education of His people, is an erroneous one.

But it is necessary to go farther, and to bear in mind that beyond question the Scriptural representations of the course of Divine revelation to the Jewish people were held without modification by the Apostles themselves and by our Lord. I am not now quoting either Him or them on a mere question of authorship; but one passage alone in the New Testament—St. Stephen's speech—is enough to show that the Scriptural representation of the Jewish history was unanimously accepted in his day by men full of the Holy Spirit, like him and the

Apostles, as well as by the Jews at large. But if so, and if, as it necessarily follows, the Apostles were under an illusion as to God's actions and words to the fathers of their nation, do you think it will long be possible to maintain their authority as inspired teachers respecting His present methods and His future purposes? Some scholars and theologians, by that strange inconsistency of which I have spoken, may contrive to hold simultaneously, in distinct compartments of thought, the two conceptions. But to the world at large, when you have destroyed the trustworthiness of the Scriptures to which the Saviour and His Apostles appealed, and on which they relied, their authority as inspired teachers will be gone. I am thankful to feel that such views are as incompatible with sound historical criticism as with theological truth, and that they are opposed, in Germany as well as in this country, by Oriental scholars of the highest authority. Views cannot be regarded as scientifically established which have been, and are, rejected by such scholars as Dillmann, Kittel, Hommel, and Robertson. It is to be borne in mind that the Pentateuch, even if written in the time of Ezra, unless a deliberate fraud, is at least a witness to what the most learned class in the Jewish nation believed respecting the history of their forefathers, and that its statements were accepted without demur by their contemporaries. We are required, therefore, by this new view, to believe that the whole Jewish nation were deluded respecting the history of their forefathers at a period not much further removed from them, in the year 444, than the Norman Conquest from our own time. I say, with a new emphasis, *Credat Judæus*. No; let us welcome criticism and prosecute it to the utmost. Let us be indulgent to it, even in its extravagances—mischievous though they may to some extent be—for the sake of the supreme advantage of maintaining the utmost freedom of discussion. Let the imagination of critics run riot, if they please, in contradicting their own maxim of treating the Bible as any other book—let them, if they please, treat it as no other book ever has been treated, or ever will be treated—so long as the treatment is confined to matters of form

and authorship. But when it comes to denying the substantial truth of the Scripture record—then, for Christians at all events, the time has come for exclaiming : “ Hitherto shalt thou go, but no farther ; and here shall thy proud words be stayed.”



Revival Memories : The Early Days of Church Missions.

BY THE REV. CANON W. HAY M. H. AITKEN, M.A.

THE Mission Movement in the Church of England was no doubt greatly stimulated by the visit of the American Evangelists in 1873, but it is well to bear in mind that it had been inaugurated some four years earlier by the great “ Twelve Days’ Mission ” in London. Indeed, though that was the first united effort to which the name “ mission ” was given, it was far from being the first thing of the kind ever attempted in connection with our Church. The student of the history of the Evangelical school in the Church of England can hardly fail to be surprised at the fact that, while the teaching of Wesley and Whitfield was reproduced during the nineteenth century in many churches throughout the land, the evangelizing methods which Wesley had used with such effect, and which had done so much for Wesleyan Methodism, do not seem to have been adopted. The “ penitent meeting,” which always followed the sermon of the Methodist revivalist, does not seem to have been made use of by the Evangelical leaders who did such good work in the first fifty years of last century.

These good men seem to have trusted mainly to their preaching of the Gospel on the Sundays, and probably to house-to-house visitation, with which they, no doubt, followed up the impressions made in the pulpit, for the results which so abundantly accompanied their ministry. Perhaps it was their Calvinistic bias that inclined them to imitate the methods of Whitfield rather than those of Wesley. No doubt many of the

most earnest amongst them were jealous of anything that might seem like an attempt to supersede the direct personal action of the Holy Ghost upon the awakened heart. In the early days of the mission movement I have myself, at our clerical gatherings during a general mission, every now and then heard words of warning uttered that were based on this apprehension.

But this habit of leaving results to God (to employ a phrase that used to be very common in those days) had, before the first half of the century had run its course, produced a very unsatisfactory state of things in the great majority of Evangelical churches. Justification by faith was indeed preached, and sometimes with a reiteration of its doctrinal aspects that to-day would be regarded as tedious; yet it was not preached in a way that led people to seek to become justified. A flat and lifeless Evangelicism is, perhaps, the least satisfactory of any form of religious teaching. There is just enough truth in it to harden, but not enough power to save. My early memories of the condition of our Church lead me to believe that ministries of this sort were the rule rather than the exception in the middle of the nineteenth century, and it is my firm conviction that it was the absence of aggressive conversion work in Evangelical churches that paved the way for the progress of the Tractarian Movement.

The man whom God raised up to bring about a great and salutary change in this respect was, I believe, Robert Aitken, of Pendeen. The very definite experience in his own early days of a great spiritual change, when he had already been five years in Holy Orders, led to his giving up the best years of his life to continuous evangelizing efforts. And because he could at that time find no countenance or sympathy in the Church, he felt constrained to break with Church order, and for many years worked as a "revivalist" amongst the Wesleyans, and subsequently in large buildings which he himself purchased or erected in various towns in England. About the time that I was born he submitted himself once more to Episcopal control, and ultimately, by a strange combination of circumstances, found

himself the incumbent of a mining district in the remotest part of Cornwall. Here it might have been supposed that his influence would be confined within narrow local limits, but it was not to be so. From this lonely Patmos of the far west call after call reached him from various parts of England from clergymen of different schools of thought who were longing for more spiritual life amongst their people ; and the wonderful results that followed these early efforts excited much notice, and sometimes not a little opposition. William Haslam in Cornwall, John Knott in Leeds, Richard Twigg at Wednesbury, George Herbert of St. Peter's, Vauxhall, and many other clergymen whose names are less known, but whose influence extended widely, all owed their spiritual enlightenment to his teaching, and others who never came into direct contact with him were indirectly influenced by him, through those whom he had led into a clearer light.

These revival services, as they were usually called in those days, the name of missions not having been as yet suggested, were something so utterly new within the Church that they produced a great sensation. The churches in which they were held were crowded, one might almost say, to suffocation. In a certain town in the Potteries an indignant parson exclaimed : " I hear this man Aitken preaches for fifty minutes ; I am going to hear him, and if he goes beyond thirty-five minutes, or at most forty, I shall get up and walk out of church as an act of protest." With this laudable intention he entered the church, and found himself seated well in front, while already the huge building was fast filling with an "eager, anxious throng." It continued to fill until all the seats were taken, and then until all standing room was occupied, all the aisles blocked, and every possibility of egress removed ; and thus, wedged into his seat, the unfortunate man had to endure a sermon that lasted for nearly two hours ; for the preacher's heart was very full, and the eagerness of his audience led him on, forgetful of the flight of time. So the indignant protester had perforce to forego his protest.

The after-meetings, as we should now call them, in those early days were always held in the schoolrooms ; it would have been thought almost a profanation to have them in church. They were generally spoken of as prayer-meetings, and no doubt there was usually a great deal of noise and excitement. My father had learnt his methods of evangelizing work amongst the Methodists, and, having found them useful in his earlier labours in connection with that body, it is hardly to be wondered at that he continued to adhere to them in these pioneer efforts within the Church. Quieter and more church-like forms of procedure came in with missions properly so-called.

Amongst those who were indirectly influenced by my father's evangelizing efforts was one who was destined to contribute, perhaps, more than anyone else, to the bringing of mission-work into general acceptance in the Church—George Howard Wilkinson, late Primus of the Scottish Episcopal Church. He was, I suppose, the first man to hold what was definitely called a mission in his parish, and he did it under the very eyes of Bishop Baring, of Durham, who was not a man to sympathize with such innovations, whether they seemed to savour of Romanism on the one side, or of Methodism on the other. The good Bishop, failing altogether to grasp the true character of the movement, made things very difficult for the Vicar ; but Wilkinson was not a man to be daunted, and God's blessing vindicated the wisdom of this new agency. The Auckland Mission stands first, so far as I know, in that long list of Church missions, which has never been made out in this world, but is no doubt preserved in that world where "there is joy in the presence of the angels of God over one sinner that repenteth."

I am careful to say "so far as I know," for it was about that time that missions of a somewhat different type began to be held by the "Cowley Fathers," and it is possible that some of these may have occurred at an earlier date. There is no doubt that Wilkinson and his close friend, the present Archbishop of York, were influenced by Cowley as well as by Pendeen in their proposal of the first great united effort in London, the

"Twelve Days' Mission" of 1869. I suppose it was from Cowley that the suggestion of the term "mission" came, and no doubt the Cowley Fathers borrowed it from the Roman Catholics, with whom missions have long been a recognized institution.

"What is there in a name?" people sometimes ask. But my own observation of men and manners would lead me to reply, "A very great deal." There can be no doubt that the name in this case was a most important factor in the great results that followed. True, it had its drawbacks. It excited no small amount of suspicion amongst the Evangelicals of the time, and I well remember how, when my dear Vicar, William Pennefather, had cordially consented to my taking part in the effort, he was subsequently inundated with expostulations from his friends. This was supposed to be the last move of the Romanizing party, and the most astute that they had as yet made. And to think that the name of the curate of St. Jude's, Mildmay Park, should be the very first on the list of mission preachers!

No doubt there was some cause for this strong feeling. It had been carefully insisted upon that this was not to be a party movement in any sense of the word, and on that understanding I asked my Vicar's leave to join in it. Yet the posters that subsequently appeared all over London, and which contained a list of the preachers joining, in alphabetical order, were headed by a huge black cross, and were dated from All Saints', Margaret Street, while the fact that one of the Cowley Fathers was the secretary gave additional ground for suspicion.

On the other hand, the use of the word proved almost talismanic in other quarters. If, a few years later, I had risen in the Ruridecanal Chapter at Liverpool to propose that we should all join in holding revival meetings in our parishes, I doubt whether I should have found half a dozen supporters. But when I proposed that we should hold a general mission throughout the town, the thing was carried enthusiastically *nem. con.*; so that, after all, I conclude there was a good deal

in that name. Possibly its efficacy may now be somewhat impaired; and the Welsh Revival seemed at one time likely to bring the old word "revival" back again into favour; but during the last quarter of the nineteenth century the word "mission" has certainly done good service to the cause of the Gospel in our Church.

Was the Twelve Days' Mission a great success? Measured by its direct results, so far as I was able to judge, I should be inclined to say No. I do not remember hearing of any church being inconveniently crowded, nor can I recall any report of large spiritual results of a definite character reaching me. Certainly, in the churches in which I myself worked, the apparent results seemed comparatively small, and it fell to my lot to work both for Wilkinson and Archbishop Maclagan (who was then at Kennington)—two men who were the recognized leaders of the movement. I do not say for a moment that there were no apparent conversions, but that the number of those who professed to be thus blessed was small as compared with the magnitude of the effort and the great notoriety that it gained.

But its indirect results were amazing. Everyone seemed interested in this new departure in the Church of England. The secular press, from the *Times* downwards, had leaders on the subject, and during the mission fairly extensive notices of the services appeared. But it was perhaps the clergy, more than any other class, that were stirred by the tidings of this great crusade. Numbers of them felt that it was just some such spiritual impulse as this that their parishes needed, and possibly they themselves not less than their people. Hence the London Mission did more than set a fashion (though certainly it did that); it met a need that numbers of earnest men were conscious of, and many even who were not earnest felt that here was a possibility of becoming so.

Hence the great effort had hardly concluded before invitations from all quarters began to pour in upon the little handful of clergymen who possessed any capacity for, or acquaintance

with, this kind of work. The venerable "Patriarch of Pendeen," as his friends used to love to call him, who was now in his seventieth year, found himself in great request, and the last years of his life were brightened by participation in the spiritual harvest that ensued. Perhaps the most remarkable of the missions in which he himself took part was that at St. Paul's, Newport, where for weeks together a marvellous ingathering of souls took place. His first visit resulted in a great blessing to the soul of the Vicar, the late Mr. Wrenford, and this led to so great a stir in the place that my father was persuaded to return for a second visit, in which the results were even larger than in the first. Night after night that big church, which at that time would hold, when crowded, some 1,800 people, was thronged to the doors; and when the sermon was ended the missionary and the Vicar would retire within the Communion-rails, inviting those who were seeking for pardon and peace to come up and kneel at the rails, where they would offer them personal assistance and direction. Often the rails would be filled four or five times over in the course of a single night, and probably hundreds, if not thousands, were won for Christ during that eventful season. The memory of that wonderful time of blessing is fresh in Newport to-day, and there still remain, after the lapse of nearly forty years, not a few who look back upon it as the turning-point in their lives.

It was in the following year that the General Mission in St. Pancras took place, and my father was invited by the late Bishop Thorold, who was then Vicar of that large parish, to preach the closing sermon of the mission at the parish church at a united morning gathering. I was not present, but I have heard that sermon, on the words "Jesus Christ our Lord," again and again referred to as one of the most striking that he ever preached. At its close he retired for a moment into the vestry along with the late Bishop Magee, who was to celebrate at the Communion Service that followed. After thanking him very cordially for his sermon, the Bishop asked: "Now, do tell me, Mr. Aitken, are the spiritual results of these evangelizing

efforts really permanent so far as you have been able to form an opinion ; or, when the heated emotional excitement passes away, does not all collapse ?” Just at this moment there was a loud knocking at the vestry-door, and, on its being opened, a small crowd of people pressed eagerly forward to grasp the hand of the preacher. Returning to the Bishop after a most affectionate leave-taking, he replied : “ You have your answer there, my lord. It is more than thirty years since I closed my evangelizing career in London, and here are these dear people crowding round me to-day, full of gratitude to God and man for the blessing that they received all those long years ago.”

I was present at a meeting of the clergy held in St. Pancras Schoolroom on the last Saturday of that mission, and I always look back upon my father's speech on that occasion as the utterance of a sort of *Nunc Dimittis*. “ You can better imagine,” he remarked, “ than I can describe what my feelings are in addressing you to-day. For many a long year I have been endeavouring to bear my witness to the importance—nay, the necessity—of this kind of work, but I have stood almost alone ; and now I have lived to see it taken up by the leaders of the Church, and, I may almost say, by the Church at large. My heart is very full, and I can hardly trust myself to speak, but I do thank God that I have been spared to see this day.”

Only another year, and the sudden call came, and God's servant did indeed depart in peace, for his eyes had seen a wondrous manifestation of God's salvation.

In a concluding paper next month I hope to give some reminiscences of missions in which I have myself taken part.



The Book of Exodus.

By HAROLD M. WIENER, M.A., LL.B.

A GOOD modern English commentary on Exodus has long been a desideratum ; and there are probably many who have anxiously waited for the appearance of such a volume. The first of the various works which have been understood to be in preparation has now appeared, but those who have waited will, I fear, have to wait yet longer, for much that we have needed will not be found in the volume¹ which Mr. McNeile has contributed to the Westminster Commentaries.

As the book calls for serious, and perhaps severe, treatment on its critical, historical, legal, and exegetical sides, I wish to begin by calling attention to the main purpose of Mr. McNeile's book. His interest, evidently, is in the main theological and homiletical. He is a theologian first and other things afterwards, and it must always be remembered that in any complete estimate of the book account must be taken of that wherein lies its writer's chief strength. Moreover, the nature of his devotion to theology and homiletics tends to warp Mr. McNeile's capacity to handle other topics. There is a time for everything, and the ascertainment of historical or literary facts should not be made subservient to the desire to point morals. An illustration will make my meaning clear. Exod. vi. 3—the revelation of the Tetragrammaton to Moses—is a verse of supreme critical importance ; but it is textually doubtful. For נִדְרַעְתִּי ("I was known") the Septuagint appears to have read הוֹדַעְתִּי ("I made known"). Mr. McNeile notes this fact (though he appears to be ignorant of the support given to the Septuagint by other versions,² and a tenth-century Karaite MS., which originally had this text, but has been brought into conformity with the Massoretic tradition³), and apparently

¹ "The Book of Exodus," with Introduction and Notes by A. H. McNeile, B.D. Methuen and Co.

² See Kittel, "Biblia Hebraica," *ad loc.*

³ R. Hoerning, Karaite MSS., in the British Museum, p. 17.

prefers this reading to that of the Massoretic text ; but he does not go further into the matter. Instead, he writes : " A signal instance of the gradual way in which God leads His people into a fuller understanding of His word is afforded by the fact that it is only in the last 150 years that the attention of students has been arrested by these verses," and proceeds to speak of the documentary theory. It would have been more to the point if he had proceeded to add that the readings of the Septuagint, Syriac, and Samaritan, in the earlier portions of the Pentateuch, by no means agree with those of the Massoretic text as regards the appellations of the Deity, so that if the principle of textual criticism be once conceded, the ground is largely cut away from under the feet of the documentary theorists. There is, of course, nothing more praiseworthy than a proper homiletical treatment of the Bible ; but in this, as in other fields, so much depends on the method adopted. It is conceived that the homiletical interest is likely to prove a snare where it leads a man to preach on the basis of incomplete or insufficiently ascertained facts.

A second extenuating circumstance may be found in the enormous range of topics embraced in Exodus. There is much to be said for the view that the next large commentary on the book ought to be the work, not of an individual, but of a syndicate of scholars. It would be unreasonable to expect any man to deal adequately with all the varying interests that claim consideration in a commentary on the Pentateuch. To some extent Mr. McNeile has recognized this fact. Thus, in his discussion of the relation of Hammurabi and the laws of Exodus, he makes no attempt to deal with the literature or to express any independent views. He simply summarizes the article by Mr. C. H. W. Johns in the extra volume of Hastings' " Dictionary of the Bible." If it be asked what independent acquaintance Mr. McNeile has with the Hammurabi literature, what his qualifications are for dealing with the subject, or what work he has devoted to it, the answer must in each case be " None." But he is perfectly honest about the matter, and the

course he has adopted is the second best that was open to him. A wiser alternative would have been to seek the aid of some lawyer in dealing with the question. Among the members of the Cambridge law faculty he could have found jurists whose learning and ability fit them for handling the topic, if only their interest could be attracted to it.

Yet, even when allowances have been made, the fact remains that the book is not merely unsatisfactory, but unnecessarily and gratuitously so, and for several different reasons.

Almost at the very beginning Mr. McNeile prints a list of "books useful for the study of Exodus." Some interesting information can be gleaned from its perusal. First, I note that while Dr. Kent's egregious volume on "Israel's Laws and Legal Precedents" finds a place in the list, Dr. Orr's "Problem of the Old Testament" and Van Hoonacker's important monographs are not noticed. In reading the introduction and commentary I failed to observe any references to either of these authors, so that it may perhaps be inferred that their work has not been utilized. Again, that Mr. McNeile, whose preface is dated Lent, 1908, should be unacquainted with the second edition of Benzinger's "Hebrew Archæology," which appeared before the end of 1907, is certainly unfortunate; but I should not have been prepared to attach much weight to this were it the only indication that he is not up to date. Unhappily, even when allowance is made for his unwillingness to read modern work on Pentateuchal criticism by those who do not accept the main Wellhausen theories, we are still left with evidence that our author is not fully abreast of the times. Thus Kittel's "Biblia Hebraica" is never mentioned, and from the notes on some of the passages where it might reasonably have been consulted, it is clear that Mr. McNeile has either not used the book, or else has not used it properly. I have already drawn attention to one point on Exod. vi. 3. Here is another on the same verse. On p. 40 Mr. McNeile is desirous of eliminating the word *Shaddai* (rendered "Almighty" in the Revised Version) from the text of Gen. xliii. 14, and points out that

the Septuagint has ὁ θεός μου. This shows that he does not know that in this very verse the Septuagint has θεὸς ὧν αὐτῶν, and that it uniformly follows this method of treating the word in Genesis and Exodus. Again, it is probable that we should have been spared the note on Exod. iii. 1, explaining that "the mountain of God" "denotes a mountain which was conceived to be God's habitual dwelling-place," and the assertion on p. cxiii of the Introduction that "the God of the Israelites had, before Moses' time, been conceived of as dwelling on the sacred mountain," if Mr. McNeile had noted that Codices A and B (*i.e.*, the Alexandrian and the Vatican),¹ omit the word "God."

The archæology, too, is not up to date. The higher critics are fond of protesting that archæology has not established anything which they were not prepared to concede, so that this is of some importance. In his note on "four hundred and thirty years," in Exod. xii. 40, Mr. McNeile argues, on the basis of Dr. Driver's remarks (Gen. xxviii. *et seq.*), that if Hammurabi is the Amraphel of Gen. xiv. 1, and if, further, the rôle assigned to Abraham in that chapter is, at least substantially, historical, Abraham's date is fixed at *circa* 2250 B.C.

"It is impossible, therefore, to uphold both the Biblical chronology and the identity of Amraphel and Hammurabi. Many scholars, however, doubt this identity. But although there are no exact data by which to fix the time when Abraham came to Canaan, P's chronology is discredited partly by the great length of life which he ascribes to the patriarchs, and partly by the fact that his dates appear to be arrived at by an artificial system of computation."

It will be observed that Mr. McNeile, without consulting the most recent authority on the subject, commits himself to the statement that it is impossible to uphold both the Biblical chronology and the identity of Amraphel and Hammurabi, and speaks of "P's" chronology as discredited. Had he studied Mr. King's recent book, which was published some months before the date of his own preface, he might have discovered that the discredit had been shifted from "P" to the higher critics, as will be seen from the following extracts :

¹ Also Codex F, but this does not appear from Kittel.

"Our new information enables us to accept unconditionally the identification of Amraphel with Hammurabi, and at the same time it shows that the chronological system of the Priestly Writer, however artificial, was calculated from data more accurate than has hitherto been supposed" (L. W. King, "Chronicles concerning Early Babylonian Kings," vol. i., p. 22).

"Upon grounds of general probability the Pharaoh of the oppression has been identified with Ramses II. . . . His successor, Merenptah, is thus generally held to have been the Pharaoh of the Exodus. . . . But our new estimate of Hammurabi's date would separate him from Merenptah by little more than 700 years. It will be noted that there is no great discrepancy between this period and the 645 years, which, in the Hebrew text, separated the Exodus from the call of Abraham" (*op. cit.*, pp. 24 *et seq.*).

In this connection, some sentences may be quoted from the *Expository Times* :

"Now, Mr. King is no apologist for the Old Testament. If he fixes the date of Abraham, and finds the chronology of the Priestly Writer reliable, it will be safe for us to follow him, though it may not always be pleasant. . . . Mr. King is evidently astonished that he can take any date from the Hebrew Text at all" (October, 1907, pp. 6, 7).

It would be difficult for anybody to reveal bias more clearly than Dr. Hastings does in these sentences. I draw special attention to this because the higher critics always wish it to be believed that they are impartial scholars. We now know from their most prominent English organ that it is not pleasant for them to find that a Biblical statement is accurate.

In respect of bias, Mr. McNeile's standpoint is exactly the same. Thus, in his note on Exod. viii. 19 (pp. 47 *et seq.*), he writes: "Earthenware vessels are not mentioned; and several writers note that it is only in earthenware that the discoloured Nile waters can be made and kept clear. But it is improbable that this intentional accuracy is to be ascribed to P," etc. This bias should be carefully noted by all who read higher critical books. If they think a Biblical author is inaccurate, the critics carefully dwell on the supposed fact; if they find him accurate, they deem it matter for regret, and do their best to explain it away.

But there is worse to follow. Since reading Dr. C. F. Kent's "Israel's Laws and Legal Precedents," I by no means assume that writers of this school have necessarily themselves

given careful study to the books which they recommend to other people. In this instance I was desirous of testing Mr. McNeile's work. Now, in his list of books "useful for the study of Exodus" there are, excluding the Expositor's Bible, the names of eight (or seven) commentaries on the book. In xxxiii. 7 the Revised Version has a mistranslation which is extraordinarily important for the purposes of Wellhausenism. The Hebrew has, "And Moses used to take the (*or a*) tent and pitch (it) *ל* *for himself*." The Revised Version quietly omits the *ל*, and Mr. McNeile offers no comment. Looking at the books in question, I find that Kalisch and Strack translate the *ל* correctly; Baentsch not merely renders it by "sich," but draws attention to it in his note; Holzinger (whose volume contains no translation) discusses the word, though he obviously cannot understand its force; Dillmann is in the same position; while Keil and the Speaker's commentary do not notice it.¹ It thus appears that in this instance Mr. McNeile has not consulted a single commentary that has appeared within the last thirty years, and has not looked at five at least of his selected commentaries and editions. (Moreover, Strack in this passage renders "*a* tent," not "*the* tent," and writes a note, a perusal of which must have prevented Mr. McNeile from writing as he has done of the Hebrew article, not merely in the present passage, but also on xvi. 13, p. 97.) The eighth commentary is entered as follows: "Lange, J. P. Engl. transl., Edinburgh, 1868." It occurs under the heading "Commentaries on the Pentateuch." No English translation of J. P. Lange's commentary on Exodus, which "was not published till 1874,"² appeared in the year 1868. But in that year an English translation of his commentary on Genesis (not Exodus or the Pentateuch) was

¹ I have explained the bearing of this mistranslation on the Wellhausen position in a paper which appeared in the October number of the *Bibliotheca Sacra*, to which reference may be made for a refutation of the Wellhausen position as to the tent of meeting.

² See preface to "A Commentary on the Holy Scriptures . . ." by John Peter Lange, D.D. . . . translated, enlarged and edited by Philip Schaff, D.D. Vol. II. . . . of the Old Testament, Exodus and Leviticus. Edinburgh: T. and T. Clark (no date on title-page; preface dated April 28, 1876).

published. Whether Mr. McNeile means to include Exodus, or whether his intention is to refer only to that volume which is indicated by his date, is not clear. It is remarkable that in other cases, where he has gone far enough into a commentary to be acquainted with the authorship, he carefully explains what writers are responsible for each book of the Pentateuch; while in this instance he does not notice that the commentary on Deuteronomy is by W. J. Schröder, not J. P. Lange. Combined with the strangeness of the title, the date given, and the fact that he has not used at least five of his authorities on Exod. xxxiii. 7, this makes it doubtful whether he, as the compiler of this list of "books useful for the study of Exodus," has himself made use of the work in question.

Another interesting illustration of Mr. McNeile's methods is afforded by his argument respecting Sinai and Horeb. On p. cii he writes: "The statement of Dillmann has been generally accepted, that 'there is no distinction in the Bible between Sinai and Horeb; they are different names for the same locality,' " etc. And then he proceeds to argue that they are in fact different places, some eleven days distant from each other. I subjoin some remarks on the merit of this theory.¹

¹ Mr. McNeile locates Sinai near Kadesh-barnea, while Horeb is placed in Arabia, south of the Gulf of Akaba. A few of the more patent absurdities of this scheme may be pointed out:

1. As the testimony of the post-exilic P is invoked, it follows that the localities must have been clearly known down to his time. Therefore the redactor of J and E must be supposed to have taken two narratives dealing with places eleven days' journey apart—for that is Mr. McNeile's theory—torn them into shreds, and combined these shreds, or some of them, in such a way as to make obvious nonsense. Thus, in xxxiii. 6 the Israelites are in Horeb; but a few verses later (xxxiv. 2) Moses is commanded to come up in the morning unto Mount Sinai—on this theory eleven days' journey off—and duly does so. It takes a higher critic to believe that any sane human being ever composed a narrative on these principles, or that his readers would have accepted it if he had done so.

2. The next point requires us to glance at one of the arguments for the documentary theory. It is urged that duplicate narratives imply diversity of authorship. Now, there is a Meribah-Massah incident related in Exod. xvii., and a Meribah incident in Num. xx. Therefore the Pentateuch is not the work of Moses, but a compilation from documents. If, now, we provisionally accept this reasoning, and turn to the documentary theorists for the remedy, we obtain some amusing results. Moses may not tell two stories of the production of water from rocks, but there is obviously nothing to prevent J or E from doing so. Accordingly, the result of the higher critical

Here I desire to point to the fact that on pp. 61 and 64 of Professor H. P. Smith's "Old Testament History" (included in Mr. McNeile's bibliography) it is urged that the two names refer to different places. One would have expected Mr. McNeile to mention this fact had he been aware of it.

Mr. McNeile's book contains no statement that he has read the works in his bibliography (or, at any rate, those portions of them which bear on Exodus), and it is of course quite open to any writer to print a list of books which he has not studied as

endeavours to halve the two Meribah narratives is to give us either five, or perhaps six, such stories. J and E had two each. "J's traditions," writes Mr. Carpenter on Exod. xvii. 1b, "attached parallel incidents to two names, Massah and Meribah. E appears also to have contained explanations of both designations." The only question is what number P may be supposed to have had. He tells a story in Num. xx. which is located at Kadesh; but as in Num. xxxiii. 14 he speaks of "Rephidim, where was no water for the people to drink," it seems probable that he also recognized two incidents. But I do not like to make the statement positively, because, so far as I know, the higher critics have never considered the point, and it is by no means certain that they would let P enjoy the same licence in this matter as J or E. Be that as it may, it is perfectly certain that the early sources recognize two incidents in which water is obtained from the rock. Now, Mr. McNeile has never realized this. Possibly he is under the influence of some antiquated, pre-critical, arithmetical superstition which made the half of two, not five or six, or even two, but one. If so, he should learn that there is no place for such absurd views in the Wellhausen theory. Anyhow, though he prints the divisions of the text in Exodus which necessitate the attribution of two stories each to E and J, he speaks of "*the place where Moses brought water from the rock*" (p. cii, my italics), and throughout argues on the basis that there is only one such place, and his inferences inevitably fall with his premiss.

3. On p. ciii he writes: "P appears to identify Zin and Paran . . . Paran is closely associated with Sinai. In Num. x. 12 (P) it is the first stopping-place after the wilderness of Sinai." Mr. McNeile has surely omitted to take dates into consideration. In P the Israelites leave Sinai "in the second year, in the second month, on the twentieth day of the month" (Num. x. 11). If Paran is identical with Zin, and was also the next stopping-place, they must have marched without a halt for over ten months, for they arrived in Zin in the first month (Num. xx. 1—P). The year is not given, but it may be assumed in Mr. McNeile's favour that it was the very next year. If it was any subsequent year, then the length of their "non-stop" march must be correspondingly increased.

4. It is perhaps unnecessary to point out that if, as Mr. McNeile believes, El-Paran is equivalent to Elath (p. ciii), the desert of Paran must have stretched such a distance as to make it impossible to argue that places that were in or near this wilderness must *ipso facto* have been near to one another. Moreover, the borders of Edom were a line, not a point, so that the argument, "Sinai is very closely associated with Zin, Kadesh, and Paran, and all are at the borders of Edom," seems a trifle inconclusive.

giving materials for further work by anybody who may desire them; but it will be felt that the facts set out above are far from satisfactory. It is not too much to ask that a man who undertakes to produce a bulky edition of a canonical book should himself study that book seriously with the aid of the best works on the subject; and it ought to be the recognized duty of every commentator to go through the book he is editing verse by verse and word by word with a reasonably representative selection of the best preceding commentaries. A man who pursues the line of conduct adopted by Mr. McNeile inevitably lays himself open to the question, Why did you not study Exodus with the help of the books which you have publicly declared to be useful for that purpose before publishing a commentary on it? It is difficult to conceive what satisfactory answer he could possibly give.

Reference has already been made to Mr. McNeile's treatment of modern conservative work. A natural and inevitable result is that he repeats a large number of statements which he would have seen to be false if he had taken the trouble to study the publications of those who are not followers of Wellhausen. It will not be expected that I should once more expose the old familiar higher critical blunders, of which my readers are probably as weary as I am. Suffice it to say that Mr. McNeile does not fail to bore the slave's ear (Exod. xxi. 2 *et seq.*) to the door or doorpost of an altar called a sanctuary and mistaken for a house (pp. lxxv and 127); to allege in the teeth of Gen. xviii. 7, xxvii. 9-14, xliii. 16, Exod. xxi. 37 (xxii. 1), 1 Sam. xxv. 11, xxviii. 24, etc., that in early times (*i.e.*, before the date to which Mr. McNeile assigns Deuteronomy) all slaughter was for the purpose of sacrifice (p. 70); to assert in the face of such passages as 1 Sam. vii. 17, xx. 6 (David's clan sacrifice, which must have been performed at an altar), 1 Kings i. 9, 2 Kings v. 17, that Exod. xx. 24 applies to every place where God caused His Name to be remembered "by some visitation or token" (p. 125); and to repeat other statements that have been demonstrated to be untrue. It should further be remarked in passing that the explanation of such an

assertion as that of p. 107, "The elaborate organization suggested by Jethro is an ideal never reached in any nation," must be sought in its author's curious forgetfulness of history. There is apparently also something to seek in regard to Mr. McNeile's arithmetic. He alleges (p. 126) that the judgments in Exod. xxi. *et seq.* "fall into pentades, or groups of five." His third pentade is only obtained by arbitrarily expelling xxi. 17 from the text (p. 128). His fourth pentade (xxi. 18-27, p. 129), when counted on the same principle as his first two, contains seven members. A subsequent pentade (xxi. 33 *et seq.*, 35, 36, xxii. 1, 3b, 4, p. 131; vers. 2, 3a, being removed, partly because they interrupt the pentadic arrangement, partly because Mr. McNeile apparently cannot understand them) contains six members. Next come two verses (xxi. 5, 6, p. 132) which admittedly do not constitute a "pentade," though our author says they are "perhaps fragments of an original pentade." But if his arithmetic is faulty, it must not be supposed that he attaches any definite meaning to the English legal and vernacular terms he uses in connection with his pentades. Thus, xxii. 14-17 is called a pentade on loans, though two of its members deal with seduction; and when Mr. McNeile speaks of 7-13 as a "pentade on trusts," it is difficult to see what conception he has of the word "trust." The truth is that the alleged pentadic arrangement is not merely arithmetically and textually erroneous; it has pernicious effects in another direction by obscuring the order of thought. Exod. xxii. 7-15 deal with kindred topics—deposit, gratuitous loan, loan for hire—which are naturally treated together, as in many other ancient and modern systems; but Mr. McNeile's imaginary pentades effectually destroy the relation between them, just as they make seduction a "loan." Before passing away from this portion of his work I may also draw attention to another feature. In his preface Mr. McNeile writes: "The time has gone by when an apology would have been needed for showing that the origin of laws, customs, and religious ceremonies can often be detected in primitive ideas of a remote past"; and on p. ii of his introduction he prints some beautiful sentiments on

the aim of history in the case of an ancient nation. It is a pity that he has made no attempt to realize these ideals in commenting on the judgments.

In other directions, too, Mr. McNeile's want of consistency is striking. Thus, on pp. 62-64 he puts forward a wonderful theory of the history of the Passover—too long to be discussed here in detail—and argues (p. 64) that "in P (Exod. xii. 1-13, 43-49) is reached the final stage in the elaboration of the festival, where it again becomes a home celebration." Yet on p. 77, in commenting on "Let him come near" (xii. 48), he writes: "The priestly writer here betrays himself. The expression must mean that the worshipper is to come near to the Temple at Jerusalem," etc. But then, what becomes of the "home celebration" of p. 64? And why, in discussing "the final stage in the elaboration of the festival," does Mr. McNeile forget that in Num. ix. 7, 13, the "priestly writer" again uses language which proves that after the Passover in Egypt the festival was intended to be celebrated, and was in fact celebrated at the religious capital?

It is not possible, in the available space, to attempt anything like an answer to this book, and this is the less to be regretted because I am dealing with very many of the points raised in a series of "Essays in Pentateuchal Criticism," which are at present passing through the *Bibliotheca Sacra*. Many of these points carry with them most elaborate superstructures. For example, Mr. McNeile's elaborate discussions of the priesthood, the Levites, and Aaron fall to the ground when examined in the light of passages he has forgotten, such as Deut. xxxiii. 8-10 (from a poem, said to be older than "E," and inserted in it), and the portions of "J" and "E" contained in Joshua. I therefore conclude with an instance of the way in which the usual higher critical theories affect geography.

The critics allege that in "P" the cloud¹ does not appear before Sinai. That is refuted by Exod. xvi. Therefore they

¹ The supposed discrepancies in the narratives relating to the cloud are examined at length in the *Bibliotheca Sacra* paper, to which reference has already been made.

have to alter ver. 10, which represents the Israelites as looking toward the wilderness (the proper position for the cloud in pre-Sinaitic days—Exod. xiii.), and seeing the glory of the Lord appear in the pillar. Accordingly, Mr. McNeile wishes to substitute “dwelling” for “wilderness,” charging a redactor or a scribe with having made the alteration because the dwelling did not exist in pre-Sinaitic days. Then he writes of the manna incident on p. xcix, that “P, who states that it was in the ‘Wilderness of Sin’ (Exod. xvi. 1), clearly places the incident after the stay at Sinai.” With my present knowledge of the higher critical methods, I never regard a reference to a verse as raising any presumption that the higher critic who refers to it has examined that verse. In this instance xvi. 1 gives a date—“on the fifteenth day of the second month after their departing out of the land of Egypt.” According to the same source—“P”—the Israelites did not reach the wilderness of Sinai till the third month (xix. 1). It is therefore obvious that he does not place the incident in question after the stay at Sinai, and Mr. McNeile’s geographical theory on the point falls to the ground.



St. Paul and Christianity.

BY THE REV. I. GREGORY SMITH, M.A., (HON.) LL.D.

IT has been said that St. Paul invented Christianity ; or, at least, that he remoulded it. In the case of philosophies and institutions, when once the first impulse has been given, someone often arises to guide the movement into new channels. So, it is alleged, Paul of Tarsus, by his world-wide influence, transformed the Gospel from its first shape into something else. The Apostle himself would have recoiled from such a thought. “Were ye baptized into the name of Paul?” And it is confuted by the remarkable coincidences in substance, between the

teaching which comes directly from the lips of Christ and that which comes through the foremost of His messengers.¹

As always, there is the inevitable grain of truth in the assertion that St. Paul made the Gospel what it is. For he was emphatically an originator, as well as organizer—one of the very few who, instead of reiterating a parrot-cry, dare to probe the depths, and, what is still more rare, can do it. Versed in the subtleties of the Jewish law, and to some extent in the wider literature of Greece, with intellect of keenest edge, with the emotional aspirations which set the mind at work, with the tenacity of will which surmounts all obstacles, and, above all, with a passionate longing for holiness, he was the very man to open out in every direction the manifold potentialities of the glad tidings, to explore the hidden riches of the new life, and to apply them to the ever-varying temperaments and environments of men. A "Hebrew of the Hebrews," but a free-born citizen of the Roman Empire, willing even to be "accursed" for his own people, yet making himself "all things to all men," he was the very man, as Professor Ramsay has said,² to anticipate the "imperial" idea of Christianity. The good news, whispered into the ears of the chosen Twelve, must be trumpeted on the house-top throughout the world. The message is the same. The music is the same as before Paul laid hand on the chords, only the harmony is more complex. The germ of all that he says and writes is in his Master's words, only the details are more explicit.

This Pauline development is never accretive, never imports new elements; always—a criterion of legitimate development—observes the law of proportion in the relative value of the component parts. In opening the door to all the world, in putting other nations on a level with the nation which boasted that God's favour was their peculiar property, in insisting that the

¹ Questions as to the dates of the Pauline Epistles and of the Four Gospels are irrelevant to this point. Of course there were records, oral and written, of Christ's teaching, before the Gospels appeared in their present form.

² "Pauline and Other Studies." Hodder and Stoughton.

Hebrew Church had served its purpose and must fade away into the world-kingdom of the Messiah, he may seem revolutionary. But all this is evolved from the teaching of Him who said, "I will draw all men to Me." Christ commended the man who was "an Israelite *indeed*"; so the Apostle writes, "He is a Jew who is one *inwardly*." Not once nor twice only our Lord in His parables held up the despised Samaritan as a model to the Jews. He offended their prejudices by having to do with Samaritans. Once, at least, if not more often, He stepped over the boundaries of Palestine. And though, with the tenderness of a true patriot, He gave the first offer of blessing to His own people, His parting charge to the Apostles was, "Go into all the world."

One might go through St. Paul's teachings one by one and show how the germ of them may be traced to Christ Himself. But I must confine myself to the three great fundamental thoughts specially characteristic of St. Paul.

Predestination is one. The controversy between Fate and Free Will did not begin with Augustine and Pelagius; did not end with Calvin and Arminius. Will it ever cease? Because St. Paul asserts uncompromisingly God's omnipotence and man's powerlessness without God, he has been claimed as an ally by ultra-predestinarians. But he asserts quite as uncompromisingly man's freedom to choose good or evil, and the responsibility which choice brings with it. For at one time he is reproving the self-confidence which leaves God out of men's lives, at another he is reproving the supineness which excuses its own faults by the plea of an irresistible necessity. He never stops to pare down the truth which he is enforcing, nor tries to dovetail the apparently conflicting statements. It is the old story of the two sides of the shield; the mental eye cannot take in both sides at once. Christ taught, "Not a bird can fall to the ground" without the fiat of omnipotence; and yet men are to "strive" if they would attain; are to "watch and pray"; must "endure to the end"; must all "give account of their doings." Thus the Christian idea of predestination is not the fatalism

which shuts out hope and effort by stolid apathy ; it is the conservation of energy by steadying and tranquillizing the man. This is the Evangelic, this is the Pauline teaching.

Obviously connected with the question of Fate and Free Will is the question of "faith and works." Here, too, the controversy seems endless ; here, too, St. Paul is claimed as the champion of one side against the other ; here, too, it is the old story of the two sides of the shield. For real faith is neither a mere orthodoxy nor a mere ebullition of emotional fervour, but the surrender of self to God. Real trust in God and the morality which grows out of it are as truly one as the root and the fruit of the tree. Thus when St. Paul insists on the paramount necessity of believing in Christ, he is strictly in unison with Him who said again and again to those who came to be healed, "Only believe," "If thou believest," "All things are possible to him who believeth."¹ No stress which the Apostle lays on faith can go beyond these words of the Saviour.

The synthesis of the seeming opposition of faith and works is in this self-renouncement, which is the keynote of the Gospel, the very essence of the message. A full and free surrender of self to the Healer there must be for a full and free forgiveness. And this self-renouncing must not be for any (selfish) aim ; else the surrender of self is not real. In the words of Xavier, it must not be in order to win heaven, to escape hell ; it must not be in order to attain the self-completeness of the stoic, the repose of Nirvana. "He that loveth his life shall lose it," is the word of Christ, exemplified in His life and death for men. So the Apostle places unselfish love even above faith and hope. "I have overcome the world" is Christ's word. So the Apostle says that Christians are to be "more than conquerors" through Christ ; and though this holocaust of self is only to be found in Christ, yet the man who abandoned a splendid worldly career, and counted all things as "dross" and "dirt," in order to follow Christ, is treading at a distance in his Master's footsteps.

¹ Even His will to help was straitened, unless there was faith in those who needed help. "He could do no miracle there because of their unbelief."

In the teaching both of Christ and His Apostle holiness is the basis of the edifice. "They that do the will of God, they shall know," is the word of Christ; "a tree is known by its fruits"; the faithful servant, the dutiful son, is he who obeys. Similarly, if St. Paul teaches that we are nothing, that Christ is everything in the conflict with evil, so Christ has said, "Without Me ye can do nothing"; so Christ is portrayed by Evangelists as "the Lamb that taketh away the sins of the world." Indeed as in word the Apostle echoes his Master's teaching on faith and works. St. Paul's rules of conduct, which in almost every letter follow his exposition of doctrine, run parallel to the precepts of Christ on the Mount. St. Paul's glowing words on charity find their counterpart only in Christ Jesus. St. Paul seems at times to disparage law; not merely the old ceremonial law, but even the law of morality.¹ But the context shows invariably that what he decries is a merely formal compliance with law from a selfish motive. A compulsory mechanical obedience is nothing; obedience for fear of loss or for hope of gain is not obedience; the motive must be love, even as the blessing comes from love. To rely on one's own performance, even when acting from unselfish motives, is selfishness in disguise—the selfishness of conceit. Law in itself, St. Paul says, is "good." It is the slave who leads the child to the school where perfect love is taught. So Christ said, "I come not to destroy the law, but to fulfil"; so Christ, reproving Pharisaic pride, taught that every moral precept goes far below the literal fulfilment into the motive, where the hidden springs of action lie. If the Apostle says, "The strength of sin is the law," because without law there can be no law-breaking, so in the teaching of Christ the consciousness of having broken the everlasting law of right and wrong underlies real repentance. "I have sinned against Heaven," the penitent cries in the parable, when he would set his face homeward. When St. Paul bids the Galatians "stand fast in the liberty wherein Christ has made

¹ In the *Romans* St. Paul evidently means by νόμος not the Hebrew code only.

them free," because they are emancipated not only from the bondage of the Mosaic ritual, but from the *slavish* spirit generally, he echoes the word of Him who said, "The truth shall make you free," and who, in the very forefront of His ministry, chose for Himself the motto, "I come to set the captive free." When St. Paul says, "Love is the fulfilment of the law," and "All the commandments are comprehended in that word," he is announcing the same great principle as came from the lips of Christ, who, in the act of forgiving and of blessing, laid a special emphasis on the greatness of love in the recipient. Neither the Apostle nor his Master disparages law. Both reprove pride in the observance of it.

It is, most of all, on the great question of "At-one-ment" that St. Paul is said to have "invented" Christianity, and he is accused of teaching that justice is satisfied if innocence suffers, while guilt goes unscathed. But this is to overlook what is the foundation of all the Pauline teaching, the identification¹ of the Saviour with the saved. The Incarnation is the key to the Atonement. The Sinless One in pity condescends to make Himself really and truly one with man, taking on Himself not the suffering only, but the sin which lies under it. This complete oneness is proclaimed alike by Christ and His messenger. "I am the Vine: ye are the branches." "Abide in Me," as "I in you." So Paul said to his converts, "Christ in you, the hope of glory"; and, "No longer I, but Christ, that dwelleth in me." This identification of God with man is the very thing which the Jews could not—would not—see when they heard the Man who had "not where to lay His head" saying, "I and the Father are one." Thus St. Paul in the same breath speaks of Christ as Highest God, and yet made "a thing accursed"² for men. Christ in the upper room on the eve of His Passion, laying aside "the glory which He had with the Father before the foundation of the world," stooped down and washed the feet of His betrayer. The Apostle says that Christ, being God,

¹ "Why persecutest thou Me?"

² κατάρα.

"took on Himself the form of a servant." Christ had said, "I am among you as He that serveth."

Medieval schoolmen, imbued with ideas borrowed from the legal system of imperial Rome, were apt to speak of the Atonement as a forensic transaction. To the Christians of an earlier age the conception of what God the Son came to do for man was something far more real. In the struggle for life against the powers of darkness, man lay prostrate, helpless, till his Deliverer came to rescue him. This, and not competition with his fellows, is the "battle of life" for man. St. Paul teaches that man has to withstand the assaults of subtle, implacable foes, rebels against God, permitted for a time to do their worst. "Fight the good fight," he cries; "we wrestle not against flesh and blood." This thought of conflict with evil runs through all that he says of Christ and Christians. It is the probation, without which virtue is meaningless. Under all his daily, hourly conflict with the plottings of the Sanhedrin and the iron repression of Rome, Paul realized that he was contending with a deadlier foe—the "principalities and powers of evil." So Christ warns the world against the "enemy who sows the tares," the enemy "whose name is legion." So He speaks of Himself as coming "to bind the strong man," who would keep down mankind in thralldom. So, as the end draws near, Christ hears the closer onset of the Evil One approaching. "The Prince of this world cometh, and hath nothing in Me." This conflict runs through the older Scriptures. The Deliverer is to come to scotch (not yet to kill outright) the Serpent, and Himself to be sore wounded in the fight. "Who is this that cometh from Edom, with dyed garments from Bozrah?" "He shall lead captivity captive." This is the lesson to be learned from the wars and fightings of the Old Testaments; this is surely the right way to understand the imprecatory psalms. In this sense St. Paul exhorts Christians "to put on the panoply of God," and to fight "manfully" under the banner of the Captain of our Salvation." Like his Master, St. Paul never tries to explain the mystery of the existence of evil; like his Master,

he teaches that "in the end" all things shall be subservient to good.

It would not be difficult to trace on other points the complete accordance of the Pauline teaching with the words of Christ. For instance, the mediatorial regency of God the Son is indicated alike by "The Father hath committed all judgment to the Son," and by the words familiar to Christian mourners, "Till He shall have delivered up the kingdom to the Father"; it would be easy to refute the allegation that St. Paul "invented Trinitarianism," or to show that Christ and His messenger alike understand the older Scriptures spiritually. Perhaps some younger student of these great subjects will do more adequately what I have attempted in outline only.¹



The Cities of the Seven Churches.

SOME PERSONAL IMPRESSIONS.

BY THE REV. M. LINTON SMITH, M.A.

II. PERGAMUM, SARDIS, AND PHILADELPHIA.

PERGAMUM at the present day is the least accessible of the cities with which we are dealing, for it lies thirty miles from rail-head at Soma. The roads runs first down the valley of a tributary stream to the Caicus, as green and as well watered as any English countryside. On the far side of the main valley runs a line of rocky hills, on a spur of which the Acropolis of Pergamum is built. The Caicus itself is split into many shallow streams as it makes its way through the broad valley, and on the mud-flats countless tortoises sun themselves, and buffaloes wallow and sink to escape the heat and the torture of the flies. Presently the features of the further hills become more distinct,

¹ See Professor Buckham's thoughtful words on the notion, that Christianity "is the echo of one man, Paul, only."—*Expository Times*, July, 1908, p. 476.

and the flank of one spur is marked with a light-coloured scar, the mass of rubbish removed in the excavations of Dr. Humann ; and a little later, as its top climbs above the sky-line, you see that it is crowned with walls and towers. The road winds round its foot, and soon the horses' hoofs are clattering over the cobbles of the steep ascent into the little Greek town of Bergamo. At the entrance lie the stately remains of some Roman baths, brick-built, with binding courses of stone. Along the top of the walls storks build their nests, and clatter or meditate beyond reach of disturbance. Behind the baths is a double tunnel over the Selinus, the little stream which runs through the city, built to extend the space in the heart of the town ; further up, again, the stream is crossed by a fine bridge of double span. But the chief remains are to be found on the Acropolis, which towers 900 feet above the town—a long and weary climb, now along the remains of the carefully engineered road of ancient times, now straight up steep slopes of thinly-covered rock or rubble. Soon after the last houses of the town have been left, you pass through a gate in the Roman wall, and then a sharp scramble brings you to a broad terrace facing south, on which lie the ruins of the great gymnasium—a mass of broken columns and cornices from the colonnades which once surrounded it. The marble pavement is largely in position, and its careful system of gutters and drains bears witness to the severity of the winter rains, and to the skill of the designing engineers in dealing with the problems set by the sudden floods. Another terrace on the south face of the hill bears the massive masonry core of the great Altar of Zeus, the frieze of which is one of the finest possessions of the Berlin Museum. The next level brings you to the Acropolis itself, and the worst of the climb is over. You are standing on a plateau still rising slightly to the north, and bounded on that side by the remains of the Palace buildings and a stretch of the outer wall which towers up on the crest of the hill, visible on every hand. All round you lie temples, porticoes, churches, heaped in what seems to be inextricable confusion ; but the eye gradually becomes accustomed to the scene, and

begins to trace out lines of foundation, the bases of a colonnade here, the steps of a stylobate there, till the confusion has sorted itself into something like order. Here is the Temple of Athene, with a Christian church built across it; there is the Library, occupying almost the highest level, as was fitting in a place like Pergamum, the literary character of which is attested by our word "parchment" (= *pergament*). But slightly below the Library, on the opposite (western) side of the plateau, are three or four broken columns still standing on a raised platform. Look at them well, for they bring us face to face with the very circumstances which called forth from St. John the "Revelation." The whole book rings with the echoes of the beginnings of that great contest between Church and Empire, and the columns before you are the remains of the first temple of Rome and Augustus established in Asia, the centre for the province of that emperor-worship which was the occasion of the inevitable struggle and the infallible touchstone of loyalty in the great alternative—Cæsar or Christ. No wonder that the Apostle spoke of this centre of active opposition and deadly persecution as "Satan's seat," and of the place which contained it as the place "where Satan dwelleth." Walk across to the site, which is on the western edge of the plateau. Immediately below you lies the great Theatre, with its curving tiers of seats cut in the slope of the hill. From the terrace behind the stage the hill falls steeply again to the bed of the Selinus. Follow with your eye the stream to a point at which a small tributary joins it, and in the ravine down which that stream runs, cut off from the town by a high green ridge crowned with a cemetery, you will see traces of excavation and building, which you soon detect to be the ruins of an amphitheatre, doubtless the place where "Antipas, my faithful witness, was slain." As you stand on the site of the temple and look across to the scene of the martyrdom, you will have eyes for little else; the remnants of the splendid palace of the Attalids and the beauty of the surrounding country, the forest-clad hills to the north, the verdant valley of the Caicus to the south, and the sea and its islands to the west, all fade

before you, and your mind is fixed on that single figure of the man who for conscience' sake defied the might of Rome, and took his place in the front rank of that noble army of martyrs who by their sufferings won the victory of the cause for which they died.

Let us retrace our steps by road and rail to Manisa, and there join the train which runs up the Hermus Valley. As it crawls under the slopes of Mount Sipylus, there appears on a cliff-face high up on the mountain-side that strange rock-cut figure, so old even in the days of Homer that its origin had been forgotten, and it had become the subject of the legend of Niobe. Now, as then, it seems to keep watch and ward over the fertile valley at its feet. But soon the high ridge drops downward, and at Choban Isa ("Shepherd Jesus"—strange enough name for a Turkish village !) it has sunk into the plain.

By this time the burying-place of the Lydian kings has come into sight on the northern side of the valley—a long green ridge crowned with gigantic tumuli; while on the right hand the foothills of Tmolus have taken the place of the rocky range of Sipylus. With jagged peaks, sharp ridges, and sheer sides, their ruddy masses present a most formidable appearance, but a closer inspection proves them to be of such soft material as to change their shape with every winter storm. They are seamed and scored with gullies, and what is one day an inaccessible summit may the next be a slope of *débris* easily scaled. The train draws down a little towards the river, clatters across a bridge, and stops at the isolated station of Sart. The stream you have just crossed is the Pactolus, and, looking up its course, you see on the eastern side of the glen which it has formed in the foothills a spur with precipitous sides, isolated both from the rest of its own formation and from the mass of Tmolus, which rises, snow-streaked, behind. That spur is the remains of the citadel of ancient Sardis, the ruins of the town being buried, for the most part, under the tons of *débris* washed down from the crumbling cliffs beneath which it nestled for protection. The road to the site passes first through fields irrigated from the

streams hard by ; then it leads up over waste land, from which rise the badly-built walls and slovenly masonry of the Byzantine city. The ascent grows steeper over grass-grown mounds, and soon becomes a stiff climb across a narrow neck between sheer descents on either hand, while the upper cliffs still tower above. The path winds ever upward between these, passing the fragment of a gate-tower, undercut, and ready to fall at any moment, as it appears, into the gulf below. But at last the highest cliff lies beneath, and the path issues on a narrow plateau, from which there rises on one side a sharp peak honeycombed with passages scooped in the soft rock ; these, and a fragment of Byzantine wall of older masonry at the southern end of the plateau, are the only signs of man's occupation in the citadel of Sardis, once the capital of the kingdom of Lydia, the home of Cræsus, and the representative to the early Greeks of all the luxury that material resources could bestow. No other site tells its story as does that of Sardis. Perched up above the line of the Royal Road, its rulers could take toll of the rich traffic which passed along the valley beneath ; and, surrounded on all sides save the south by sheer precipices, its inhabitants felt a security which combined with luxury to sap their energies. But the very cliffs which seemed to promise safety proved their destruction : every winter changed their shape, and what was once an unscalable rock-face might become seamed with crannies and ledges which would tempt the daring climber. Twice in the history of the city, in the sieges by Cyrus and Antiochus, did mountaineer soldiers of the besieging army gain the plateau at a point unguarded by the garrison, who looked upon their fortress as inaccessible from that side, and the enemy entered "as a thief in the night." And these cliffs endangered the city that trusted in them not only by their unnoticed changes ; gradually the area of the plateau was reduced by constant falls, which buried parts of the city which lay below, and with its strength its fortunes declined, till in the first century A.D. it was living upon its past—"having a name to live, it was dead." Its decline was never checked : at the present day a theatre on the

north-east slopes, and two columns of the magnificent Temple of Cybele in the glen of the Pactolus, are the chief relics of its ancient glories, while the site is deserted save for two hamlets of miserable mud hovels.

From Sardis to Philadelphia is a journey of some twenty-eight miles. The line leaves the broad vale of the Hermus, and runs in a south-easterly direction up the narrower valley of the Cogamus, hugging the lower slopes of Mount Tmolus, which are torn with the tracks of winter torrents, down which in summer trickles a mere runnel of water. On a long knoll cut out from the lowest terrace by two such torrents lies Ala-sheher (Philadelphia), a busy, thriving town, a marked contrast to the desolation of its neighbour, Sardis. It is this contrast which has drawn from Gibbon, in his description of the loss of the Asiatic provinces by the Eastern Empire, a well-deserved eulogy, accompanied by a characteristic sneer : " Philadelphia alone has been saved by prophecy or courage . . . a pleasing example that the paths of honour and of safety may sometimes be the same." Broken walls of the medieval fortifications stand on the low ground between the town and the station, and crown the crest of the hill, and a line of broken arches seems to mark the site of a Christian church. The breaches bear silent testimony to the frequency of the earthquakes from which Philadelphia has so often suffered—an experience which made the more appropriate the promise of stability and permanence with which the Lord sought to inspire the infant Church, just as the suddenness of the catastrophe would heighten the effect of His warning of a sudden coming. But not only within the city itself is one reminded of the Divine message. As soon as the railway leaves the place, it turns northward and begins a long and wearisome climb of 2,000 feet up to the plateau of the interior—the only line directly connecting the coast with the highlands of Eastern Phrygia and the regions beyond. Philadelphia is at the present day the gate of central Anatolia, and it was to the Church of this city that the Master sent the message : " Behold, I have set before thee an open door."

Rome and Religious Liberty.

BY THE REV. T. J. PULVERTAFT, M.A.

THE British Empire, on the authority of the Pope, is "rightly famed for the liberty it extends to its citizens, and to whose authority and laws so many millions of Catholics render faithful and due obedience." Coming from the Vatican, this testimony to the value of religious liberty has made a great impression upon the public mind, and it is advisable that those interested in the subject should know how the Church of Rome to-day carries into practice the principles praised by Pius X. Facts are facts, and they cannot be gainsaid. Lip-service of great principles is the cheapest kind of adulation, and to form a true conception of policy profession must always be checked by performance.

The long reign of Pope Pius IX. was remarkable for the publication of the dogmas of the Immaculate Conception and the Infallibility of the Pope. It also witnessed the issue of the famous "Syllabus, containing the chief errors of our time [1864] which are censured in the consistorial letters, allocutions, in the encyclicals, and in other Apostolical letters of our most holy Lord, Pius IX." This document is an *ex cathedra* utterance of the Papacy, for subsequent declarations of Pius IX. and Leo XIII. have removed any doubts on this point. It is the authoritative pronouncement of Rome on the subject, and is of living force in that Church. In the words of Dr. Döllinger, the Syllabus "condemns the whole existing views of the rights of conscience and religious faith and profession: it is a wicked error to admit Protestants to equal political rights with Catholics, or to allow Protestant immigrants the free use of their worship; on the contrary, to coerce and suppress them is a sacred duty, when it has become possible, as the Jesuit Fathers and their adherents teach. Till then, Schneeman says, the Church will, of course, act with the greatest prudence in the use of her temporal and physical power, according to altered circumstances,

and will not, therefore, at present adopt her entire medieval policy."

It is impracticable for the Roman Church to put its will into force in the modern world, and to see what it desires we have to observe its policy in that portion of the world where its hold is strongest. One of the most influential of the visitors to the Eucharistic Congress was Cardinal Sancha, Archbishop of Toledo and Primate of Spain. We have seen the Cardinal in Toledo, a personally kindly gentleman, who received almost royal honours from those he met. His position is recognized as a Prince of the Church, and, without exception, he is acknowledged to be the first subject of the Crown. In Spain, according to the Concordat, "The Catholic Apostolic and Roman religion, which, with the exclusion of every other form of worship, continues to be the only religion of the Spanish nation, will be always preserved in the dominions of his Catholic Majesty with all the rights and privileges which it ought to enjoy according to the law of God and the disposition of the sacred Canons." This is still a fundamental law of the State, and governs the secular State as far as possible, for Spain has passed since 1851 through the throes of revolution, and necessity forced certain modifications to be made in its national policy.

During the absence of the hereditary Monarchy, from 1868 to 1874, religious liberty reigned, and no one was interfered with in the free exercise of his convictions. This naturally caused great indignation among the Ultramontanes. In a catechism published in 1869 by Cardinal Cuesta, Archbishop of Santiago, the following statement is made: "It is not certain that in all countries religious liberty prevails. Not to speak of others, in Denmark and Sweden the Catholic religion is not tolerated; and as far as Rome is concerned, you ought to know that the Jews are only tolerated with due restrictions—among others, they have to live by themselves in a separate district; they are permitted to live there by the side of the Universal Pastor of the Church, for they have been established there of old, and are a living proof of the fulfilment of the prophecies

and of the authenticity of our sacred books. With reference to the many Protestants, principally English, who go every day to admire the marvels of Rome, I shall tell you that they are not molested, provided they do not become propagandists, and even if they meet in a suburban house to read the Bible on Sundays this is overlooked. The Protestants exploited the captivity of the Pope by France to hold their worship in a suburban house, and diplomatic pressure has made it impossible to prevent them. That is all. But even if it were certain that in all countries—which it is not—with the exception of Spain, there was religious liberty, this is no reason why it should be established among us ; as if the cholera were everywhere it would be no reason to desire it and to bring it here also to our Spain. Truth has the right to reign alone. Error has no right to be seated by its side. Liberty of error is not liberty, but an abuse of liberty."

The Cardinal, in these pointed sentences, simply expresses the mind of the framer of the Syllabus. On the return of the Monarchy the pressure of the Papacy became greater. Religious liberty became religious tolerance, and the Constitution of Spain, made in 1876, contains the famous Article XI. :

"The Catholic Apostolic and Roman religion is that of the State. The nation is obliged to maintain its worship and its ministers. Nobody shall be molested in Spanish territory for his religious opinions as for the exercise of his own worship, saving the respect due to Christian morals. Nevertheless, no ceremonies or public manifestations will be permitted other than those of the State religion."

The Pope was indignant at the promulgation of this Article, for he saw that it involved the negation of his Syllabus, and accordingly he wrote to the then Archbishop of Toledo : "We declare that the eleventh Article completely violates the rights of Catholic Truth and of religion, and, contrary to all right, the Concordat of this Holy See with Spain is abrogated in its principal and most precious part." Feeling ran high, and the Prime Minister gave an authoritative interpretation of the

Article by declaring that all public manifestations of worships or sects dissenting from Rome are prohibited outside buildings or cemeteries, and extended the interpretation of public manifestations to include placards or announcements by bills. This is the law in force to-day. In the city of Seville the handsome little church used by the English colony has its entrance in a side street. It is forbidden to put up any notice pointing the way to the church, or to place the words "English Church" in English outside the building. When the church in the Calle Beneficencia, Madrid, was erected, the plans approved by the Town Council provided for the words CHRISTUS REDEMPTOR ÆTERNUS to be sculptured on the façade. The Central Government ordered them to be removed before the church was permitted to be opened. It did so, acting on the appeal of the Ultramontane party.

In 1905 the English colony in Barcelona arranged to have their church in that city opened. In ignorance of the prohibition of the Constitution, some plain crosses were placed on the exterior, and these crosses were on the plans submitted to and passed by the Barcelona Town Council. The Roman Catholic Professor of Canon Law in the University of Barcelona, in an article in the *Diario* of that city, called the church a monument of infamy, and wrote: "All those who work and live and breathe for Christ in this city should work without rest or truce until they secure that in this land, watered by the blood of martyrs and vivified by the devotion of our saints, we may not have to look upon a temple which defies God, completely denying to Him what He values most—the worship He values most—the worship which He demands from men." He goes on to say that Barcelona is a cesspool of the foulest vices, but the opening of the church would bring it face to face with heresy which is worse than vice. Cardinal Casañas himself, in a long Pastoral, declared liberty of worship to be impious and absurd. In spite of these protests, and a numerous signed petition, the church was opened, but the crosses had to be removed. In Spain to-day one piece of Protestant property has a cross over its

gate—the cemetery of Malaga. When this was allowed to be erected—out of gratitude to the Consul, who had spent his substance and risked his person freely during a cholera epidemic—the inhabitants remarked with wonder: “Do these Jews honour the Cross?”

Cardinal Casañas simply expressed the mind of his Church, for in 1899, in Burgos, a Congress of Spanish Bishops was held, presided over by Cardinal Sancha, who was in England last September. This assembly declared that Perdition is the “daughter of that liberalism which, by its application to Spain, causes such grave sins.” The capital error of liberalism is substituting private judgment for the authority of the Church. Among the resolutions passed was one urging the confinement of religious toleration to the narrowest limits. Two Cardinals and twenty-six Bishops, in an address to the Queen Regent, presented on the conclusion of the Congress, complain of the impudence and audacity of the Protestantism which builds its schools and opens its temples in the capital, and classes this action with the horrible blasphemies heard in the streets and public places and the repugnant exhibition of indecent pictures. On reading the resolutions of the Congress a Roman Catholic writer recalled the saying of a Spanish Bishop at the Council of Trent: “If the Church of Spain needs a Reformation, the most illustrious Bishops themselves need a more illustrious one.” Leo XIII. was a far-seeing diplomatist, and even he declared: “One thing remains perpetually true—that liberty accorded for its own sake to all, and for all, is not desirable, since it is repugnant to reason that what is false should enjoy the same rights as that which is true.”

These are the principles that actuate Roman Catholic policy in Spain, but happily the State does not support them. The Pope was defeated in his efforts to stamp out religious liberty in every form in 1876. Against his will, toleration instead of repression took the place of liberty. Although the front door of the Madrid Church was kept illegally closed for more than ten years, the agitation concerning the Barcelona Church led to its being

opened. The colporteurs of the Bible Society receive protection where a few years ago they would have been illegally imprisoned, and the modern State is not inclined to accept Vatican domination. The ecclesiastics are angry, but are powerless in the presence of the will of the people.

The local tyranny of priests and their followers still continues. The writer was once fired at because he dared to visit a village to attend a Reformed Service ; friends of his have been imprisoned because they sold Bibles ; Evangelicals have had false charges brought against them of disrespect to the State religion, and, although the evidence against them was well manufactured, just judges and juries have acquitted them. One of the favourite charges is to allege disrespect to the Host carried in procession. Evangelical Spaniards know that to refuse to kneel or raise their hats is an offence against the law, and as their consciences will not permit them to do this, they invariably absent themselves from the processional route. Their inability to see the procession through rows of houses does not present any insuperable objection to the framing of allegations against them. Nevertheless in Spain to-day large numbers of men and many women refuse to show obeisance when the Host passes. Last year in Burgos the writer was amazed to see a considerable number of Spaniards refuse to kneel as the Host was carried through the cathedral in procession by the Archbishop. Even in the central church of the district the people refused to reverence the Host.

This narrative ought not to incite Churchmen to intolerance. It is a piteous travesty of liberty which is ready to tolerate everything except the intolerant. Those who know the truth have no fear for its holding its own in the presence of error. Provocative demonstrations are, however, to be deprecated, and even the Roman Catholic Irish Archbishop Murray and Bishop Doyle, at the time of the Catholic Emancipation discussions, protested against processions with the Host. To carry the Host through the streets of a population mixed in its religious views is to invite from those who witness it acts which must of necessity be

considered either irreverent or idolatrous by opposing sections. It is as offensive to a Protestant mind as the parading of a Consecrated Wafer as the "God of Roman Catholics" is to Roman Catholics. Both actions are improper and unchristian. Those who condemn the one would deplore the other as wrong and outrageous. Liberty is the natural fruit of the truth which makes men free, and history teaches that repression never yet permanently suppressed honestly held convictions. It is the duty of those of us who protest against Roman intolerance to be always ready to extend to Roman Catholics the liberty we claim for ourselves.



Literary Notes.

MR. SWINBURNE'S "The Age of Shakespeare" was issued the other day. Able as it is from the standpoint of literary criticism, one cannot help detecting underneath all this undoubted literary brilliance a substratum of disbelief in, if not contempt for, orthodox Christianity. Of course, Mr. Swinburne is a great literary critic and a greater poet, but to the orthodox Christian and to the devout believer there will always come a shudder at his hedonism. Even in his "Age of Shakespeare" I find many subtle and superior scoffs at what is dear to the Christian. In a dedicatory epistle which precedes one of the editions of his poems he says that he "finds nothing that he could wish to cancel, to alter, or to unsay, in any page he has ever laid before his reader." The same flippancy and lightness—I regret to use the words in connection with such poetic genius—may be found in "Atalanta in Calydon," probably one of his greatest works. Says Mr. More, who is himself one of our most brilliant of literary critics, in connection with this particular work: "And yet in the end it is itself light, and not grave." And to quote again from Mr. More in support of what I have said relative to the trend of the whole of Mr. Swinburne's writings: "There is a lack of emotional breeding, almost an indecency, in Swinburne's easy familiarity with these great things of the spirit." It would have been more than a deep pleasure for the disciple of Christianity to acclaim the writings of Mr. Swinburne, but his distinctive heterodoxy—nay, even the fervent hedonism which so emphatically permeates his work—forbid it. Let me, in closing this paragraph, quote a well-known Churchman whose business it has been of late to sift the propaganda of the secularist movement: "He (Mr. Swinburne) has prostituted his great gifts to the service of unblushing paganism. I know his sentiments have been less reprehensible in recent years, but for at least half his poetical career he was an avowed hedonist."



Dr. James Gairdner's "Lollardy and the Reformation," which has just been issued, is a very important work, and provides a more complete elucidation of various subjects than, from considerations of space, could be fully treated in his work on "The English Church in the Sixteenth Century." This earlier work really aimed at a true story of the Church from the beginning of the sixteenth century to the death of Queen Mary, but no more reference was made to causation and subsequent development than was actually necessary. In this new work, which is in two volumes, the author has endeavoured to apply these principles in tracing "the ancestry and growth of ideas" connected with Lollardy and the Reformation in England. The second volume concludes with the death of Henry VII., and Dr. Gairdner hopes that subsequently he may be able to carry the work on to the reign of Queen Elizabeth.



We are to have in the near future an important historical work entitled "A History of Babylonia and Assyria," from the earliest times until the Persian conquest. The author is Mr. Leonard W. King, M.A., F.S.A., who is assistant in the Department of Assyrian and Egyptian Antiquities in the British Museum. It is to be in three volumes, and each will contain all necessary maps, plans, and a full index, besides which there will be a goodly number of illustrations after all the principal monuments of the period from the British Museum and elsewhere. Volume i. will deal with "A History of Sumer and Akkad," being an account of the primitive inhabitants of Babylonia from the earliest times to about 2000 B.C.; volume ii., "A History of Babylon," from the period of the First Dynasty until the conquest of Babylon by Cyrus, 539 B.C.; and volume iii. will give us "A History of Syria," from the earliest period until the fall of Nineveh before the Medes. Mr. King is an authority on early Assyrian history. He has already published much in this connection, and this work is based upon materials collected during many years of research, largely among the ruins of ancient Assyria.



"The Novum Testamentum Sinaiticum Petropolitanum" is an important publication coming from the Oxford University Press. Among the many discoveries of Biblical manuscripts it is observed that nothing has been found of so much definite value and of so much lasting importance during the nineteenth century, whether for the study of paleography or for the more momentous history of the text, than that of the great Codex of the fourth century which Constantine Tischendorf discovered in 1844 in the Monastery of St. Catherine on Mount Sinai. This valuable manuscript was ultimately presented to the Emperor of Russia in 1862. Seven years later it passed, as a matter of sequence, into the Imperial Library in St. Petersburg. It was the earnest desire, as well of the Tsar as of Tischendorf, to issue a photographic facsimile of the great Codex, but at that time the photographic art had not reached that estimable state of efficiency it can lay claim to at the present time. However, Professor and Mrs. Kirsopp Lake, of Leiden, have taken a set of full-size negatives of the New Testament portion of the Codex. These are to be published next year by the collotype process.

Professor Lake will also furnish an introduction, in which will be found a consideration of the paleographical problems; while an appendix, on the chronology of the correctors, will be supplied by Professor Papadopoulos Kerameus, who is the chief of the section of theology in the Imperial Library. The New Testament part of the manuscript, including the Epistle of Barnabas and the remaining leaves of the Shepherd of Hermas, will occupy 296 pages. The work will be a tremendously interesting production, and will be looked forward to most eagerly by a large number of people, although, of course, the price—six guineas to subscribers—will make it prohibitive to many readers.



"The Greek and Eastern Churches," by Principal Adeney, is announced for early publication by Messrs. T. and T. Clark. They also hope to have ready in the near future "A Dictionary of the Bible," complete in one volume, edited by Dr. Hastings. Dr. Paton, who is Professor of Hebrew at Hartford Theological Seminary, U.S.A., has also written a volume entitled "The Book of Esther" for the same publishers' "International Critical Library"; while Dr. James Heron, Professor of Ecclesiastical History, Belfast, has just issued through them "A Short History of Puritanism."



Miss Margaret Benson, in a new and thoughtful work, to be published by Messrs. Macmillan, on "The Venture of Rational Faith," aims to show "the reason of faith—not necessarily to find out a new reason, but to make clear, if possible, an implicit reason. And those to whom it is addressed are neither the experts on one side, nor on the other those who live by instinct, but average people of educated intelligence." Here we have an attitude which seems to the writer of these notes attuned to the special environment in which a large number of doubting souls are to-day placed. Miss Benson has not tried to solve the problem, "for the solution of a difficulty is the matter for an expert"; but while setting down the many troubles and difficulties, she examines also the basis on which belief actually rests, or may rest, in order to find what reason is implied in it. Having reached this point in her examination, Miss Benson proceeds to discover "what proportion, in view of the reason for faith, the reasons for doubt seem to have assumed." The scheme is a little ambitious, but very laudable; but there is no reason why Miss Benson, with all the peculiar experience which may have been hers, should not effectively secure a satisfactory result.



There is an exhaustive work on "The New History of Methodism" in the new list of Messrs. Hodder and Stoughton. It is edited by Dr. W. J. Townsend, Dr. H. B. Workman, and Mr. George Eayrs. It seems there has been some need for a history of this character which should embody the results of recent study upon the origins of the Methodist Churches, and to emphasize their oneness, "which all feel increasingly, and set forth world-wide Methodism as a branch of the Church Catholic with its own notes and an essential unity underlying its several forms in many lands." So reads the description. The work is in two volumes, and it should prove a very readable publication.



"Peace and Happiness" is the pleasant title of a new book by Lord Avebury, than whom, I should think, there is no one better fitted to prepare such a work. It is to be issued through Messrs. Macmillan. The same publishers also have on their list a study of the Prehistoric, Roman, Saxon, Danish, and Medieval "Earthwork of England," by A. Hadrian Allcroft, and which is to be illustrated with over 220 plans, sections, etc. His object is to stimulate a more general interest in "the most neglected branch of British Archæology." Then there is Professor Fotheringham's "Monuments of Christian Rome," in which the author traces the development of Christian art to the close of the Middle Ages; a biography of "William Haig Brown, some time Master of Charterhouse," by some of his pupils, edited by Harold E. Haig Brown; a new volume on "William Morris," by Mr. Noyes, in the "English Men of Letters"; a work on "Early Church History (to A.D. 313)," by Henry Melvill Gwatkin, Dixie Professor of Ecclesiastical History in the University of Cambridge; and Dr. E. Westermarck's "Origin and Development of the Moral Ideas," volume ii.



Messrs. Longmans are issuing a new edition of "English Church Teaching," by the Bishops of Durham and Sodor and Man, and Canon Girdlestone. It has done good service already, and will do still greater in its new form.



An illustrated volume on the disused places of worship, by L. E. Beedham, is being issued by Mr. Elliot Stock, entitled "Ruined and Deserted Churches." Mr. Stock is also publishing "The Oxford Reformers," by the late George Fox Bridges. The work has been revised and rewritten by the author's nephew, the Rev. W. G. Bridges.



St. Bernard's treatise on "Consideration," the greatest of his literary efforts, has been translated by the Rev. George Lewis. This is the first English version published, and the book appears in the Oxford Library of Translations.



"Companions of the Way" is the title of a book by Mrs. Waterhouse, well known as the compiler of "The Little Book of Life and Death."



It is good news to hear of yet another book from the pen of the late Dr. Matheson. Messrs. Hodder and Stoughton are to publish his "Lectures on Preaching," which are sure to be full of characteristic thought and suggestion.

M. C.



Notices of Books.

THE RELIGIOUS TEACHERS OF GREECE. By the late James Adam. Edinburgh: *T. and T. Clark*. Price 10s. 6d.

Death has been busy of late in the ranks of English classical scholarship. Jebb, Blaydes, Headlam, Adam, Monro, have all passed away during the last three years, and the world of letters is poorer by their loss. Adam was not the least distinguished of the many able scholars who have risen to high place in their University. A Scotsman, born in a humble rank of life, he quickly won golden opinions at Cambridge both as a finished scholar and a devoted and able teacher. His edition of Plato's "Republic" is a worthy record of his erudition; and the present (posthumous) volume, edited by his wife, will make his name known to a wider circle of students than any of his previous works. These "Gifford Lectures" (for of such is the book composed) were delivered by Adam a few months before his death in 1906. They are admirable alike in their clearness, their ease, and their cogency. They cannot rank, of course, with such a masterpiece as Edward Caird's volumes on the Theology of the Greek Philosophers; but they are calculated to touch a larger audience, inasmuch as they strike a less strictly philosophic note. It is no easy task to display to a mixed audience the main principles that animated the evolution of religious thought in Ancient Greece; but this task Adam achieved to a surprisingly successful degree. The least successful of his chapters is that devoted to *Orphic* religious thought; it is too scanty, and we could well have spared—especially in view of Prof. Burnet's invaluable work on early Greek Philosophy—some of the pages devoted to the Ionians, for a larger and more illuminating treatment of Orphic doctrine. This doctrine lay at the root of all Greek mysticism; and that there were mystics, even in Greece, is not to be doubted. If a fresh edition of this work should ever be required, we would suggest that an appendix be added giving the original Greek of the many interesting passages chosen by the lecturer for citation. English students will be glad to have the English renderings; but scholars would be not less glad to have the Greek for purposes of comparison.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ECCLESIASTES. By G. A. Barton. Edinburgh: *T. and T. Clark*. Price 8s. 6d.

New issues of the International Critical Commentary are always welcome, for, in spite of difference and inequality of treatment among the volumes, the series is one of the most important of modern contributions to the study of Holy Scripture. The author modestly describes his work as "a plain Commentary on the Book of Ecclesiastes," but it is of course based upon a thorough study of the Hebrew text and the Greek and other versions, and is written in full knowledge of all earlier Commentaries. It is rightly said that of recent years we have had too much advocacy of new and startling theories of this perplexing book. Questions of Introduction occupy the first sixty-five pages. It is interesting to observe that Dr. Barton favours on the whole the theory of unity. It is true that he pleads for the interpolation of certain editorial words and sentences, but he leans mainly to the side of those who,

like Cornill and Genung, uphold the unity of the book. We cannot say that we are altogether impressed by Dr. Barton's theory of interpolations; they appear to us unduly subjective. The date of the book is ascribed to the Greek period, about 200 B.C., though it is denied that there are any Greek influences in it. The author considers it represents an original development of Hebrew thought, Semitic in its point of view (p. 43). The real test of any Commentary on Ecclesiastes is as to what is supposed to be the writer's main thought and purpose. Dr. Barton's view is that, when the interpolations are removed, the book teaches the inscrutableness of God and the vanity of seeking to understand His works. All that we can know is that God holds man in an iron vice of fate, though notwithstanding this the book preaches a gospel of work and an enjoyment of life which are to be realized while the facts of life are being bravely faced. But we may fairly question whether on such an interpretation the book would ever have obtained entrance into the Canon. The old view seems to us far truer and more practical. While Proverbs teaches that piety is blessedness, Job and Ecclesiastes afford two apparent exceptions to this principle, the former by exhibiting a case of piety without prosperity, and the latter an instance of prosperity without piety. To prove that the principle laid down in Proverbs is not false is the real purpose of this book. Only on some such very definite religious basis can we find a true justification of its inclusion in the Canon of sacred Scripture. But quite apart from Dr. Barton's main positions as to date and purpose, his Commentary cannot fail to be of real service to all serious students of Qoheleth.

THE RESURRECTION OF JESUS. By James Orr, D.D. London: *Hodder and Stoughton*. Price 6s.

Dr. Orr rightly says that it is not so long ago when the Resurrection of our Lord was regarded as an immovable corner-stone of Christianity. But the subject has been reopened quite recently, and is being approached from new sides, with new presuppositions, and with new critical methods and apparatus, and as a consequence the believer is anew put on his defence (p. 13). With characteristic clearness and refreshing plainness Dr. Orr goes to the root of the matter by saying that the consideration of the Resurrection cannot be dissociated from the view taken of the facts which make up the Gospel history as a whole. Everything depends upon the estimate we form of Jesus Christ. This is the presupposition which dominates the situation (p. 14). Consequently the one question that lies at the bottom of the whole investigation is "the admissibility of the supernatural." It is the repugnance to miracle which is so marked a feature of the modern attitude to Christianity that constitutes the most serious and difficult element in the situation. The predominant aspect of recent criticism is the attempt to show that the idea of our Lord's Resurrection can be conserved, while the belief in the bodily rising from the tomb is surrendered (p. 23). The appearances are explained as those of the spiritually risen Christ, as manifestations of One whose body was still sleeping in the tomb. This theory, which is at least as old as Keim, has received fresh support in connection with the investigations of the Society of Psychical Research (p. 28). Dr. Orr points out that on any view this theory is not one of "Resurrection" in the New

Testament sense of that word. Whether the theory really represents the reality which lies behind the narratives in the Gospels is the main subject of Dr. Orr's book. It will be seen from this that the treatment is thoroughly up to date, and it is marked by all the really marvellous knowledge of modern literature which the author's former books have shown to be one of the characteristic features of his work. In a series of chapters the whole question is discussed with remarkable fulness, fairness, and force. Among the topics of discussion we have the miraculous nature of the Resurrection, the Gospel narratives, the credibility of the witness, the post-Resurrection appearances, and the Apostolic Church. On all these Dr. Orr has much to say that is suggestive and incisive, as well as convincing to those who are willing to give attention to all sides of the problem. A chapter of special importance deals with "Neo-Babylonian Theories" which are now being put forth to account for the Resurrection by those who have found all previous attempts to explain it on natural grounds inadequate. A concluding chapter discusses the doctrinal bearings of the Resurrection in which Dr. Orr shows the utter impossibility of any half-way position which compromises our attitude to the great supernatural facts on which Christianity rests (p. 266). We are glad and thankful that the issues are thus faced so squarely, for it is impossible to discover any true *via media* between the acceptance of our Lord's supernatural Person and Work and the position which regards Him only as a good Man. "If Christ be not raised, then is our preaching vain, and your faith is also vain." Dr. Orr has once more made us his debtor by this fine piece of work. It should be studied and mastered by all who would know the latest and best results of Christian scholarship on one of the most important and vital subjects that can occupy attention.

REDEEMING VISION. By Rev. J. Stuart Holden. London: *Robert Scott*.
Price 3s. 6d. net.

The twenty-six chapters of which this book consists were first delivered as sermons to the author's own congregation, and were afterwards reproduced in an abridged form in a monthly magazine. They are here presented as they appeared in serial issue. Those to whom Mr. Holden's devotional teaching is familiar will be glad to welcome this new volume, while those who have yet to make his acquaintance could not do so in a better way than by means of it. It is marked by genuine spirituality, clearness of expression, definiteness of personal application, together with not a little apt poetic illustration. The titles of the chapters are often truly suggestive of thought and meditation, and there are several examples of quite telling use of Bible texts. The fact that they first appeared in a monthly magazine probably accounts for the absence of any sequence of teaching, but as meditations on the Christian life these brief and pointed chapters will do fruitful service.

ST. PAUL'S EPISTLES TO THE THESSALONIANS AND THE CORINTHIANS.
By the late W. G. Rutherford. London: *Macmillan and Co., Ltd.*
Price 3s. 6d. net.

Dr. Rutherford's profound scholarship is here brought to bear on three of St. Paul's Epistles. Like his translation of Romans, it is full of felicitous

renderings, which cannot but be helpful to all students as a contribution to a fresh interpretation of St. Paul. Mr. Spencer Wilkinson, in his preface, shows only too clearly what we have lost by the early decease of one of our greatest Greek scholars. Here and there, perhaps, the translation tends a little too much in the direction of paraphrase, but taken as a whole it cannot help being productive of thought to all who study these writings.

AN EXPOSITION OF THE GOSPEL OF ST. JOHN. By the late William Kelly.
 Edited, with additions, by E. E. Whitfield. London: *Elliot Stock*.
 Price 7s. 6d.

This is a new edition of a work issued ten years ago. Besides the critical apparatus provided in the former edition, the editor has included the evidence of the Sinaitic Syriac version and the readings of Weiss and Blass. There is also an editorial appendix of notes, in which current critical theories affecting this Gospel are examined from the point of view of the exposition, with special reference to recent German literature. We welcome with great heartiness this new edition of Mr. Kelly's work. He was a giant in mind and heart and "mighty in the Scriptures." While we often disagree with his peculiar views, we scarcely ever consult him in vain. Together with a profound submission to the authority of Holy Scripture, he always endeavours to seek out the plain meaning of a passage, and to apply it with keenness and force to heart and life. We are glad to know there is a prospect of new editions of his expositions on St. Matthew and St. Luke. When these are published students will have a valuable addition to the available expository works on the Gospels.

THE PATMOS LETTERS. By the Rev. J. L. Campbell, D.D. London:
Morgan and Scott. Price 4s. 6d. net.

A spiritual and practical exposition of the Messages to the Seven Churches. Each study is prefaced by a well-produced photograph of the particular locality. The treatment is clear, scholarly, and truly devotional, and is written with constant reference to practical every-day life. Those who know Dr. Campbell Morgan's exposition of this section of the Apocalypse will easily recognize the author's indebtedness to that valuable little work; but the writer has his own message, and is able to deliver it well. As a piece of expository preaching and teaching it will prove eminently useful to those who are called upon to deal with this passage.

CHURCH SONG AND PRAYER. London: *James Nisbet and Co., Ltd.* Price 1s. net.

This valuable little volume is a compilation drawn up in connection with the recent Liverpool Diocesan Convention and the forthcoming Church Mission in that city. The section on Prayer provides a Century of Collects in a ten days' prayer cycle, and will be found a very useful help in private devotion as well as for prayer-meetings. The musical portion consists of 100 hymns for special services. The hymns and tunes have been drawn from all quarters, and include both familiar and less-known ones. For parochial gatherings of all sorts this collection of hymns will be most serviceable and welcome. Altogether this little book is quite admirable. It can be obtained complete, or the two sections can be had separately. We notice that it is inscribed "To the greater glory of God." Why "greater"? There can be nothing "greater" than the Divine glory.

GIFT-BOOKS.

THE SUNNY SIDE OF THE HILL. By Rosa N. Carey. London: *Macmillan and Co., Ltd.* Price 6s.

A pleasant story, as the title suggests. The authoress shows her usual skill in the wonderful touches depicting home life. There is a delightful fragrance in the Aunt Margaret of the story, who has her romance as well as the younger people in the book. While this book is superior from a literary standpoint to some of Miss Carey's earlier books, yet we miss the more definite religious fervour. Not that the religious atmosphere is lacking, but rather that it is of a different kind from that to which we have been accustomed from her. But the book will find many admirers, and should prove welcome as a Christmas gift-book.

ROMANCE OF EARLY BRITISH LIFE. By G. F. Scott Elliott. London: *Seeley and Co.* Price 5s.

History coloured by imagination is here presented in a most attractive form from before the Ice Age to King Alfred. An admirable gift-book for a young, intelligent boy or girl, and one likely to invest their early ideas of British life with an altogether new light and fresh interest. The "Library of Romance" is doing a good work, and Professor Scott Elliott has already given us the "Romance of Savage Life" and the "Romance of Plant Life." The volumes are profusely illustrated, and are most attractive.

COVERLEIGH RECTORY. By Mary D'Aguilar. London: *Robert Scott.* Price 3s. 6d.

A story calculated to stir up missionary zeal and to make young people see what can be done if two or three are in earnest and use their influence for God.

GLEANINGS FROM THE FIELDS OF NATURE. By Edward T. Connold. London: *The Religious Tract Society.* Price 3s. 6d.

The author truly says that many people interested in natural history are prevented from pursuing the study or making research for themselves. The book is offered in the hope that it will in some measure compensate for inability of personal research. Here we have studies of the spider, the ant, the whelk, the dragon-fly, the wasp, the dog-fish, the star-fish, the primrose, the bee, the crab, the viper, and several other natural history objects. Dr. Anderson-Berry writes an interesting preface, and well-executed photographs add to the interest of one of the most enjoyable natural history books we have ever seen. Every effort has been made to avoid technicalities, and we could not wish for a more delightful introduction to the study of natural history, whether for old or for young.

COMRADES UNDER CANVAS. By F. P. Gibbon. London: *The Religious Tract Society.* Price 3s. 6d.

An excellent story of a week under canvas with the Boys' Brigade. It is full of humour, adventure, common-sense, and genuine religion. It is well written, thoroughly interesting, and should be in every boys' library.

RAY AND FAIRY. By L. E. Tiddeman. London: *S.P.C.K.* Price 1s.

A pretty children's story, and specially, though not exclusively, suitable for better-class children. It should serve to teach them the great lesson of "lend a hand."

A BIT OF A BOUNDER. By Robert Leighton. London: *Sunday-School Union.* Price 1s.

A school story illustrating the danger of the baleful cigarette. We hope it may be widely read by boys, and widely followed in its good advice.

PERIODICALS AND PAMPHLETS.

TRUST ACCOUNTS. By P. W. Ardran. London: *P. W. Ardran and Co.* Price 1s.

A booklet giving examples and explanatory notes written for the use of executors, trustees, and others. A very practical and useful compilation.

LIVINGSTONE COLLEGE YEAR-BOOK, 1908. Leyton: *Livingstone College.* Price 6d.

An account of the work done at Livingstone College, and by its former students, in all parts of the world, with a review of the recent progress in tropical medicine. Together with the report is issued a lecture delivered at the college by Sir Patrick Manson on "Tropical Research in its Relation to the Missionary Enterprise." Those who are interested in medical missionary work will find much valuable information in these pages.

SERVITE DOMINO IN LÆTITIA. London: *National Church League*.

A new edition of forms of morning and evening prayer for a week, intended for colleges and schools. Originally drawn up by the late Chancellor Bernard, this little volume has been re-edited, and now affords a very useful combination of Prayer-Book prayers and other forms of devotion. It seems admirably suited for the special purpose for which it is intended.

OLD BELIEFS AND NEW KNOWLEDGE. By the Rev. C. L. Drawbridge. London: *Longmans, Green and Co.* Price 6d. net.

A new and cheaper edition of a work reviewed in these columns last year. We like its sympathy with doubters and its fresh outlook on the truth; but, as we have already pointed out, it is far too concessive on what seem to us to be vital points to make it altogether acceptable.

QUESTIONS FOR THE YOUNG. By S. Selley. London: *Elliot Stock*. Price 2d.

A small booklet compiled for the use of parents. The answers are given in the very words of Scripture.

FRIENDLY GREETINGS. London: *The Religious Tract Society*. Price 2s. 6d.

The new half-yearly volume of an old and welcome friend. There is nothing quite like it for general distribution among working people. It is full of interest, and, still better, full of the Gospel.

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

The most important articles are the first and second, on the Lambeth Conference, which is presumably by the editor, and on "Eucharistic Doctrine and the Canon of the Roman Mass," by the Rev. Darwell Stone. The former is at once appreciative and critical, and is a useful contribution to the discussions arising out of the problems dealt with at the Conference. Mr. Darwell Stone's main view is that the essential doctrine of the Canon of the Roman Mass is such that neither Eastern Christians nor English Churchmen need repudiate. This is a well-known position of his; but while he has convinced himself of its tenableness, there are very few others who will be able to endorse his conclusions. No one ever arrives at truth by omitting essential factors in a problem as Mr. Stone so often does. The Reviews of Books are not so strong a feature as we should like to see them.

LONDON UNIVERSITY GUIDE. London: *University Correspondence College*.

The annual volume issued by the University Correspondence College, which contains full information concerning the regulations for examinations in 1909 and 1910.

MATRICULATION DIRECTORY. Cambridge: *Burlington House*. Price 1s.

This includes articles on text-books necessary for the London University Examinations.

THE UPWARD WAY. Edited by E. C. Gregory. London: *H. R. Allenson, Ltd.* Price 6d. net.

A very welcome selection from the letters of the saintly Rutherford, comprising readings for a month. A choice treasure for our hours of devotion.

THE RHYTHM OF BERNARD DE MORLAIX. With Translations by J. M. Neale. London: *H. R. Allenson, Ltd.* Price 1s. net.

A fresh edition of Bernard's wonderful hymn, together with the lesser-known hymn by Cardinal Damiani. A preface deals helpfully and discriminatingly with the authors and their works.

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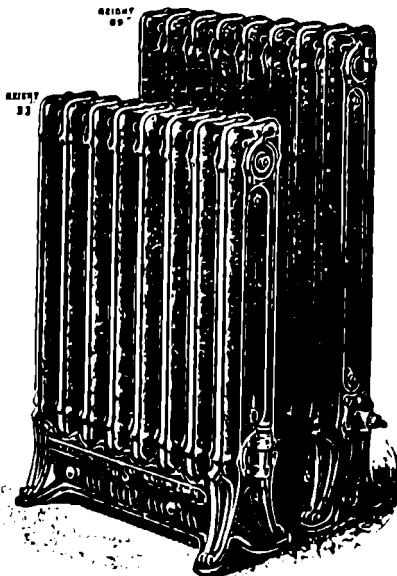
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THE CHURCHMAN.

DECEMBER, 1908.

The Month.

Educational
Conference.

JUST at the moment of going to press, we hear with unfeigned satisfaction of the fairly certain prospect of an educational settlement. As our readers know, we have pleaded for peace on the basis of an honourable compromise all through the last two years of strife. We have never hesitated to express the opinion that the question was one for mutual arrangement, in view of the genuine convictions and weighty interests on both sides. To the Archbishop of Canterbury, the Bishop of Southwark, and all those associated with them, Churchmen owe a deep debt of gratitude, while the spirit in which the Nonconformist leaders have faced the question is deserving of the highest praise. We shall not soon forget the noble appeal of the Bishop of Southwark, his joint letter with the President of the Wesleyan Conference, and the splendid response made by the leading Nonconformists. To oppose such a spirit is surely to do despite to the very first interests of Christian truth and love. The country is heartily sick of this controversy between Christian men and Churches. Into the details of the compromise it is impossible to enter at the moment of writing, because the new arrangements are not yet incorporated in the Bill, but we believe there need be no insuperable difficulties in the way of settlement. Meanwhile, we hope that, in the words of the *Times* leader, "those who are standing firmly behind the contracting parties will give

them loyal and consistent support." We must not only hope, but take occasion to make it clear to the Government that, to quote the *Times* article again, "the Government feel they are backed by a consensus of strong Churchmen and stout-hearted Nonconformists, who are determined not to have this chance of settlement snatched from their grasp." We hope and pray that the Christmas season may find the various denominations at peace on this subject, and ready to work together with renewed confidence and energy for the religious education of the children of our country.

In an article in the *Church Gazette* for November, the Dean of Canterbury called attention to a point of great and perpetual importance on the relation of the Word to the Sacraments :

The
Word and
Sacraments.

"He did not hesitate to say that the Word of God was paramount even over the Sacraments, because it was the one thing that gave the Sacraments their efficacy. It was the promise of Christ, in connection with the elements they received, which gave them their efficacy and their sacredness. The main question at issue was whether the Word of God was to have its old supreme influence in the Church of God and in the Church of England. He believed it was the Word of God—the reading of the Word of God, the preaching of the Word of God—together with the Sacraments, and neither the one without the other, which had made the Christianity of the Church of England; and it was in proportion as they maintained the influence of the Word of God in all its supremacy and importance that they would maintain the beneficent influence of the Church of England as it was reformed."

It is, of course, well known that ministers, while often called "ministers of the Word," are never once termed "ministers of the Sacraments," but only "ministers of the Word and Sacraments," because, as one of the Homilies says, "Sacraments are visible signs to which are annexed *promises*." It is only as our faith lays hold of the promises which are revealed in the Word that the signs assure us of their fulfilment. The Word of God is thus not merely one "means of grace," but is connected with all of them, whether public or private, as their guarantee and pledge. This is no doubt the reason why Holy Scripture finds no place among the "means of grace" mentioned in the Church

Catechism. The Word of God touches and includes all means of grace as the one assurance of God's promise to bestow grace on all those who are willing to seek Him. Let us never forget the prominence and predominance given in Scripture to the Word of God and its ministry.

Continuity. One of the most valuable subjects discussed at the Manchester Congress was "The Continuity of the Anglican Church," and the question has since been the subject of correspondence in the *Guardian*. In view of present-day controversies, there are few subjects of greater importance, and, let us add, few on which the views of many Churchmen seem so truly lacking in clearness. What do we mean by continuity? Viewing the Anglican Church as it is to-day, and as it was at the Reformation, and then comparing it with what obtained in this country in the Middle Ages, we cannot help asking, What is the meaning of continuity in regard to these three different periods? Does it mean continuity of Doctrine? Or of Ritual? Or of Organization? As to Organization, there has, of course, been no breach whatever. In Ritual there has been a very decided breach in more than one respect. In Doctrine, while there has been continuity so far as the subjects of the Creeds (represented by Articles I. to V.) are concerned, there has been an almost absolute breach of continuity on the subjects of Sin, Justification, the Church, the Ministry, and the Sacraments, as set forth in Articles IX. to XXXI. No one can question the simple historical fact with which Canon Hensley Henson opened his paper at Manchester: that "until the Reformation the Church of England—that is, the organized society of baptized persons living in England—was an integral part of the whole Roman Church." And who can question the truth of the quotation from Maitland's "Canon Law in the Church of England"—that "no tie of an ecclesiastical or spiritual kind bound the Bishop of Chichester to the Bishop of Carlisle, except that which bound them both French and Spanish Bishops?"

Names and Things. The Bishop of Bristol, at Manchester, said that the Church of England has never been anything else but a National Church, and that in its *title* there never has been any admixture of the name or of the idea of Rome. But what does this absence of the name or idea of Rome in the title really mean and involve? What are we to say to the frequent communications on ecclesiastical matters between this country and Rome, together with the foreign Archbishops of Canterbury and the English Archbishops, who were appointed and often made Cardinals by the Pope? It is, of course, true that the Pope was resisted, but the resistance was in things temporal, not in things spiritual. Can any instance be brought forward of the Papal jurisdiction being questioned before the Reformation? As a correspondent in the *Guardian* points out, while Englishmen might allege that the Pope had overstepped the limits of his prerogative, they never for a moment questioned the reality or justice of the prerogative itself. Even supposing, therefore, that we allow the non-Roman *title* of the Church of England, it is surely a fact that the members of the Church of England during the Middle Ages all regarded themselves as "devout sons of the Roman Church." We can see from all this the great need of clearness of thought on the subject of continuity. It involves a fallacy of a very definite kind when instances of protest against the unfairness of the Papacy in things temporal are made to appear virtually identical with denial of the Papal rule in things spiritual. As Canon Hensley Henson rightly said, speaking of the present day: "The legal and ecclesiastical continuity [*i.e.*, with the Middle Ages] belongs to the Church of England; the continuity of doctrine, Church worship, and discipline belongs to the Church of Rome." There is only too great reason to fear that insistence on the continuity of the National Church in many quarters tends to minimize the Reformation and to repudiate the definite and, as we believe, irrevocable break with the past that was made in the sixteenth century. We would commend to our readers Canon Henson's paper, which we are glad to see is in pamphlet

form, for it contains a good deal of salutary truth, and very necessary for these times, on a subject of the utmost importance.

Homer and
the Higher
Criticism.

The recent welcome appointment of Professor Gilbert Murray to the Regius Professorship of Greek at Oxford has naturally called fresh attention to his brilliant work, "The Rise of the Greek Epic," published a year or so ago. It is well known that Professor Murray believes that the Homeric poems are an evolution, the result of centuries of growth and change. He adduces the Penta-teuch in illustration of this position, and we are interested to observe that in objecting to his main theory, both the *Times* and the *Westminster Gazette* question this use of the Old Testament to support his case. The *Westminster Gazette* actually asks whether Professor Murray is justified in saying that J and E were originally pagan and polytheistic. "To use such language where he knows nothing—language so certain to give the most grievous offence—is surely a mistake." This is indeed plain speaking—"where he knows nothing." And in the same way the *Times*, while questioning whether Mr. Murray has done his case any good by his use of the Old Testament, adds the following :

"But is one entitled to assume the positions of Biblical criticism? Certainly no Biblical scholar can be invited to utilize the results of the advanced critics of Homer. When the intellectual history of the nineteenth century is written, these parallel tendencies of erudition will call for notice. The coincidence is symptomatic of something in the human mind of the period. A further inference falls under the remark of a master in this subject: 'Analogy is very well when we argue from the known to the unknown or less known, but the resemblance of one hypothesis to another does not prove both.'"

Could anything better illustrate the way in which great scholars are seen to reveal their limitations when they travel outside their own sphere? Professor Murray has apparently accepted wholesale the modern critical theory of the Old Testament, and, as it would seem, without very much personal examination. But the words of the *Times* show how precarious is his own theory as well as that of the Old Testa-

ment, as alleged by him. Let us carefully observe the quotation made in the above extract: "Analogy is very well when we argue from the known to the unknown or less known, but the resemblance of one hypothesis to another does not prove both." The critical position of the Old Testament is even now nothing more than a hypothesis, and a hypothesis which is being seriously questioned by the new school of German eschatologists represented by Winckler, Gunkel, and others. What the *Westminster Gazette* says of Professor Murray, we make bold to say concerning the Old Testament criticism, which he uses as an illustration :

"It fails to approve itself to minds not obsessed by the particularizing critical spirit. It asserts as a fact something that stands alone in literary history. In every other country, in every other age, each great book has been the work of one great mind. We refuse to believe in these 'schools of poets.'"

When the intellectual history of the nineteenth century comes to be written, these tendencies of erudition will indeed call for notice, but it is a pretty safe prophecy that they will have only a mere historical interest. There is no permanence in them. As Dr. Orr puts it on the title-page of his valuable book, "*Nubecula est, quæ cito evanescet.*"

About
Ourselves.

Three years ago the CHURCHMAN was enlarged in size and in the number of its pages. We are glad to be able to announce a further enlargement of sixteen pages, commencing with the January number. There will also be added several new features, which we believe will commend themselves to our readers. We are particularly desirous of making the Magazine appeal more and more widely to the great central body of English Churchmen, clerical and lay, and to this end we venture once again to solicit the practical and hearty co-operation of our readers. A prospectus, giving particulars of the new plans, will be gladly forwarded by the publisher.

Milton.

BY THE BISHOP OF DURHAM.

THE three-hundredth anniversary of the birth of Milton has awakened, as it well might do, much reverent attention. For a time—it can only be for a time in the long history of thought and letters—his eminent greatness has experienced something like a partial eclipse. Certainly it is not now with his fame as it was in the days when it was common to class him, as Gray does in his fine lines addressed to Thomas Bentley, and in “The Progress of Poesy,” with Shakespeare, as the equal splendour in a supreme binary star of English poetry. Not now, as once, is Milton sure to be the familiar and revered companion of the accomplished gentleman, as he was to Burke, to Grenville, and to Macaulay; not now as long ago is a quotation from Milton, as from Shakespeare, sure to strike and please a popular audience. Many influences have contributed to the change, under which Milton has come, for the current generation, to be a somewhat remote interest—rather read about than read, rather a subject for literary courses than a private delight and wonder of the mind. However, the change is as undoubted as it is regrettable—traceable not a little to impaired literary ideals and to educational hurry.

The more welcome to the faithful Miltonist is the occasion of the Tercentenary, which will assuredly do much to recall into its true place in English minds this most illustrious, this most elevated, name.

I may claim by right of a long fidelity a modest place among Miltonists. In my very young days, among the many other blessings of a native home whose memory grows always dearer and more admirable—I had almost said, more unique—with recollection, it was my privilege to find both opportunity and encouragement to make acquaintance with much of our greatest literature—not in the way of “set subjects” for premature examinations, but in the way of nature and of love. Among my

earliest remembrances are two sets of Milton—one a beautiful pocket copy of about 1808, standing on my mother's bookshelves; the other on my father's, a fine four-volume copy of Bishop Newton's edition, whose large print and interesting notes made reading easy. Both these copies are now in my study, and at least as dear to me as ever. As I look at them and into them what hours and scenes they summon up!—by the winter fire, in the summer garden; times of silent reading, times of delighted listening to chosen passages of beauty or majesty; while there stole more and more into the mind a sense of Milton's greatness, impossible then to analyze or describe, but enough to make him the literary "god of the idolatry" of the young reader. It was only natural that in later days, at Cambridge, the opportunity of a college prize was taken to get possession of an edition of Milton's whole writings, verse and prose. This also is still mine, cherished, like the others, for memory's sake as well as for its own. Two volumes of the eight lie now before me, the two which embrace, with an elaborate Memoir, the entire series of the poems—not only in a type of splendid clearness, but edited from first editions, and so preserving Milton's own interesting system of spelling.

This slight and fragmentary paper can hardly take a better guide than that given by the contents of these two volumes. Little more than an enumeration is needed to convey the impression which is most present to my own thoughts upon Milton as a poet—namely, that of the essential *greatness* of the man and of his mind. It was a greatness vastly varied in the modes of its display in detail, and around it his wonderful industry had gathered a mass of knowledge, literary and artistic, surprising even in that "great century." Yet never for a moment did the weight of mental possessions choke the central fire of the native genius which assimilated and wielded all; and through all the varied modes of the poetical working, from the lightest to the most massive, we have still the unalterable essence of the man, the elevation of thought and of sight which never loses dignity in the exquisite rural pictures of "L'Allegro," and never

deviates into the turgid and the overstrained when the great Epic calls him into Hell, or Heaven, or Eden; when he brings Satan and Gabriel face to face at midnight in the Garden, or recites the dialogue of Adam and Raphael, or the vision of "all the kingdoms" shown by the Tempter to the Lord on the mountain-top.

In my first volume (the edition is Mitford's, 1863) the poems—it matters not now on what principle—are ranged thus: "Samson," "Comus," "Lycidas," "Il Penseroso," "L'Allegro," "Arcades"; followed by the group of Miscellaneous Poems, which include, with others, the "Christmas Ode," "On Time," and "At a Solemn Musick." Then come the twenty-three Sonnets, five of them in Italian; then the translations of Psalms; then the long series of the Latin Poems—Elegies, Epigrams, and "Sylvæ." The contents of the second volume are soon recounted; "Paradise Lost" and "Paradise Regained."

Take first the poems of the first volume. Some of these are, for our purpose at least, comparatively negligible. Among the Miscellanea are a few whose work, with noble themes, is not by any means Milton's best—"The Passion," "The Fair Infant Dying," "The Circumcision." A few, as the lines on the death of Hobson, of "Hobson's choice," serve only to betray, by a heavy attempt at humour, the one great blank in Milton's mental equipment—the complete absence of the humorous faculty. And the lines on Salmasius should never have been written; they only exhibit the deplorable controversial manners of the time. But what have we not in the main contents of the volume! Does an English reader, without Greek, wish to understand the severe yet vivid grandeur of Greek tragedy, at its greatest, as in the best work of Sophocles? I boldly say that "Samson" will adequately put him in possession of his quest. The English poet, steeped in Christian lore and its Old Testament preparation, has so completely "thought himself," as to the literary viewpoint, into the mind of the great Athenian that a family likeness to the author of "Electra" and "Antigone" is visible on every page—not a mask cleverly moulded and put on, but a

character coming out. And what shall be said of "Comus," the drama of Milton's genial and splendid youth, as "Samson" is that of his overshadowed age? For myself I do not know where to look, in the whole range of English poetry for a creation at once and all through so exquisite and so stately, so rich with an overflowing and vernal wealth of loveliest fancy and resplendent imagery, so redolent of the delight of a genius just feeling the full and joyful consciousness of its manifold power to create and to delight, and at the same time so magnificently lofty in its moral ideal, and so powerful in the presentation of it. It is of its own sort quite incomparable. If we possessed it as the one achievement of the writer, could we set him lower than the broad summit of our Parnassus—entitled to walk with Chaucer, Shakespeare, Spenser, and the very greatest of the moderns? But then follows "Lycidas," artificial enough as to much of its framework, almost an "exercise" as to conception and form, yet such a poem that Tennyson used to say that it was the best test he knew of the true lover of true poetry: as a man liked or did not like "Lycidas," so was he capable or not of the "vision" of what makes immortal verse. "Lycidas" is followed by "Il Penseroso" and "L'Allegro." The opening passages in each case are less beautiful than they might be, with their too bold mythology. But, then, each poem in its own way runs singing along its sweet course, trochaic or iambic, in successions of scenery and thought exquisite in variety, in harmony, in insight into life and nature, in infinite delicacy and strength of musical phrase. Wonderful were those creative years at pleasant Horton, between the periods of Cambridge and Italy, when Milton, at peace and at the same time alive with the noblest mental ambitions, read vast ranges of the Greek and Latin literatures, and wrote "Comus," "Lycidas," "Il Penseroso," "L'Allegro," having already proved his "faculty divine" in the "Christmas Ode," written at college in his almost boyhood.

Over that first splendid feat of young imagination, matured knowledge, and holy reverence, I must not linger; nor over those

two noble gems of thought and verse, his much later work, the short meditative poems "On Time" and "At a Solemn Musick"—short, but with all the qualities of his greatest masterpieces visible in them. Even the Sonnets can have only a meagre mention here. But how worthy every one of them is of loving study! The mind which never once betrays fatigue or inadequacy when the theme is the fall of the "giant angels" or the song of the eternal chorus upon the jasper pavement before the Throne, manages here the strict limits and delicate structure of the sonnet with a *curiosa felicitas* worthy of Horace. Yet this never interferes with the man's characteristic elevation. The lovely and the lofty are perfectly combined in the sonnets on his Twenty-Third Year, "To a Virtuous Young Lady," on Mrs. Catherine Thompson, on his Blindness, on his Departed Wife; and that on the Martyrs of Piedmont is said by Palgrave ("Golden Treasury," Notes) to be "the most mighty sonnet in any language known to the editor."

It is tempting to write at some length on the Latin poems, but here it is impossible. Their free and brilliant use of the language alone, apart from the frequent interest of their allusions to persons and places connected with Milton's life, makes them a worthy study for the reader who can still spare admiration for the classical scholar's art. Forty years ago I remember my dear college tutor, J. Lemprière Hammond, a finished critic of such work, say that he placed Milton well above Tibullus among the Latin poets. Here and there a liberty is taken—consciously, I think—with the rigid rules of scansion, but these are only spots on a clear sun. As Milton "thinks himself" into Sophocles in "Samson," so he "thinks himself," not, as it seems to me, into any one Latin poet, but into the spirit of Augustan verse as a whole, in his Elegies and "Sylvæ." Curiously enough, he seems to have placed Ovid, *as regards what he might have done*, higher than Virgil ("Elegia I.," 21 to 24)—nay, even than Homer: a very interesting paradox. And even the "Sylvæ," where the form is obviously Virgilian, seem to me to show traces of this devotion to Ovid in many touches of their

style. But I allude to the "Poemata" here mainly to point out, *apropos*, one grand quality of Milton's mind—its capacity to combine and use together, on the one hand, an immense mass of learning; on the other, the precision of a thorough and refined grammatical scholarship. The phenomenon has its counterpart in other regions of his genius and work—in his capacity for intense private study and also for the arena of public affairs; in his delight in the Muse, along with an energetic participation in political and theological controversy; in the wonderful fusion throughout both his greatest poems of reason in its loftiest sense, the handling of "high argument," or rather of a massive chain of high arguments, all along the epic, with a never-failing literary perfection in phrase and rhythm, while the lustre of an inexhaustible imagination is shed upon the whole work.

Almost on purpose I have put off to the last, and to a narrow space, any definite reference to the two Epics. To speak worthily of them would demand some sparks of a kindred genius. It is better to be studiously brief than to attempt impossibility at length. A recent re-perusal of some of the greatest passages of "Paradise Lost"—above all, perhaps, the closing scenes of the Fourth Book, where Ithuriel finds the fallen Archangel and leads him through the dark to Gabriel—has more than confirmed my lifelong belief that for sheer magnificence of conception and diction, immeasurably removed from the suspicion of rhetorical effort and artifice, there is nothing in poetry quite like Milton at his highest. And he has a wonderful habit of being at his highest. I have named one surpassing passage, but it would be easy to fill a long paragraph with references to others in which he walks with supreme ease at the same elevation. And this he does in connection with a wide variety of subjects, ranging from Messiah's overthrow of His foes from the wall of heaven ("Far off his coming shone"!) to Adam's welcome of Raphael to the Garden; and the apostrophe to "Holy Light," uttered out of the poet's blindness; and that scene at the close of

all, at once most tender and most majestic, where Michael ushers the pair out of the Garden into the open plains of earth.

The same deep impression of unsurpassed dignity attaches to the second and severer epic. In "Paradise Regained" we meet again the poet of "Comus," the young eulogist of celestial Virtue. He is in his old age now, after the long school-time of life. The genial efflorescence of thought and imagination has given place to an almost extreme restraint of form and diction. But the fire is always there, and the victory of Virtue is conceived and recorded with a reverence which now is worship; for it is embodied in the person of Him whom I, for one, firmly believe that Milton, however betrayed into lamentable deficiencies in his attempt in prose at a theoretical Christology, adored in soul and will as his God and Saviour.

But my poor tribute to the name of Milton must "here have ending." Gladly would I go on to explore many a theme untouched here. It would be pleasant to say something of Milton as the poet of Nature whose soul, with an insight commonly associated with later times than his, saw deep into the secret beauty of the twilight meadow, the mountain-forest, the flowers of the valley, and the setting sun. I would fain dwell a little on the combination in Milton of the great genius and the great man—no common amalgam in the history of poetry. I would say something, however inadequate, of his magnificent prose, which Macaulay puts far above that of Burke at his best. But this must not be attempted. I close with the one remark that in Milton England possesses not only a great poet, but as to the moral force of his ideals, a great prophet, a great preacher of righteousness. As in theology, so in ethics he had unhappily his theoretical aberrations; but these, if I see them aright, were excrescences of his intellect, not facts rooted in his life and living in his soul as it has found expression in his verse.

One hundred and six years ago, William Wordsworth, whose mind and character, with many marked differences, had some noble affinities with Milton's, wrote thus of him, contemplating

rather the man than the poet, and the words, with their grave and elevated invective and appeal, have a solemn timeliness for our day :

"Milton, thou should'st be living at this hour;
 England hath need of thee ; she is a fen
 Of stagnant waters ; altar, sword, and pen,
 Fireside, the heroic wealth of hall and bower,
 Have forfeited their ancient English dower
 Of inward happiness. We are selfish men ;
 O raise us up, return to us again,
 And give us manners, virtue, freedom, power.
 Thy soul was like a star, and dwelt apart ;
 Thou hadst a voice whose sound was like the sea ;
 Pure as the native heavens, majestic, free :
 So didst thou travel on life's common way
 In cheerful godliness : and yet thy heart
 The lowliest duties on herself did lay."



Christ's Predictions of His Return.

BY THE REV. CANON GRIERSON, B.D.

AT the present time, when it is very generally felt that the solutions of the various questions that are raised by the Christian faith can best be found by investigating the personality of its Founder, special interest necessarily attaches to the predictive element in the teaching of our Lord ; for in this we are brought face to face at once with the mystery of His being. Prophets before Jesus of Nazareth foretold the future, but to none of them was this mysterious power granted in anything like the degree in which it was possessed by Jesus Christ. If we accept our Gospels as giving a substantially correct account of the events they record, there is no doubt that His statements regarding events long future are as clear and circumstantial as our statements usually are regarding matters within present knowledge.

There are critics who regard some of these prophecies as

written after the event, and others as insertions from Jewish-Christian apocalyptic literature. But such criticisms are really little better than plausible stretches of the imagination, for they are founded on subjective decisions, and are without a vestige of external evidence.

Of the predictions of Jesus, none will repay our study better than those relating to His return, for they are not only numerous, and so give room for fairly safe general conclusions, but also are couched in such peculiarly cryptic language that if deciphered they will reveal more fully the mind of Him that spoke them than if they were more simple of interpretation.

Mark xiii., and parallel passages in Matthew and Luke, contain the longest discourse on the subject, and are intensely difficult of interpretation. As we read it we seem to be drawn backward and forward between Christ's final *Parousia*, ages hence, and the destruction of Jerusalem within a few years. Our puzzle of interpretation seems to reach its greatest complication when we read that all then foretold, apparently including the evangelization of the world, would be fulfilled in that generation, and yet that He who foretold it did not know, within any certain limits, *when* the day of crisis would arrive.

Now, there is one fact that seems to be too much forgotten—namely, that *on every occasion* upon which our Lord spoke of His return He used language that presents the very same difficulties as Mark xiii. The position is not that *some* utterances of His on this subject are enigmatical, but that He *invariably* used language of this kind regarding it. Such a fact should make us pause before we decide that any one of His prophetic discourses, as given to us, is self-contradictory, and should lead us to suspect that the cause of the difficulty is rather due to our own want of understanding. Personally, I believe that a key is to be found in holding that our Lord, looking into the future, recognized His connection with all great coming movements of history; that He saw clearly that throughout the ages He would be the ever-present power, and that at epochs He would intervene forcibly and startlingly in

the world's progress—in a word, that His comings would be many, and that these comings would prepare the way for and rehearse his *Parousia* at the end of the age. It seems to me that this theory of Christ's "historic comings," in so far from being, as some would suggest, a modern invention, artificially devised to remove difficulties, is really *the* teaching that Christ intended to convey. Let us, then, consider each of the five passages in the Synoptics dealing with this matter, with a view to seeing whether we are correct in our assumption that Jesus in every case so spoke as to imply His "historic comings."

As these passages are being considered, it will become apparent that in every case the language of our Lord is invariably enigmatic. And if we ask why He should have invariably used ambiguous language when speaking on this subject, will not the reply be found in realizing that the dulness of spiritual insight of the Apostles rendered such a course necessary? In this connection, as in connection with His death, He was unable, because of the low stage of spiritual education as yet reached by His disciples, to speak openly. All He could do He did—namely, reveal in mysterious language truth that would become more and more clear as history advanced.

First, we will take His reply to the question of Caiaphas whether He were the Christ. His words, according to Mark (xiv. 62) are: "I am: and ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." In Matthew (xxvi. 64) and Luke (xxii. 69) we find remarkable modifications; for in the former we read: "Henceforth [*ἀπ' ἄρτι*] ye shall see . . ."; and in the latter: "From henceforth [*ἀπὸ τοῦ νῦν*] shall the Son of man be seated at the right hand of the power of God." What did Jesus mean? Did He merely mean that at the last day Caiaphas would realize his sin by seeing Him who was then his captive enthroned in glory?—a meaning that would fairly interpret the words as found in Mark. Evidently the writers of the first and third Gospels thought not, for they both commence their

versions with the word "henceforth." They cannot have added it purposelessly, for it creates a self-evident difficulty. For how could Caiaphas be said from that moment to see Jesus seated at the right hand of God and coming in the clouds of heaven? Both Evangelists must have felt the difficulty. Indeed, it is clear that Luke did, for he modifies the coming of Jesus in the clouds into sitting at the right hand of power. We conclude, then, that Mark and Matthew give correctly the main words spoken, and that Matthew and Luke correctly add the difficult "henceforth." What, then, did Jesus mean? Are not the words a hidden teaching to Caiaphas, that would become plain enough *ex eventu*, that he would speedily feel the presence — the "historic coming" — of the Son of man? It was as if He said: "You ask Me am I the Christ. You from this moment will have opportunity of knowing it. I am apparently in your power now, but I warn you that before long, by an immediate spiritual visitation, I will prove My power over you." Was the prediction fulfilled? Ought not the quaking rocks, the rent veil, the opened tomb, followed as they were by Pentecost and the victories of the Church, to have been felt by Caiaphas as true comings in power of Him whom he thought he had mastered? And if an extreme criticism decides to get rid of all apocalyptic allusions in Mark xiii., by regarding them as excerpts from external apocalyptic literature, it cannot possibly do so in this case, for the reply of Jesus to Caiaphas cannot be thought of, even by critical imagination, as having been derived from an apocalypse.

Let us turn now to the second passage to be considered. In Mark viii. 38 and ix. 1 we read: "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man shall also be ashamed of him when He cometh in the glory of His Father with the holy angels; and He said unto them, There be some here of them that stand by which shall in no wise taste of death till they see the kingdom of God come with power" (Matthew, "till they see the Son of man coming in His kingdom"; Luke, "till they see the kingdom of God").

It is evident that two comings are here foretold—the first, our Lord's final coming, when He at the Judgment Day will be “ashamed” of those who have been “ashamed” of Him; and the second, the coming of the kingdom with power within the lives of some of those present. Now, Matthew modifies the coming of the kingdom, which was to occur within the lifetime of some present, into “the Son of man coming in His kingdom.” The change is remarkable—the more so as this Gospel reached its present form either soon after or soon before the destruction of Jerusalem. If it was *before*, then the weighty forebodings that oppressed men would lead the Church to regard these words of our Lord as predicting His *final* coming as imminent. But if, on the other hand, they were written in the Gospel *after* the destruction of the city, they would then be interpreted as a foretelling of that judgment of the faithless city which had been witnessed. May we not, then, be certain that the author of the first Gospel, if he compiled his Gospel after A.D. 70, must have come to grasp the truth of Christ's manifold comings?

Let us, thirdly, turn to words recorded in Matt. x. 23: “Ye shall not have gone through the cities of Israel till the Son of man be come.” These words are peculiar to Matthew; that is to say, they are found in that Gospel the author of which, as we have seen, most fully grasped our Lord's eschatological teaching. We may ask what meaning the words had to the Evangelist. Would he have put them there if they conveyed to him no meaning? Would he have left them there if they had been falsified by events? Are they not rather words pregnant with teaching that would afterwards refresh the Church in its crisis, if they teach an “historic return”? As a prediction, we may see their fulfilment in the Resurrection, or at Pentecost, or at the destruction of Jerusalem, or progressively in all these.

If this difficult saying stood alone, we might reasonably regard it as an interpolation or as a badly reported utterance; but when we remember that its difficulties are precisely those

found in the passages already considered, and that it is fittingly interpreted, as those other passages are, by realizing that He darkly taught His manifold comings, then we surely cannot doubt as to what decision we should make.

We must now turn to the *fourth* occasion of our Lord's teaching on the point, given in Luke xvii. 22 and xviii. 8. Having told the Pharisees that the kingdom of God was "within" (or "among") them, He told His disciples that the day would come when they would desire to see "one of the days of the Son of man"; and that there could be no mistaking "His day" when it came, for it would be as a lightning flash. It is here important to distinguish "the days" of the Son of man and "the day" of the Son of man. The distinction is illustrated by His passing on to speak of "the days" of Noah and Lot, and "the day" when Noah entered the ark, and "the day" when Lot left Sodom. "The days" are the period granted as an opportunity for repentance before the irretrievable judgment of "the day" falls.

During "the days" of opportunity men in the time of Noah and Lot ate, drank, and married, neglectful of the impending punishment of their sins. When the judgment fell they longed for "the days" of opportunity, but they longed in vain.

The "days of the Son of man" must, then, be the period of grace that precedes "the day" of Christ's revelation in judgment.

But was our Lord referring to His final *Parousia*, or to His historic coming in the destruction of Jerusalem? The immediate reference is clearly to the latter, as is seen by His directions to those who would have to endure the ordeal, not to enter their house if they happened to be on the house-top; while doubtless a deeper reference can be seen to His final appearance.

Here, then, again we have Jesus distinctly foretelling the destruction of the city, as being a day of manifestation of Himself; in other words, as being an historic coming. And remark how this passage exemplifies our Lord's custom of mysterious language when dealing with His returns. How

mysterious are the words, "In that night there shall be two men on one bed; the one shall be taken, the other left. There shall be two women grinding. . . ." The disciples, mystified, ask, "Where, Lord?" only to receive the still more inexplicable reply, "Where the body is, thither will the eagles also be gathered together."

Could we have clearer proof of our Lord's *intentional* use of enigmatic language when dealing with His returns? And yet when we *do* get hold of His meaning, how exactly does it fit in with what we are urging! For is not the meaning of these last words, "Time will tell. When circumstances are ripe, the event happens"? His statement by its enigmatic form covers *all* His future comings.

Let us now turn our attention to our Lord's long eschatological discourse, found in Mark xiii., Matthew xxiv., and Luke xxi.

The discourse arose from questions of the disciples. They had heard Him foretell the levelling to the dust of the Temple buildings, and they question Him as to (1) *when* it would occur, and (2) what *sign* would foreshadow it.

Matthew enlarges the second of these questions into "what shall be the sign of Thy coming *and of the end of the world*?" Now, all three Gospels record in our Lord's *reply* words dealing not only with the Temple's destruction, but also with His return and the end of the world. Therefore, we may conclude that the fuller form of the disciples' question as found in Matthew was implicit in the shorter forms in Mark and Luke. Further, it is evident that the disciples connected the destruction of the Temple with the return of their Master, and sought instruction as to whether it was not also the end of the world. Indeed, it is hard to see how they could have thought otherwise when we remember that they, in spite of His oft-repeated warnings of His departure through death, still clung to their belief in His Messiahship.

Difficult beyond our thought must it have been for them to maintain their faith in a Messiah who was about to die, and

they could only have done so by resting on the promises of His return. And now, when He added to their difficulties by revealing the coming destruction of His Father's house, they could only surmise that the judgment on the Temple would in some way be connected with His promised return to them.

Clearly, then, on this occasion, as on the other occasions which we have already discussed, He had to speak of more comings than one. He had to prepare His disciples for His imminent coming, when He would destroy the city, and also He had to teach them and His Church of all time regarding that final ingathering when He would return at the consummation of the age. The one would be an historic rehearsal of the other, for His comings synchronize with epochs when human life has reached a point where purging by fire is necessary, and the approach of such epochs is marked in each case in the main lines by similar processes.

There is the strife of men, of nation with nation ; there is the arising of false Christs, false teachers, with their false nostrums ; there is the "beginnings of travail," the first movement of forces about to work the revolution ; there are the labour-pangs of the coming birth of the new age increasing to awful intensity ; there is then, "immediately after" this tribulation, the final throes, the coming of the Son of man in the clouds of heaven. It may at first seem that the reference to the clouds of heaven should necessarily cause us to regard the *final* coming as alone here referred to ; but I do not think so, for such language is but in keeping with the usual theophanic language of the Scriptures, and may well be interpreted metaphorically. No passage of Scripture is more full of this form of symbolic drapery than that in Joel ii., where we read of blood and fire and vapour of smoke, the sun being turned into darkness and the moon into blood ; and yet St. Peter (Acts ii.) saw in the descent of the Holy Spirit on the Day of Pentecost the fulfilment of these portents. In fact, we may say that *whenever* Christ comes He comes in the clouds of heaven ; He comes with the forces of

heaven, the majesty of heaven, and does the work of heaven on earth.

Assuming, then, that Jesus foreknew His manifold comings, and recognizing how impossible it was for Him openly to disclose such a truth to His disciples in their then state of mind, is not the discourse exactly what we would expect?—mysterious to them because above them, yet helpful to them as sufficiently educating them to prepare for the coming cataclysm; pregnant in its teaching to them, inasmuch as the full teaching would dawn upon them when they had been educated by the logic of events.

And if at any time the course of human history seems to be reaching one of those crises when mankind or civilization is called upon to pass in its upward march through the fires of some great tribulation, then men turn to these very chapters of the Gospel, and see in them predictions of the events through which they are passing, and can boldly step into the struggle for the maintenance of what they hold to be truth: for the epoch-making crisis is nothing other than a coming of Christ.

It is probable that the interpretation of these passages which we have urged would have been more generally accepted if it were not that it undoubtedly compels us to see in the self-consciousness of Jesus a depth of vision that some find difficulty in allowing. For if what we urge be true, it follows that Christ was not only conscious of future events, but that He was also so far conscious of His cosmic relations as to know that He would Himself rule the world throughout the ages, and be the Central Force of human history.



Revival Memories.

BY THE REV. CANON W. HAY M. H. AITKEN, M.A.

THE "Twelve Days' Mission" in London in the year 1869 made, as I have said in a former article, a most profound impression upon the country at large; and as a result there began to be a great call throughout the land for both missions and missionaries. Of these last at that time there were very few; indeed, I should suppose that all the clergy in our Church that had any real capacity for such work, or experience in it, might have been numbered on the fingers of two hands. It is, I think, the glory of the mission movement that it has, under God, been the means of calling into existence within our Church quite a little army of effective and more or less experienced evangelists. I should judge that there are fifty amongst us to-day, where there was one forty years ago. Surely if this had been its only result, it alone would have sufficiently demonstrated the value of this agency.

I was at that time a curate of some three years' standing, and it was not easy for me to be spared, for even a short time, from the pressing work of a large London parish. But in William Pennefather I had a kind and sympathetic vicar, who was fully alive to the value of evangelizing efforts, and seemed to think that God had called me to this particular kind of work. It was not long, therefore, after the London Mission before I found myself taking my first independent parochial mission. I say "independent," for in the "Twelve Days' Mission" I had rather been helping men more experienced than myself than acting as missionary in the sense that we now attach to the word.

It was in a town of moderate dimensions, in the West of England, that my first mission was held, and it was arranged that my work should extend only over four days. On the fifth the Bishop of the Diocese was to come and wind up the proceedings with a closing sermon. On my arrival, I found the vicar in quarantine. Scarlet fever had broken out in his house-

hold, and he was absolutely precluded from taking any part in the proceedings. He informed me by a letter that awaited my arrival that his senior curate would act as his representative, and give me what help he could. The parish church was a very large one, and was well filled on the first Sunday evening. It was thought in those days quite improper to hold an after-meeting in the church, and so the Town Hall, which was not a very large room, but lay conveniently near the church, had been secured for the after-meeting. It was crowded, and it was evident from the very first that God was working amongst the people, and that a great impression had been made.

On the Monday night the congregation was as large as it had been on the Sunday, and on the Tuesday the Church was crammed in every part. Before the service some earnest lay folk held a consultation with the curate and myself as to the expediency of extending the mission over the following Sunday, and it was agreed that, if on that night the interest seemed to be increasing, a letter, which was actually written then and there, should be despatched to the Bishop, asking him to postpone his visit to the following Monday, and to sanction the extension of the mission to that date. I may mention that I had received by telegraph permission from my kind vicar to adopt that course. The letter was written in the name of the curate, but at our dictation, and he agreed to post it after the service, if there were still signs of deepening interest. With regard to these there could be no doubt. The church was crowded that night, as I have said, from end to end, and there was a most wonderful breakdown in the after-meeting, where the number of anxious souls was so great that we hardly knew how to deal with them. I was staying with some excellent elderly ladies, who lived on the top of the hill nearly a mile away from the church, and I well remember with what joy we made our way home that night, full of hope and expectation that we were to have a blessed harvest-week.

The next afternoon they had taken me out for a drive, and on returning we met the curate in the suburb of the

town. He beckoned to us to stop, and then proceeded to inform us that on reflection he had decided that it would be better to adhere to the original programme, and that this was also the view of the Bishop.

It appears that, instead of posting the letter, he had suppressed it, and had started off at shout of morn to the palace, without even consulting his vicar. He had conveyed to the worthy Bishop the idea that we were all getting very excited, and that it would be very much wiser to bring the thing to a prompt conclusion, and accordingly he handed me a letter from his Lordship, containing this decision, and concluding with the words: "My sermon will be *sedative*; I hope that you will work towards this end."

My feelings of indignation and disappointment can better be imagined than described; but there was no help for it: we had to submit to everything, except the administration of sedatives—that was too much for even Episcopal authority to enforce. Again the church was crowded, and again the power of God was present, both to wound and to heal, but it was heart-breaking to feel that the whole place was being stirred, and then to have to turn one's back upon all the fair promise of the work. The Bishop invited me to meet him at tea the next day, before the service, and heard so much, from others, I believe, as well as from myself, of what God was doing amongst us, that, I think, he himself caught something of the mission fire, and I don't remember that the sedative element was very much in evidence in his sermon; but with the after-meeting which followed in the hall I had to bring my work to a close, and I cannot, even now, after all these years, recall without the keenest regret this untimely conclusion of my first mission.

Another mission, in which I took part while still a curate, was held in one of the largest towns of the Principality, and was one of the most remarkable that I have ever worked in. The missionaries for the whole town, which at that time had only four churches, were my dear father, Robert Aitken of

Pendeen, my elder brother, at that time Vicar of St. Paul's, Penzance, and my lifelong friend (as I may almost call him), Sholto C. Douglas, who now bears the title of Lord Blythwood. The dear old vicar of the town was a keen man of business, and had done yeoman service for the external interests of the Church; but the spiritual tone of the parish was low, and a spiritual revival was sorely needed; and by God's mercy it came.

It is not too much to say that the whole place was stirred, and so intense did the interest become that ordinary business was almost suspended. It seemed as if people could hardly think or speak of anything else but the mission. Perhaps this was partly due to the fact that some of the most prominent people in the place came under its influence, and were conversed with in the after-meetings. One leading merchant who was considered a rather advanced High Churchman, but who was really living an immoral life, found my dear father's preaching somewhat disquieting, and for that reason mainly, I believe, took refuge at St. Nicholas Church, where my brother was preaching. Here, however, he fared no better, for the preacher's text was: "Thou hast been partaker with the adulterers. These things hast thou done, and I kept silence; and thou thoughtest wickedly that I was even such as thyself: but I will reprove thee, and set in order before thee the things that thou hast done."

It was arranged that, when the various services broke up, there should be a general "after-meeting" in a large central schoolroom; and thither the unhappy man betook himself, with the arrow of conviction quivering in his heart. He was recognized by the vicar's wife, who, noticing the signs of sorrow in his face, begged me to go to him as soon as the work of dealing with the anxious began. I found him completely broken down, and as I was endeavouring to press upon him the message of pardon, he turned on me a look of anguish that I shall never forget, as he whispered: "It is written, 'an adulterer shall not inherit the kingdom of God.'"

I arranged to see him the following afternoon, and found him in the same state of agonizing remorse. "One thing alone,"

he said, "gives me a ray of hope ; I have told my poor dear wife of all, and she has actually forgiven me, and if she can forgive so foul a wrong, surely God cannot be less forgiving than she is." When next I called, he caught sight of me as I approached his house, and, pressing past the butler, opened the door for me himself. What a change there was in that face ! It seemed positively radiant with the joy of pardon ; verily God had put off his sackcloth and girded him with gladness. The sequel of his life showed the reality of his conversion ; he lived and died a good Christian man, although, unfortunately, his usefulness was somewhat diminished by the extreme Church views into which he drifted. Both he and his wife have long since passed away, so I am in no way breaking confidence in telling this story of God's grace to one who had much forgiven.

One of the most interesting of my early missions was that held at All Saints', Derby, in the year 1873, when my friend already referred to, the present Lord Blythswood, was vicar. The mission opened with a prayer-meeting in the schoolroom, in which I gave an address to workers ; but at the end I suggested that perhaps there might be someone present—possibly just one—who had not yet yielded to Christ, and I made an appeal to any such to yield then and there. The vicar took up this suggestion, and, I confess, somewhat surprised me by the insistence with which he urged it. I had not thought of the meeting as an evangelizing meeting at all, and perhaps may have felt as if this urgent appeal were somewhat out of place.

But the sequel showed that my good friend had been Spirit-led. An utterly careless, godless man, who had happened to pass by just as the people were crowding in, was moved by curiosity to enter the room, just to see what was going on. It flashed into his mind that he must be the one man that we were speaking about, and that God had sent this message direct to him. So powerfully did this conviction lay hold upon him that he broke down there and then, and I believe the conversion work of the mission began with him.

The crowds that thronged the church during that mission were something wonderful to witness. Up in one corner of the church there was erected a huge monument to a member of the Devonshire family ; it was a sort of canopy or half dome, supported upon four massive pillars. It appears that some workmen, who had been doing something to it, had left their ladder beside it, and when we entered the church we found that quite a number of men had climbed the ladder, and were sitting upon the flat top of the canopy ; and it was stated afterwards that one man was brought to God there and then, as he sat listening on the top of the monument. The vicar was a great believer in small Bible-meetings, in which young Christians could be placed under the care of some more experienced member of the flock, and trained for service by Bible-study. Six years later, when he was leaving the parish for a London charge, he told me that not less than twenty-nine such meetings had been organized after the mission, and he did not think that up to that time one of them had fallen through.

But the mission which I always look back upon as that in which I was permitted to reap my largest harvest was held in Leeds two years later. I came on to St. James's Church straight from a very blessed time at the Dome, Brighton. Perhaps I had taxed my voice too severely, or perhaps I may have caught cold on the journey, but, whatever the cause, I lay awake on that Saturday night coughing most of the time, and found myself next morning almost voiceless. I mention this, because it certainly was a remarkable thing that the most successful mission that I ever held should have been commenced in such utter weakness. A doctor was sent for, and my throat was painted ; but it seemed more than doubtful whether I should be able to make myself heard across the church. My morning sermon was whispered rather than spoken, but, strange to say, my voice was a trifle stronger in the evening, and before the week ended I was ready for the very exacting work that lay before me in the great Town Hall. The crowds were so large that it was thought expedient to migrate from St. James's

Church to this huge hall for the second week, and before we had been there many days it was crowded in the middle of the day, chiefly by business men. At night the numbers were so large that several of the chapels in the vicinity of the hall were thrown open and filled with the overflow. Night by night the large room set apart for the anxious was filled with seeking souls, and our chief difficulty was to find workers to deal with those who required help. I saw beside me one night a member of the Town Council, whom I knew to bear the reputation of being a Christian man, and, turning to him, asked if he would go and speak to two or three young men who were kneeling by themselves with no one to help them. He replied that he could not venture to attempt anything of the kind; but I had to answer, "If you don't, I fear no one else can be spared, for all are busy. Can you not tell them just how the light came to you?"

Very timidly he fell on his knees beside one of the young men, and just did what I suggested, with the result that before he had been speaking long the light broke upon the young fellow, and he began to rejoice and praise God. Greatly encouraged, he proceeded to help the second and the third, with equally happy results, and soon there was no keener worker in the room than he. When we reached the retiring-room, this good man came in with us, and, flinging his arms round dear old Canon Jackson's neck, he fairly sobbed for joy of heart to think that God should have allowed him to take part in such happy work. On my return to Liverpool, where Moody's mission was just beginning, this gentleman suddenly reappeared upon the scene. "Can you give me," he asked, "a ticket to go and work amongst the anxious in the inquirers' room? If you can, I am going to stay and help; but if not, I return by the night train. I have come across, not so much to hear Moody, as to have the joy of leading a few more souls to Christ."

I have mentioned this incident because it illustrates another phase of the value of missions. How many effective workers throughout our land to-day owe their efficiency under God to

what they have learned in their efforts to help anxious souls during a mission season !

Ah, those dear old memories ! how they crowd into one's mind as one looks back upon the past, until sometimes one is tempted to say with the ancient prophet, " Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage : there is no cluster to eat : my soul desireth the first ripe fruit."

But though missions are a much more difficult work to-day, this is not because they have failed, but because they have to so large an extent succeeded. Their influence has so penetrated the country that the mission message is no longer a novelty—men know it well ; and where it is not a savour of life unto life, it proves the savour of death unto death.

There are probably a larger number of really converted men and women in our midst to-day than there ever were before, and they are carrying on all over our land—many of them at any rate—conversion work in a thousand ways that were never thought of forty years ago. Missions are as much needed as ever, and are still doing a most important work. But they depend for their success now, much more than they used to do, upon the personal influence exercised by the local clergy and workers. Where these do their part well, great results still may be expected to follow ; but where all is left to the attractive power of the preacher's eloquence, disappointment is almost sure to ensue.

And there is still a vast field open to this agency in which as yet no such harvest labourers have had a chance of doing their reaping work. It is a sorrowful fact that there are still thousands of parishes in our land where no mission has ever been held, and a still larger number where such an effort is only a memory of the remote past. Well would it be, indeed, if our clergy would more fully recognize, both in town and country, the value of this agency, and give their people a chance of benefiting by it.

Surely there are very few parishes that would not be the better for a mission once in every four or five years at least.

To me it seems as if our clergy incur a very grave responsibility when they neglect an agency that has been so signally owned and blessed of God.



Modern Criticism and Candidates for Ordination.

By F. E. PARGITER, M.A.

THE supply of candidates for ordination in the Church of England is a matter of the first importance. For some years past the number has steadily diminished, and at present appears to have become somewhat stationary at a low figure. The diminution has been noticed with concern by the authorities in the Church. Various reasons have been suggested, and no doubt the change is the result of various factors, for the conditions are complex. This is indicated by the statement which has been made on authority, that the diminution is among candidates of higher social position, while those of lower position continue to present themselves in much the same number as formerly. The main factors therefore are such as influence the former rather than the latter.

It is not the intention of this article to discuss the whole question, but rather to deal with one matter, which is of the greatest importance, and yet has hardly been brought into such prominence as should be given to it in this connection. It is the subject of belief in the Holy Scriptures as affected by the Higher Criticism.

It is obvious that the position of the teachers of a religion which is based on sacred writings is related most closely to the authority of those writings—that is, to their genuineness and trustworthiness when critically examined. The Bible has been subjected to a rigorous scrutiny in its nature as a collection of books written by different authors in different ages, and the conclusions which have been enunciated by the Higher Criticism necessarily concern all those who have, or will have, to teach it.

The aim of this paper is not to attempt to criticize those conclusions, but simply to examine what their influence and effect must be on such persons. As most men who take or decline Holy Orders do so when they are young, and can hardly be considered specialists in the Higher Criticism, their knowledge of its results is much the same as the general impression held among ordinary people regarding the matter; hence it is necessary to consider what that impression is.

To ascertain this it is necessary to see what are the results of criticism in plain language. This cannot be avoided. Ordinary people cannot, or at any rate do not, follow elaborate critical discussions or exercise any personal judgment upon the arguments used by critics. They want to get at the essential results and to ascertain them in plain language. Information of this kind is given from time to time in books or articles intended for the public, yet even such publications employ some of the phraseology used by criticism, and adhere to a cautious treatment out of deference, no doubt, to general Christian belief. Plainness, however, must go further, because ordinary people translate such phraseology into language commonly intelligible, and it is that presentment of the results which gains currency among them and influences their ideas.

Now, it is not quite easy to state those conclusions generally in plain language, to which no objection can be made, and the reason is this: Every department of knowledge has its own method of expressing itself and its own special terms; and this is true as regards the discussions of the Higher Criticism, which, as they concern the religious views of both the critics and their readers, are couched at times in suggestive or covert phraseology (these words are used in no offensive sense) rather than stated in clear-cut and definite language. The consequence is that, when one attempts to express the conclusions in plain language which everyone can understand, one may be charged with misrepresenting them. As an illustration of the difficulty may be mentioned such phrases as "religious genius" and "prophetic imagination." Such words are not always defined,

and though they may seem on their face to be simple, it is not easy to say what precise meaning they are intended to convey ; and at times they appear elusive, like some terms that science once used, such as "vital force" and "phlogiston."

Moreover, when it is stated by criticism that a particular narrative is not an accurate historical version of facts, but, rather, that the writer has idealized the past without any intention to pervert history, what would be a just presentment of this conclusion in plain language ? How does the narrative differ materially from an historical novel ? Put into plain language the statement must mean that the narrative is not authentic and the alleged facts cannot be accepted as wholly true. Criticism sifts facts and undertakes to distinguish what is true from what is not true approximately ; but the ordinary man, who takes the net result in plain terms, often puts it bluntly, that the account is not to be taken as true.

As a further illustration may be noticed the distinction drawn by criticism between various kinds of authorship of the scriptural books. In one case the professed or reputed author of a book really wrote it, either wholly himself or by working earlier materials in with his own material. Such a book would be genuine. In another case criticism declares that the alleged author did not write the book, but that it presumably contains matter written by him ; some later person worked that up with his own matter into the book, and the whole was then attributed to the former. Such a book as it stands is not the genuine work of the alleged author, and any portion of it can be attributed to him only with some degree of probability. In plain language it is spurious, except conjecturally in part. In yet another case the alleged author had nothing to do with the book ; it was written by some later person, and was falsely ascribed to the former. Such a book in plain language is a forgery.

If, then, one should express the general or main conclusions of moderate Higher Criticism regarding the books of the whole Bible in plain language, with the fullest desire to do so fairly,

the following seems to be a fair summary : Of the books, some were written by the persons by whom, and at the time when, they profess or are reputed to have been written ; but a large number were not so written, and the rest are not free from doubt in this respect. The facts and incidents mentioned are not always historically trustworthy ; even where trustworthy they are not always to be accepted as wholly correct ; and sometimes they are legend or fiction. The laws and ordinances of all kinds enjoined in the Old Testament are not as ancient as they profess to be, and most of them were compiled in later times. The prophecies were either written about the time of the events to which they refer, or were surmises about the near future, or were rhapsodies about an ideal future.

This summary, it is submitted, is as near a fair statement of the general conclusions as one can express in plain language ; but, whether it be allowed to be fair or not, or a better one be offered, the general conclusions have been more destructive than confirmatory as ordinary people understand confirmation. Inspiration is acknowledged, but what the acknowledgment amounts to it is hard to define. The plain man is impressed by the erudition of the critics, and naturally bows to their authority. He does not venture to make any review of their decisions, but accepts them, not only on critical matters proper, but also on all other matters, even those which require some experience of the world, and which therefore are not altogether beyond his ken.

How then stands the position of those who have to teach the Bible ? What validity has it according to these conclusions to attract candidates for ordination ? What authority can they assert for it over their hearers ? Before dealing with these questions it is well to turn to another religion, that has been passing through a crisis in which criticism has exercised a clearer, more potent, and profounder influence — namely, Hinduism. The results can be studied there dispassionately, and the inquiry has all the interest that a comparison of things which are now actually taking place can offer.

Since Hindu sacred literature was laid bare to the examination of scholars by the discovery (now more than a century ago) of Sanskrit, the language in which it is written, the concurrent decision of all European scholars has been fatal to the antiquity, reputation, veracity, and authority of the sacred books. Sanskrit became a dead language long ago, and was known only to learned Brahmans. When the true nature of those books was made known, when European knowledge and thought were taught to Hindu students in Indian colleges and Universities, the authority of their scriptures was discredited, if not destroyed, generally for all well-educated Hindus; and the change was stimulated by Christian teaching and influence, which were spread both directly by missionaries and also indirectly by English literature. Most well-educated Hindus have consequently discarded the tenets of ordinary Hinduism. They retain a tender feeling towards the old beliefs which they learnt in their childhood, and may not be prepared to renounce their national religion, however much they may have drifted away from it under Western education and Christian influence; still the result remains, that their sacred literature commands their full belief no longer, and receives often only an appreciation based on early associations and national memories.

Hindu religious life has, in consequence, been waning, especially among the educated, for half a century, and the change has been strongly marked among the Brahmans themselves, who constitute the priestly caste. They leave their own proper avocations and turn to every other profession, especially to those professions which open out to the abler men among them careers of distinction, power, or wealth. Generally speaking, the performance of priestly functions becomes the occupation of those among them who, from want of ability or of means, remain mentally or socially in the old positions. It is not to be supposed that these changes have been caused entirely by the results of criticism on their sacred books, because successful careers will always attract many. What must be noted are two points: first, their caste privileges as priests and religious teachers have lost

their power to retain within the sphere of those privileges any members but those who can do no better; and, secondly, this result is largely due to the discredit into which their sacred books have fallen among the well educated. This is evidenced by the common report that those who receive education in colleges where Sanskrit is specially taught—that is, who receive in a measure a theological training—believe less in their sacred books than those who have not been introduced to such close acquaintance with those books. Indeed, naturally it is hardly possible for well-educated Brahmans to become champions of their sacred books when they know the books are full of errors and absurdities, and they cannot commit themselves to a profession which means the lifelong advocacy of what they know is untenable, while sacrificing also their prospects of worldly success. At the same time, they may not wish to repudiate their scriptures altogether. They prefer to adopt some other profession, especially when along with it better worldly careers are open to them.

The position here has striking points of resemblance to that in India, though it is not so strongly marked. If the results of criticism of the Bible are more destructive than confirmatory, and leave many matters in doubt, it becomes difficult for young men who accept those results to enrol themselves as whole-hearted advocates of the Bible. They cannot but feel misgivings. They may naturally hesitate to commit themselves to its advocacy by seeking ordination, yet they may not wish to repudiate the sacred book altogether, and may simply prefer to choose some other profession which does not require them to avow a definite attitude. The consequence would be a diminution in the number of candidates for ordination. This feeling would be strongest among those who have a closer acquaintance with the pronouncements of criticism, while those who from whatever cause know less would hardly be affected. This distinction obviously agrees in the main with a difference in social advantages, and furnishes a reason for the contrast

which has been already mentioned, that the diminution is chiefly noticeable among candidates of higher social position.

It is true that moderate critics, while affirming that the old view of the Bible must be radically modified, yet insist that the new view presents the Bible in a truer, clearer, and higher aspect; and it is a common assurance on their part that the theological value of the Bible as modified by criticism is not impaired, and that criticism has not overthrown any of the essentials of the Christian religion. Before considering what the effect of this assurance is, it will be well to revert to the comparison with Hinduism, for the position which is thus taken up by Christian critics has its counterpart in India.

The well-educated Hindu endeavours to solve his difficulties by a discriminating selection of doctrine. Now, in his vast sacred literature, opinions of the most widely different kinds may be found inculcated, and dispersed within it are high spiritual aspirations and beautiful moral teaching. Guided by European education and not insensible to Christian influence, he leaves aside what is manifestly untenable. He finds in some of his books the teaching that the highest doctrine for noble minds is henotheism (all the gods being but different forms of one Being); and as that is a doctrine which he can uphold with confidence, he maintains that his scriptures, rightly understood, notwithstanding all their errors, contain religious instruction of the highest value. Thus a Hindu, well educated and sincere, can reconcile his difficulties upon grounds not altogether dissimilar from those offered by Christian critics. If the critic maintains that the Bible loses nothing vital, the Hindu can make a somewhat similar assertion. There is this difference between the two cases: The Hindu has a vast number of different doctrines, among which he can select what he pleases; the Christian critic offers the assurance that the essentials of Christianity are unaffected.

Now, the assurance may be sound in the opinion of specialists who appreciate critical distinctions, but that does not dispose of the matter. Two things have to be considered—

not merely the opinion of such specialists, but also the opinion formed by, or the impression produced upon, ordinary people, because it is from their ranks that candidates for ordination come. Though ordinary people do not venture to criticize the pronouncements of the critics, yet they do exercise their private judgment, or perhaps their common sense, when the matter assumes a practical phase affecting their personal conduct and belief—that is, when the assurance requires them to acknowledge the claims of the Bible along with the imperfections and defects enunciated by criticism. The real point then to be considered is this: Does the assurance convince plain people?

How the question would appear to them may, perhaps, be put in a practical way. Criticism has virtually established a new canon, dividing the books of the Bible that are genuine from those that are not genuine or are doubtful. The former become the really canonical books and the latter more or less apocryphal. If then the former alone be printed and offered as the whole of genuine Scripture, plain folk would hardly acknowledge that the change makes no difference, or that men could enrol themselves as preachers and teachers in the same way as before. There is no reason to think the assurance is generally convincing when expounded in writings or addresses.

It is part of the assurance that the creeds and the doctrines formulated by General Councils remain unshaken, but this assertion does not dissipate misgivings. Even plain people can feel doubts that go behind creeds and Councils, because both creeds and Councils took their stand on the old view of the entire Bible, which criticism declares to be untenable; and the question obtrudes itself, not whether the creeds and General Councils are supported by the Bible as reconstructed by criticism, but what credence is merited by the Bible itself with the imperfections announced by criticism. It is the spiritual authority of the Bible that is the essential thing in the view of ordinary people. The Bible, if its authority be marred by serious imperfections, is for them a collection of historical, religious, and other experiences, which are highly interesting

and instructive no doubt, but has no binding claim on their obedience; and they wonder what warrant there can be for any doctrine of inspiration, and what special cognizance the writers could have had of the spiritual matters that they profess to reveal. The comment would be: "If they tell us of earthly things, and we cannot always believe them without considerable qualifications, how shall we believe when they tell us of heavenly things?" Such is the position in which ordinary people find themselves, when the claims of the Bible, together with the conclusions of criticism, are asserted over their personal life. Their world, whether of mind or occupation, is not the same as that of the scholarly critic. They look at things in a matter-of-fact way, and their view is summed up in the common remark: "No one is expected to believe all that now."

When a religion has been propagated successfully, its preachers have been full of faith in what they preach; and the converse has been true. A cause is strong if its adherents believe in it firmly. In every profession—of science, medicine, law, etc.—the members know that their text-books are based on sound data, and may be relied on. The position of the clergy with regard to the Bible is similar. It is their text-book, and, if criticism has proved that great modifications are required in its use, plain people doubt whether those who promise to teach it can promise without considerable hesitation and qualification. There is a general misgiving whether one can prudently hold a position, in which part has been abandoned as untenable, and in which he feels uneasy about the strength of much that remains. The extent and degree of belief that a man has in the Bible must be a strong factor among those which influence him whether he shall enter Holy Orders or not; and if the Higher Criticism has materially altered the old grounds of faith and left many matters in doubt, it must be one reason, and a very important reason, why the number of candidates for ordination has been diminishing of recent years. Its influence has been increasing and the number of candidates has been decreasing. If this be a correct conclusion, it is well to acknowledge it.

The Cities of the Seven Churches.

SOME PERSONAL IMPRESSIONS.

BY THE REV. M. LINTON SMITH, M.A.

III. LAODICEA AND EPHEBUS.

THE route from Philadelphia to Laodicea must remain undescribed because unvisited on the journey during which these impressions were gained, and we may take our stand at once upon the site of Laodicea. Behind the sharply defined mound on which the city stood Salbacus rises steeply, with patches of snow marking the crags of its summit even under the heat of a July sun. Away to the west stretches the long cleft of the Mæander valley ; but the upper reaches of that river break from the hills to the north, and the line of its middle course is continued eastward at our feet by the valley of another stream, the Lycus, of which the gradually rising glen shows as clear an avenue to the interior as does the descending valley of the Mæander to the coast. At the point where the two rivers unite, their valleys widen out into a little triangular plain, at the south-east corner of which Laodicea is situated, dominating the road which ran west from the Cilician gates to the harbours of Miletus and Ephesus. The position is a strong one, on an isolated hill, sloping steeply on three sides, and more gently on the south to the saddle which connects it with the range behind. Its one weakness lies in the fact that there is no supply of water within the limits of the walls ; streams run on the east and west at a little distance, and one of the most striking ruins of the site is the great fountain at the east end of the stadium by which the water brought by an aqueduct from the southern hills was distributed ; but all these sources could be controlled by a besieging force, and Laodicea never seems to have been a place of military importance. In trade, on the other hand, it excelled, and it was wealthier than any other city of our circuit save those on the coast. This wealth, which is clearly reflected in the warning words of Christ to the Church of the place, is plainly

attested by the splendour of its remains : two theatres, each capable of seating 6,000 spectators, are scooped out of the steep northern slope of the hill ; a gully running eastward through the site has been deepened into a magnificent stadium ; above the stadium rise the well-built arches of the gymnasium, which earthquakes, though they have distorted, have not been able to overthrow ; the arches of bazaars, the columns of temples and churches, rise on every hand ; the triple Ephesian gate still stands on the west, and the streams on either side were spanned by stone bridges ; but the bridges have fallen into the streams, and only their piers remain ; the gate is covered up to the spring of its arches by silt, which buries deep the ancient road beneath. The ruins rise from one vast field of scanty barley stubble ; women beat out their corn on the seats of the stadium, and foxes play across the stages of the theatres ; and one ragged tent of the nomad is the only human habitation of the whole site. Such is the desolation of the city which proudly refused the help of imperial Rome towards rebuilding after its destruction by an earthquake, and boasted that it had "need of nothing." One point is more obvious at Laodicea than is the case with any other of the Seven—viz., that one reason which guided the Apostle in choosing the objects of his address was the central position of each city with regard to a group of less important towns. No one who stands upon the site of Laodicea and looks north across the Lycus valley can fail to notice four patches which glisten white in the sun on the flank of the opposite hills ; they are the silicious deposits of the hot springs of Hierapolis, and the traveller who makes his way across to the terrace from which they flow will find himself amidst the remains of a city almost as extensive as, and far more perfect than Laodicea itself. But turn your eyes eastward without leaving the spot on which you stand, and follow the line of rails along the southern side of the valley ; if your sight be good you will see that five miles away it turns at right angles northward, and sharp across the valley, and if a train be passing the point in question you will see that as it crosses the valley it is making a

steady ascent up the face of a terrace which lifts the whole floor of the glen, to continue at a higher level above. Just where the railway turns north it crosses the Lycus, which has broken down in a series of rapids from the higher level through a rocky ravine, at the head of which stands another city, Colossæ, the buildings of which must have been plainly visible from Laodicea. This grouping of the cities is expressly recognized by St. Paul in his letter to the Church at Colossæ (iv. 13), and is a good example of the natural facilities for distribution which seem to have guided St. John in his choice.

The railway from Laodicea to Ephesus follows closely enough the line of the ancient road down the Mæander valley, keeping on the north bank of the river, for no tributaries of importance enter on that side ; but the wall of hills rises steep and unbroken, and a storm of rain means heavy freshets which work havoc below ; one station was buried up to the sills of the windows, and a temporary line had to be carried over the deposit, for close to the station the metals had been covered to a depth of eight feet : through a village a path one hundred yards wide had been swept clean of houses by the rush of the torrent, and in many places the gardens were buried in silt deep enough to hide the trunks of the fig-trees, leaving only the branches showing, a sight which helps to explain the great changes in coast-line and levels at Ephesus and elsewhere. Not far from the site of Magnesia the line trends towards the north, and begins to climb the hills : fig groves clothe the lower slopes ; beyond them come terraces for vines ; while the upper reaches of the ravine, and the summits above, are covered with pines and arbutus and ilex, green even under the blaze of the midsummer sun, while oleanders fringe the bed of the stream beneath. The summit tunnel passed, there is a sharp descent ; a fine Roman aqueduct, with its double row of arches, crosses the glen below us, and soon there appears, on the far side of the plain beneath, the Turkish castle of Ayasoluk ; then the village itself, with its ruinous but striking minarets of Seljuk workmanship, comes into sight, and the train runs into the station through

the broken arches of Justinian's aqueduct, which brought water from the eastern hills.

At first sight there seems little sign of antiquity beyond this one monument, but this very absence of remains calls attention to one of the most remarkable features of the place ; there are really two sites, the sacred and the secular, the Asiatic and the Greek ; it was ignorance of this fact which caused so many years' vain search before the temple of Artemis was discovered ; it was the discovery of the temple which made the fact plain to all ; the modern village stands on the pre-Hellenic, sacred site, the consideration of which may be left for a while ; the other is about a mile distant. Look at Mount Coressus, the southern boundary of the plain of the Cayster, and you will see running out towards you a low spur ; on that spur and beyond it, in the angle which it forms with the main mass, lie the remains of the secular, Hellenic city, the city of the early Athenian colonists, the city of Lysimachus and the Roman proconsuls, the city of St. Paul and St. John ; if you look closely you will see the wall of Lysimachus climbing the main ridge of Mount Coressus, on the summit of which lay the citadel ; and ruins are visible, too, on Prion, as the low spur is named.

The path from the village runs through cornfields, the gift of the river which has in long ages silted up the gulf on the shores of which the temple originally stood, and skirts the north side of Prion. Presently a ruined gate is passed, and above, on the left, appear the great arches of the sub-structure of one end of the stadium, most of which is hollowed out of the hill itself. West from the stadium, across the pavement of an ancient road, lies a rocky hillock, the top of which has been levelled, and cut into a great altar, work of early date, which, it has been suggested, may be commemorative of the conclusion of peace between the natives and the Greek colonists of the first settlement. Beyond and below is the chief Christian monument of the place, the great double church, in all probability the scene of the Œcumenical Council of A.D. 431 ; the scene, too, of that disgrace to the Faith, the " Latrocinium," or Robber-Council of

449 ; the deeds of violence which took place within its walls are sad proof of the neglect by the whole Church of that warning, specially addressed to its branch in this place, of the danger of allowing zeal for orthodoxy to take the place of true love. On slightly rising ground to the south stand the ruins of the gymnasium ; the view westwards is worth a pause ; at our feet is a field of waving reeds with clearly marked limits ; beyond it on the left an outlying spur of Coressus is crowned by a tower which dominates the whole view ; beyond that, again, seven miles away, a long ridge which comes down from the northern hills on our right forms the horizon ; the field of reeds is the harbour of the city at the Christian era ; the tower commonly known as " St. Paul's prison," was part of the fortifications commanding its mouth ; but the coast-line now lies by those far-distant hills beyond ; that view reveals the cause of the city's downfall, the silting up of the harbour, with its consequent loss of trade, which fell to its rival, Smyrna.

Turning eastward once more from the gymnasium, the path leads through a complex of courts and buildings, the ground plan of which has been made clear by careful excavation, and joins the colonnaded street which ran from the harbour to the Great Theatre, hollowed in the western slopes of Prion. Here we may for a moment take St. Luke (in his longer recension) for our companion ; it was into this street that the guild of silversmiths, inflamed by the speech of their leader, Demetrius, poured from their guildhall, and, gathering with them the crowd of idlers who loafed under the shadow of its colonnades, swept into the theatre at its head ; for two hours they shouted, with vain repetition, to the praises of their tutelary goddess, till hunger made them ready to listen to reason, and the town clerk seized the opportunity to send them quietly away. The stage and orchestra of the theatre have been carefully excavated, and the fragments of the proscenium and stage replaced as far as possible in their original position, and it is not difficult to reconstruct the scene in imagination ; for from the upper seats of the theatre its setting lies before us, and there is no sound to

disturb our dream save the plaintive notes of a shepherd's pipe on Coressus, no human being in sight save the guard who protects these remains from the depredations of the Western tourist.

Leaving the theatre, we may follow the Magnesian Way, recently excavated by the Austrians, which climbs the saddle connecting Coressus with Prion ; it was the Sacred Way of the city by which the civic processions passed to the shrine of Artemis outside the walls, and the remains of the buildings which flanked it bear eloquent testimony to the taste, skill, and wealth of their builders ; libraries, temples, and an Odeum, in white marble, and an elaborate and well-preserved gymnasium are among the principal structures ; but we pass down to the Magnesian gate, and follow the left-hand road across the plain, back towards the village. The Turkish castle stands out upon the hill ; the mosque of Isa Bey, with its marble façade, stolen from the temple, gleams in the sunshine at its foot, but of the temple of Artemis itself, one of the seven wonders of the ancient world, there is no sign ; suddenly the path ends on the edge of a great pit, some twenty feet deep and over one hundred yards square ; water covers the bottom, and fragments of masonry and one or two drums of fluted columns rise above the surface. Before us lie the site and remains of the Artemisium, the shrine of that goddess "whom all Asia and the civilized world worshippeth." Sacked by the Goths in the third century, it fell into decay, and its ruins were buried by the river floods till its position was so utterly lost that it was only discovered by the English architect, Mr. Wood, after many years' patient search. Another Englishman, Mr. Hogarth, has recently carried back the world-wide fame of the shrine to a remoter antiquity than had been suspected : draining the pond, and digging beneath the spot on which stood the statue of the goddess, he has found the pedestal of an earlier temple, and, built into it, the votive offerings of the pre-Hellenic age ; among these were Babylonian ivories from the East, and Mycenean jewellery from the West—proof of the extensive traffic

of the city, and the widespread repute of her goddess at the beginning of the first millennium B.C. But these recent discoveries only emphasize that feature of the Anatolian mind which Professor Sir W. Ramsay has noted, its clinging through all changes to the old religious sites. Cities may perish, faiths may change, but something always seems to remain to mark the primitive religious centres; and nowhere is this more emphasized than at Ephesus. The Greek city has been buried by the silt of the river, and thrice the inhabitants have changed their faith, from Paganism to Christianity and from Christianity to Islam. But each faith has built its chief shrine in the same locality; the Mosque of Isa Bey has been already mentioned; the Christian fane remains yet to be pointed out. On the southern slope of the castle hill, a little whitewashed chapel stands conspicuous, and by its side are piled huge masses of a rather clumsy masonry, the ruins of Justinian's great basilica of St. John. From this the modern village takes its name; the exact transliteration of the Turkish letters is Ayatholugh, the relation of which to Hagios Theologos (the holy Divine) is obvious, and the fact is surely suggestive. Can we take leave of our survey of these cities, with their changed and changing conditions, and yet their permanent interest for ourselves, with any better thought than that which Ephesus impresses on all those who have a mind to receive it—the thought that among all the varied interests and changing relations of humanity the most permanent and abiding is its interest in, and its relation with, the Divine?



The Selection of Hymns.

BY THE REV. S. C. LOWRY, M.A.

ONE of the most famous sermons by the late Canon Liddon, preached at the time of the "Lux Mundi" controversy, had for its title "The Inspiration of Selection," and its subject was the supernatural discernment granted to the

Church in the editing of the books of the Bible. "The Inspiration of Selection" in regard to Holy Scripture is a question on which we will not enter ; but in another department, and this the selection of hymns, it may be said that it is often conspicuously wanting. Within the last half-century a distinguishing feature of Church worship is the improvement of our hymnals, and in the last few years most of our leading hymn-books have been revised and enlarged. But the importance of a judicious selection of hymns for each Sunday's worship seems scarcely to be recognized as it deserves to be, and for lack of thought and study we fail to make the best use of the resources at our disposal.

In some churches the choice of hymns is exercised by the vicar ; and in others by the organist or the choirmaster. The latter are probably the better judges of the music and the capabilities of the choir ; the former is probably better acquainted with the words of the hymns and the needs of the congregation. On the whole, a compromise in such matters is the wisest method. A conscientious clergyman will never entirely delegate to others the important responsibility of choosing the words which are to express the praise of the congregation, nor will he allow hymns vapid in style and questionable in doctrine to be sung because they have a "pretty" tune attached to them. On the other hand, if he be wise, he will frequently take his organist into consultation, and will temper his control with conciliation. No self-respecting organist likes to be treated as a machine in the hands of his superior ; the final responsibility, however, in this, as in other matters, must rest with the official head.

But, whoever may have the choice of hymns, it is a sphere where a sanctified common sense and a delicate Christian judgment are to be sought and may be acquired ; and if in this article we cannot impart the "Inspiration of Selection," we may endeavour to advocate certain principles which may contribute to a worthier use of our present hymnals. The references below apply to Hymns Ancient and Modern, which are here selected for illustration, not because the writer thinks that book the best

available (in his judgment the new S.P.C.K. book is vastly superior), but because it has at present a wider acceptance at home and abroad than any of its rivals.

Among other qualifications in the selection of hymns, the following seem to be most needed :

(1) A sense of appropriateness. It is obvious that the hymns should be more or less in consonance with the season, and the common classification in our hymnals removes any difficulty on this point for the first half of the Christian year. But in the Sundays after Trinity more care should be given that at any rate one of the hymns should embody the main teaching of the Collect or the Gospel for the day. Nor will a man with any sense of humour allow hymns to be sung at hours when they are manifestly inappropriate. It is scarcely fitting to sing Bishop Ken's

"Awake, my soul, and with the sun
Thy daily stage of duty run"

at twelve (noon). "The radiant morn has passed away" is inopportune as an evening hymn on a dark and foggy November day; and to sing that "daylight is past" on a blazing summer afternoon is equally incongruous.

Still more important is the need that the concluding hymn should be in harmony with the sermon. Preaching is still a power in a sermon-loving nation, and might be a still greater power if it were cultivated more assiduously; but the effect of an earnest and inspiring sermon is often marred by its being followed by an altogether unsuitable hymn. Who has not felt a jarring sensation when a solemn sermon on death or judgment has for its sequel an outburst of jubilant alleluias; or when a discourse on the joyful side of religion comes before

"Thy way, not mine, O Lord,
However dark it be"?

In many places the hymn list is published monthly, and without frequent alterations it is impossible to have consonance with the

sermon. The best plan is to publish but two out of three hymns, leaving the last for later choice, as need may require.

What has here been written applies to the sermons of curates, as well as the sermons of vicars. It is an act of Christian courtesy—as well as Christian policy—to inquire sometimes of our subordinates whether there is any hymn embodying the idea of their sermons for which they may have a preference ; but this courtesy is sometimes wanting.

Another *desiderandum* in the choice of hymns is

(2) A sense of proportion. Though the hymns should be in consonance with the season and the Sunday, it is not desirable, except at special festivals, that they should be too exclusively of one type. Our Liturgy combines prayer and praise, worship and exhortation, and some admixture is also desirable in the choice of hymns. The hymns should not be all subjective, or all didactic, or all hortative. Such a selection as, *e.g.*,

1. "Through the night of doubt and sorrow,"
2. "Art thou weary,"
3. "Onward, Christian soldiers,"

is obviously culpable, for there is not a word of prayer or praise directly addressed to Almighty God in the three put together.

Even in special seasons there may be a too great sameness in hymns. Are we justified in excluding altogether the voice of praise during Lent? Is it right that when a saint's day coincides with a Sunday—especially if it be some little-known saint, like St. Bartholomew or St. Matthias—is it right that all the hymns should be in praise of the saints? Should we not remember that the day is still "the Lord's day"?

Probably the most palpable instance of disproportion in our choice of hymns is the infrequency of hymns on the person and work of the Holy Spirit. For this our hymnals are mainly to blame. But we might make fuller use of the hymns we possess.

In the Ancient and Modern collection (Nos. 152-157, 207-213, 507-508, 524-525), besides the four groups of hymns on the Holy Spirit (Nos. 152-157, 207-213), there are occasional hymns

which call for more frequent use—*e.g.*, No. 9, "Come, Holy Ghost, Who ever on" (attributed to St. Ambrose and written for Terce, but appropriate at other times) ; No. 585, "O Spirit of the living God"; No. 599, "Come, Holy Ghost, our hearts inspire."

Another instance of disproportion is the excessive use of hymns of a purely personal and subjective character. Such hymns have a priceless value, and few of us, like Bishop Wordsworth, of Lincoln, would wish to exclude such hymns as "Jesu, Lover of my soul," from congregational worship. But the too frequent repetition of "I" and "me," and the too constant parading of our personal feelings and sorrows and trials, is destructive of the true idea of public worship. Hymn-books of the American revival type are distressingly individualistic. No doubt they are popular, but it is questionable whether in the long-run they have permanently tended to the good of religion. In most of our Church hymn-books, and also in the hymn-books of the leading Nonconformist bodies, the true proportion is more carefully observed; but the too frequent selection of emotional, subjective hymns by unthinking selectors often tends to spoil the service. Such a choice as,

1. "Lead, kindly Light,"
2. "I heard the voice of Jesus say,"
3. "Abide with me,"

for a single evening, composed as it is of three most personal hymns, each expressing a very exceptional state of feeling, leads to the impression that a self-regarding individualism, and not common prayer and common praise, is the main object for which we meet together. It has often been noticed that the ancient hymns of the Latin and Greek Church are less self-centred and more full of worship and praise than the average hymn of modern days. There is no essential superiority in what is ancient, and certainly many of the old Latin hymns in their English translations (*e.g.*, Nos. 55, 75, 152, etc.) are dull and uninspiring; but it is to be desired that the subjective strain

were less prominent in most compositions of later writers, and by a judicious selection the true proportion may be maintained.

The last principle to be desired is

(3) A sense of expediency. All hymns, except those which are outrageously misleading in doctrine and false in sentiment, may be lawful, but all are certainly not expedient for us. For different classes of people different kinds of sermons are required, and the same may be said of hymns, though the best hymns will suit all types. The ideal hymn-book should include simple mission hymns with choruses, as well as classic and stately compositions. The selector will discriminate according to the needs of his people. It is almost an insult to thrust a hymn like No. 130, with its bald prosaic dictum and utter absence of poetic sentiment, on congregations of culture and refinement. Imagine a congregation at the Temple Church singing such doggerel as—

“ My pierced side, O Thomas, see,
My hands, My feet, I show to thee ;
Not faithless, but believing be.”

On the other hand, it is cruel when a working-class congregation have to stand patiently or impatiently while the choir utter words which they do not understand, to tunes in which they cannot join. In this matter organists are mainly to blame. Many of them do not or will not encourage congregational singing, and discard the old characteristic English hymn-tunes for their own florid compositions. Not a few clergy also are so enamoured with what is medieval that they introduce frequent plainsong, to the dismay of their congregations. Difficult and unfamiliar tunes should be sparingly used. “ As for hymns,” said the late Dean Hole, “ I have endured painful, almost shameful, disappointment when preaching to great numbers. Tunes have been chosen which scarcely more than a score could sing, and I was told by the clergyman who made the selection that he was educating the taste of his people. He had about as much hope of success as the man who was teaching the weathercock to crow.”

In dwelling on the question of suiting the needs of the congregation, two qualifications may be remembered.

(1) The first is, that popularity is by no means a universal criterion of excellence, and that what people like may not always be for their good. Congregations delight in gush about Paradise, and if only the tune be pretty, will rapturously announce their desire "to see the special place" prepared for them; yet it is very doubtful whether God is honoured or their own souls helped by language which is often unfelt and unreal. All things may be lawful, but all things do not edify, and the clergyman will do well to remember that hymn-singing is, after all, for the glory of God rather than for any personal gratification. Sense is more important than sentiment; sensuousness is a poor counterfeit for spirituality.

(2) Another caution is that in any arrangement the rights of minorities (*pace* Mr. Birrell) call for recognition. Most congregations contain different elements. It is hard if in the sermons or the singing any part is habitually ignored. A clergyman or organist will also do well to consider the scruples of his congregation. There are a few hymns in some hymn-books which, owing to their doctrinal colouring, irritate and embitter many loyal Churchmen. Where there is so wide a choice, it is surely culpable and unchristian to arouse such feelings by insisting on what is distasteful to a minority, when the great object of our public services should be the edification of all in the unity of faith. The clergyman, no doubt, is meant to be the leader, not the delegate, of his people. No one, however, is likely to lead those whom he unnecessarily and ruthlessly alienates.

It may seem that some of the principles here advocated are somewhat antagonistic and contradictory. If it be so, we need not therefore reject them. Truth is often the correlation of opposites. The New Testament writers are not always strictly consistent. The Epistle of St. James follows the Epistles of St. Paul. It is possible that consonance with the teaching of the day may coexist with great variety of expression, and that decided convictions may be tempered by a sense of what is expedient.

After all, the main purpose of hymnody is the glory of God

and the edification of souls ; if this be our aim, no labour expended upon it will be in vain. Much has been done in recent times to enrich our hymnals and to improve our singing. It lies with those who control our Church services to see that the stores thus collected are wisely dispensed, and to use that thought and discretion which so important a branch of our public worship would seem to demand.



Literary Notes.

THE Rev. W. O. E. Oesterley, D.D., of Jesus College, Cambridge, is having published through Mr. Murray an important work entitled "The Doctrine of the Last Things," in which he will discuss the great problem of eschatology which is just now exercising the minds of students of the Synoptic Gospels. The history of the beliefs concerning the "Last Things" goes back a long time before the advent of Christ, and many of the leading eschatological ideas had become stereotyped long before they appeared in the Gospels. It is proposed, therefore, as an important question for the proper understanding of Gospel eschatology, to inquire how far the latter is based upon antecedent teaching, and in what respects it presents an advance upon this. Dr. Oesterley fixes upon the main elements of eschatological beliefs, and traces their history, as succinctly as possible, through the Old Testament, the Apocalyptic Literature, and the later Jewish Literature.



There is in active preparation "Some Aspects of Rabbinic Theology," by Dr. Solomon Schechter, who is President of the Jewish Theological Seminary in America. The author will give us a series of essays expounding the ideas of the Rabbis as to the relation of God with man, as to the good and evil Yezer that is in every man, and as to the doctrine of repentance. He does not sum up or condense the conclusions to be drawn from the Rabbinical sayings here set forth, but arranges them in orderly sequence and connects them by a running commentary. Only a man with an exhaustive knowledge of his subject, as Dr. Schechter possesses, and a wide grasp of the mass of writings bearing upon it, could hope to produce a book of any depth of conviction. The volume should undoubtedly find many readers in England.



Mr. Stock is publishing a new edition of the Rev. C. L. Marson's "The Psalms at Work," being the English Church Psalter, with notes on the use of the Psalms. This work has been rewritten and considerably enlarged, while the arrangement of the matter has been improved. No doubt this helpful book will find a renewed interest among Church folk.



Mr. Walter Johnson's book, "Folk-Memory ; or, The Continuity of British Archæology," is a very interesting book, and is the result of some consider-

able research. Mr. Johnson has devoted a large measure of time and labour to the preparation of this work, which is very scholarly and replete with information concerning the subject with which it so ably deals. An earlier book of the author's, or at least one in which he collaborated, was, "Neolithic Man in North-East Surrey." There are a number of very interesting illustrations in the new volume by Mr. Sydney Harrowing and others. The publishers are the Oxford Press.



Dr. Fraser, in a work entitled "Totemism and Exogamy," will set forth all the well-ascertained facts for totemism; and he will also indicate the most probable conclusions to which the facts seem to point. Exogamy will be discussed only in relation to totemism—that is, in so far as it is found among totemic peoples. The work will be in two volumes.



Messrs. Macmillan, who are publishing Dr. Fraser's book, are also issuing "The Person of Our Lord and Recent Thought," by the Rev. Charles Frederick Nolloth, M.A., of Oriel College, Oxford, formerly Rector of All Saints', Lewes. In the course of his preface Mr. Nolloth says: "Beginning with sources of information admitted by all reasonable schools of thought, we shall proceed to others of less widely acknowledged validity."



One of our greatest authorities of modern European history is Dr. Holland Rose. One of his most readable and valuable studies was that of "The Development of European Nations, 1870-1900," of which a new cheap issue has recently appeared. To the writer's mind this makes an interesting companion on the shelves to Lecky's "History of European Morals." Dr. Rose's book is one which every student of history should possess. Now, I notice, his "Life of William Pitt" will shortly appear. Dr. Rose has been engaged upon this book for some time, and has had the advantage of all the latest discoveries of letters and departmental documents in preparing it. It will be an important publication. There are, of course, already some excellent monographs of recent times dealing with Pitt, notably Lord Rosebery's, and Mr. W. D. Green's volume in the "Heroes of the Nation" series.



It is really astonishing how the list of weeklies and monthlies are constantly being added to. It is still further astonishing to discover that there are sufficient readers ready to come forward to purchase and support the new affairs. I often wonder whether new readers are made, or whether already burdened subscribers to older publications feel that the new thing is just what they want, and add it to a list which is increasing alarmingly. Not long since we saw the first number of the *New Quarterly*; the other day appeared the *Englishman*; now there has arrived the *English Review*; while there was also published recently yet another entitled *National Defence*. The newest, the *English Review*, should find a warm welcome. We extend our hand to all fresh serious thought in the world of journalism, when so much of it is based to-day upon the sensational element. The price of this *Review* is 2s. 6d. net, and the editors of it have invited a number of the most able or the most distinguished writers of to-day to contribute whatever of their

intimate convictions they may care to print, assuring them that their work will not be interfered with, trammelled, or mutilated in the interests of the less intelligent reader. It is a bold idea, and must prove its justification. But we wish it success.



The Rev. J. R. Miller, D.D., is having published through Messrs. Hodder and Stoughton a new series, entitled "Devotional Hours with the Bible." It is not a commentary in the usual sense. It gives no textual criticisms or exegesis; its aim is to suggest some of the spiritual and practical lessons which may be gathered from great passages. The first volume is called "From the Creation to the Crossing of the Red Sea."



The same firm is publishing "The Reformation in Scotland: Its Causes, Characteristics, and Consequences," by D. Hay Fleming, LL.D., being the Stone Lectures for 1907-1908. These lectures were delivered in Princeton Theological Seminary, and have been considerably enlarged. In these lectures the Reformation is traced from its early beginnings down through the Lollards to the period of Patrick Hamilton.



Mr. Garrett Horder's new book is called "The Other World," and will contain thirteen sermons, the purpose of which, in the author's words, "is to clear away unreal ideas as to the nature of the other world, and to establish ethically tenable ones in their place."



Volume IV. may be expected shortly of "Contemporary France," by Gabriel Hanotaux, covering the period from 1877 to 1900. This is a monumental work, and it is completed with this new volume. The period of M. Hanotaux's study commenced with 1870.



An interesting volume of reminiscences—of the making of which there seems to be no end—should be "Studies and Memories," by Sir Charles Villiers Stanford, who is not only a delightful lecturer and an able conductor, but is, at the same time, one of the very few conspicuous composers of the twentieth century, whose work will live long. There is an important chapter in this book on "The Music of the Nineteenth Century."



Mr. Murray is publishing a third volume of Westminster Abbey Lectures by Canon Beeching, entitled "The Bible Doctrine of the Sacraments."



The trustees of the British Museum have issued a new guide to the Egyptian collections.



On the 10th inst. will be published "The Life of Sir Isaac Pitman," by Alfred Baker. The book should make inspiring reading.



Mr. Unwin issued the other day an important work, entitled "New Light on Ancient Egypt," by Professor Maspero, the distinguished Egyptologist.

M. C.

Notices of Books.

AUTHORITY ECCLESIASTICAL AND BIBLICAL. By the Rev. F. J. Hall, D.D.
 London: *Longmans, Green and Co.* Price 6s. net.

The second of a series of ten volumes comprising a treatise of Dogmatic Theology. Each volume, however, will be complete in itself. The position laid down by the writer is that the three factors of spiritual knowledge—ecclesiastical authority, Biblical authority, and reason—are all vital and need to be taken into account. Authority in general is first dealt with, in which it is shown that authority is an essential factor in all life, and therefore cannot be ruled out of religious matters. Reason, while essential, is insufficient without authority. Objections are then considered from the standpoint of reason, and arguments are adduced for dependence upon authority which is shown to be inevitable in fact as well as universal in experience. Then we are introduced to the question of religious authority, which is said to consist of two parts—ecclesiastical and Biblical. The two sources—Church and Bible—are co-ordinated, and together are regarded as infallible for human guidance in religion. It will be at once seen that Dr. Hall's position is quite different from that of the Prayer-Book and Articles, which unequivocally place Scripture in the supreme position. The author is a Professor of Theology in the Protestant Episcopal Church of America, and dedicates his book to Dr. Pusey, but it is obvious that his view is quite impossible when judged from the standpoint of the history and terms of the Prayer-Book. Much is made of the Church as an infallible authority for teaching, but from first to last there is no real definition of the Church. This is a fatal weakness, because unless we are told plainly where and what the Church is, it is obviously impossible to test its claim to authority. We read, indeed, that "the Church has a living voice" (p. 266), but we are not given any satisfactory information as to where and how that voice can be heard. As one example of what ought to be received on the authority of the Church, we are told that definitions which have been adopted by all parts of the Church acting separately have ecumenical authority, and among these definitions are said to be those "which teach or imply that the consecrated eucharistic species are truly the body and blood of Christ" (p. 273). We are not informed, however, where the Anglican Church has taught this, and, as is well known, it happens to be the exact opposite of what is found in the Prayer-Book. Consequently, Dr. Hall's living voice of the Church does not exist except in the Greek and Roman communions. It is a curious thing that men cannot see the utterly impossible position of attempting to maintain the essential unity and continuity between the Roman, Greek, and Anglican Churches. No member of the Roman or Greek communions would allow this for an instant, and it is only by shutting the eyes to patent facts of history and plain statements of the Prayer-Book that such a view can be upheld. But the facts of history have a curious way of reasserting themselves, and so it will be in the present instance. Dr. Hall's view is, of course, the entirely novel one which came into the English Church with Tractarianism, and which involves its adherents in a position of entire

ecclesiastical isolation. Rome despises it, the Greek Church ignores it, while the most obvious facts of Church of England history from the sixteenth century, as enshrined in the Prayer-Book, are flatly opposed to it. While, therefore, there is much in this book on the question of authority as against Rationalism which will command general assent, and not a little about the Bible which is welcome and helpful, the co-ordination of Church and Bible as our supreme authorities is entirely baseless, and cannot possibly stand examination on the part of those who are prepared to consider all instead of a few factors of the problem.

THE APOCALYPSE OF ST. JOHN—I.-III. By F. A. Hort, D.D. London: *Macmillan and Co., Ltd.* Price 5s.

Every fragment of Dr. Hort's scholarship that we have received since his death only serves to accentuate our regret that he did not give to the world more of his work during his lifetime. It is doubtless true that there is a feeling abroad that injury is done to the reputation of great men by publishing works and fragments of works which they had not themselves prepared for publication, but, as Dr. Sanday truly says in his deeply interesting preface, Dr. Hort is an exception to this rule, for he is one of the few scholars whose work can bear such a test applied to it. For our part we are prepared to welcome anything that his friends think fit to issue. The "working student" in whose interest these precious fragments are published will feel grateful for anything that comes from Dr. Hort's pen. Dr. Sanday thinks that they rank equal to anything else of his that has been published. The present volume consists first of an introduction of forty-four pages, dealing mainly with the author, date, and unity of the Apocalypse; then follow some thirty-five pages of text and commentary on chapters i.-iii., together with two additional notes. It is interesting to see that Dr. Hort advocates the Neronian date, and thus goes against the consensus of current scholarly opinion. Dr. Sanday is evidently impressed by the arguments here adduced, though still quite conscious of the difficulties of the position. The commentary is on the same scale of minute thoroughness as the great commentaries of Lightfoot, Westcott, and Swete, and is full of characteristically suggestive expositions. It may be safely said that no real student of Rev. i.-iii. can afford to neglect this valuable fragment. There is a wealth of thought and scholarship which makes us at once deeply sorry that we do not possess more, and also sincerely thankful for what we do possess.

D. M. THORNTON. By the Rev. W. H. T. Gairdner. London: *Hodder and Stoughton*. Price 3s. 6d. net.

All who know anything of the C.M.S. Egypt Mission know the names of Thornton and Gairdner. Here is the biography of the one by the other. This touching fact invests this book with a profound interest. It is a splendid book in the best sense, for it is alive with spiritual power and conviction. The awful and sacred touch of the Holy Spirit is upon it. The concisely written, and, we must add, the well-written, record of this, in season and out of season, devoted witness to Christ can hardly be read without producing a deep spiritual impression on the reader. The

absolute consecration of this fiery soul, his single-heartedness, his intensity from his Cambridge days to his last moment on earth, must stir the most inert. His splendid ideals, his Spirit-inspired visions, his burning zeal, his bold enterprise, his perpetual joy to bring Christ before people everywhere, his utter faithfulness, his use of every opportunity, his high standard of intellectual achievement in regard to his use of the Arabic language, the development of his evangelizing and literary work, his fruitful and glorious visits to the Upper Nile Valley, his pioneering as preacher-prophet from the centre of the Moslem world, for the salvation of which he lived and died, and the crown of his triumphant death after only those all too brief years, then to be called to rest at the age of thirty-four, constitute one of the most impressive records of a wholly consecrated life which could be read. That this book will live, that it will tell, that Douglas Thornton will go on bearing his splendid witness to the living Person of Christ, is indisputable. The Student Christian Movement, of which he was one of the able and prominent leaders, as well as the cause of Missions in our Universities, and indeed the whole Church of Christ, wherever this life is read, must receive an impulse to go forward, for this is surely one of those striking careers, so brief, and yet so full, so convincing, so triumphant, that it must abide so long as the Love of God and the Cross of Christ and the Power of the Living Lord and the evangelization of the world form the supreme object of the lives of Christians. We thank God for such a unique life; and we could wish that the record of it might be read by every minister, every student, every Christian worker through the length and breadth of the world.

THE HISTORY OF THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. By the Rev. W. T. Gidney. London: *London Society for Promoting Christianity among the Jews*. Price 6s.

The London Jews' Society is the mother of all Jewish missionary work, and remains to-day the largest and most important organization at work for Israel. The celebration of the Centenary this year renders it essential that the records of the past should be preserved in such a form as may be of service in the present and future. No one could accomplish this task more thoroughly and effectively than Mr. Gidney, who has given twenty-six years of his life to the Society. Two introductory chapters deal respectively with "Early Efforts to Evangelize the Jews," and "The History of the Jews in England." These form at once a helpful study in themselves, and a valuable preparation for considering the specific work of the Society. The history of the past century is then divided into ten periods of unequal lengths. Starting with the formation of the Society as an interdenominational organization, the work of the first six years is briefly described. Then comes the reconstruction of the Society on Church lines, its extension and progress, its recognition by the English Episcopate, its Jubilee fifty years ago, its advance followed by a period of depression, and then its renewed progress up to the present day. It is quite impossible for us to touch on any of the details here so plentifully supplied. It must suffice to say that it is written with all the accuracy, fulness, clearness, and ability which characterize Mr. Gidney's former works on this subject. Lovers of Israel (and all Christians ought to be) will find this volume indispensable. The last chapter, dealing with problems, is of

special interest because of its bearing on some of the most important religious topics of the day in relation to Israel. Thirteen illustrations add much interest to this valuable work. Mr. Gidney and the Society are to be congratulated on its production, and it ought to have a decided effect on the celebration of the Centenary and on all future missionary work for Israel.

THE DESIRE OF INDIA. By S. K. Datta. London: *The Church Missionary Society*. Price 2s. net.

A missionary text-book on India issued conjointly by a number of the missionary societies in Great Britain for use in missionary bands and study circles. The present edition is specially adapted for use in Church Missionary circles by the addition of a chapter on "Some Features of C.M.S. Work in India," and a supplementary list of books and pamphlets specially bearing upon C.M.S. and C.E.Z.M.S. work. The author is well known in connection with the Student Movement, and has undertaken the task of preparing this work in order to state the case for Christian missions from the point of view of the Indian Church. He tells us that six years of close personal contact with the people of Great Britain have revealed to him how small a place the Indian Church has in the thought and prayer of the Christian public, and we echo his cordial hope and earnest prayer that this text-book may serve to stir up many hearts and lives to pray and labour on behalf of India's millions. Each chapter closes with questions and references for further study, and the illustrations add real interest to the book. All who are contemplating definite missionary study this winter, whether as individuals or as members of missionary study bands, should make this text-book the basis of their work. It is concerned with mission work in its bearing on the immense bulk of the population which is to be found in the villages. Problems relating to the educated classes could not be included within the limits of one text-book. In the same way Mohammedan work has been necessarily almost entirely ignored. Within its own limits the book will do much to create an intelligent, definite, prayerful interest in Indian missions.

THE FULL BLESSING OF PENTECOST. By the Rev. Andrew Murray. London: *James Nisbet and Co., Ltd.* Price 2s. 6d.

We are always glad to welcome a book from this beloved and venerable author. The one before us contains the simple but all-inclusive message that the one thing needful for the whole Church is to be filled with the Spirit of God. Special emphasis is therefore laid on the fact that it is God's will that every one of His children "should live entirely and incessantly under the control of the Holy Spirit"; that without this it is utterly impossible for an individual or a community to live and work as God desires; that this blessing is but little enjoyed in the Church, though God is waiting to bestow it; and that the great hindrance in the way is the life of self, which usurps the place that God ought to occupy. "Every day ought to be a Pentecostal season in the Church of Christ." In the course of twelve chapters the main thought is stated in various ways, and we are shown how the blessing may be ours. It is a book to pray and ponder over. Let every worker who would know the secret of spiritual power make a special note of it. If only it were studied and used, it would make a vast difference to individual lives, and also to the life of the Churches.

ROUND THE WORLD IN A HUNDRED DAYS. By the Rev. F. S. Webster.
London: *Robert Scott*. Price 2s. 6d. net.

Mr. Webster spent eight weeks in China with Mr. Walter Sloan, of the China Inland Mission, as representatives of the Keswick Convention. This is a narrative of the entire journey via the Trans-Siberian Railway and home by the Pacific and America on a hurried journey between June and October, 1907. It is graphically written and is illustrated by snapshot photographs. The travellers came into contact with some hundreds of missionaries gathered at different stations in seven provinces. Their purpose was to hold Keswick Convention meetings for those whom they visited. They were evidently most kindly welcomed by devoted missionaries, and had many seasons of spiritual fellowship with those who are witnessing to Christ in many parts of China under very difficult conditions, which makes the reader feel how sorely the missionaries need our prayers. Mr. Webster sums up the position in China as "hopeful and critical."

THE OLD FAITH AND THE NEW LEARNING. By J. F. Bethune-Baker, B.D.
London: *S.P.C.K.* Price 6d.

A small volume of addresses, in four brief chapters, to Ordination candidates by an examining chaplain. The Dean of Westminster commends them in a preface. The tendency in the first chapter is to attach too much importance to the "new learning" and hardly enough to "the old faith," and an oversensitiveness is displayed in regard to "historical trustworthiness" and "traditional explanations," as if the new critic of theology was superior to everyone else. But there are also some good words on the "old-fashioned religious use of the Bible," on "conversion" to God, on "walking in the way of holiness," and on "finding in Jesus a Saviour," which are very welcome. Those who favour the new learning will find here some telling pleas for certain aspects of the old faith which it were fatal to disregard or set aside.

THE APOSTLE OF THE NORTH. By Rev. H. A. Cody, B.A. London: *Seeley and Co.* Price 7s. 6d.

This life of Bishop Bompas is grand reading. We are filled with admiration and gratitude to God for the gift of such a devoted life. The Archbishop of Rupert's Land writes an introduction expressing his joy at the publication of the life, and emphasizing the Bishop's heroic character. He was ever one to vacate the easy for the difficult post. The regions beyond had a peculiar fascination for him. "No matter how vivid the story is made" (and the biographer does his work well), "it will be hard to portray the real greatness of the man." We cordially endorse this, and recommend to all Christian readers this volume, that concerns a most interesting and consecrated personality and the mighty work he did.

A VIEW OF LIFE. By Margaret E. Thomas. London: *Elliot Stock*.

These thoughts for workers and idlers are good. The writer's view of life is pre-eminently Christian. She gives us eighteen short studies. Her first is "The Bells of the Horses," which is called to teach us holiness in the common things of life. We have found the book refreshing.

GIFT-BOOKS.

THE BAGANDA AT HOME. By C. W. Hattersley. London: *The Religious Tract Society*. Price 5s. net.

Everything connected with Uganda has a deep interest for us all. The story of the Mission is one of the most striking and fascinating in the annals of missionary work, and certainly no Mission of recent years has taken so firm a hold on the imagination and sympathies of Christian people. The present volume is by a well-known C.M.S. missionary, and is intended to give a picture of the people of Uganda as they are to-day. The opening chapter starts with a sketch of the history from the time of Stanley's visit in 1875, and then the recent changes in King, Court, rule, and administration are pointed out. The different parts played by the Government and the Mission are well stated. "But for the Government there would be no Uganda, and but for the Mission there would have been no British rule." Then come interesting accounts of "The Land and its Products," and "How the People Live." A chapter deals with the sad and terrible problem of "The Sleeping Sickness and its Victims," while a chatty account deals with "Travel-Talk," discussing the various routes and methods of travelling from the early days until the present comparative comfort and speed of the railway journey from Mombasa. A valuable account of the educational work of the Mission is given, and this is followed by a chapter on "Religion in Uganda," with its striking account of what has been done during the last seventeen years. A picture of Roman Catholic missionary methods is not at all inviting, and shows the real difficulties faced by the C.M.S. workers. A closing chapter discusses the work yet to be done, and points out that it is a great mistake to think that Uganda can be described as a Christian country. "There remaineth much land to be possessed." Photographs to the number of one hundred add to the interest of this volume, which will make an admirable gift-book and prove equally valuable for students of missions. It is well written, intensely interesting, and ought to have a large circulation. With all these photographs, and over two hundred pages of letterpress, the volume has been produced very cheaply and in an attractive style.

HEROINES OF MISSIONARY ADVENTURE. By Rev. Canon Dawson. London: *Seeley and Co.* Price 5s.

An inspiring and well-written book, giving snapshots of great women missionaries and their work. Canon Dawson tells us exactly as much as is necessary, and no more. Thrilling adventure, sublime heroism, absolute devotion to God and His work in heathen lands, mark every page. It is impossible to read of Mrs. Duff, Mrs. Robert Clark, A.L.O.E., Miss Petrie, Mrs. Stewart, Mrs. McDougall, etc., and their magnificent Christianity without being moved to the depths. Twenty-nine chapters—true, thrilling, and inspiring—chain our attention from first to last. We warmly welcome and commend the book. There are twenty-four capital illustrations.

ADVENTURES ON THE HIGH SEAS. By Richard Stead. London: *Seeley and Co.* Price 5s.

Twenty-eight true stories of pluck, energy, endurance, and sometimes of disaster, well told and well illustrated by sixteen illustrations. They are tales of storm and shipwreck, of dangers experienced through ship fires, fogs, ice, and monsoons. The heroism of merchant-men, lifeboat-men, men of war, explorers, find full appreciation here. We strongly feel that such a book of facts as this is just the book for the age. It makes us proud of our great ancestors, and ought to urge us to great deeds. An age of soft pillows and feather beds needs such reading to awaken the slumbering spirit of disinterestedness. Let the boys have every opportunity of reading it!

ASTRONOMY OF TO-DAY. By C. G. Dolmage. London: *Seeley and Co.* Price 5s.

We appreciate Kant's well-known words about the heavens. The feeling of awe must always stay. Dr. Dolmage puts us in debt by his popular, deeply interesting, and thoroughly up-to-date contribution. His object is to interest and instruct the "man in the street" by extracting the main facts and theories from mathematical forms and clothing them in language intelligible to the ordinary person. He has succeeded admirably. Nothing escapes him. He tells us of measurements, of the suns, planets, asteroids, comets, eclipses, etc., and he does it within the compass of 349 clearly printed pages. The last two chapters, entitled "The Beginning and the End of Things," are interesting. The Christian view of the "end" comes as a great relief to some scientific theories. The illustrations are splendid.

FOXES' BOOK OF MARTYRS. London: *Religious Tract Society*. Price 2s.

This new and popular edition was never more needed than to-day. Mr. Grinton Berry, who has edited it most carefully, preserves for us all that is necessary without repetition. The illustrations are most excellent, the printing is good, and the whole book attractive.

THE DAIRYMAN'S DAUGHTER. By Leigh Richmond. London: *The Religious Tract Society*.

This and the other well-known "annals of the poor," are here presented us in an excellent illustrated edition. The reading of it has been blessed to many; it will be blessed to many more.

BISHOP HANNINGTON. By W. Grinton Berry, M.A. London: *The Religious Tract Society*. Price 1s. 6d.

No one can read this book and fail to be alike charmed and inspired. The life and death of Hannington marked a fresh era in missionary enterprise. We are glad that the book closes with a description of Uganda since his death. The story should be in all libraries, personal and parochial.

CAPTAIN COOK. By Frank Mundell. London: *A. Melrose*. Price 1s. net.

We have read this story of the great pioneer discoverer with the greatest interest. Our boys should be led to read it. They will like the story, and will see the obvious moral of so nobly disinterested a life.

ARCHIBALD MENZIES. By Agnes Grant Hay. London: *John Milne*. Price 6s.

This is the story of a rather precocious boy, whose mother taught and lived Christianity. He is disappointed in love, and fails to preserve a sense of proportion in life. He finally becomes a great preacher and the propagator of what in modern terms is called "new theology." The disguise is thin, and the preacher is still living. Hopes are entertained that he will return to the older and better ways. The story is interestingly written.

THE HOUSE WITH DRAGON GATES. By Edith E. Cowper. London: *S.P.C.K.* Price 2s. 6d.

This is a story of old Chiswick in the year 1745, and it provides us with wholesome interest and adventure. There is no distinctively religious tone about it, and some of the expressions, though true to the times, would be better avoided in view of the boys.

DAME JOAN OF PEVENSEY. By Rev. E. E. Crake. *S.P.C.K.* Price 1s. 6d.

Stories that circle about the thirteenth and fourteenth centuries have always a charm of their own. This one, associated with Pevensy Castle, is no exception. There are fights on sea and land, and victory for the hero of the story. His success in love and the value of his mother's prayers stand out clear. Many interesting antiquarian touches are to be found in the book, which we commend.

THE LIFE OF JESUS OF NAZARETH. By William Hole. London: *Eyre and Spottiswoode*. Price 7s. 6d. net.

We are exceedingly glad to have this truly valuable volume of reproductions in colour facsimile of eighty water-colour drawings by Mr. W. Hole, portraying the Life of Christ from the Annunciation to the Ascension. Archdeacon Sinclair and Professor George Adam Smith contribute introductions, and there are notes by the artist. When published two years ago in volume form at three guineas, the edition was limited to a thousand copies, and only a few still remain to be sold. Another edition, published at one guinea, is now entirely out of print, and it is the success of these former editions that makes the issue of the present one possible. It contains all the matter in the guinea book, and is issued at a very low price. The reproductions in colour strike us as, on the whole, very successfully accomplished, and we know of no more valuable or acceptable gift-book than the present volume.

A DAY AT THE ZOO. London: *The Society for Promoting Christian Knowledge*. Price 2s.

An entirely new idea in pictures for children. Not only is each animal described by letterpress and illustrations in black and white, but there are also four folding coloured cages. When the page opens some cardboard is lifted up, and a cage containing the beasts, birds, and fishes described stands before the beholders. This will prove one of the most attractive gift-books for young people, interesting and attractive at once. It ought to be in great request at the Christmas season. We know nothing like it for our tiny tots.

HILARY QUEST. By Evelyn Everett-Green. London: *The Pilgrim Press*. Price 5s.

A new story by this popular writer for girls is sure to be welcomed. Quest Hall is a beautiful property, and the supposed heiress, Hilary Quest, enters into her inheritance, while the true heir, another Hilary Quest, is acting as tutor, all unconscious of his claims. How the heir comes into his own and the heiress finds her happiness a perusal of the book will disclose. It is an attractive and even absorbing book.

THE HILLS OF HAURAKI. By S. MacTier. London: *The Sunday-School Union*. Price 2s.

There is much solemn warning in the incidents of this book on the question of the marriage of "the unequally yoked." A Christian wife finds herself in hotel life, through her husband succeeding to his father's business as a publican. Step by step she yields to her husband's request that she should not be so superior in her attitude. Interested in a mission, while secretly becoming fond of her glass of wine, there finally comes a tragedy. This book can be heartily recommended for its strong witness to the evils of the drink. It will prove useful as an addition to the Sunday-school library, though it makes no pretensions to literary power.

"ME AND NOBBLES." By Amy Le Feuvre. London: *Religious Tract Society*. Price 2s.

A most attractive story, sure to please the young folk, and especially those of a lively imagination. "Nobbles" is only the ivory head of a walking-stick, but his round eyes, his smiling mouth, his big ears, and his little red cap invest him with a wonderful individuality in the mind of his small owner. We are full of admiration of the writer's power of making Nobbles a true and worthy hero, together with a charming boy named Bobby. The religious element, always found in Miss Le Feuvre's work, is attractively presented in her well-known style. Unqualified praise can be given to this new book from her pen. It is worthy of a very wide circulation.

PERIODICALS, REPRINTS, AND PAMPHLETS.

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

The present number contains some very valuable articles, including one on "The Real Date of the Gospels," and another on "A Remarkable Claim on Behalf of the Radical Criticism," by Dr. McPheeters. Our contributor Mr. Harold M. Wiener continues his useful, scholarly, and very informing "Essays in Pentateuchal Criticisms." Some notes on particular topics of theological study and brief reviews of books make up the issue. There are other articles, but those to which we have called attention seem to be the most generally important for our readers.

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

Three very valuable articles open this number—the first, a brief appreciation of the late Dr. Bigg, by Dr. Inge; the next on "Dr. Hort on the Apocalypse," by the Dean of Westminster; and the first section of a "Historical Introduction to the Textual Criticism of the New Testament," by Mr. C. Harold Turner, dealing with the growth of the idea of a New Testament Canon. We are glad to observe that Mr. H. M. Wiener has an article on "Some Reflections on Dr. Burney's View of the Religion of Israel," which is a particularly useful contribution to a subject that is certain to have increasing attention called to it in the near future. Some of the reviews strike us as just a little belated, but the magazine is, of course, indispensable to all students of theology.

THE EXPOSITOR. Volume V. Seventh Series. London: *Hodder and Stoughton*. Price 7s. 6d. net.

This volume contains the numbers from January to June, 1908, and includes some notable and important contributions. The Dean of St. Patrick's writes on "St. Paul's Doctrine of the Resurrection," Professor Deissmann on "New Testament Philology," and Dr. Driver on the "Aramaic Inscription from Syria." Professor Denney has two exegetical studies of real value, and there are six articles on "The Resurrection of our Lord" by Dr. Orr. Dr. Moffatt provides some interesting "Materials for the Preacher," and there are suggestive expositions by the Rev. G. A. Johnston Ross and the Principal of the Leeds Clergy School. Altogether this is a number that should not be neglected by Bible students.

YOUNG ENGLAND. Vol. xxix. 1908. London: *The Pilgrim Press*. Price 5s.

An illustrated magazine for boys throughout the English-speaking world which contains stories, articles, and many illustrations. Two serial stories, "A Son of the Stars" and "Wulroth the Wanderer," run through the volume. There are many short stories on all kinds of subjects suited to the lighter moments of boys, and articles on a variety of exciting and interesting topics. Brightness, heroism, humour, and a high tone characterize this excellent gift-book.

NEW TESTAMENT IN GREEK. London: *Cambridge University Press*. Price 4s. 6d. net.

A new edition of the New Testament according to the received text, together with the Revisers' readings as footnotes at the bottom of each page. Handy in size, neat in binding, printed on thin paper and in clear type. This will be the very edition of the Greek New Testament for those who are accustomed to use the text of the Authorized Version.

THE SUNDAY AT HOME. November, 1908. London: *The Religious Tract Society*. Price 6d.

This old friend and favourite commenced a new volume in November, and we are promised a feast of good things during the year. We are particularly glad that the magazine caters for Sunday, and does not add to that claim the very vague addition of "and general reading." We need more than ever to fence round the Lord's Day with reading specially and solely adapted for the blessedness and joy of that inestimable ordinance. Our readers should make a special point of circulating this admirably edited magazine.

THE GIRL'S OWN PAPER. November, 1908. London: *The Religious Tract Society*. Price 6d.

We desire to call special attention to the fact that this magazine has been entirely reconstructed, and is now being issued in monthly parts only, under a new editor. Cover, make-up, style of article, and illustrations have all been changed, and though the fundamental aim of the magazine remains as in the past, its scope has now been enlarged, and it now caters for women as well as for girls. It is impossible for us to call attention in detail to the articles, but we heartily commend this admirable effort of the Religious Tract Society to the earnest consideration of all those who are concerned for the spread of pure literature among our girls and young women.

THE SHADOW OF A CRIME. By Hall Caine. JENNIFER PONTEFRACTE. By Alice and Claude Askew. HARUM-SCARUM. By Esme Stuart. LADY PATTY. By Mrs. Hungerford. Price 3½d. net each. London and Glasgow: *William Collins, Sons and Co., Ltd.*

We thought that the limit of cheapness had been reached by the sevenpenny volumes issued by this enterprising firm, but here we have novels at half the price. They are issued with a coloured wrapper, in pocket-size, and with large type. They will assuredly obtain the large circulation that the publishers anticipate and deserve.

HOW ARE THE CLERGY PAID? By T. Bennett. London: *A. C. Fifield*. Price 6d. net.

DISESTABLISHMENT: WHAT IT MEANS. By T. Bennett. London: *A. C. Fifield*. Price 6d. net.

Two pamphlets. The first professes to give a popular history of tithe; the other is an attempt to consider the "historical relations between Church and State." They are both written from the standpoint of a convinced advocate for Disestablishment.

TEN NIGHTS IN A BAR ROOM. By T. S. Arthur. London: *R. J. James*. Price 1d.

This well-known and remarkable temperance story now appears in this cheap form, and it ought to be circulated as widely as possible. It is edited with additions, which make it of special interest at the present moment in connection with the Licensing Bill. All temperance workers should do their utmost to promote its circulation.

IS THE CHURCH A FAILURE? By Rev. W. B. Adams. London: *Elliot Stock*. Price 6d. net.

An appeal by a Churchman of moderate views addressed to all British Christians of every denomination. We are not quite sure that we can accept entirely the author's position, but his spirit and aim are in every way admirable.

We have received from the *Society for Promoting Christian Knowledge* the usual parcel of the *Churchman's Almanack* for 1909. It is issued in six different forms, for use in the prayer desk, on the vestry wall (in sheet form), and in the pocket (interleaved and otherwise). It is also issued as a pocket-book in three different sizes, with diary. This variety makes it of special interest and usefulness, for almost every need and taste is met. The almanack in one or other of its editions is indispensable to Churchmen. The Society also sends the book intended to provide a record of the parochial offertories for the year.

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