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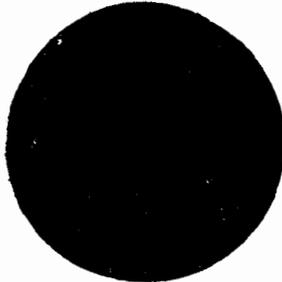
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THE CHURCHMAN.

JANUARY, 1907.

The Month.

The Education Question. THE history of the Education Bill during December makes curious reading. The drastic alterations introduced by the House of Lords amounted to a reconstruction of the Bill, and it was a foregone conclusion that they would not be accepted by the Commons. The impossibility of the Lords' position is evident from the simple fact that the Bill as amended was in several particulars actually more favourable to the Church of England than the Bill of 1902. Two things we fail to see in the attitude of the House of Lords : there is no recognition of the fact that the 1902 Act was a revolution which entirely changed the position of Church schools; and, in the next place, there is no appreciation of the real grievances of Nonconformists under that Act. It is futility of the highest kind to think that Church schools can be put on to the rates and yet continued as Church schools with the curriculum and teaching prescribed when the Church contributed a large part of the cost. The action of the House of Lords is all the more remarkable by contrast with its attitude to the Trades' Dispute Bill, which, after a wealth of invective and denunciation on the part of the Opposition leaders, was actually passed without serious alteration. The lack of statesmanship in the treatment of the Education Bill by the House of Lords is chiefly shown by the impossibility of discovering what is meant by the amendment to Clause 1, providing for some religious

THE MONTH

instruction in all schools. Did this mean religious instruction under the Cowper-Temple clause? If so, it was voted for by one or two Bishops who are strongly opposed to the clause in question. Did it mean religious instruction by means of all-round facilities? Then it is the advocacy of the impossible, as even the House of Lords showed in the course of the debate. The only two policies are (1) simple Bible teaching, (2) denominational instruction. It is manifestly wrong to argue that there is no other policy than either concurrent endowment of all denominations, or else banishment of all religious teaching. There remains the definite policy of simple Bible teaching in the schools. The secular system has been repudiated by the House of Commons, and in our judgment the policy of concurrent endowment of all denominations is absolutely impracticable. We still continue to believe that on the basis of Bible instruction Churchpeople would obtain all that they could fairly expect while their schools are on the rates, and, moreover, that which would be ample for all practical purposes. At the moment of writing it is impossible to foretell the result of the debates before the prorogation of Parliament, but we cannot help calling renewed attention to the gravity of the issues at stake. The country is weary and almost angry with the continued strife among Christian people over religious education, and it would not be surprising if a short and summary end were soon made to the conflict. We do not often find ourselves in agreement with Mr. Masterman, M.P., but we gladly make our own his words when speaking the other day in the House of Commons. He said that "He did not dread a secular system, but he did dread the secularization of the nation."

"It would be that the people of this country would thrust altogether outside the schools religions that were tearing each other in a struggle which in their calm moments they all recognised as an ignoble and indecent one. The final result would be, not secular education or some such compromise as this, but the establishment among the industrial population, now for the most part favourable to the ancient historic faith, of something of that spirit which made the French Minister for Labour exclaim the other day, 'We have torn the lights from the sky, and they will never be rekindled

again.' It was with a profound sense of the serious nature of the issue now involved to the future of the religious life of this country that he ventured to appeal to all those who had any claim to represent the religion of the people to consider whether, even at this hour, there might not be averted so disastrous a result."

The Bishop of Carlisle, in his most valuable presidential address at the Barrow Church Congress, expressed the opinion that the hour is coming for reckoning up the losses of the Oxford Movement not less carefully than its gains. It so happens that a brief and interesting history of the Oxford Movement has just been issued by Sir Samuel Hall (reviewed in our December number), in which the results of the Movement are summed up. As a contribution to the discussion suggested by the Bishop, the book is well worth attention on several grounds. Bishop Diggle remarked that "One of the most pressing questions which the Oxford Movement has left for our solution is, What meanest thou by this word 'Church'?" and, as he went on to say, "the answer given by the Oxford Movement can no longer be considered either final or decisive." Everyone knows that the Oxford Movement arose in connection with the danger of infidelity, and Pusey's first work was a treatise on German rationalism. The first idea of Tractarianism was the assertion of the historical witness of the Church, and if that had been adhered to and properly stated, apart from the Roman aspects of apostolic succession and purely ecclesiastical continuity, nothing but good would have accrued. But the Movement developed on wrong lines, for Newman identified the Church of Christ with the Church of Rome, and saw in the latter the only safeguard against rationalism. One consequence, as Sir Samuel Hall says, is that there has been a direct connection between the Oxford Movement and much of the present-day agnosticism. To us one of the greatest losses of the Oxford Movement is seen in the narrow, cramping, and deadening idea of the Church as contrasted with the magnificent Pauline idea in the Epistle to the Ephesians. We hope that someone who is capable of discussing this whole question will apply him-

self seriously to the consideration of the losses of the Oxford Movement. No subject could be much more profitable at the present time.

Reform of Convocation. It was a great opportunity lost when the Canterbury Convocation refused to accept the Dean of Canterbury's amendment with reference to the reform of Convocation as a condition precedent to the consideration of the matters connected with the Letters of Business. One effect must necessarily be largely to nullify any decision Convocation may arrive at as proceeding from an unrepresentative body, while another result may easily be to suggest to the country that the Church of England really does not welcome reform, but is content to go on in the old moribund way. On the other hand, if Convocation could be reformed and made thoroughly representative, its decisions on such momentous subjects as those arising out of the Letters of Business would come with immense force. At present Convocation neither possesses the confidence of Churchmen nor engages the attention of the country. Its proceedings are almost entirely academic and remote from the great stream of Church life, and it is in no sense the voice of the clergy of our Church. We have all admired the courage of the Archbishop of Canterbury in determining, if necessary, to create a precedent connected with the proposals for a new rubric, but it may perhaps be permitted us to say that if, inspired by the Lower House, His Grace's influence could have been directed towards attaining a reform of Convocation, the effect would have been profound and far-reaching, and would have inaugurated a policy fraught with hopes of blessing to our Church. As it is, the outcome of the deliberations of Convocation will be discounted from the outset by the fact that that body is almost as unrepresentative as it can possibly be. A policy of "muddling through" is as injurious to the welfare of the Church as it has ever been to the nation, for the simple reason that it really involves only "muddling," and never really getting "through."

A
Scholar on
Scholars.

In the December *Expositor* Professor Sir William Ramsay had a remarkable article on Harnack's new work on St. Luke, which our readers will remember was the subject of an article in our November number. Into the precise subject of Sir William Ramsay's article we do not now enter ; our purpose is to call attention to some weighty and significant statements made by him on the general question of New Testament criticism :

"The method of dissection had failed. When a real piece of living literature has to be examined, it is false method to treat it as a corpse and cut it in pieces ; only a mess can result. The work is alive, and must be handled as such."

"The question, 'Shall we hear evidence or not?' presents itself at the threshold of every investigation into the New Testament. Modern criticism for a time entered on its task with a decided negative. Its mind was made, and it would not listen to evidence on a matter that was already decided. But the results of recent exploration made this attitude untenable."

"These so-called 'critics' do not read a book whose method and results they disapprove. The method of studying facts is not to their taste, when they see that it leads to a conclusion which they have definitely decided against beforehand."

"If we read his book we shall find many examples of the fashionable critical method of *a priori* rules and prepossessions as to what must be or must not be permitted. 'Multa tamen suberunt priscae vestigia fraudis.' These are almost all of the one kind. Wherever anything occurs that savours of the marvellous in the estimation of the polished and courteous scholar, sitting in his well-ordered library and contemplating the world through its windows, it must be forthwith set aside as unworthy of attention and as mere delusion. That method of studying the first century was the method of the later nineteenth century. I venture to think that it will not be the method of the twentieth century."

Could anything be more damaging to the reputation of what passes for modern scholarship ? If some upholder of traditional views had said anything of the kind it would have at once been put down to *odium theologicum*, obscurantism, lack of scholarship, and the like ; but here is a scholar of the first rank saying all this against brother-scholars. Surely old-fashioned people, who still believe in the trustworthiness of the Bible as we have it, may take heart of grace. Their attitude is proved up to the hilt by this and other similar statements of Sir William's article.

There is, however, another point worthy of consideration. These remarks apply almost exactly to the question of Old Testament criticism. Professor Ramsay's strictures could be amply justified by quotations from recent books on the Old Testament. "The method of dissection has failed," and it is equally true that the question whether we shall hear evidence or not "presents itself at the threshold of every investigation into the Old Testament." Modern Old Testament criticism has long made up its mind by speaking of that very nebulous quantity "assured results," and it will not "listen to evidence on a matter that was already decided." But this position is no longer tenable. The results of recent exploration and scholarship are too powerful to be withstood. Let Professor Ramsay's words be read in the light of recent books by Orr, Sayce, Hommel, and even Winckler, and the literal truth of every contention will be seen. There are few things so viciously *a priori* in attitude as much that passes for Biblical criticism to-day; but *magna est veritas et prevalebit*.

The
Progress of
Extreme
Anglicanism.

In a recent review in the *Guardian* of a pamphlet severely criticising the Royal Commission, the reviewer makes the following interesting statement about the present progress of extreme Anglicanism:

"Exclusive familiarity with one school of teaching and with the usages in one class of churches tends, we must think, to make 'An Oxford Layman' and his friends unaware of how great an amount of headway they have yet to make. The personal influence of remarkable men has here and there rendered their ideals acceptable, and largely secured them toleration—personal influence counts always for very much in religious matters in this country. But they have not as yet sunk really deep."

This is as frank as it is significant, and even though it accords with our own desires and sympathies, we believe that it is a true statement of the case. The great mass of the people are practically untouched by the so-called Catholic movement. The country is thoroughly Protestant at heart, and is perfectly conscious of the great gulf between the Roman Catholic position and that represented by the Prayer-Book and Articles. All the

efforts of the Tractarians and their successors have been un-availing to span that gulf, and now the Royal Commission with its clear distinction between Roman and Anglican practices goes to crown the proof that between the two positions there is an incompatibility deep, abysmal, and permanent. The service rendered by the Commission in this respect is incalculable, and it is for us to press home these truths and show on every hand the essential and eternal differences between the Roman and Anglican positions. The recent attempt of a speaker at the E.C.U. meeting to make light of the pronouncements under Recommendation 1 has only gone to show more clearly the truth of the contention of the Report and also the untenableness of the position of the extreme Anglicans in our Church.

In his primary charge which has just been published the Bishop of Manchester said some plain words on the subject of changes in the form of worship made by the individual clergyman :

Changes
in Services.

“ Nothing could be more utterly subversive of Church order than that the individual parish priest should on his own authority make changes in the form of worship to which his congregation had been accustomed. He knew that he would be at once reminded of the past and of the controversies which raged round the black gown and the surpliced choir and other changes which had no doctrinal significance. He was bold enough to ask whether they were clear now that all these changes were improvements ; whether it was quite certain that they gained by the introduction of the surplice into the pulpit as much as they lost ? He doubted whether the surpliced choir was either Catholic or beautiful or really helpful to devotion.”

This is very interesting and refreshing teaching. It is not long ago that we had an equally welcome word from the Bishop of Stepney on the tyranny of musical services and of the note G in particular. And now the Bishop of Manchester actually questions the beauty and helpfulness of surpliced choirs. We are such slaves to custom that surpliced choirs now seem essential to well-ordered services. When shall we learn the truth that parochial circumstances differ, and that fitness to edify, not a desire to be like our neighbours, is the predominant principle ?

The Bishop had also a word to say on the way in which these changes are made.

“But for the manner in which the customs were introduced, for the reckless disregard which was shown in many cases, for the scruples of deeply-attached members, he had no defence to offer. The laity had rights in the matter of Church worship which had shamefully been set aside, and the alienation between clergy and laity was due in part, not wholly, to the high-handed action of which many of the clergy were guilty. He recognised fully that these clergy believed often that they were doing their duty, and were but claiming for the Church her lawful heritage. We cannot undo the past, but we may learn a lesson for the future. Changes in rites and ceremonies are not the province of an individual clergyman, nor of any one congregation, nor even of any one parish. They concern the whole Church, and only by proper Church authority should they be introduced.”

What strife would have been saved and what blessing vouchsafed in many a parish if the spirit of these words had been observed by new incumbents!

**The Church
and Poor
Relief.**

Among the suggestions made by the Bishop of Birmingham in his Church Congress sermon for rendering our Church more thoroughly the Church of the people was the following :

“The Church must set itself deliberately and of set purpose, as far as possible, to get rid of the administration of poor relief. We must deliberately set ourselves to dissociate the administration of relief from the ministry of the Word and Sacraments, and to associate it with the State, the municipality, and voluntary organizations of citizens on a purely secular basis.”

“The Church can do its utmost to relieve the poor in any way love can suggest, if it be itself poor and of the poor ; but where the charity of the Church is understood to mean the patronage of the rich, it can do nothing without disaster. I am quite sure that our first and most necessary step towards regaining our rightful place in the regard of labour is to take the administration of relief-money almost altogether out of the hands of our clergy and Church-workers, and to let it be so administered, and by such hands, as that none may think they can either merit it or lose it by attendance or failure to attend at the services of the Church. It is not possible to exaggerate how alienating an effect upon exactly that type of independent labour on which our Lord most relied is exercised by our present system of administering alms. Here, then, is one of the first and most necessary steps of our redemption, and till this is taken all else will be in vain ; I mean, till it has ceased to be a plausible taunt that a man or woman goes to church for what can be got.”

We believe these words touch the root of one of our greatest troubles, and that if the Bishop's advice were taken it would be in every way to the advantage of Christianity in our land. Let no one say that it would dry up the springs of Christian charity and beneficence and prevent the Church from doing what the Apostolic Church did in helping the poor saints. It would do nothing of the kind, for there would still be ample opportunities for that individual beneficence (as distinct from corporate and official charity) which is the very essence of Christian love and self-sacrifice. "Not what we give, but what we share, for the gift without the giver is bare." We should rejoice to see some old parish with its long list of charities handing over the administration to a body entirely unconnected with the Church. It would be a step fraught with profound and far-reaching results.

**The
Evangelical
Alliance.** Arrangements are being made for the Eleventh International Conference of Christians of all Countries to be held in London from July 3 to 8. A special Conference Committee has been formed consisting of representatives of all sections of the Christian Church. A letter of invitation has been issued and plans are now being matured which we doubt not will result in a very fruitful gathering. The Evangelical Alliance has been in existence for sixty years, and has done much for the cause of Christian freedom, unity, and progress. By means of the Universal Week of Prayer the Alliance has rendered untold service to the spread of the Gospel at home and abroad. The Conference will be held at the King's Hall, Holborn, and will include the consideration of themes bearing on the Word of God and the essential truths of Evangelical belief. There will also be important discussions on practical topics, the progress of Missionary work, and the relation of Evangelical truth to the Evangelization of the world. Copies of the letter of invitation can be obtained from the Secretary of the Alliance, 7, Adam Street, London, W.C., and we heartily commend this project to the prayerful sympathy and practical co-operation of our readers. Everything that tends to emphasize

the essential unity of all Evangelical Christians is to be welcomed as of the very first importance.

With this number we commence the second year of the present enlarged series of the CHURCHMAN. *About Ourselves.* We must first of all express our grateful thanks to those of our readers who have written words of encouragement during the past year. We are also indebted to the religious and secular press for their appreciative notices of the magazine month by month ; nor are we unmindful of the efforts made by many of our readers to increase the circulation, efforts which have not been without success. In the year that is coming it will be our earnest endeavour to maintain and set forward the position of the CHURCHMAN on the old and tried lines. We desire to include in its pages every topic that will be of interest to Churchmen. Our programme, which is enclosed in the present number, will show that we are arranging for the consideration of a wide variety of topics, and we desire to appeal to that great central body of Churchmen who honour and desire to maintain the integrity and trustworthiness of the Word of God, and at the same time to stand by the principles of our Reformed Church. We shall continue to value the co-operation of our readers in making the CHURCHMAN known, and further copies of the programme of the year can be obtained of the publisher, who will also send specimen copies of the magazine to any addresses that may be sent to him. We wish our readers a very blessed and fruitful New Year, and would earnestly appeal to them to continue in prayer that 1907 may be fraught with spiritual blessing to our beloved Church and land.



Cowper.—I.¹

BY THE RIGHT REV. THE LORD BISHOP OF DURHAM.

WILLIAM COWPER (his name is certainly to be pronounced Cooper) was born November 26, 1731, and died April 24, 1800. His life was thus lived entirely within the eighteenth century, closing at the gate of the nineteenth. His birthplace was the Rectory of Berkhamstead, in green Hertfordshire; he died at East Dereham in Norfolk, and there lies buried. His father, Dr. John Cowper, rector of Berkhamstead, was son of Spencer Cowper, Judge of the Common Pleas, younger brother to the first Earl Cowper. Spencer Cowper, junior, Dean of Durham, "placed in golden Durham's second stall," was cousin to the poet.

Dr. Cowper married Anne Donne, of Ludham Hall, in Norfolk, a descendant of Dr. Donne; the family traced their line back to King Henry III. In the formation of William Cowper's character and thought many pure influences would thus be combined; a long inheritance of cultivation and distinction, an environment at once simple and perfectly refined, and, I may add, that almost automatic contact with many sides and sorts of common life, including the life of the poor, which comes with his very breath to the son of the parochial clergyman—a contact so admirably exemplified later in the case of Tennyson.

William was fourth of seven children. Of the six, all died quite early except one, the youngest, John—in later and sorrowful years his brother's faithful friend; fellow of Corpus Christi College (then commonly called Benet College), Cambridge; a fine scholar, notably in Greek, not a common attainment then, and a good man. Over him in his dying days, in 1770, William in his turn watched with devoted love. He saw him depart in

¹ A lecture delivered at the summer gathering of "Extension Students" at Cambridge, August, 1906.

the peace of Christ, and he has laid on his grave the amaranth of a noble elegiac tribute in the second book of "The Task":

"All are not such; I had a brother once:
Peace to the memory of a man of worth,
A man of letters, and of manners too—
Of manners such as virtue always wears
When gay good-nature dresses her in smiles."

The mother died at her last baby's birth, in November, 1737. She lives as long as English poetry can live, in that most moving elegy of all our literature, "On the Receipt of my Mother's Picture," a poem written fifty-three years after her death. To her little son of six years old the bereavement was agonizing at the time; and through all his growing years the loss was incalculable. Dr. Cowper, who survived till 1756, was good and kind, "a most indulgent father"; but he lacked, I should fear, the tenderness of insight, and the boy, at once spirited and pensive, was too much shut in upon himself. The memory of the mother, like an embodied influence of deep and tranquil love, shone with an abiding light, pathetic and consoling, upon his life of many sorrows.

Quite soon after her death he was sent to a private school a few miles from home, and there he was unmercifully bullied. At ten he was removed to Westminster, where he was happy. He was a good cricketer, as cricket was played in 1741, and he was schooled by classical masters, notably by Vincent Bourne, who had their oddities, but who also knew how to inspire boys with a true love of letters, classical and English alike. Cowper had some schoolfellows of after-note. One was Warren Hastings; another was Charles Churchill, a man whose style of verse was to exercise later a strong influence on Cowper. His name is now nearly forgotten, but it was brilliantly familiar about the middle of that century. Churchill was almost a second Dryden for his careless skill and force in satire and invective.

From Westminster the lad went, in compliance with his father's wishes, to an attorney's office, in Ely Place, Holborn.

Often he was a guest at No. 10, Southampton Row, a house still standing, the home of his uncle Ashley, whose charming daughter Theodora would certainly have become Mrs. William Cowper if her father had consented. Perhaps the veto was for the best, with all that was to come. She was his friend to the last in thought and in deed, even when he was too ill to know it. Thurlow, afterwards Lord Chancellor, was his fellow-clerk in Ely Place and his fellow-guest at Southampton Row; they read poetry as well as law together; both loved Milton well. At Ashley Cowper's house, so William tells us, the two friends, of such widely different destinies, sometimes "giggled and made giggle from morning to night."

In 1752 we find him in chambers in the Temple, and in 1754 he was called to the Bar. "William Cowper, of the Inner Temple, Esquire," is still his designation later, upon the title-pages of his two successive volumes of poems. But he was much less busy with the law than with light literary work, as a member of "The Nonsense Club," and as a contributor to the newly-founded *St. James's Magazine*. So more than ten years passed, little to his satisfaction as he looked back in later life. He was evidently without vice, but also without purpose; certainly he was as innocent as possible of the thought that he had a poetic calling, although he was frequently producing both prose and verse which showed a charming alertness of thought, fancy, and diction. All the time, now and again, he felt on a sudden a mysterious depression, sad prelude of the pathetic future. The first attack of this sort of any serious degree occurred in 1752; it amounted unquestionably to mental derangement, and formed a very dark crisis for life and mind. Eleven years later, family interest, powerful in matters of patronage in those days, procured him an almost sinecure clerkship in the House of Lords. But interest unhappily clashed with interest around poor young Cowper: a party in the Lords hostile to the family opposed the nomination, and the nominee was desired to give an account of his qualifications at the Bar of the House. The prospect was horrible to him. After weeks of nervous

misery the sensitive brain gave way, and repeatedly and by various means he attempted his life. Through a series of accidents, as we call them, the desperate purpose was averted, and then his friends placed him, evidently deranged, in what would now be called a private asylum, the house of Dr. Cotton at St. Albans. There the treatment, for those days, was humane, though some elements of great severity seem to have entered into it at first. The cloud of delusion had already taken the terrible shape of a persuasion of coming perdition; and that persuasion was to darken mysteriously all his later years. But at present, by degrees, it broke, and the radiant light of spiritual peace and hope burst upon the young man's heart at last out of the shadows; conveyed to Cowper immediately by his casual perusal of those great words of the Apostle (Rom. iii. 25): "Him God hath set forth to be a propitiation through faith in His blood." As to Augustine at Milan, so to Cowper at St. Albans, the Epistle of pardon, holiness and heaven proved the voice of Heaven upon the earth.

From St. Albans, in 1757, he moved to Huntingdon, the little cheerful town of the sweet meadowy country of the Ouse. It lay not far from Cambridge, and so not far from John Cowper, and there, living on his own very small private means, generously supplemented by friends, he passed two quiet years, first in lodgings, then as an inmate in the house of Mr. Unwin, one of the clergy of the town. His son, a candidate for Holy Orders, won the newcomer Templar's heart, and proved a charming younger companion. And Mrs. Unwin, Mary Cawthorne, daughter of an Ely draper, "with the manners of a duchess," became his friend for life. The Unwin home was a home typical in many ways of the Methodists, or, as they would now be called, the Evangelicals, of those days. A great simplicity of habits, a genuine exercise of mental culture and activity, and customs of frequent devotion and private religious conference, marked every day. Perhaps this pious uniformity was a strain upon Cowper's sensitive being; but I do not read that he felt it to be so. The domestic picture is a beautiful

one. I could wish that it were not so long and so wholly out of date.

But in 1767 old Mr. Unwin was killed by a fall from his horse, and the home broke up. The son had his curacy. Where should Mrs. Unwin go, and where Cowper? Just then there appeared a visitor at Huntingdon, one John Newton, curate-in-charge of the small Buckinghamshire town of Olney, lying also on the pleasant Ouse. And it was at length arranged that William Cowper and Mary Unwin should migrate, as Newton's neighbours, to Olney—to Orchard Side, a large old house in the broad market-place, the house now happily secured from destruction by private liberality, and converted into a most interesting "Cowper Museum." That house, and Olney, and the fair rural neighbourhood, are well worthy of a pilgrimage; few regions of middle England have suffered less change in a hundred and forty years than this. I have traversed Olney, and stood upon its bridge, and visited Orchard Side and the vicarage, and I have perambulated Weston Park hard by; and, using Cowper's "Task" for my local guide, I have found almost every memorable point in the place and the landscape visible and delightful still. There Cowper lived for nineteen years—from 1767 to 1786. There he wrote his hymns; there every poem of the first volume; there the whole of the "Task" and its adjuncts in the second volume; there he began his translation of Homer. There too he wrote countless letters, the most delightful letter-literature in our tongue, admirable for an art and a nature always in harmony, touching the commonest subjects into bright occasions for humour, wit, wisdom, and ceaseless kindness; sometimes simply playing and laughing about a trivial theme; sometimes, alas, speaking of the sorrows of the soul, of spiritual clouds, of spiritual despair. But always, on every topic, from the lightest to the most tremendous, the phrase is "English undefiled," perfect in point and form, and the writer's mind sees everything in a way quite unaffected, but always his own. Within the past four years Mr. Wright of Olney, the unwearied literary student of Cowper, has published

the first really complete edition of these letters. They are a collection, in their way, inimitable. I am a life-long admirer of Gray as a poet, and his letters, now being edited by my friend, Mr. Tovey, are indeed admirable reading. But I do not hesitate to say that Cowper's letters easily surpass Gray's in literary quality.

At Olney, for long years after his death, Cowper was remembered by the poor as "the Squire." Hugh Miller, in the forties of the last century, found old people there still full of Squire Cowper's kindly words and ways.

And who was the John Newton who thus led Cowper and Mrs. Unwin away to Olney? He was born five years before Cowper, the son of a captain in the merchant service. He went early to sea, careless and profane, and had a rough life of escapes and hardships, including a time of practical slavery to a trader in Sierra Leone. Thomas à Kempis, and a terrific storm at sea, and then Whitefield's preaching, changed, under God, Newton's heart and life. He accepted command of a slave-ship, strange to say, and plied his unhappy calling humanely, but with many misgivings, though the public Christian conscience was still almost entirely asleep about slavery. Then he was tide-surveyor at Liverpool; and later, having managed somehow to study diligently and to excellent purpose, he was ordained. In 1764, at the age of thirty-eight, he was appointed to the charge of Olney, where the vicar was non-resident. Olney he served with the utmost pastoral diligence for sixteen years, and then migrated to the city church of St. Mary Woolnoth, where he ministered with a great influence till his death in 1807, at the age of eighty-one. Newton was a noble member of that illustrious group of Christian pastors and preachers to whom the debt of England is incalculable, the Church Methodists of the great Revival. He was not an itinerant apostle, like Wesley or Whitefield; he was essentially the pastor, but a pastor always in quest of hearts and lives for God, and unwearied in his work of edification and instruction. Intellectually he was no common man. The sea-boy, the slaver's skipper, managed to make

himself, by thirty-five or so, a very fair classical scholar ; he had read considerably in theology ; and he wrote, both in prose and verse, admirable English. Some of his hymns are immortal—for example, “ How sweet the name of Jesus sounds,” “ Glorious things of Thee are spoken,” “ Come, my soul, thy suit prepare,” “ Begone unbelief”—and their diction is as pure and strong as their faith and truth. As to Newton’s temper, he was a forceful man, and probably he was not always tender ; but, if I read him aright from his writings, and from his friends, he was the antipodes of the Pharisee and of the despotic dogmatist. He had a great deal of kindly humour ; he was a son of consolation rather than of thunder ; and he much loved, to Cowper’s amused displeasure, his pipe of tobacco :

“ A theosophic pipe with Brother B.,
Beneath the shadow of his favourite tree ;
And then how happy I, how cheerful he !”

These are not the words of a harsh and sour sectarian. One thing I affirm with confidence—Newton was not Cowper’s evil genius. Rather, his strong and cheerful faith was often Cowper’s best comfort in his mental sorrows. Mr. Wright has made it likely that if Cowper at Olney had an evil genius at all it was Teedon, the schoolmaster, a man ardently pious, perfectly sincere, but distinctly an enthusiast. He claimed to guide Cowper, even in literary undertakings, by light given to himself from Heaven. Cowper often laughed at Teedon, and often was revolted by him ; but he listened to him, sometimes to unhappy issues. Still, it is possible that a too exclusive companionship with even Newton was not good for Cowper, simply because it was so exclusive. It is to be noted certainly that his serious literary activity began only when Newton was gone to London.

How, on the whole, were the first sixteen years at Olney, the years with Newton, spent ? In a life busily quiet. Mrs. Unwin was always at his side, in a blameless and never once misunderstood friendship ; he was engaged to her in 1772, but an access of his malady broke it off for ever. Newton was in the vicarage, one field and one garden distant ; and another

excellent friend was not far away, at Newport Pagnell—the wise, witty, and holy William Bull, an Independent minister, the “Brother B.” of Newton’s nonsense rhyme. Cowper had his garden, his greenhouse, his summerhouse, to amuse him. He had his books, a tiny library, the wreck of his old literary possessions ; some twenty volumes for several years made the whole extent of it. Correspondence was always going on ; and he delighted in long walks by field, and river, and gentle hill, and so kept his well-knit frame firm and healthy. And many a visit did he pay to the poor people of Olney, comforting their bodies and their souls ; and sometimes his voice was heard in uplifting words at the prayer-meeting. Meanwhile, during two happy years, a series of hymns was coming to his heart and to his pen, some of which are now treasures for ever in the Church : “Hark, my soul, it is the Lord,” “O for a closer walk with God,” “There is a fountain filled with blood,” “Ere God had built the mountains.” He read aloud in the winter evenings to his friend, or friends ; he tended his hares and his birds ; he wove nets ; he handled pencil and brush ; and all the while there was not the faintest intimation to his own mind as yet that he was to be an English poet.

One tremendous shadow during that domestic time fell upon this dear man’s path, and it never quite left it again till almost the last breath. Let me speak of it here once for all ; it is a cloud of almost unique blackness and also of unique glory, as we look on it from this side or from that. In 1773, nine years after his arrival at Olney, Cowper had an access of the old and dreadful melancholy ; and one night in that February he dreamed a dream. The details of the dream he never told. He thought little of dreams in general ; but *the dream* was the black epoch of his life, for it left him, whatever it was, with a conviction, quite unreasonable but quite immovable, save for one or two transient intervals, that he was cast off with a dreadful aversion by his Maker, to be lost for ever. The impression had nothing to do with his creed ; indeed, it contravened it. In theory he believed that the Divine life, once given to man,

never dies out of him, but lasts into the heavenly glory. And he was sure that he had himself received the Divine life. But he believed—a belief which would have bordered on blasphemy if he had been sane—that the Eternal Will, in his solitary case, was pleased to be inconsistent with itself; his second and spiritual life had been Divinely given, but now it was Divinely killed. Never was there a more unmistakable instance of the most awful type of mania; and never was mania more true to its lamentable law in its refusal to be removed by reason, however cogent, however imploring. At times the symptoms were visibly terrible; once he literally fled, as from fiends, to Newton's house out of his own, and remained there for many weeks, refusing to move, in a state infinitely distressing to himself and to others. Then, in a certain sense, the acute horror passed away; he could garden again, he could carpenter, he could read, he could write his charming letters, and at last he could produce his poems, steadily, collectedly, and with the highest aim in view. But always, or very nearly always, when the immediate activity, mental or muscular, was intermitted, the awful consciousness as of an eternal desertion awoke at once again. And sometimes it was accentuated by supposed voices from the air. Cowper was what is called, I believe, a *clair-audient*; and what he heard seemed almost always eloquent of a destiny of destruction.

(*To be continued.*)



The Baptismal Controversy.—I.

A PLEA FOR CAREFUL DEFINITION.

BY THE REV. N. DIMOCK, M.A.

IF there is any truth at all in the Bible, it can hardly be questioned that the tendency of what we now call human nature is to deprave religion and to corrupt the truth of revelation. It seems strange that scientific criticism should so often seem to ignore this significant fact. Is it not a fact attested by

history and confirmed by observation?¹ But if this is so, have we not here that which should help to clear the atmosphere when we would examine some of the questions which are exercising the minds of many in the present day? Take, for example, the relation one to another of the Babylonian and the Hebrew records of the Creation and the Flood. Do we ask, Is the Hebrew account derived from the Babylonian, with its childish mythology carefully expunged? Or is the Hebrew record an original (or derived from an original), which has been added to by human fabulous accretions? It is surely idle to maintain that our answer should not in reason be influenced by what we know of the nature of fallen man.

But the principle is one of very wide application, and it has an important bearing on many of the doctrinal controversies of the present day.

Once let us recognise the fact that, whenever we are in the atmosphere of human thoughts—thoughts of the natural heart of man—we are surrounded by what may be called parasites of error, which have a tendency to fasten themselves upon that which is true, and grow upon that which is revealed, and then we can hardly fail to acknowledge the importance of insisting (as our post-Reformation theologians were wont to do) on having a clear view of the true *status controversiæ* when we would gird ourselves to contend for the faith once for all delivered unto the saints.

Otherwise the very *earnestness* of our contention may lead to lamentable results.

In a land of heat a man finds in his garden his fig-tree showing signs of disease. He looks, and finds one branch with the leaves withering, and on the underside covered with blight. In his zeal for his tree he hastily orders the branch to be cut off. But then other branches are found to be somewhat similarly

¹ See the Duke of Argyll's "Unity of Nature," pp. 365, 366, especially pp. 500, 501, 505, 519; see also Canon Cook's "Origins of Religion and Language," pp. 37, 80, 81, and Preface, p. vi; and Fuller's *Excursus* on Dan. xii. in "Speaker's Commentary," p. 396. See also Professor Orr's "Problem of O. T.," pp. 406 *et seq.*, 530, 531.

affected—they also must go. At length, in his concern for the tree which he loves, he finds it reduced to a stump; and now he has lost the only shade which his garden afforded. And why is it so? He knew not how to separate the evil from the good.

So a man studying the history of Christianity, and observing novelties of corruption adhering to some of its doctrines—novelties which he is quite sure were no part of the original faith as delivered to the saints of old time—is tempted hastily to regard the novelties as inseparable from the teachings to which he finds them adhering, and he determines that they must all go together—the branch must be cut off. Zeal for God's truth requires this. And then the same process has to be repeated. Other superstitious novelties must be got rid of. On every side there must be a "root and branch" clearing away, till at last the man hardly knows what remains of the faith. And sometimes it comes to this: that he cannot tell whether there is any truth in the Christian religion at all. And all this must be set down to want of discriminating between the living branch—the living Divine truth of revelation—and the adherent parasites of human error: in one word, to the want of marking clearly the true *status controversiæ* in the contention for the truth.

But this is not the only deplorable result which may be expected to follow the forming of hasty conclusions in view of the adherence of what is human and erroneous to that which is true and Divine. Where there is little or no care given to discriminate between the branch and its parasites, it is, of course, not to be wondered at that the branch itself is condemned because of the mistakes which have corrupted it, and revealed truth is rejected because superstition has been fastened upon it. But what then? Does the danger end here? By no means. It sometimes comes to pass that those who have satisfied themselves that the doctrinal branch is true and Divine are driven even to uphold the errors which, by a grievous mistake, they have been taught to regard as inseparable from it.

Thus it comes about that an uncontrolled zeal for the pure

revelation of God will often have a tendency to cast out what is true along with what is false; and then the return of the pendulum too often brings back the false together with the true. It is part of the work of the enemy so to represent the truth and the error in combination that the error may appear inseparable from the truth. It is the office of true theology to distinguish clearly the one from the other.

It is important that this danger should be seen and should be guarded against. The history of the Reformation is not without examples which should be to us as signposts of warning. And the word of caution is all the more needed because, to a hasty or superficial view, the line of demarcation between the false and the true is not always by any means obvious. Indeed, it is sometimes no very simple process to clear away the parasites from the leaves which are growing on the branches of truth, and there is need sometimes for what may be called somewhat nice distinctions. But a hasty judgment too often yields to an impetuous feeling which will brook no plea for further investigation, and immediately pronounces as an infallible *dictum*, "the two must stand or fall together." And thus the two—the true and the false—are both condemned, and condemned with a condemnation which will be found to light heavily on some teachings of the Divine word—teachings which will ultimately avenge themselves by lifting up their heads and truly and rightly claiming to be recognised as belonging to the true faith of the Christian Church. And so the parasites—the adherent errors—will be brought back again, unless some greater care be taken to distinguish between the human and the Divine, and to set forth clearly the true *status controversiæ* in the matter on hand.

It may help us to view this matter in connection with the doctrine of regeneration. The tendency¹ of modern theology

¹ This is, in truth, a following of the error of the Scholastics, which made the term "regeneration" signify far more than its original force implied, while its root-meaning was neglected or buried out of sight. And this led Zuingle and others "to deny that regeneration took place in baptism at all, and to assign it to a different, and generally subsequent, period of life." See Bishop Harold Browne "On Articles," p. 634, eighth edition: see also Beveridge "On Articles," pp. 456-458; Oxford, 1846; and Bishop Bethell

has been to connect the idea of new birth—or, rather, the idea of being begotten of God—exclusively with the fulness of meaning which has ripened, and is fully developed, in the teaching of the New Testament—the blessed teaching—which sets clearly and prominently before the enlightened eyes of faith the Divine inward transformation, the new life, and the new creation, which are, strictly speaking, the result of regeneration. And who can wonder at this who has noted the prominence given to this view in the teaching of our blessed Lord and His Apostles? Study carefully such texts as these with their contexts—1 John ii. 29, iii. 9, iv. 7, v. 1, 5, 10, 18, 20; John iii. 14-16—and then say, Can anything short of the very life of God in the soul of man satisfy the requirements of a faithful exposition of such teachings as these? And let it further be noted how this new creation is constantly connected with the faith of Christ—the faith of the Divine record concerning the Son of God—the true faith of the Gospel of Christ. Let me refer the reader to a few of the texts which might be appealed to in support of this truth: 1 John iii. 23, v. 11, 13; John i. 12, 13, iii. 14-18, v. 24, 25, 40, vi. 29, 37, 40, 47.

Shall we wonder, then, that Christian men, whose souls have been convinced of sin and righteousness and judgment by the power of the Spirit of God, and have indeed known the power of God in the Gospel of Christ whereby they have passed from death unto life, should be found very jealous indeed for the upholding and maintaining and strongly insisting upon the true connection of this Divine power with the truth of the Gospel and the faith of the believing heart? Shall we not admire the zeal which many times inflames such souls to utter words—it may be sometimes hasty words—against any teaching which may even seem for a moment to connect regeneration with the administration of an ordinance? In view of the natural tendency of the fallen heart of man, it is vain to argue that

there is no danger of a sacramental system practically ousting the religion of faith, even the faith taught by the Holy Spirit of God. Why, then, should it be matter of wonder if a modern theology, in view of these dangers, should have been led to encourage a kind of sacred horror of all doctrine of baptismal regeneration, fearing a tendency to lead to a debased view of Christianity—a view which knows no need of any real conversion, no need of any personal knowledge of a Personal Saviour, no need of any passing from darkness to light, no need of a new creation, no call to the soul to hear the voice which cries, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light”? There is, indeed, nothing here to be wondered at. Yet there assuredly is here that which should call for a faithful and loving word of caution—a caution to remember that the soul-destroying parasites of error may be found clinging fast to living branches of the truth.

It ought in fairness never to be forgotten that, as the spirit of prophecy—pointing our eyes beyond the teaching of Jewish ceremonial ordinances to the blessings of the new covenant—had set before us the washing away of sins as the result (in some sort) of the sprinkling of clean water that we may be clean,¹ so in our blessed Lord’s own words, the new birth—the begetting again of perishing souls—is connected (in a subsidiary sense, no doubt) with the sacred use of the element of water.² Moreover, we all recognise that a very solemn Apostolic word (Eph. v. 26) has taught us that the very purpose of Christ’s giving Himself in love for the Church was this: that He might sanctify and cleanse it by the washing of water by the word (*ἐν ῥήματι*³), a saying which may well be set beside another

¹ See a valuable note by Dr. Currey in “Speaker’s Commentary” on Ezek. xxxvi. 25.

² John iii. 5. See Hooker, “E. P.,” Book V., chap. lix., § 3; and Bishop Bethell on “Regeneration in Baptism,” Preface, p. xvi, fifth edition; also Wall “On Infant Baptism,” vol. ii., pp. 180 *et seq.*, second edition.

Of “the order or decree made by the elders for washing oftentimes,” our Homily says that “our Saviour Christ altered and changed the same in His Church, into a profitable sacrament, the sacrament of our regeneration, or new birth” (“Homilies,” p. 258; Oxford, 1844).

³ “Detrahe verbum, et quid est aqua nisi aqua?” (Augustin, “In Johan,” Cap. XV., Tract. lxxx. 3. See Jewel’s Works, “Apol. and Defence,”

important *dictum* in the Epistle to the Hebrews (chap. x., vers. 22, 23) which teaches us to connect the full assurance of faith with having our hearts sprinkled from an evil conscience, even as our bodies washed with pure water,¹ which *dictum* again may well be set beside the teaching of another Apostle, who bids us know that like as the saving through the waters of the Flood, so (in the antitype) doth "baptism now save us; not the putting away of the filth of the flesh, but the answer (*ἐπερώτημα*²) of a good conscience toward God by the resurrection of Jesus Christ" (1 Pet. iii. 21).³ And the teaching of all these testimonies may be said to be summed up in the memorable language of St. Paul in his Epistle to Titus, where we are taught that not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration (*διὰ λουτροῦ παλιγγενεσίας*) and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that, being justified by His grace, we might be

P.S., p. 463). "Unde ista tanta virtus aquæ, ut corpus tangat et cor abluat, nisi faciente verbo? Non quia dicitur, sed quia creditur" (*ibid.* p. 462). "Accedit verbum ad elementum, et fit sacramentum" (*ibid.*).

The ancients generally appear to understand by *ῥήμα* here the baptismal formula, which may be understood in a very sound sense (see Bishop Moule, "Ephesian Studies," p. 292). It should be observed, however, that *ῥήμα*, as used by St. Paul, commonly refers to words *proceeding from God*—*τὸ ῥήμα τῆς πίστεως* (see Bishop Ellicott "On Ephes.," p. 130). The same may be said also of its habitual use in the Gospel of St. John (see especially xvii. 8), and generally of its use in the New Testament, the chief exceptions being Matt. xii. 36, xviii. 16, xxvii. 14. The word can hardly signify the "verbum consecratorium" of Romanist Divines (see my "Doctrine of the Sacraments," pp. 84-87; see also "Eadie's Commentary," p. 430, second edition.)

¹ See Waterland's Works, vol. vi., p. 14; Oxford, 1843; and Churchman, January, 1904, p. 207.

² See Archbishop Leighton's "Commentary," vol. ii., pp. 246, 247; S.P.C.K. There may be an allusion to baptismal interrogations and responses. So the ancients very generally understood the word (see Bishop Harold Browne "On Articles," p. 625, eighth edition; see also Ball's "St. Paul and Roman Law," p. 41). But the meaning cannot be confined to this (see Canon Cook in "Speaker's Commentary," p. 208).

³ "It is not the water, but the faith; 'not the putting away the filth of the flesh,' saith St. Peter, 'but the stipulation of a good conscience'; for, 'Who takes baptism without a full faith,' saith Jerome, 'takes the water, takes not the Spirit.' . . . Baptism, therefore, without faith, cannot save a man; and by faith doth save him" (Bishop Hall's Works, vol. vii., p. 237; edit. Pratt, 1808).

made heirs according to the hope of eternal life (chap. iii., vers. 5-7; see my "Doctrine of the Sacraments," pp. 57, 58).

It is perhaps superfluous to add to these testimonies the words of exhortation to the convicted multitudes, pricked to the heart, on the great day of Pentecost, bidding them "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38); or to mention the call made to the persecutor Saul to "arise and be baptized,¹ and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16). But we should not omit to notice the important connection of baptism with the faith of the Gospel as set before us in the great evangelical commission (Matt. xxviii. 19; and—words spoken on another occasion—Mark xvi. 15, 16). Moreover, all these testimonies should be read and studied *together*, and all in combination with the witness of the Christian Church from the beginning—the witness to the doctrine of the "one baptism for the remission of sins."

Those who in zeal for God's truth allow themselves sometimes to use hasty and unguarded language in denouncing what they regard as sacramental superstitions, condemning sometimes the teaching of our Prayer-Book as not sufficiently purged from the *remanets* of Papal error, may be asked to pause and consider whether they would themselves have ever used the language of the New Testament concerning the water of baptism. They may plead the example of Hezekiah when he brake in pieces the serpent of brass and called it Nehushtan. But Hezekiah was bringing to naught the very idol of vain superstition which the thoughts of men's erring hearts had made an object of worship, and not in any way making light of an ordinance of the Lord. They should be moved to remember that there is Sacramental and Scriptural truth to which unscriptural sacramental errors are clinging, and that in this matter the true

¹ More accurately, "have thyself baptized" (*βάπτισαι*). See Jacobson *in loc.* ("Speaker's Commentary," p. 500); and Alford on 1 Cor. vi. 11. "Baptism was at length his grand *absolution*, his patent of pardon . . . neither was he *justified* till he *received that Divine seal*" (Waterland's Works, vol. vi., p. 12; Oxford, 1843).

status controversiæ should be carefully examined before the order goes forth to cut down the bough on which the dreaded parasites of error are fastening.¹

It may be playing into the hands of Romish or Romanizing error to deny or ignore the Divinely-appointed connection of a true doctrine of baptismal regeneration with the true view of faith's office in the economy of salvation, and with the true doctrine of that Divine evangel which is the grand central object of all true Christian teaching, the very cardinal doctrine of all true Christian religion.

¹ "We must confess that very early some doctrines arose upon baptism that we cannot be determined by. One of these was the mixing of the outward and inward effects of baptism, it being believed that every person who was born of the water was *also* born of the Spirit, and that the renewing of the Holy Ghost did *always* accompany the washing of regeneration. But baptism is a federal admission into Christianity, in which on God's part all the blessings of the Gospel are made over to the baptized" (Bishop Burnet "On Articles," Art. XXVII.).

It should be added, however, that the doctrine that sanctifying grace was always conferred upon infants in baptism did not become a ruled doctrine in the Church of Rome till the Council of Vienne in 1311, and was then only laid down as the *more probable* opinion (see "Doctrine of Sacraments," p. 149).

And it should be observed that even Aquinas acknowledges "Quod quidam antiqui posuerunt, quod pueris in baptismo non dantur gratia et virtutes, sed imprimatur eis Character Christi, cujus virtute cum ad perfectum ætatem venerint, consequuntur gratiam et virtutes" ("Summa," Par. iii., vol. ii., Qu. lxix., Art. VI.). It has been said, "The most conclusive proof we can give of the word [regeneration], carrying with it in early times no necessary moral change, is found in that passage of Clemens Alexandrinus in which he predicates it of our Lord Himself" (Boyd on "Baptism and Regeneration," pp. 152, 153; see "Doctrine of Sacraments," p. 144; see also Faber, p. 298-393; and Maskell's "Holy Baptism," p. 359, second edition).

See some valuable observations of Canon Meyrick in "Scriptural and Catholic Truth and Worship," pp. 268, 276, who truly says, "The Church holds a doctrine of regeneration in baptism, but she does not hold what by many persons is supposed to be meant by regeneration in baptism" (p. 276).

(*To be continued.*)



The Genius of Gibbon.¹

BY THE REV. A. H. T. CLARKE, M.A.

ON November 15, 1894, was celebrated in London the Gibbon centenary. Just one hundred years before, in the month of January, had the great historian passed away. Before dying he bequeathed to the first Lord Sheffield, whose house and family he had come to regard almost as his own, and whose private vault was destined to be his own last resting-place, a bundle of precious manuscripts. Before long, in progressive instalments, and under the title of "Gibbon's Miscellaneous Works," they were given to the world. On no editor could Gibbon's choice have more happily fallen.

At the recent festival held in honour of Gibbon, the present Earl Sheffield, grandson to Gibbon's friend, was by acclamation elected into the presidential chair. He courteously acceded to the request that more of the family heirlooms should see the light. It was decided to publish for the first time *in extenso* the celebrated "Memoirs of my Life and Writings," long acknowledged by the best judges to be the first of that species of autobiographical composition in the world.

The originals of these consist of some seven separate sketches, written at different times, in different tones, of unequal lengths, each in turn repeating, modifying, or supplementing the other. It had been the task of the first Lord Sheffield, with the help of his elegant and accomplished daughter (Gibbon's "blooming Maria" and the future Lady Stanley), to weave into one seamless whole, by the art of happy selection, these discordant and discontinuous purple patches. The present editor's task was more simple. He had merely to print straight on end the several manuscripts, distinguishing by means of footnotes all variations from the original text and by square brackets all the newer matter; yet some forty errors may be noted!

¹ 1. The Gibbon MSS. (British Museum). 2. "The Autobiography of Edward Gibbon." From unpublished MSS. With Introduction by Earl Sheffield. London: John Murray, 1897. 3. "Private Letters of Edward Gibbon, 1753-1794." Edited by R. E. Prothero. In two volumes. *Ibid.* 1897.

In one of his delightful letters (ii. 192) Gibbon has remarked that our virtues are closely connected with our failings. This shrewd observation receives a curious illustration in the present instance. Having entirely neglected the higher matters of the law of editorship—viz., accuracy, industry, and judgment—our editor contrives to tittle the mint, anise, and cummin of the text with almost superstitious scrupulosity. His sense of truth becomes, indeed, almost painful. Everywhere does this perverted taste for a vicious accuracy salute us. The whole work is, in short, a facsimile in print. Whenever Gibbon writes “I” for “the,” or “I” for “and”—and “I” was this great egotist’s chief clerical slip—it is duly recorded. We wonder Lady Maria’s pencillings, or the changes of tone in the inks Gibbon successively used, were not recorded also. At any rate, the public is now well “assured” that “*every* piece contained in this volume is now printed *exactly* as Gibbon wrote it.”

We turn with pleasure from such solemn futilities to the task before us—a task agreeably lightened by Gibbon’s constant habit, recorded in his letters (i. 2), of noting the progress of his studies and the movements of his mind. We propose to sketch, from the entire Gibbon literature, the story of Gibbon in the making.

The Father of History has finely observed that, as no country can be entirely *αὐτάρκης* (self-resourceful), we must allow this title to that country which combines most of the resources of other countries in herself. “So also is it the case with man.” This happy simile was never truer than of Gibbon. He seems to unite in himself every species of intellectual excellence. His History alone is a monument of German thoroughness, of French lucidity, of English judgment. This last, indeed, was perhaps his happiest gift. Thirteen centuries of human life, embracing all the nations of Europe, pass before us in this panoramic survey. His is the broadest canvas of any historian since Herodotus. Yet nothing escapes him. He turns aside to notice and to correct a flaw in his author’s text. He is alternately scientist, artist, chemist, naturalist, metaphysician. He is the only secular historian we know that is (so far as he

goes) an accurate theologian. In Germany he has become the text-book on Roman jurisprudence. Everywhere, as Wellington said of Napoleon, his elephantine proboscis appears, tapping and sounding the ground on which he treads. It can with equal ease lift logs and pick up a pin.

His universal erudition drowned Lord Acton ; it floats Gibbon. And, like every really great man, Gibbon not only rides the ocean but commands the elements, or turns them to his own account. The tide of time, which has during the last hundred years swept down all lesser craft upon the waters, has left Gibbon's standing entire. The caulkers have, indeed, been about it, the carpenters and the plumbers and the canvasmakers—Milman and Guizot, Wenck and Neander, Smith and Bury. But their most prying search and patient pains have served but to strengthen a stay or splice a yard.

The child is father to the man. Gibbon early displayed "a blind propensity for books" (Memoir B). By eleven or twelve he was "well acquainted" with Homer and Virgil, Ovid and the "Arabian Nights," in English dress. One day he espied the door of his grandfather's library ajar. The young eagle hastened to the prey, and there, in the seclusion of study, winged his flight over "all ages and nations, and voyages and travels into every country of the globe" (C).

From his three schools, Putney, Kingston-on-Thames, and Westminster, his genius and his sickness left him little to learn. "Reading, free, desultory reading," such as that which nourished the early youth of Scott and Johnson, formed the sole employment of his solitary hours at home.

But Gibbon was no mere intellectual epicure. If he read without conscious method, yet he read, all unknown to himself, in the light of a great purpose. Like Scott and Johnson, he was laying, in the spirit of Herodotus' *ἀνάρκης ἀνὴρ*, the foundation of his future studies. "All men of genius," says Froude, "are men of instinct ; they follow where instinct leads them." The strange thing in Gibbon's case is the directness with which

that instinct led him to the decline and fall of the Roman Empire.

“ My indiscriminate appetite subsided by degrees in the *historic* line. Some *instinct* of criticism directed me to the genuine sources. Before I was sixteen I was master of all the English materials I have since employed in the chapters of the Persians and Arabians, the Tartars and the Turks ” (B, F.).

But the vagaries of instinct alone cannot make the scholar. Hitherto Gibbon's knowledge had become, what his great-cousin Lord Acton's ever remained, *rudis indigestaque moles*. Gibbon determined to repair the error. The maps and tables of the foremost chronologers were accurately surveyed—Cellarius and Stranchius, Ussher and Prideaux, Helvicus and Anderson. In his childish balance he presumed to weigh the systems of Scaliger and Petavius, of Marsham and Newton ; and his sleep was sometimes disturbed by the difficulty of reconciling the LXX with the Hebrew computation.

At fifteen Gibbon found himself at Oxford. His famous sarcasms, if tinctured with gall, were pointed with truth. They were true of all the University training of those bad old times. No visitor to Oxford will deny to her the praise of combining, like Athens, hospitality with taste and learning with leisure. But Athens never became the Alexandria of the learned world. And Oxford has left to her humbler rival the task of rearing those tome-eating giants who, in Gibbon's phrase, “devour and digest whole libraries” (*Misc. Wks.*, iii. 571). To Oxford belongs the praise of diffusing *culture*, by editing, as Hooker edited Calvin, and reproducing, as Dean Stanley reproduced Ewald, the broad general knowledge of the age. From the recluse mind of the pioneer scholar, from the Bentleys and Newtons, from the Miltons and Erasmuses, from the Bucers and Barrows, her genius, eminently conservative, formal and refined, is averse. To Oxford in an evil hour, on April 3, 1752, Gibbon hied :

“ I arrived at Oxford with a stock of erudition that might have puzzled a doctor, and a degree of ignorance of which a schoolboy would have been ashamed.”

The doctors were indeed puzzled, and here was one of the

first instalments of Macaulay's schoolboy. Not since (some twenty years before) Samuel Johnson had hustled the tutors of Pembroke had such a portent of ill-regulated erudition appeared in Oxford. A young man in a new society, ignorant of the ways of the world, and only dimly conscious of possessing superior abilities, is rarely modest; and modesty was never one even of the last infirmities of Gibbon's noble mind.

"To the University of Oxford I acknowledge no obligation, and she will as cheerfully renounce me for a son as I am willing to disclaim her for a mother. *The reader will pronounce between the school and the scholar.*"

"Sir," asked one of Johnson, in defence of the Methodists exiled from Oxford, "why cannot we regard them as harmless and useful?" "A cow, sir," replied Johnson, "is a harmless and useful animal, but we don't keep her in our *gardens.*" Here was not merely a cow, but a veritable bull of Bashan torn from his native pastures and the forest walks of ancient learning, and suddenly let loose on the trim lawns and prim paddocks of Magdalen College. After fifteen months of independent roving the young wild-bull was caught and turned to grass on the mountains of Switzerland. It was in the meshes of the Papal net he had become entangled.

Since the days of Chrysostom (French, *Miracles*, p. 53, note) the championship of post-Apostolic miracles has been difficult. In Gibbon's day Dr. Middleton, the learned author of Cicero's Life, had made it impossible. The "Free Inquiry" was banned by the authorities. Gibbon's curiosity at once led him to open it. With characteristic thoroughness he pursued the search. His logical mind noted that the same three centuries that produced the miracles produced the leading tenets of Popery also. His mind seemed to oscillate—like Newman's at a later day—between the Scylla and Charybdis of sheer atheism and Roman Catholicism. Bossuet completed the revolution begun, and the Church of Rome claimed the first of her long list of victims from Oxford. To us who belong to the Church of a better day, and one that has grown up in the faith of Christ under the shadow of Meyer and Neander, such arguments as these seem

incredibly gross as reasons for forsaking the genius of the New Testament for the forgeries of a medieval superstition. Yet how can we sufficiently admire the manly independence of Gibbon's character, which procured from an angered parent his instant removal to Lausanne? We view with like admiration his escape from the logical subtleties (or rather fallacious sophistries) of the Papal position. He noted, with Luther, that the Mass was the keystone of the Papal arch upon which the entire medieval fabric rested. When this gave way, the rest of the articles of the Romish Creed "disappeared like a dream."

The banishment to Lausanne exceeded Gibbon's best wishes. "Such as I am," he afterward exclaimed, "in genius or learning, I owe to Lausanne. It was in that school that the statue was discovered in the block of marble" (B). It was in that school that he laid the foundations of his European fame. Four plays dryly interpreted were all that he ever did at Oxford. Gibbon therefore bent himself to recover his classics. Behold the *ἀντάρκης ἀνήρ* at work! His Swiss tutor, soon out-distanced by his pupil, "wisely left him to his own *genius*." By dint of early rising—at four in summer, in winter at eight—he secured some ten to twelve hours a day for study, and in eight months "completely mastered" French and Latin. In twenty-seven more months, practising the habit of retranslations, he reviewed with minute care, and even in some cases with repeated perusal, almost the entire Latin classics! From Latin he leapt to Greek. "Contrary to Leclerc's advice," he started with Homer, armed with Pope and a Latin Strabo. A round of Homeric studies that touched every point of Greek manners, art, gymnastics, pottery and even pronunciation, as well as a Greek Life of Homer, branched out into a well-arranged series of essays and commonplace books. Next the Port Royal Greek Grammar explained the Homeric syntax. "Contrary to the general method," his native good sense taught him to begin with the verb, as that part of speech best describes the operations of the mind. In the course of his march through this thorny jungle he diverted himself by reading the works of Erasmus,

of whose character he has left us a lively and accurate sketch (*cf. esp. Misc. Wks., v. 243 et seq.*).

Gibbon admitted that in Greek at any rate he never attained "the scrupulous ear of a well-flogged critic." Yet he fulfilled Macaulay's definition of a scholar—the man who can read Plato with his feet on the fender. His Latin knowledge enabled him at nineteen to correspond on familiar terms with the Continental scholars, and at thirty-three to overthrow the great Warburton's hypothesis of the sixth *Æneid*. Meanwhile lectures on chemistry and the mathematics he attended with equal profit and delight.

It had ever been Gibbon's great ambition to become "a citizen of the world." This he accomplished in four ways :

1. He decided to travel. Ere long, by exhausting every source of information from Nardini's "Rome" to maps and medals, he carried in his head a perfect chart of the whole Italian peninsula. For the arts (except the Venus of Medici) and for music he had little taste. But "the Eternal City" entirely captivated his historical imagination. He noted the happy blend of Catholic and pagan antiquities ; and the sound of the vesper-bell in Jupiter's temple on the old Capitol gave birth to the immortal history.

2. Gibbon had yet to acquire the tastes of an English gentleman. On his return home after this trip he recovered the use of his native tongue by the assiduous perusal of Hume and Robertson, Addison and Swift. But it was to the Hampshire Militia, and to a seat in Parliament as well as on the Board of Trade, that he was indebted for a full view of English society.

3. Good manners he had always studied and lastingly acquired. The salons of Paris and London recall the pompous little figure of 56 inches high, in flowered velvet coat with bag and sword, rapping his snuff-box as he smirked and smiled, while he rounded his periods with the air of a man of great good-breeding. Of conversation he was more fond (if possible) than of books, and his own conversation excelled even his writing. He loved the society of women ; but perhaps on

Disraeli's principle: "I prefer," said Lord Beaconsfield, "men's company to that of women in general; but a first-rate woman I prefer to a first-rate man any day."

4. One such first-rate woman had early appeared to claim Gibbon's hand. But Gibbon's heartless selfishness preferred his library of six or seven thousand volumes, which he called his seraglio (E). Yet he was always in the toils; and to the last he seemed to regret the loss of married life. With his first love, who became the wife of the celebrated M. Necker, he still corresponded with affectionate familiarity. Few more thoroughly understood or praised with more discernment his learned genius; and from few (not excepting Porson himself) did his reflections on Christianity receive more unsparing rebuke. "Pourquoi," she asks, "l'homme de génie, qui fait son dieu de la gloire et qui croit vivre éternellement dans son sein, veut-il ôter la même espérance à ceux qui mettent leur vertue à la place de cette gloire?" (*Misc. Wks.*, ii., 179).

But of that immortal history, and of that not less immortal attack upon the Christian revelation, it was not ours here to have spoken. We hope to assume that grateful task at a later opportunity.



Was St. Paul Right in taking his Last Journey to Jerusalem?

BY THE REV. CANON KELK, M.A.

WE are so accustomed to look upon St. Paul as being almost always infallible, that this question seems almost an impertinence. And at the least it might be looked upon as dragging him down from the high pedestal on which, by general consent of Christians, he has been placed. But we have to remember that the only really infallible One is the Lord Jesus Christ, and that it was certainly within the bounds of possibility that St. Paul should mistake his own earnest desire and determination for the guidance of the Holy Ghost. We

know how easy it is for us to persuade ourselves that what we most ardently wish is put into our minds by the Holy Spirit, and that we are following God's own leading, when we are in reality only permitted to work out that which we have made up our minds that we will do, and we only find out our error when our self-will has brought us into trouble or landed us in some difficulty. And though we believe St. Paul to be one who, perhaps more than any other man, subordinated his will to that of God, yet we must acknowledge that it was possible for him to be so set upon a particular line of action that he was fully persuaded that he was really working out the will of God in following that. This consideration does not affect the question of the inspiration of St. Paul's writings, because this is a matter of personal interest for which he would suffer in his own person, and it might be overruled for good ; but the writings are for the guidance and blessing of the Church in all ages, and therefore a mistake would be of vital importance. We must believe that, while the Holy Spirit guides every believer, yet it is possible that self-will may work in such and to some extent frustrate the purposes of God ; but when it comes to a revelation or direction for the whole Church, that self-will is not allowed to work because of the consequences. For while we may not speak of inspiration as making the inspired lose his own personality as to style of writing and choice of words, yet we must believe that the guidance is such as to keep the writer to the truth, though it may not always be stated in the clearest manner. The truth must be there even if it require great care on the part of the reader to discover the exact meaning ; otherwise we can have no authoritative declaration of the mind of the Spirit. A mistake in a man's own life is of great importance, and must affect his character and his growth, and in many cases his usefulness, and will be the cause of some "loving correction" which will be given to put him right ; but a mistake in the writings which are for all believers in all ages may lead many persons wrong, and has therefore been carefully guarded against, so that we may confidently trust in the correctness of the Holy Scriptures.

The answer to the question that is asked at the head of this paper depends to a very great extent upon the meaning assigned to certain expressions in the portions of the Acts of the Apostles which lead up to the arrival in Jerusalem. The first of these is Acts xix. 21, where we are told that "after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." Now, we are perfectly well aware that St. Paul, writing to the Corinthians about this very journey, and of his being "minded to come unto them," adds, "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?" Certainly St. Paul did not consciously go against the will of God, but may he not have been mistaken? For in the passage just quoted, while we have "Paul purposed in the spirit," we have even stronger expressions on the other side. And in this passage it is to be noted that in both the Authorized and Revised Versions we have "spirit" spelt with a small *s*, showing that the Greek, ἐν τῷ πνεύματι, may refer to St. Paul's own spirit, and not to the Holy Spirit, while in the other passages that I shall refer to the capital *S* is used. It would, therefore, appear that the purpose of St. Paul was not, necessarily from the words used, inspired by the Holy Spirit, but that he had made up his own mind that he would go on this occasion to Jerusalem.

There seems to have been some delay in making the start on this journey, for he was turned back through Macedonia by "the lying in wait of the Jews as he was about to sail into Syria." Might not this, as on some other occasions, have made St. Paul think that the Holy Spirit was blocking his way, so as to turn him from his purpose? But the first notice of opposition comes from St. Paul himself in his address to the elders of Ephesus, where he says (Acts xx. 22): "And now, behold, I go bound in the spirit" (again a small *s*) "unto Jerusalem, not knowing the things that shall befall me there: save that the

Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Then follows that which, supposing him to be really under the guidance of the Holy Ghost, is the noble resolve of a noble mind, but which, if he is following his own will, is simply a determination, still noble, not to be turned aside from his purpose by any personal dangers or sufferings.

But we pass on to chap. xxi. 4, where we are told that the disciples at Tyre "said to Paul through the Spirit" (now capital S) "that he should not go up to Jerusalem." It would seem here that the expression *διὰ τοῦ Πνεύματος* cannot mean anything else but the Holy Spirit, and we have therefore a direct prohibition of his going to Jerusalem from the Holy Ghost Himself. It is not now a warning of pains and sufferings which should prepare him for what would happen and so help him to bear it, but it is a distinct forbidding of the journey. Now, the Holy Ghost cannot contradict Himself, and therefore we must conclude that hitherto St. Paul has been led, unconsciously, by his own wishes, and by the thought that his presence in Jerusalem was of great importance.

One more effort is made to turn him aside from the carrying out of his purpose, for we read in ver. 11 that Agabus "took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Again St. Paul declares his willingness, not only to be bound, but to die at Jerusalem for the sake of the Lord Jesus. And so the opposition ceases, and St. Paul goes on to his great trouble and long season of captivity.

Now, is this view of St. Paul following his own will, in unintentional opposition to the will of God, borne out by subsequent events? It appears to be so. For what do we expect to find in holy men who in some way or other are led to follow self-will, however strongly they may be persuaded that it is God's will?

We shall usually find some deviation from high principle in some of their actions; that they are, to some extent, left to

themselves in matters which it is difficult, if not impossible, to decide by their own reason. And it seems that this is just what St. Paul was led into as soon as he came to Jerusalem, when he accepted the proposal of the elders to take the four men that had a vow upon them and be at charges with them.

It is certainly open to question whether or not it was right for St. Paul to observe these ceremonies after the great Sacrifice had been offered ; but, whether right or wrong, it seems clear that he did not enter upon the work with a right motive. He did not take it up because he himself had a vow, or because it was a duty that he owed to God, but simply because it was expedient that the people should see him keeping the law. Supposing that the thing itself was right, which is very doubtful, it was not right to do it for such a purpose. And it was this that led him into all his trouble, and laid aside the most active preacher of the Gospel for four whole years.

Nor does it seem that his deviation from the highest Christian principle ends with this. For when he is brought before the council it does not look well that he should have to apologise for calling God's high-priest "a whited wall," though he did, at any rate, show his desire to do the right by his being so readily willing to apologise, and on the right grounds. But it is immediately after this that he seems to have acted upon policy rather than principle. For, perceiving that the council was formed of the two great divisions of the Jews—Pharisees and Sadducees—"he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question." Now, we cannot say that this was absolutely untrue, because the question of the resurrection was undoubtedly underlying the whole ; yet it is equally certain that this was not the direct matter for which he was brought before the council on that day. It was no doubt a politic movement on his part thus to ensure one half of the council being on his side, but it can hardly be said to be such a cry as our Lord would have raised. It seems rather that, having followed his own will in coming up to Jerusalem, he was

left to the working of his own reason to try to extricate himself from his position, and that, because of his self-will, the Saviour's promise of the Holy Spirit's guidance was not claimed by him, and so such an assertion was not dictated by the Holy Ghost. Moreover, though it availed for the moment, it did not extricate him from his difficulty, but left him just as much at the mercy of his enemies.

No doubt after this St. Paul would be much cast down, and in all probability, as a true servant of the Lord, he would review the events of the past few days, and consider whether he had been led by the Holy Spirit into these troubles, or whether he had followed his own desires and so landed himself in the difficulty. It would seem that such a review made him realize something of his self-will, and he feared that now all his purposes for the future would be stopped, and he would have his great desire of preaching the Gospel at Rome left unfulfilled. And so he was in great trouble and depression. But he is not forsaken by God, and so "the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Though apparently left to his own devices for the moment, he was not cast aside as if he were altogether unprofitable, but is now to be cheered by the assurance that his great desire to preach the Gospel at Rome is to be granted to him. There is no word of reproach in this appearance of the Lord, as none was needed, but he required to be lifted up from his depression and to be assured of God's continued favour. It is not the Holy Spirit's way when He has brought home a sense of the fault to continue to keep the wound open, but to pour in the balm and oil of comfort, and to send a true servant on his way rejoicing.

We perhaps have no right to speculate as to what might have been the result of St. Paul's continued activity in spreading the Gospel those four whole years during which he was in confinement, but we have to thank God that, at any rate, by His grace, those years were not lost. There was the powerful

preaching of the Gospel in Rome, and almost in Cæsar's household, by the "ambassador in bonds," which was perhaps more effectual than any other way would have been. And there were written some of those Epistles which are the glorious heritage of the Church, and, not improbably, that marvellous Epistle to the Hebrews, which has done so much to make more clear the work which the Lord Jesus came to accomplish. Thus God overruled the self-will and mistakes of His Apostle, and turned them to His own glory and the enlightenment of the whole Christian Church. But there is a great difference between God ruling, and God overruling; and it seems to have been the latter, and not the former, in this case. And how often have we to be thankful in our own lives and work for God's overruling providence!

If the supposition that St. Paul in this going up to Jerusalem was following his own will, and was not actually guided to it by the Holy Spirit, be correct, we have opened out to us the question, How is a believer certainly to know the guidance of the Holy Ghost?

Now, if we look at some of the phraseology of the present day, we have an indication of danger in the matter which ought to be examined. We often hear such expressions as, "It was borne in upon me," "The Lord laid it upon me," "The Lord told me to do this," etc.

How may we be sure that it is truly the Lord's leading, or direction, and not merely the urging on of our own will or inclination?

The first point is that we must know clearly that it is in accordance with the written Word. We shall not find the exact direction, of course, in all the events that happen; nor should we open our Bibles as a kind of charm, and try to find our guidance from the words that our eyes may first rest upon. But we must be guided according to the principles of God's Word. But here, too, it is easy to deceive ourselves when our minds or wills are set on some particular course of action. For two ways may be open to us, both of which are right in

themselves, but only one right in the particular case for the accomplishment of the special work.

We need, then, in the second place, to pray that we may set aside our own will, and may be guided to do the right thing. And we must endeavour to do that for which we pray, and perhaps to be suspicious of that to which our own inclination leads us until it is made clear which is right. Our own inclination is not necessarily wrong, but it is such an easy matter to deceive ourselves that it needs to be carefully scrutinized and faithfully prayed over, lest through self-will we should miss the true guidance. And so the difficulty may still remain, How shall we know the guidance of the Holy Spirit?

This brings us to a third point—the use of our reason under the Holy Spirit's influence. Here is the legitimate sphere of the Spirit's work, and He will certainly guide us aright if we put ourselves into His hands, laying aside our own wills, looking to the Word for principles, praying for guidance, and using our reason—all under His direction.

Our reason must be used for marking the tendency of events that are happening, which will often show that of two or more lines of action only one can be carried out, because of something standing in the way of the others, so that we are driven to adopt the one.

We may find an illustration of this in some earlier experiences of St. Paul. Thus Acts xvi. 6, 7, 8: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down to Troas"—where St. Paul had the vision which led him into Europe. The word *κωλυθέντες* used in the sixth verse is rather a word of "hindering," "impeding," than of actual forbidding; and it seems to point to this—that the difficulties placed in the way were such that they concluded they were to go in another direction, and so, turning aside from the impediments, they really followed the Spirit's guidance.

Now, had St. Paul acted on the same principles in this case, he would not have gone up to Jerusalem. For in the first starting he was hindered from going the way proposed; then he had warnings of bonds and imprisonment from those who were clearly speaking under the Holy Spirit's influence; then he was told by disciples, "through the Spirit, that he should not go up to Jerusalem." So that we are bound to conclude that he failed in two of the principles laid down. He had not laid aside his own will, and he had not used his reason properly. Had he done so he must have concluded that, as the Holy Spirit said "he should not go up," he must have been mistaken in thinking that he was under the Spirit's guidance in going. For the Holy Spirit cannot contradict Himself. Either He had not spoken to St. Paul or He had not spoken by the disciples.

If, then, these things be so, we have a warning in St. Paul; but we have clear indications of how surely the Holy Spirit will guide us if we will truly place ourselves in His hands.



Pre-Mosaic Literature and the Bible.—II.

BY THE REV. W. T. PILTER.

BABYLONIA.

OUR third source of pre-Mosaic literature is Babylonia (including Assyria and Elam). There are many thousands of monuments, clay tablets for the most part, and either originals or copies of originals of the ante-Mosaic period now in the museums of Europe (including Constantinople) and the United States. Very many of these are as yet unpublished and even unread, though the character of the tablets, the name of the King regnant which they bear, or other evidence shows their approximate dates.

Among these monuments there are some thousands belonging to what is known by Assyriologists as the First Babylonian Dynasty, the most famous King of which was the sixth,

Hammurabi, who is generally identified with the "Amraphel King of Shinar" of Gen. xiv. Now, if that identification is correct, the narrative of the chapter bears within it plain evidence not only that it is a historical record, but also that it must have been written down not very long after the events occurred. It may have been by Abraham himself, or, as Professor Hommel thinks, by the scribe of "Melchizedek king of Salem," in whose archives it might well have been preserved. But the points to be remembered about the narrative, as a literary document, are, first, that it reflects in a surprising way the history of the time and places as modern discovery has brought them before us; and, secondly, that there are details in the narrative which make it very probable that it was put into writing not much later than the thirtieth year of Hammurabi's reign, when Hammurabi had conquered Elam and Chedorlaomer (or his successor) occupied a secondary place—in fact, below Arioch—as he does in verse 1; probably also Amraphel himself had not yet become the suzerain of the land of Canaan.

Of one or two very important cuneiform remains of that first Babylonian dynasty I shall have more to say presently, but before speaking of them I wish to call attention to Babylonian inscriptions of a yet greater antiquity.

There are many of these—thousands, indeed, of pre-Abrahamic written monuments which have come down to us. A large number of these belong to the reign of Gudea (about 2500 B.C.) and some of his successors, covering a period of about 200 years, but there are a few which go back, if the conclusions of Assyriologists are to be depended on, to about 2,000 years before Gudea, notably the records of E-annadu, King or Governor of Shirpurla, or Lagash (the modern Tell Loh), which are somewhat considerable, and are assigned to about 4500 B.C. Even then the cuneiform script; although semipictorial on the tablets, had advanced considerably beyond the stage of picture-writing. There are remains also of a limestone *stela* of the same personage, giving an account of his military exploits, sculptured with battle scenes and vultures (hence called the "stela of the vultures").

Now, if the date assigned to these monuments is approximately correct, they must give us a glimpse of Western Asia appreciably nearer to the Noachian Deluge; there are only a few inscriptions which are believed to be somewhat older. Here I would recall the opinion expressed some thirty years or so ago by an eminent Assyriologist (I believe it was the late George Smith, but as I cannot turn to the words in print, it may only be that I heard him speak them on some public occasion). He said that if writing was practised in the antediluvian period, as he believed it might have been, and upon clay tablets, then, considering the character of the material, we might legitimately hope some day to actually discover pre-Noachian records. To that opinion I will only add that, judging from Biblical references to the civilization of that far-off age, notably in Gen. iv. 17-22, and to the mechanical and economic knowledge which the building and arrangements of the ark seem to presuppose, the antediluvian world must have attained to a high level of culture and industrial efficiency.

With this brief account of pre-Abrahamic monuments, which is given for the sake of rounding off the outline of pre-Mosaic literature, I come back, in conclusion, to speak of certain Babylonian inscriptions of the Abrahamic era, and their significance for the student of the Old Testament.

It might possibly be supposed that the Babylonian story of the Creation should here be dealt with, but hereon it may be sufficient now to say that we possess no cuneiform record of that story which dates earlier than the time of Ashshurbanipal (seventh century B.C.). Much of the matter incorporated in his tablets is probably handed down from an earlier—a very much earlier—time, but as to that we are left to inference: we possess no earlier literary remains. With regard to the story of the Flood, however, we possess two small fragments which date from the Abrahamic period—that is, to the First Babylonian Dynasty. These we must discuss.

One of them was published in 1902 by Dr. Bruno Meissner. Its date is not preserved, but it is evidently of the period men-

tioned. It differs, however, so much from the Deluge tablet of Ashshurbanipal's days that Dr. Meissner says that "only seldom can we venture to fill in the gaps of this narrative" by means of the later tablets. To illustrate the character of the story, one passage from it may be given. In reply to Gilgames, the hero, who bewails the death of his great friend, whom he cannot find, though day and night he seeks him, the heavenly (?) guide, Sabitu, whom Meissner describes as "the Sibyl," tells Gilgames to eat and drink and enjoy the company of wife and child, for there is no hope of escaping death nor of finding everlasting life: "When the gods created man they laid death upon him, and retained life in their own hands." Babylonian legends and myths have often been claimed as the original source of the first pages of the Book of Genesis; it will not be necessary to point out that Moses was scarcely more likely to have gone to such a source as that just quoted for his diluvial history than for his theology.

The other early fragment of a Babylonian account of the Flood was published by Prof. V. Scheil in 1898. It dates from the reign of Ammi-zaduga, fourth successor of Hammurabi on the throne of Babylon. It originally contained 439 lines arranged in eight columns; parts of four columns only are preserved. In the first column we are told that the god Adad was greatly offended with mankind, upon whom he must rain destruction; in Col. ii. that the god will pursue men till he has utterly exterminated them and destroyed their habitation from the earth; in Col. vii. that the god Ea intervened and asked why all the children of men whom he had created should be brought to nought. "That he would have a remnant at least saved; a ship must therefore be made, and let Pir-napishtim (the Babylonian Noah) take the oar and lead away." Col. viii. finishes by telling us that Adram-hasis (which is understood to be another name of Pir-napishtim) began to speak to his lord. The tablet (which evidently contained only an incomplete copy of the story) closes with the name of the copyist of it, the title, and its date in the reign of Ammi-zaduga.

From this we see that the substance of this Babylonian story of the Flood is that in great anger a god (Adad or Rammanu, the storm-god) would utterly destroy man and his dwelling-place, but that another god (Ea) intervened, and saved a few men in a ship led by a chosen man Pir-napishtim. So far as this can be compared with the Bible account of the Deluge, it corresponds to Gen. vi. 5-8, and 13, 14. Now, according to the modern critics, Gen. vi. 1-8 belongs to "J," and verses 13, 14 to "P." If this be so, then the source (or sources) of *both* "P" and "J" must go back to Babylonian remains of the age of Abraham. This result must give a shock to sceptical criticism; is it more shocking to add that we are content that Moses himself should have received documentary "sources" from the same age; and, furthermore, as Moses is a historical personage, while "J" and "P" are not known outside the suppositions of the critics, we may reasonably accept him and neglect them.

Our last point is with reference to Hammurabi's code of laws.

As I pointed out in these columns a few months after the official publication of that code¹ by its first decipherer, Professor Scheil, the importance of that discovery for Biblical criticism was (and is) very great, for it showed that the literary assumption of the "higher critics"—that in the days of Moses the writing down of a code of law was impossible—was no longer tenable, seeing that in Babylonia in the days of Abraham that "impossibility" was an accomplished fact. I would now add two further observations.

The first is that, while cuneiform remains had previously taught us that Hammurabi and some of his immediate successors were lords of the land of Canaan, we now know, by a comparison of the code with the laws by which, according to the Scripture narrative, the patriarchs of Israel, Abraham, Isaac, and Jacob, were ruled (such as the laws of marriage, of secondary wives like Hagar, of dowry, and of inheritance), those laws were none other than those of Hammurabi's code. Thus the patriarchal history of the Book of Genesis faithfully reflects the legal conditions

¹ THE CHURCHMAN, May, 1903, p. 444.

prevailing in Canaan at that period. This fact strikingly confirms the truth of the narratives, and as strikingly shows the vanity of the hypothesis of the Wellhausen school—that the early Scripture history was, if not entirely fictitious, yet quite legendary, and written in the later days of Israel.

My second observation on this subject is that, as might have been expected, Hammurabi's law entirely lost its influence upon the children of Israel during their long sojourn in the land of Goshen, and the Old Semitic customary law of the Beduin tribes who surrounded them in their new home, and who were of the same Semitic race as themselves, took its place.¹ Hence the stage of culture of Israel at the Exodus, which is so plainly reflected in the Scripture narrative, is, substantially, that of half-nomad tribes; and hence, as Professor Grimme has proved, when the Twelve Tribes emerged a nascent nation in Sinai, their civil laws—as what is called the "Book of the Covenant," in particular the first half of it (Exod. xxi.-xxii. 18), clearly shows—were Old Semitic laws.

This remarkable accordance of the latest results of modern archæological investigation with the traditional belief in the historical accuracy of the Bible, together with all the accordances, confirmations and illumination of that belief which have been pointed out or suggested in these two papers, may well encourage those who believe that the historical truth and trustworthiness of the Old as well as of the New Testament are of vital necessity to "the faith which was once for all delivered unto the saints."

¹ The merit of proving this point, as well as the preceding, and doing so in much detail, is due to H. Grimme, Professor of Semitic Languages in the University of Freiburg, Switzerland, in his brochure entitled "Das Gesetz Hammurabis und Moses" (Cologne, 1903). A translation of that brochure, with additional chapters of my own on Pentateuchal archæology, will shortly be published by the Society for Promoting Christian Knowledge.



“The Inexplorable Wealth of the Christ.”

BY THE REV. W. EDWARD CHADWICK, B.D., B.Sc.

Τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ.—EPH. iii. 8.

FOR a study of St. Paul's teaching the passage in which these words occur is of special importance. It reveals a conception of the Gospel which St. Paul has made peculiarly his own, as well as St. Paul's personal relation towards this conception.

“Unto *me* was this grace given . . . to preach unto the Gentiles the inexplorable wealth of the Christ.”

But to understand this passage we must recollect the purpose of the whole Epistle. That purpose is clearly stated in the form of a prayer in the fourteenth and following verses of the third chapter. The writing of this letter and the offering of this prayer involved (1) hard mental work, (2) intense spiritual effort. By the wise man work and prayer are combined. He prays while he works, and his work is of the nature of a prayer. His prayers reveal the nature of the purposes he would accomplish, and he knows that the realization of these purposes will demand strenuous effort.

To effect the object of this prayer St. Paul's whole life, as a Christian, was devoted. In his prayer he has spoken of the *indwelling* and of the *love* of the Christ. To produce the conditions essential for the first, to get all men to realize the blessing and the power of the second, were all his energies directed.

But this prayer in the third chapter is only the resumption of a prayer which opens in the fifteenth verse of the first chapter. This prayer, we notice, passes into a meditation upon a revelation (of both a truth and a purpose) which St. Paul believes has been granted to him. One great issue of this truth and this purpose, now revealed in the Gospel (which itself is of the nature of both a truth and a power), is the breaking down of the barrier between the Jew and the Gentile, and the bringing

to the Gentile—*i.e.*, to the *world*—all the spiritual privileges belonging hitherto exclusively to the Jew. Is the term "a fuller revelation of God's will" wholly inadequate to describe these privileges? Not if we give a comprehensive meaning to the term "God's will."

To the Jew in the past there had been *a* revelation of this "will." He had, at least comparatively, lived in its light. Now the world should *share* this privilege. Henceforth neither barriers of race nor exclusiveness of nationality should exist in reference to that revelation.

But the word *revelation* in St. Paul's writings at once suggests another word. For where there is revelation there is something being revealed. Also, while revelation is incomplete there is something at least partially secret, there is a *mystery* (in the true sense of the word).

The Old Testament contains a progressive, but, at its best, a still partial, revelation of the Divine "will." In the Old Testament we find an idea known as the Messianic or Christ-idea. It meets us in different books, it is expressed in different forms, and of it different applications are at least suggested.

With the Incarnation the clearness and the content of the Divine "will" as revealed were enormously increased and enlarged. The Lord Jesus revealed, as none other, God's will for man. And did not the most intimate of His personal followers write His life with this object—to show that this Jesus, besides being the Son of God, is the *Messiah*? This same Jesus, who from identity of nature could perfectly reveal the Divine will, did in His complete human nature, perfectly fulfil, as far as an individual could do this, the office and work of the Messiah.

St. Paul at one time could not accept this identification of Jesus and the Messiah. Later he became convinced of its truth; and from the moment he did become so convinced he devoted his life entirely to making known to the world the inevitable issues of this identification.

Thus, a secret or "mystery" is in process of revelation.

That secret is the Divine will or purpose for *humanity*—namely, that the whole human race should share in the knowledge of God, in the Messianic blessing, in the Gospel. The Old Testament in its Messianic teaching, containing a promise of the incorporation of Gentiles into Israel, contains a *partial* revelation of the secret ; but in Jesus, now seen to be identical with the Messiah, is the revelation first fully made. Also through Him are the possibilities of the revelation first made fully available for *humanity*. This St. Paul sees ; and he determines to proclaim this “mystery” to the world. He determines to preach Jesus as the Messiah, for he sees that in the acceptance of this truth lies the one condition for man being able to enter into the Divine wisdom, and so of being able to do the Divine will, and therefore of fulfilling his divinely appointed destiny.

The value of a truth lies in the wealth of its possible applicability. Here is a truth—Jesus is the Messiah. In the light of this truth St. Paul now read the past and the present, in its light he will look into the future ; to do this is to be conscious of boundless possibilities of application. With all his privileges of revelation, St. Paul cannot as yet fully say what these may be in the ages to come, but he is convinced that this truth will prove equal to any demand which may be made upon it. The wealth of the “Christ-truth” and of the “Christ-power” are alike inexplorable. That vein of purest ore and that treasury of potential energy are alike inexhaustible. And these must not be dissociated ; for the Gospel, which in one sense is contained in the affirmation “Jesus is the Messiah,” is more than an intellectual conviction—it is a power *in* life, *through* life, *upon* life. But the idea of a “power” affecting human life involves the idea of a spirit. There is therefore a Messianic Spirit which, because a power, is capable of ruling, purifying, ennobling the lives of individuals and communities ; this power, with its boundless potentialities, is part of the inexplorable wealth of the Christ. The Old Testament witnessed to this—the eleventh, fifty-third, and sixty-first chapters of Isaiah

There is one essential condition of application. The inexorable wealth of the Christ was first made fully available in Jesus—in and through a perfect human life. Only through the totality of our human powers and capacities, sanctified and consecrated by the Divine Spirit, can this wealth be appropriated and dispensed. And this conviction forces yet another¹ upon us—that only through a life of self-sacrifice can the appropriating and dispensing be effected. Israel failed to make this sacrifice, and so failed to fulfil its Divine destiny of service to the world. Jesus made it and succeeded. St. Paul made it, but only in the spirit and power of the Christ. In the same spirit and by the same power we must make the self-sacrifice, both in study and in active service. By assimilation of the truth we enter into communion with God, and all communion demands self-sacrifice. By dispensing the truth at whatever cost we communicate with men. Both actions demand such self-sacrifice as we see in Jesus—the absolute consecration of the whole human nature. Only thus can we proclaim to the world that wherein alone lies the hope of its salvation—“the inexorable wealth of the Christ.”



Literary Notes.

MESSRS. LONGMANS, GREEN AND CO., who usually have a large number of interesting theological books in their new lists of announcements, have at the moment in the press several which are worth perusing. Of course, very often the views to be found in these volumes do not always coincide with one's own; but it is always wise to hear what others have to say. So long as the faith is fixed and the conscience knows what is right and what is wrong, opposite views can do nought else but reaffirm and encourage all that one has come to consider as the life and hope of one's belief. Well, among these new theological books will be found Dr. Davey Biggs's "Public Worship in the Book of Common Prayer: A Handbook for Lay People." The author is Vicar of St. Philip and St. James, Oxford. The work is to be in two parts, but published in one volume. Dr. G. C. Workman's "The Servant of Jehovah," a series of studies on the meaning of the phrase "the servant of

¹ See Isa. liii.

Jehovah," as it occurs in the Books of Isaiah and Jeremiah, is a promising book. The author is Professor of Hebrew and Old Testament Exegesis in the Wesleyan Theological Seminary in Toronto. "A Companion to the Psalter," by Rev. J. Gurnhill, B.A., Vicar of East Stockwith, late Diocesan Inspector for the Isle of Axholme, and Scholar of Emmanuel College, Cambridge, is appearing at once in a second edition. The volume, as some readers may be aware, consists of Introduction, Notes, and Meditations, contributed as a help to the devotional use of Psalms in daily public and private worship. Other new volumes are: "The Temptation of our Lord considered in its Relation to the Ministry," being the Hulsean Lectures for 1905, by Rev. H. J. Corbett Knight, M.A., Principal of the Clergy Training School, Cambridge; and "A Pastoral Bishop: A Memoir of Alexander Chinnery-Haldane, D.D.," sometime Bishop of Argyle and the Isles, by Dr. Thomas Ball, Provost of Cumbrae Cathedral; and the same firm have also just issued the Bishop of Carlisle's "Meditations on the Ordinal: A Series of Addresses." There are four: The Vocation, Reverence for the Bible, Ordination Vows, The Commission.



What promises to be a really attractive series of volumes is that which Messrs. Routledge and Co. have started. It is called "The London Library"—a very appropriate title, by the way. In this new collection of books will be included some of the best specimens of English literature. In all instances the works will be edited by men who are justified by their own past work and experience, and by their own special knowledge of the particular period with which they happen to be dealing. "The London Library" is certainly a capital collection of definitive library editions, well printed on excellent paper and capitally bound. The price per volume is but 2s. 6d. net. The publishers have just issued two volumes, which have been under the editorial supervision of Mr. F. A. Mumby for several years. Mr. Mumby is a well-known literary man, and is doing some excellent work quietly and modestly on one of our best daily papers. Moreover, he has just the right and proper temperament for the work of editing these two new issues in "The London Library." They deal with the letters of literary men. The first volume covers the period from "Sir Thomas More to Robert Burns," while the other concerns those of the Nineteenth Century. It says much for Mr. Mumby's enthusiasm and thoroughness, when one stops to think of the labour that the collecting of these two volumes of original letters of the principal British writers of the past 400 years must have given him during the past five years. Mr. Mumby has also arranged them chronologically. Further, he has, besides annotating them, connected each individual letter by a running commentary of excellent taste, which makes the two volumes all the more valuable and worthy of possession. Mr. Sidney Lee has edited the "Autobiography of Lord Herbert of Cherbury"; Professor Firth has contributed some new notes to the "Memoirs of the Life of Colonel Hutchinson." Professor Firth has also edited the "Life of William Cavendish," while Professor Dowden has written a new introduction to Hogg's "Life of Shelley." There is also included in this series an edition of Lewes's "Life of Goethe," and the "Interpretation of Scripture and other Essays" by Benjamin Jowett.

We are promised for this year a life of William Sproston Caine. Mr. Caine was a politician; he was also a temperance reformer. It may not be generally known that he was a preacher. But, chiefest of all—a fact for which the writer can vouch by reason of personal knowledge, and which he thinks makes a greater man of him than either his political or his temperance work—he was one of the finest exponents of Christ's precepts among his fellow-men. "Love" and "Charity" seemed always his watchwords. Many a poor family in the neighbourhood of South Lambeth could testify to his great love and kindness. Of caste he knew nought, and yet he was always being brought in touch with it in connection with his great interest in Indian affairs. Hundreds of natives in India looked upon him as their father, and whenever a young man came over here to study law, as so many do, they always found a bright home and a warm welcome at Clapham Common. Of course the volume will probably deal chiefly with his political work, although consideration will naturally be given to his private work. It is usually the case that the really best, truest, and most illuminating sides of a man's life are left out, or little developed, in his biography. But Wheatsheaf Hall stands as a memorial of his love for those less fortunate in this world's possessions than himself.



"The Teaching of the Lord contained in the Gospels brought together under its Principal Heads" is the rather long title of a new book by Mr. J. B. Kinnear. It is a collation and a collection of Christ's words contained in the four Gospels.



Mr. Murray is issuing this year "The Life and Letters of Sir James Graham, 1792-1861," which Mr. C. S. Parker is editing. Sir James was First Lord of the Admiralty in the Ministries of Lord Grey and Lord Aberdeen. He was also Home Secretary in Sir Robert Peel's Administration. Mr. Parker previously edited the latter's life. The volumes, two in number, will include some portraits and other illustrations. This is the first life of Sir James Graham which has been written that is based upon all the family papers and documents. He would probably have been a greater man had his contemporaries not been such political giants. After leaving Oxford he plunged direct into active political life, taking part in the negotiations with Murat, King of Naples. Some years later he became Whig member for Hull, and thereafter experienced a long but very chequered career in and out of the House of Commons.



One may be always assured that anything which Mr. J. M. Dent publishes through his firm is produced in the most attractive of styles and in harmony with the tendency and scope of the book. How much this is borne out in his excellent "Everyman's Library" many CHURCHMAN readers will know. Messrs. Dent have recently issued a good edition of Father Paschal Robinson's translation of "The Writings of St. Francis of Assisi." Readers will be interested in finding in this edition the "Office of the Passion," which has not, I understand, been before rendered into English. Other features of this new volume of St. Francis's writings are a list of the lost, doubtful, and

spurious writings of the Saint, and a new literal translation of the "Canticle of the Sun." The volume is not entirely restricted to St. Francis of Assisi's Latin writings, but takes into account all the recent researches on the matter. It is chiefly based, however, upon the Quaracchi text.



"The Tudor and Stuart Library" is another new series which the Oxford Press have in hand. The enterprise is a good and happy one, and should meet with much success in all quarters. It is proposed to reprint in this collection of volumes many books which were written during the period specified in the title, and particularly those which give contemporary pictures of Tudor and Stuart England. The first issues will include Greville's "Life of the Renowned Sir Philip Sidney," Pepys's "Memoires of the Royal Navy," and Peacham's "Compleat Gentleman." It was only the other day that we heard so much of Peacham's book through the medium of one of Sir Frederick Bridge's lectures at Gresham College.



Just at this moment, when so much interest is being taken in telepathy and kindred subjects—perhaps a good deal of the interest is more or less casual and the outcome of a desire for sensation—it is of interest to note the publication only the other day of another volume by that busy student of the subject, Professor J. H. Hyslop, who has devoted most of his time to this kind of literature. He is a Professor of Logic and Ethics at Columbia University. Only a month or two back we referred to his new book on "The Enigmas of Psychical Research," and "Science and a Future Life." The new volume is called "The Borderland of Psychical Research." It deals with phenomena "which lie between the normal and the supernatural." Professor Hyslop examines numerous cases which seem to have great psychical significance, and shows that many can be reduced to perfectly simple solutions. Often what seem to be strange occurrences result from faulty memory or careless observation, "and most of the exhibitions of professional clairvoyants break down under a searching analysis." By eliminating what is irrelevant or merely confusing, Professor Hyslop performs important service to the cause of serious psychical research.



I wonder if my readers know of an excellent and well-edited literary monthly entitled the *Book Monthly*? If not, please let me introduce them to it. It is the best literary monthly that I know. To begin with, it is edited by Mr. James Milne, who probably knows as much as anyone about the inside life of journalism, the writing of books, and the publishers thereof. He is a Scotsman, and that means much. But whatever country he hails from, he is the personification of good taste, knows a good book when he lights upon one, can appreciate an attractive illustration, gets down to the root of things, and offers them to you in a dish of items delightfully served in a number of paragraphs which he calls "Personal and Particular." The "blue ribbon of the literary world"—it might appropriately be called that, as its cover is blue—makes new friends each month. Personally, I enjoy it, and eagerly await its publication. Mr. Milne's articles, which he contributes

himself—and they are many—are a peculiar combination of hot journalism and Stevensonian style: there is the pith of the one and the charm of the other.



Here are two interesting volumes, "The Manufacture of Paupers: A Protest and a Policy," and "The Making of a Criminal," by Mr. Charles E. B. Russell and Mr. L. M. Rigly. Mr. J. St. Loe Strachey, the able editor of the *Spectator*, contributes an introduction to the former book, the purpose of which is to draw attention to some urgent social problems. "The Making of a Criminal" certainly deals with a subject of very great national importance. We are only just awakening to the fact that perhaps our treatment of criminals is not based upon the safest and surest of foundations.



The Rev. H. Theodore Knight, author of "Rational Religion," is about to publish, through Mr. Elliot Stock, a volume entitled "Criticism and the Old Testament: A Popular Introduction." While giving the results of recent scholarly research, it will present in a popular form the present position of the Old Testament books in the light of the Higher Criticism. The same publisher announces a new volume of allegories for children, entitled "Heavenly Truths in Earthly Dress," by Miss E. K. Ryde Watson, author of "Shadow and Substance." The stories are founded on incidents in modern life.



A new work on the history of Daniel, and the book which bears his name, is announced to be published by Mr. Elliot Stock immediately. The title is "The Master of the Magicians: The Story of Daniel Retold," by Lumen. Many problems which have baffled Bible students hitherto are given an entirely new meaning by the author's method of treatment of the subject.



Mr. Elkin Mathews will this month issue a new volume of poems by Mr. E. H. Blakeney, head master of the King's School, Ely, author of "Voices after Sunset" and "Twixt the Gold Hour and the Grey." The book will be illustrated by H. Maurice Sage, of Manwood Court, Sandwich, and will be issued at 7s. 6d. (if subscribed for before publication, 5s.).



Notices of Books.

ST. PAUL'S EPISTLE TO THE EPHESIANS. By the late Brooke Foss Westcott, D.D. London: *Macmillan and Co., Ltd.* Price 10s. 6d.

This book represents, we suppose, the last work we shall have from the pen of the late Bishop of Durham. It is a fitting close to a series which have enriched the whole Church. For some time it has been known that the Bishop had left notes on Ephesians, and here we have the result. Unfor-

tunately, practically nothing was left ready in the form of introduction, and the editor has, therefore, been compelled to supply the lack very largely from other sources; but the Commentary itself is intact, and, though not so full as it would have been if the Bishop had completed the work, it is sufficiently full to be of the greatest possible service in giving the mind of the great scholar on one of the most important parts of the New Testament. Out of 300 pages, 100 are taken up with the Commentary and another 100 with notes, mainly from the Bishop's pen. As the editor truly says: "None can fail to recognise the unalloyed expression of the author's mind and heart." It is impossible for us to dwell upon particular notes; it must suffice to say that all the Bishop's profound insight into the smallest details of New Testament text is once more revealed. Those who have had the unspeakable privilege of working through his other great Commentaries know well what this means, and will take the earliest possible opportunity of using this Commentary in the same way. Students of Ephesians are now abundantly equipped with this and the Dean of Westminster's fine Commentary as their guides. The editor, the Rev. J. M. Schulhof, has done his work well, and rightly deserves the acknowledgment made in the Introductory Note by the Bishop's son and executor. Not the least valuable part of the work is the plan of the Epistle, and the guidance it affords for careful and detailed study. We are profoundly grateful for this latest gift of one of our greatest modern commentators.

WAYSIDE SKETCHES IN ECCLESIASTICAL HISTORY. By Charles Bigg, D.D.
London: *Longmans, Green and Co.* Price 7s. 6d. net.

Nine lectures on certain aspects of Church history associated with some noteworthy names. One lecture each is given to "Prudentius," "Paulinus of Nola," "Sidonius Apollinaris," "Grosseteste," "Wycliffe," "À Kempis," and then follow three on "The English Reformation." Although there appears to be no thread of connection running through them, they refer, as a matter of fact, to three great moveents in the development of the Church: "the making of the medieval system, the decay of the medieval system, and the beginnings of modern Christianity." Dr. Bigg cannot write without being interesting and instructive, and these lectures are marked by all the freshness and force that we are accustomed to associate with his utterances. There is also a frankness and unconventionality about his writings that make him a welcome companion, and though we may sometimes disagree, we are always interested and frequently instructed by what he says. This is a delightful book, and should be read by all who are interested in the great movements here depicted. We are not surprised at the popularity of Dr. Bigg as a lecturer in Oxford if this book is an indication of the fare which he provides. No one, of whatever Church views, can read these able and freshly-written lectures, with their broad, vigorous, sane outlook, without feeling that he has been taught and guided to right conclusions on some of the pressing problems of the day. We had marked quite a number of pages for quotation or comment, but space forbids. Let us rather recommend the book to the earnest attention of all.

THE SOCIAL TEACHING OF ST. PAUL. By W. E. Chadwick, B.D., B.Sc
Cambridge University Press. 1906. Price 3s.

A very interesting and opportune little book, the work of a scholar and thinker. Briefly put, the object of this work is to prove how close is the agreement between Paul's social principles and "those principles of social welfare which modern students of sociology, working by the inductive method, have (as they believe) discovered." The argument throughout is cumulative; and one of its basal ideas is that of *ὁ χριστός*, as equivalent to the Messianic society (*i.e.*, the Church). The kingdom of God therefore becomes the ideal social state. This thesis is worked out with a good deal of skill.

THE ARGUMENT "A PRIORI" FOR THE BEING AND ATTRIBUTES OF GOD. By W. H. Gillespie. Edinburgh: *T. and T. Clark.* 1906. Pp. 336. Price 1s.

This large octavo book (published on behalf of the trustees at a merely nominal price) is a reissue of the sixth edition of a book published many years ago. This reissue contains a preface by the Rev. J. Urquhart, and there accompanies the book a prospectus giving particulars of two prizes (£100 and £50) offered by the trustees of Mr. Gillespie's widow for the best essays on the subject dealt with in the book.

THE EMPTY TOMB. By B. W. Randolph, D.D. London: *Longmans, Green and Co.* Price 2s. net.

This contains a sermon and a paper on the Resurrection, and deals with the arguments for that great fact in a clear, scholarly, forceful, and convincing way. The preface contains doctrine on the Holy Communion, with special reference to our Lord's "glorified humanity," which is as entirely unscriptural as it is unnecessary to the argument for the Resurrection. This is a decided blot on an otherwise fresh and able little book, and will hinder its usefulness among all those who do not share the author's views on the doctrine of question.

THE GOSPEL OF LIFE. By the late Brook Foss Westcott, D.D. London: *Macmillan and Co., Ltd.* Price 6d.

A cheap edition of one of the Bishop's most important works, and one, moreover, which contains some of his deepest and most distinctive teaching. It is explained as "Thoughts Introductory to the Study of Christian Doctrine." It is not easy reading, as those who have seen it in former editions well know; but it will amply repay the most careful study, and we are glad to have it in this cheap and convenient form.

NOTES FOR ONE YEAR'S SUNDAY-SCHOOL LESSONS. By the Rev. James M. Wilson, D.D. London: *Society for Promoting Christian Knowledge.* Price 1s.

These Notes on Sunday-School Lessons follow the fifth-year syllabus of the Diocesan Board of Education for the Diocese of Manchester. They are marked by all Dr. Wilson's great gifts of clearness and definiteness as a teacher, but we are compelled to add that his well-known doctrinal views appear from time to time, and call for very careful discrimination on the part of teachers who use the Lessons.

THE SACRED SEASONS. From the Writings by Handley Moule, D.D.
London: *Seeley and Co., Ltd.* Price 6s. net.

A book of Readings for the Sundays and Holy Days of the Christian Year, from the writings of Bishop Moule. Almost all the Bishop's works have been laid under contribution, and, as a result, we have a very choice presentation of his most characteristic teaching and experience. Bishop Moule's writings are far too well known to need any comment. Suffice it to say that this book will prove a treasure and companion for "moments in the mount." The get-up is handsome and attractive, each page being decorated, chiefly from illuminated manuscripts of the British Museum. We have no doubt that the book will prove in great demand as a gift book, and it is difficult to suppose that any choicer or more acceptable present could be given to anyone.

DIVINE UPLIFTINGS. By the Rev. G. H. Knight. London: *Marshall Bros.*
Price 3s. 6d.

Those who have read the two earlier works by this author will know what to expect, and those who do not know them may at once be told that we have here a truly interesting and really valuable book on the spiritual life. Mr. Knight writes out of a full, rich experience, in choice language, and with a great command of Scripture teaching and allusion. To use his own words, this book is intended "for those Christian disciples who are either less full of peace than they ought to be, and less full of power than they might be, or less fully consecrated to God in life than He would have them to be." For all such it will reveal the secrets of deliverance, peace, joy, and holiness, and if we mistake not, the book will prove as choice a work of devotional literature as the author's former books have done.

AN EXPOSITION OF MORNING AND EVENING PRAYER. By Thomas Comber, D.D. London: *Elliot Stock.* Price 2s. 6d.

A cheap edition abridged from Comber's well-known "Companion to the Temple." It is a welcome sign that this new abridgment should have so quickly reached a second and cheaper edition. To Churchpeople it will prove of real help as a guide to the Morning and Evening Services of the Prayer-Book.

WHY I AM AN ANGLO-CATHOLIC. By P. H. Pritchett. Darlington:
William Dresser and Sons. London: *C. A. Bartlett and Co.*
Price 1s. 6d.

This book, by a New Zealand clergyman, attempts to show that "the Anglo-Saxon Church is not schismatical, but a true and great national branch of the Holy Catholic and Apostolic Church," and, as a consequence, that she "is in duty bound to do all she can to win back all Christians of Anglo-Saxon nationality, whether Romanists or Dissenters, who are now guilty of schism from her fold." Nearly the whole of the book deals with the claims of Rome, and the author's lines of argument are forcible and convincing, and will do effective service to the cause of truth. On the relations of the Church of England with Nonconformity the book is not so successful,

for the author follows too closely the writings of Canon Hammond, who is by no means a trustworthy guide on such matters. Mr. Pritchett has not fully grasped the difficult situation caused by past neglect and sin on the part of the English Church in the reigns of Elizabeth, James I., Charles I., and Charles II. He may be referred to Bishop Creighton's "Essays" for this. Nor does he face the problem of the ejection of clergymen in 1662, a point which is essential to a true understanding of the situation. In view of the past history of the English Church, it is obvious that it is only with very grave qualifications that Dissenters can be called schismatic.

THE ROYAL COMMISSION AND THE ORNAMENTS RUBRIC. By Malcolm McColl, D.D. *Longmans*. Price 12s. net.

It would seem from a perusal of this book that the author was under the impression that his appearance before the Royal Commission was the chief event in its proceedings, and that from among the many other witnesses who appeared he was especially singled out for severe and hostile cross-examination. Had he known that he was only one of a considerable number whose mistakes and fallacies were so remorselessly exposed by the Commissioners, it is possible that the work would never have seen the light. But it was arranged to be published simultaneously with the issue of the Report of the Commission, and hence its appearance. Canon McColl's object in writing it was to remove the unfavourable impression which he was conscious the report of his evidence and examination thereon would not fail to produce. In its pages he can with confidence make as many reckless statements and garbled quotations as he pleases, knowing that there are no Commissioners to ask inconvenient questions afterwards. It may suffice if we say that the book contains a verbatim reprint of Canon McColl's evidence and examination as given in the Report of the Commission, together with some 250 pages of large type in which the writer endeavours to show that, after all, he was right and the Commissioners were wrong. It would need a whole volume to deal adequately with the misstatements, the misquotations, and the perversions of history which these pages contain. We give one or two selected at random as specimens of the rest. He tells us that "the Second Prayer-Book was not the offspring of the Church of England. Its parentage was foreign, not English. Calvin, Bucer, Peter Martyr, and the English exiles trained by them, were the real authors of the Book of 1552," and the book "never came into use except partially in London and the neighbourhood." This statement is entirely disproved by Dr. Gee, in a footnote on p. 127 of his "Elizabethan Prayer-Book and Ornaments," where he shows by entries in churchwardens' accounts that the Second Prayer-Book appears at Ludlow, Tavistock, Stanford, Smarden, Yatton, South Littleton, North Elmham, Badsey, to name no others. Canon McColl quotes as if they were authoritative the Canons of 1571, which were never sanctioned by the Lower House of Convocation, and never authorized by the Crown. He finds (xxxiii.) a contradiction between the statement of the Privy Council in *Westerton v. Liddell* that the two Prayer-Books of Edward were materially different, and a statement which he attributes to the Privy Council in *Escott v. Mastin*, that there was no material change between the two Prayer-Books, and from this contradiction he infers the unfitness of the

Privy Council to decide such questions. But when quoting from *Escott v. Mastin* he discreetly omits the words "in this service" —*i.e.*, the Baptismal Service—which make a material difference in the statement; and, further, he is in error in attributing the mistake (if it were one) to the Privy Council. It was made not by that body, but by the Court of Arches—a spiritual Court, whose judgment was merely rehearsed by the Privy Council and made the basis of their decision on appeal. The book abounds with similar blunders, and its general purport may be summed up in the words with which the Dean of Canterbury described the "Reformation Settlement" by the same author: "It consists of a number of rambling and irrelevant pages, the upshot of which is that there was very little Reformation and no Settlement."

QUIET TALKS ABOUT JESUS. By S. D. Gordon. *Hodder and Stoughton*. Price 2s. 6d.

A winsome title that cannot fail to attract. When the author writes such words as the following: "Jesus is God going out into the cold, black night, over the mountains, down the ravines and gullies, eagerly hunting for His lost man, getting hands and face, and more, torn on the brambly thorn-bushes, and losing His life in the darkness, on a tree thrust in His path, but saving the man," we are only too glad to recommend these reflections upon "the great experiences of Jesus' life." But there is not much so touchingly expressed as that, and when we come upon other expressions about God in relation to Adam, which we forbear to quote, we wonder what has come over the author, and what readers (for whom are cited elsewhere "Schiller" and "the best manuscripts") he can have in view. Furthermore, sentences such as "a nip and tuck race with God," "the first bite must have been a big one; there has been a bad case of indigestion ever since," must render this book quite "impossible" for many readers, at any rate in England; nor can we see what is gained by calling the Temptation "the University of Arabia," or designating the Transfiguration "an emergency measure," and asserting that its whole purpose was "to get and tie up leaders." There is, of course, a very devout and earnest spiritual intention pervading the book, but the author will not have enhanced his reputation by it. "The old is better."

THE MAKING OF SIMON PETER. By Albert J. Southouse. *Hodder and Stoughton*. Price 3s. 6d.

This is a series of short studies on passages of the New Testament, in the order of their occurrence, in which St. Peter's personality is prominent, showing how he became the character he ultimately proved to be. We are all so Peter-like that there is much here which will come home to awakened minds, and as the reader traces here the "making" of St. Peter, he will be taught how he too may, by the grace of God, be "made." The brief chapters are crisp and practical, and each one fastens on a point or two with impressiveness. The writing is good, and the illustrations from literature are apt. A freshness of spiritual insight characterizes the whole book.

OUR NATIONAL CHURCH. By the Archbishop of Armagh. *James Nisbet*. Price 1s.

The writer presents three aspects of our Established Church which he thinks are not always duly appreciated. In less than half an hour the reader

can find out what they are, and the forceful style lends weight to the forceful argument.

THE PILGRIM'S WAY. A Little Scrip of Good Counsel for Travellers. Chosen by A. T. Quiller-Couch. London: *Seeley and Co., Ltd.* Price, cloth, 3s. 6d. net.

Another anthology by "Q" will be welcomed by the large circle of his readers. He thinks we of modern days lose much by not going on pilgrimage as did our forefathers, and he has therefore drawn from his notebook a few good thoughts that he himself has met on his way and pondered from time to time. Starting with childhood, we are taken through youth and manhood, and introduced to almost every experience of life by means of the choicest extracts in poetry and prose. The *format* is very dainty and attractive, and the work will prove a welcome and acceptable gift book, as well as a choice companion along the pilgrimage of life.

PROBLEMS IN LIFE AND RELIGION. By Dean Ovenden. *S.P.C.K.* Price 2s. 6d.

The discussion and solution of these problems covers nineteen chapters. Each chapter, in a brief, straightforward way, deals with a separate difficulty. It is strange, however, that in a chapter entitled "What is Faith?" we should read: "Why men should prefer a sermon preached by a man to the Sacrament ordained by the Lord as a special means of grace is hard to understand." The writer well knows that "faith cometh by hearing, and hearing by the Word of God." A Bible was given him at his ordination. The proclamation of the truth of God should prove as much a means of grace as the partaking of the Sacrament of the Lord's Supper.

HASTY FRUIT. By Helena Wallace. *Elliot Stock.* Price 6s.

A distinctly interesting and well-written novel. The writer knows "society" and its often cynical attitude towards missionary work. The love-story of the hero—a missionary and a man—and the heroine who passes from being society's pet to missionary's wife, is told with cleverness and considerable power of delineation.

COTTAGE TALKS ON IMPORTANT SUBJECTS. By John Polkinghorn. *S.P.C.K.* Price 1s. 6d.

The subjects here discussed in homely fashion can well instruct and warn cottage mothers. At mothers' meetings they can easily be made the basis of a word in season.

CHRIST'S ARRAIGNMENT BEFORE THE CHURCH OF HIS NATION. By M. E. P. *S.P.C.K.* Price 3d., paper covers.

The writer has lived long at Jerusalem, and the attempt is made to harmonize the Evangelist's records of our Lord's trials before the senate of His nation. The difficulty, if not entirely solved, is greatly lessened.

THE POWER OF CHARACTER AND OTHER STUDIES. By Lady Elphinstone. *Fisher Unwin.* Price 3s. 6d.

The writer says much that is valuable in her bright, brief chapters. Her basis of character-building on a personal and vital religion cannot fail to win commendation and consent.

JOEY'S SACRIFICE. By Mary Davison. London : *S.P.C.K.* Price 1s.

A prettily-told story of a close sympathy between a father and his motherless boy. There is a mortgage on the house, and the little son has a scheme for his father's deliverance. This book will be appreciated by children of ten or twelve years.

PAMPHLETS AND PERIODICALS.

THE QUIVER. Annual volume for 1906. London : *Cassell and Co.* Price 7s. 6d.

The present writer has read the *Quiver* month by month for more years than he cares to remember. This volume is the first under the new editor, and bears clear marks of his capable and vigorous work. The contents are more varied and interesting than ever. Mr. Joseph Hocking's fine story, "The Woman of Babylon," is complete in this volume, but we are not at all enamoured of Mr. Guy Thorne's serial. We venture to hope that the *Quiver* will become more and more a magazine for Sunday, rather than for general reading. There is a growing opportunity and a fine field for a periodical which will make a genuine distinction between Sunday and weekday material.

THE DAWN OF DAY. Annual volume for 1906. London : *S.P.C.K.* Price 1s.

GOLDEN SUNBEAMS. Annual volume for 1906. London : *S.P.C.K.* Price 1s. 4d.

JUDAISM AND CHRISTIANITY. Short Studies. IV. "Baptism : Jewish and Christian," by the Rev. J. E. Hanauer. V. "Religion a Permanent Need of Human Nature," by the Rev. W. O. E. Oesterley. London : *Longmans, Green and Co.* Price 3d. net each.

Intended for circulation among educated Jews.

A CATECHISM CONCERNING THE CHURCH. By J. H. Thorpe, B.D. London : *Elliot Stock.* Price 1d. net.

A statement of what the author considers the Church of England position in relation to Roman Catholicism and Dissent. In the latter position he does not seem to us quite accurate or fair.

A LETTER TO THE ARCHBISHOP OF CANTERBURY ON SOME POINTS IN THE REPORT OF THE ROYAL COMMISSION ON ECCLESIASTICAL DISCIPLINE. By George Edward Turner. London : *Elliot Stock.*

THE CHRISTIAN STUDENT AND HIS MIND. A Sermon preached in Durham Cathedral at the close of the Summer Term, by H. C. G. Moule, D.D. Durham : *Andrews and Co.* Admirably adapted for circulation among students.

THE CHURCHMAN'S BIBLE-SEARCHING CALENDAR. Folkestone : *The Misses Monck-Mason.* Price 1d.

A text for each day, with blank space to be filled up by those who find it.

THE ROLL TEXT ALMANACK FOR 1907. London : *J. F. Shaw and Co.* Price 1d. Very attractive, in two colours, with the texts well chosen.

KELWAY'S MANUAL OF HORTICULTURE FOR 1906-1907. Langport, Somerset : *Kelway and Sons.*

The fifty-fifth edition, consisting of nearly 400 pages of letterpress, with photographs. Lovers of flowers will rejoice in it.

NATIONAL RIGHTEOUSNESS. London : *Morgan and Scott.* Price 1d.

The monthly organ of the Society for the Suppression of the Opium Traffic.

RECEIVED :

Our Little Dots, The Child's Companion, Church Missionary Review, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 23), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Lay Reader, The Optimist.