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THE CHURCHMAN.

FEBRUARY, 1907.

The Month.

The
Education
Question.

THE exigencies of publication before Christmas prevented us from referring last month to the rejection of the Education Bill by the House of Lords, but even now it is not out of season to dwell upon what, in our judgment, was an unwise and unfortunate action. The *Spectator*, whose Unionist political views give special point to its opinion on this subject, said that the Bill was

“lost owing to the unwillingness of the Unionist leaders to assent to the provision forbidding the teacher in single-school rural areas to give the denominational lesson. . . . It is nothing short of a national disaster that the opposition to the Bill was maintained on this narrow decision.”

We commend these words to the earnest consideration of our readers. The point on which the Bill was wrecked is all the more remarkable when it is remembered that in single-school rural areas the clergy of the parishes would have been ready at hand for the purpose of giving denominational lessons. Unlike their brethren in the towns, they may fairly be presumed to have sufficient time for doing this work.

The Present
Situation.

There are other words from the same article in the *Spectator* to which we desire to call attention :

“When those who have refused to accept the Government concessions begin to take stock of the situation, we cannot believe that they will long continue satisfied with their action. . . . No one can suppose that the education controversy will now die away, or that things can be left as they are.”

These words receive strong confirmation from the comments and correspondence in the press during the last month. The *Morning Post* spoke very strongly against Mr. Balfour's tactics, as also did some well-known Conservative politicians. It is always a pity when the Church is used for political ends by any party, more particularly as there is no guarantee that she will not be thrown over in the end by political leaders. The correspondence in the *Times* has also shown that the victors are by no means happy in their hour of triumph. Very many Churchmen, even among those who were opposed to several provisions of the Education Bill, consider the present situation to be one of "intolerable strain," which calls for immediate attention. We are only sorry that they did not realize these facts before the House of Lords threw out the Bill. Anything more prejudicial to the best and permanent interests of the Church of England than the wrecking of the Bill, in view of the Government concessions, can hardly be imagined. To quote the *Spectator* once more :

"It is practically impossible that a Bill more favourable to the Church of England will ever be presented to Parliament. At the same time, it is idle for the clergy to imagine that the *status quo* of the Act of 1902 will be permanently maintained."

The Real
Cruz. The one question is how to reconcile the public control of the schools with the maintenance of their Church character. Two representative Church opinions have been expressed during the past month, which will doubtless receive the attention they deserve. The Bishop of Liverpool in his New Year's Letter says :

"We are prepared loyally to accept the express wish of the country that our elementary education should in the future pass under public control, and that tests for teachers should be removed."

To the same effect Sir John Kennaway writes to the *Times* :

"It is abundantly clear that the present state of things cannot continue, being inconsistent with the general acceptance of the principle of complete public control in the abolition of tests for teachers which followed on the result of the last Election."

These are frank admissions as to the "mandate" given to the Government at the last Election. While both the Bishop and Sir John Kennaway were opposed to the recent Bill, the problem still remains how to devise a Bill which will respect the two principles thus admitted, and yet assure to our children a religious foundation for their life. As Sir John Kennaway goes on to say :

"Unless we can arrive at such an agreement on the elements of Christianity as will permit of some common instruction being given in the State schools, secularism is practically inevitable."

The Bishop of Carlisle, with that clear grasp of first principles which characterizes his utterances, writes to the *Times* expressing a fear "lest the persistent reiteration of the phantasy that the religious teaching allowed by the Cowper-Temple clause may result in the establishment of some new form of religion is beginning to tell by sheer force of repetition, even on minds naturally counted clear, fair, and firm." Dr. Diggle points out that this clause was moved and carried by Churchmen in 1870, in order to safeguard Board schools from secularism ; and as he rightly says, "Only those who allow a nickname to do duty for an argument are affrighted by the pseudonym of Cowper-Temple religion." And then the letter closes with these words :

"The Cowper-Temple clause permits the full Bible to be freely taught, and taught in the way the Bible teaches it. Its motto implicitly is, 'The Bible our lesson, and the teacher to teach it.' As a Churchman and lifelong lover of liberty, I am in favour of every denominational facility which equity will permit ; but after more than thirty years' experience on a considerable scale of the religious teaching in our Provided schools, I am fully persuaded of two things—(1) that those who love the religion of Jesus Christ have little to fear from the Cowper-Temple clause ; and (2) that the statement that there is no such treasure for children as a simple common Christianity is out of harmony with well-established fact."

It was because of our strong conviction that the recent Education Bill pointed in the right direction, and could by mutual arrangement have been made perfectly satisfactory to the vast body of Churchmen, that we ventured to plead for careful consideration instead of uncompromising hostility.

A False Issue. The seriousness of the situation is clearly seen in the following words of Lord Hugh Cecil :

“Curiously, the difficulty of an educational basis common to Judaism and Christianity, and even to Romanism and Protestantism, is generally recognised. Why should the difficulty in the case of Churchmen and Nonconformists not be equally admitted?”

Could anything be more illogical than this statement? The two situations are entirely different, and it is this confusion of vital issues that makes the situation so grave. We are grateful to Sir John Kennaway for saying plainly that Lord Hugh Cecil has no right to speak for the whole Church of England. If Evangelical Churchmen were to accept Lord Hugh Cecil's position and allow him to be their leader on the Education Question, they would at once and for ever stultify their position in regard to the Bible Society, the Tract Society, the Evangelical Alliance, Mildmay, and Keswick, and other methods of expressing our common Evangelical Christianity. We often find ourselves in serious theological disagreement with Canon Hensley Henson, but we gladly acknowledge the convincing character of his reply to Lord Hugh Cecil on “The Fallacy of Anglican Exclusiveness” when he says :

“I do not doubt, of course, that there are very many clergymen who would like to make the difference between Churchmen and Nonconformists as sharp and unyielding as that between the Jew and the Christian, and between the Romanist and the Protestant, but I insist upon the fact that neither in the past nor in the present do the facts justify that reading of English life.”

What is
Christian
Teaching?

The controversy between the Dean of Canterbury and Dr. Clifford has shown very clearly that the present Education trouble is due to extremists of the type of Lord Hugh Cecil and Dr. Clifford. Dr. Clifford's view of Christian teaching is miserably inadequate, and we are glad that Dean Wace has raised such a definite issue, and kept Dr. Clifford so persistently to the point. If we believed that Evangelical Nonconformity was truly represented by Dr. Clifford's view, or that the Church of England was truly represented by Lord Hugh Cecil, we should utterly despair of any proper

settlement; but we believe neither to be the case. As for Nonconformity, Mr. Watts Ditchfield has well pointed out that other and equally prominent leaders have shown within the last few months that their view of the Christianity to be taught in the schools is that which is expressed in the Apostles' Creed, even though they do not favour the use of that formulary in elementary schools. It need not be said that this attitude is in exact agreement with the position of Evangelical Nonconformists, with the Bible Society, and other similar platforms; and we believe that if such leaders could meet Dean Wace they would soon come to an agreement as to the fundamental Christianity to be taught to the children. We heartily endorse the suggestion of Dr. Headlam, of King's College, of a meeting of Churchmen and Nonconformists to discuss the whole situation.

There is something of much more vital importance at stake than the immediate question of education. It is the relation of the Church of England to the Bible. In the *Spectator* for January 5 we read the following:

A Still Wider
Issue.

“Lord Hugh Cecil declares that the faith of the Church and simple Biblical undenominational teaching are directly opposed. . . . It would be difficult to exaggerate the danger to the Church that must arise from insistence on this view. Once persuade the people of England that simple Bible Christianity and the Church of England are in opposition, and her days are numbered. . . . Let the English people get it into their heads that the attitude of the National Church to the Bible is analogous with that of the Roman Church, and the Anglican communion will inevitably lose the sympathy of the majority of the nation. . . . Once persuade the electorate—as Lord Hugh Cecil evidently desires to persuade them—that they must choose between the Church and the open Bible, and the conclusion is foregone.”

We need add nothing to these comments except to say that our attitude to the Bible and our conception of its relation to the Church affects and controls literally everything at issue between the Church of England and the Church of Rome, and also between the teaching of the Prayer-Book and Articles and that of extreme Anglicans.

The Religion
of Parents.

In the Archbishop of Canterbury's New Year's
Letter the following words occur :

"We contend that every parent in England ought to be able, if he so desires, to count absolutely upon securing for his child, in the school to which he is compelled to send him, such elementary Christian teaching as is suited to the child's growing capacity to receive it."

This view is described as one of the principles for which Churchmen have "contended throughout this long-drawn controversy." The Archbishop's words clearly refer to all parents, whether Church or Nonconformist, and yet we do not remember to have heard of Churchmen contending for this position on behalf of Nonconformists in 1902. We notice, too, that the Archbishop only asks for "such elementary Christian teaching as is suited to the child's growing capacity." Does this include Church teaching? Later on in his letter he speaks of "a religious education upon the lines of corporate Christian life." Does "corporate Christian life" refer to Nonconformists, many of whom believe in it as strongly as do Churchmen? The practical question is, how the rights of parents are to be recognised in one-school areas, whether those schools are Provided or Non-provided. As the Dean of Carlisle recently said, such a proposal is a new venture in our national education; and, like him, we doubt whether it is practicable in its working or consistent with school discipline, but we are quite willing to put it to the test so long as it is an all-round test. It will, of course, mean that Nonconformists must have their children taught in one-school areas of a Church of England type by members of the school staff (not outsiders) who believe what they teach, and Church of England parents have their children taught in one-school areas of a County Council type by members of the school staff who believe what they teach. The mere statement of this shows the difficulty and complexity of the situation from an educational and practical point of view, and may well lead Churchmen to ask themselves again whether they were wise in rejecting the Bill of 1906.

The Object
of
Tractarianism.

In a recent article in the *Guardian* on "Is Tractarianism a Spent Force?" there are some interesting and significant statements which seem to deserve further attention :

"Be it remembered that Tractarianism was not quite the same thing as what is termed 'old-fashioned High Church.' The latter, a product of the seventeenth and eighteenth centuries, has, indeed, wellnigh died out. . . . On several counts Tractarianism was a revolt against it. . . . Moreover, it laboured for a definite and avowed object, often lost sight of by those who review the history of the movement. This object was the reunion of the English Church with Western Christendom. By the levelling up of practice, and by laying sole and constant stress on what was of strictly Catholic origin in the faith and the organization of the Church of England, the leaders of the movement hoped that within a generation or two the way would be sufficiently paved for a *rapprochement* between the ancient primatial see of the West and English Catholicity."

It is well to have this so definitely stated. It goes far to justify a good many things said by those whom the *Guardian* would doubtless designate as "extreme Protestants." Into the wisdom or even morality of this "definite and avowed object," in view of certain plain statements in our Articles, we need not now enter. It will suffice to note the *Guardian's* frank admission of the entire lack of success in the attainment of the object, and the belief that the breach has widened rather than narrowed. We are fain to confess, too, to a great satisfaction when so representative an organ as the *Guardian* can write as follows :

"Ardently as every Christian man must long for reunion, we do not hesitate to say that reunion with Rome as it is to-day would be an irreparable calamity to the English Church. Some day we would fain hope that the position may be quite different."

This hope will only be realized when Rome relinquishes her boast of *semper eadem*.

Evangelicalism
To-day.

In the course of the same article the *Guardian* has some very suggestive remarks on Evangelical Churchmanship. After speaking of its attitude to ritual, it goes on to say of Evangelicalism that

"It has yielded to the fashion of the hour, and in many instances has sacrificed reluctantly, but irretrievably, the Puritan plainness of its worship

in its desire to meet the popular demand for a 'bright and hearty service.' The older Evangelicalism, with its simplicity, its tenderness, its austerity, has had to make way for a type of service which lacks the historic sanctions and the stateliness of the High Church models from which it copies some of its details, and has lost the emotional appeal which lay in the individual and personal character of its own worship."

These words are as true as they are important, and we commend them to those whose object is to have a "bright and hearty service." This desire, perfectly innocent and natural, has, nevertheless, a tendency to blind Evangelicals to the far-reaching effect of approximating to High Church usages. As the *Guardian* truly points out, Evangelicalism lacks the very sanctions for these services which are essentials of the High Church position. It will be an evil day for Evangelical Churchmanship when it loses the "emotional appeal" which lies "in the individual and personal character of its own worship." In the light of the Bishop of Manchester's charge, referred to last month, it is obvious that "bright and hearty services" are not in themselves all clear gain. Popular demands may easily lead to irretrievable loss. There is a salutary lesson here if Churchmen will only learn it.

The
Islington
Clerical
Meeting.

This well-known and now time-honoured gathering met in stronger force than ever on January 15, and gave striking evidence to the numbers and vitality of Evangelical Churchmanship. The topic discussed was "The Royal Commission on Ecclesiastical Discipline," and the Dean of Canterbury gave a clear and strong lead on the question of vestments, showing the impossibility of any legalization of vestments which were never used in the Church of England for three hundred years, and which stand condemned by the highest courts. There were other valuable and welcome pronouncements, as, for instance, one by the Dean of Norwich on the rights of the laity, and another in the form of an appeal by Canon Barnes-Lawrence for joint action with Moderate High Churchmen. The main question now is whether Evangelicals will follow the lead so definitely given.

There were clear indications among younger men present that they will not be behind in their response if only they are led with intelligence, sympathy, large-heartedness, and courage. We commend the admirable report of the meeting given in the *Record*, and trust that in its pamphlet form it may be scattered far and wide. The Royal Commission has so fully justified the position and contentions of the Evangelical and Moderate Churchmen that it would be deplorable if they do not take full advantage of the situation. There is a tide in the affairs of Church parties and schools of thought, as well as of individuals, and if Evangelicals do not take this at the flood it is hard to conceive of their getting another so entirely satisfactory and promising.



The Date of Deuteronomy.

BY THE REV. HENRY A. REDPATH, D.LITT., M.A.

IN the *Journal of Theological Studies* for July last, Dr. Kennett, Regius Professor of Hebrew at Cambridge and Examining Chaplain to the Bishop of Ely, propounded a theory that the Book of Deuteronomy is exilic in date, and proposed to place it about 520 B.C. We have always been led to believe by those who are called Higher Critics that one of the *established results* of their system is that the date of Deuteronomy is a few years anterior to its discovery in Josiah's reign. So much, then, for established results, which we are bidden to accept. The Professor has come down upon one of them and disestablished it.

I propose in the present paper to attempt to show that, while Dr. Kennett effectually disposes of many of the arguments in favour of the date rather earlier than Josiah assigned to the Book of Deuteronomy, he at the same time brings forward such inconclusive arguments in favour of his own hypothesis that we are almost of necessity thrown back upon the traditional date for the main body of the book.

His argument necessarily touches upon many details, and I am therefore obliged, so far as space permits, to quote his words at some length in order to substantiate what I say.

To begin with, after discussing a certain number of cases, he puts "literary considerations" on one side as leaving "the date of Deuteronomy undecided" (p. 486), and therefore they may be put on one side for my present purpose. It is the rest of the paper with which I propose to deal.

"In the first place," it says, "it is important to notice that Deuteronomy is addressed to *all* Israel; and this, not only in the introduction, as in i. 1, v. 1, but also in the main body of the book, as in xviii. 6. It is surely improbable that in the days of Josiah, or earlier, provision would have been made by Judæan legislators for the case of a Levite coming from North Israel." "North," by the way, is an insertion of the writer's: there is no special provision for North Israel: the words in Deut. xviii. 6 are more general—"any of thy gates out of all Israel." Now, the legislation of Deuteronomy is professedly prospective. It is certainly, as Professor Kennett says, improbable legislation in the days of Josiah or earlier in Judæan legislation. But, according to its account of itself, this legislation *was* addressed to all Israel. The traditional date exactly fulfils the condition.

The same considerations apply to his next argument about the cities of refuge. "If," he says, "that law had dated from the seventh century B.C., we should expect to find the three cities of refuge west of the Jordan in Judæan territory; whereas the statement in Josh. xx. 7, which enumerates Kedesh (in Naphtali), Shechem, and Hebron, implies that these three cities have always possessed the right of asylum." So far as I can see, this implication is read into the passage in Joshua. But it has really nothing to do with the date of Deuteronomy. Taking the books as they stand, previous legislation had settled that there should be six cities of refuge, three on the east, three on the west of Jordan (Num. xxxv. 6-14). Thereupon Moses appointed three cities for the east of Jordan, a territory

which had already been taken possession of, and their names are given (Deut. iv. 41-43). So far as Deuteronomy is concerned, the selection of the three cities to the west was to stand over till the people had taken possession of the land. And this is exactly what Josh. xx. 7, 8 represents as happening. The western cities needed dedicating in order to serve their purpose—dedication is not the word applied to the eastern cities. They had been already “separated” (Deut. iv. 41). This separation was ratified. If it had been intended to record their first appointment, the same word “dedicated” would have been used of them, as of the western cities. The narrative of Deuteronomy fits in best, then, with the traditional date.

The next point made is the absence of any “precise reference” to “the cult of the Queen of Heaven” (Jer. vii. 18). It is sufficient to say, with reference to this point, that it is not at all certain who or what is meant by the Hebrew expression translated the “Queen of Heaven,” at any rate in Jer. vii. 18, and that some interpretation of it might be expressly referred to in Deuteronomy. But, at the traditional date of Deuteronomy, there would be no occasion to specify this particular worship; the commands of Deuteronomy are more general.

“The denunciation of Ammon and Moab in Deut. xxiii. 4 *et seq.* (E.V., 3 *et seq.*) is intelligible if the composition of Deuteronomy be later than the destruction of Jerusalem.” It *is* intelligible that this denunciation could not have been made for the first time in the days of Josiah. But we must remember that a professedly historic reason is given in Deuteronomy for the denunciation. It is true that our present narrative does not connect Ammon with the history of Balaam; but it is to be remembered that Ammon and Moab are closely linked in kinship in the narrative of their origin (Gen. xix. 37, 38). Besides, the Revised Version misleads us in the latter part of Deut. xxiii. 4: the verb is singular — “he hired” — referring to Moab. The same distinction of number is kept where the law is quoted in Nehemiah (xiii. 2). Taken in this way, the narrative exactly describes what happened as to the

relations between the Israelites and Ammonites ; they were non-existent—the two peoples mutually ignored one another. Here, again, the traditional date will satisfy the circumstances of the case quite as easily as a post-exilic one. So the favourable mention of Edom (Deut. xxiii. 7) accords with the advances made to Edom by Israel, and the avoidance of contest between them. The post-exilic dating of Deuteronomy requires us to believe that very soon after the destruction of Jerusalem there must have been many Edomites in Judah, and that, therefore, it would have been almost impossible to exclude them from the congregation. This is difficult to believe when we see how hated they were at that time for their share in the destruction of Jerusalem. Professor Kennett omits all reference to Obad. 11 in this connection.

The favourable mention of the Egyptians presents, perhaps, a stronger case than the others ; but, after all, as they looked back, the Jews, if they believed their own history, could credit their preservation and development from a family into a people to the kindness which had allowed them first of all to settle in the land of Egypt. Moreover, the only later time such remarks would fit would be the time of Solomon, and no one wishes to ascribe Deuteronomy to his reign.

We need not stop to consider the law of slavery, for no argument, it is allowed, can be founded on it.

The law relating to the king is hardly likely to have received Josiah's assent—*i.e.*, of course, if it had been first promulgated then. If the law is post-exilic, the difficulty is still greater. As a people they had come back without a king, and without any likelihood of their having a king to themselves. There would, therefore, be no question of discussing the possibility of the election of a foreigner. Their patriotism at that time would revolt from it. But place the law at its traditional date. The lawgiver contemplates the setting up of an earthly king. Proper limitations of choice in the future must be laid down, and this is one limitation. Professor Kennett has to use expressions like, "It is not impossible,

that." The statement about the people going down to Egypt "seems at first sight somewhat gratuitous during the exile." He has to allow the existence of many difficulties against his own theory! And how does he know that in the last years of the kingdom of Judah costly supplies of horses were brought up from Egypt for Judah's suicidal wars? We are told of wars with Egypt in Josiah's reign. Was the Pharaoh likely to allow an export of supplies of horses for the equipment of Josiah's army? I very much doubt whether any such exportation could be remembered, though they might then have heard of the exportation of horses from Egypt in the reign of Solomon, who was allied by marriage to the Egyptian court.

As to the cutting of the flesh as a sign of mourning, that cannot, I think, be used as an argument one way or the other; and it does not seem to me that Jeremiah, in the way in which he speaks of it—quite negatively—had any call to speak about its legality or illegality. Many illegal actions were, unfortunately, done in Jeremiah's time quite commonly.

In the next paragraph Professor Kennett comes back to the Levite from North Israel, already discussed. Deut. (xviii. 6) implies, I should say, the non-existence, not the abolition, of the northern sanctuary or sanctuaries, which, when they were established, were not served by Levites at all (1 Kings xii. 31), as Professor Kennett seems to argue more than once.

With regard to the two laws of Lev. xvii. and Deut. xii., several points may be noticed. No doubt the first is the earlier. But when would the law of One Sanctuary for the future be more likely to be laid down than when the people were about to leave the wilderness in which all their life, political and social, had been grouped around one central sanctuary? Even when they were on the march the tent of meeting was to be the central object with tribes north, south, east, and west of it. And, as to the question of the fat of the sacrifices, Deut. xii., as I read it, does not deal with it: the main regulations deal with the case which would be so common of what was to happen when the man could not kill flesh for his own eating at the sanctuary;

then it was sufficient to pour out the blood on the ground. No alteration of the sacrificial law is contemplated, and this, I think, is proved by the constant occurrence in 2 Chron. (vii. 7, xxix. 35, xxxv. 14), which is universally admitted to be later than Deuteronomy, of the ritual offering of the fat, to say nothing of its mention in Ezekiel (xliv. 7-15). Here again, then, I maintain that the traditional date of Deuteronomy satisfies the requirements of the case.

As a sequel to all this, when the narrative of what happened in Josiah's reign has to be dealt with, many difficulties arise if Deuteronomy is exilic in date. Other things than those mentioned in 2 Kings xxii. have to be suggested as the cause of Josiah's self-humiliation. These take the form of a denunciation of sacrifice to be found in some collection of prophetic sayings which might have been described in the earliest form of the story as a book of *tôrā*. Here are three assumptions: (1) That there was a denunciation of sacrifice; (2) that there was a collection of prophetic sayings containing this denunciation; (3) that this collection was a *tôrā*. I have indicated more than once elsewhere how I think Deuteronomy or the Pentateuch was re-discovered in Josiah's reign, but it may be worth repeating here. In Hezekiah's reign there was a time of reform and a renaissance with regard to older literature and records. This research extended back as far as Solomon's reign, and a selection of Solomon's proverbs was discovered and edited (Prov. xxv. 1). With the termination of Hezekiah's reign all such work was temporarily suspended; for nothing of the kind was likely to be effected during the reigns of Manasseh and Amon, as they are described to us in 2 Kings. With Josiah the revival began again, and research was carried back still further, with the result that an earlier document was discovered. To me it seems more likely that this was Deuteronomy than the whole Pentateuch, because the Tabernacle or Temple worship had never ceased, and the sacrificial laws would have to be constantly referred to, that it might be duly performed.

With Professor Kennett we have at present been dealing

with the main body of the book. I proceed to a consideration of the other points of his article.

1. The words "as at this day" are quite possibly a later gloss which has come into the text. No one with, for instance, Gen. xxxvi. 31 before him would dispute this. And the previous words are words put into the mouths of men of future generations. /

2. Deut. xxxiii. 7: "Hear, Lord, the voice of Judah, And bring him in unto his people." These words are confessedly difficult. But the traditional date of the book will give us an explanation of them if the text is right.¹ Judah was to take the lead in the host of all Israel, and actually did so (Num. ii. 3, 9; x. 14). As the leading tribe, it would therefore bear the brunt of any fighting, and the prayer is that he may come back safe to his own people—*i.e.*, to Israel as a whole.

3. The questions that surround the study of Deut. xxvii. are certainly obscure. There is no need to consider that the association of "the elders of Israel" with Moses implies that the regulations of this chapter were "supplementary to the law of the One Sanctuary" (p. 494). It seems quite natural that they should be brought in in a case when each of the tribes was to be mentioned individually, and assigned its position either on Mount Gerizim or on Mount Ebal. They are associated with Moses in seven passages, all of which are assigned by the "Higher Critics" to the earlier strata of the Pentateuch, and therefore there can surely be no objection to their finding a place here. The law of the One Sanctuary had, I venture to submit, nothing to do with the matter; for these regulations refer to one special occasion, which would be past and gone long before there would be any possibility of establishing the one central sanctuary, as is admitted by Professor Kennett a little later. There is no indication whatever, that I can see, that there had ever been a place of sacrifice there before—the indications are all the other way (vers. 4, 5)—and it is only the

¹ The LXX gives quite a different turn to the sentence: *εἰς τὸν λαὸν αὐτοῦ ἔλθοις ἄν.*

exigencies of his position that require the Professor to state that "it is probable that this enactment was a compromise made with the object of reconciling a recalcitrant party in North Israel." North Israel comes in over and over again all through the article.

The greatest difficulty is that there seem to have been two settings up of stones, not one : the one at Gilgal, the other at Mount Ebal ;¹ and that the record hurries on from the one to the other. But the main object of both was to infuse into the people, on their emergence from their nomadic life in the wilderness into a land where they were to become permanent settlers, the idea that, though a conglomeration of tribes, they were none the less a nation—Jehovah's peculiar people. As to the Gilgal of Deut. xi. 30, I do not think that need trouble us here ; there are more interpretations than one of that geographical note.

The critical difficulties conjured up in the next paragraph need not frighten us. The tribes ratified with their Amens the blessings and cursings pronounced by the Levites. "All the people" means "all the people" of the tribes to whose part it fell to say Amen to the curses, unless, indeed, it be that vers. 14-26 contain a preliminary service of preparation for the actual declaration of the blessings and cursings of Deut. xxviii. 3-6, 16-19 (six of each, one for each tribe). The first service would then strike a warning note of preparation for the solemnity that was to come, declaring who out of the twelve tribes (N.B. : there are *twelve* "cursed") had no right to bless or to curse others. In much this way, Dr. Driver suggests, as Professor Kennett mentions, that these verses were "an old liturgical office" (Driver's "Deuteronomy," p. 300).²

One is asked, moreover, to imagine that this chapter bore reference to "more than one ceremony of reconciliation between Judah and Southern Samaria, the district for which the original Deuteronomic code was compiled, and outlying districts in

¹ It is curious that in Josh. iv. 8, 9 there are also two sets of twelve stones each.

² "The blessing and the curse" of Josh. viii. 34 may refer to Deut. xxx. 19.

Northern Samaria, and possibly Gilead, as these were gradually induced to come into line in religious matters with Jerusalem." It is very difficult to see how it would have been possible, if Deuteronomy had been later than, say, the division into two kingdoms, for the Northern Kingdom, and afterwards the Samaritans, to have accepted it as part of a Divine code of legislation. Professor Kennett writes about the original elements of Deut. xxvii. How can we in any way discriminate them? and, if there are such, they do not affect the point I am making, for the Samaritan Pentateuch, like the Hebrew, contained it all. Now when the division of the kingdom took place, the Northern Kingdom established its own centre of worship: would the Southern Kingdom have been likely to propose, then, any reconciliation with the Northern?

Further still, when the settlement of Samaria was made, after the Assyrian deportation of the inhabitants, one of the illegitimate priests is represented as having been brought back from Assyria to teach the new inhabitants how to worship Jehovah, and His worship went on concurrently with the worship of other gods. Is there room in such a state of things as this for a concordat with Judah such as Mr. Kennett supposes? Again, when Zerubbabel and Jeshua are back in Jerusalem, the Samaritans claim to take part in the rebuilding of the Temple; but, no doubt, owing to their previous history, and because they could not show any real Hebrew origin for themselves, they were refused. If these Samaritans had accepted the law of the One Sanctuary we could understand their making this claim, but not otherwise, as they already had their own high places. Anyhow, no reconciliation took place then, such as Professor Kennett imagines to have happened at some time or other, and, as they claimed to be worshippers of Jehovah, he is quite right in saying: "It is certain that all the worshippers of Jehovah in Palestine had accepted the law of the One Sanctuary a considerable time before the mission of Nehemiah." By doing this he, to a great extent, cuts the ground away from his own argument for an exilic date for Deuteronomy. Certainly no later recon-

ciliation and acceptance of such a law was possible, for the estrangement was permanent ; *e.g.*, the son of Sirach talks about "that foolish people that dwelleth in Sichem" (l. 26). The only question is what "considerable" time we are to allow, and this concession certainly would not exclude the traditional date. It is true that the altar at Beth-el was broken down by Josiah ; nothing is said about the high place at Dan ; but this can scarcely be called a "reconciliation" or "an amalgamation" of worship.

Professor Kennett also alludes to the altar of Josh. xxii. The history of this altar might very well be made an argument for the law of the One Sanctuary being in force at the time. The builders of it distinctly said that it was "not for burnt-offering, nor for sacrifice," and also, "God forbid that we should rebel against the Lord . . . to build an altar for burnt-offering, for meat-offering, or for sacrifice, besides the altar of the Lord our God that is before His tabernacle" (Josh. xxii. 28, 29). We would only ask one question, in conclusion : What arguments are there to make it likely that the priests of Beth-el were Aaronite ?

To sum up : arguments, many of them cogent ones, are brought against dating Deuteronomy in the reign of Josiah or somewhat earlier. Instead, Professor Kennett would have us make that book exilic. In dealing with both alike, I have only treated of those in his paper. Are there not better reasons why we should go back to an earlier date, the traditional one, for that book ? and does not Professor Kennett help to throw us back to it ?



The Education Crisis: A Policy for the Church.

BY THE REV. BARTON R. V. MILLS, M.A.

THE withdrawal of the Education Bill will be regretted by many moderate Churchmen. This is not because the Bill itself was one which we approved, but, as amended in the House of Lords, it afforded a possible basis for some sort of settlement of a controversy which threatens to do untold harm to religion and education. Its passage in this amended form would have been a truce which might have led to peace. To obtain this truce, both the authors and the opponents of the Bill were prepared to make great sacrifices. It is, therefore, much to be regretted that the extremists on both sides were able to prevent a compromise. The object of this paper is not to apportion the blame for this result—which is by no means all on one side—but to remind readers of the CHURCHMAN of the great responsibility which the new situation places on us. For it is quite certain that matters cannot remain where they are. The education of our children cannot be left in a state of chaos while theological and political disputants are choosing the ground for their next conflict. Somebody must suggest a definite policy. It is not very likely that the Government will do this—some of its members have practically said so—and it is this that gives the Church its opportunity, for the country will not be content to let things rest; and the victory will be with the side that first produces a reasonable solution of the problem. We as Churchmen shall have a far stronger position as supporters of a well-considered measure than as critics of the proposals of others. The purpose of this paper is to urge Churchmen to use the interval thus allowed to us to consider the lines on which such a measure should be drawn.

I.

The first thing to remember is that it is impossible to maintain the *status quo*. On this point the General Election was decisive. The country has condemned the Act of 1902,

though I by no means admit that it has expressed approval of the late Bill. Moreover, that Act is in itself open to some grave objections. Its great merit is the creation of public authorities, with control of education over large areas, and its putting all schools on a footing of financial equality. These features mark it as a great advance in educational efficiency, but its treatment of the religious difficulty is, to say the least, unfortunate, for it retains the substantial grievances to which both Churchmen and Nonconformists were subjected by the Act of 1870. The former were compelled to pay rates for a form of religious teaching in Board schools which many think unsatisfactory, and were denied the right of giving distinctive teaching to their own children in these schools. The latter were required in most country places to choose between withdrawing their children from all religious teaching and accepting teaching of which they disapproved; and a large number of the head-teacherships in the country were closed to Nonconformists. These grievances were retained by the Act of 1902, when they might have been removed. So this Act gave the minimum of satisfaction to Churchmen, and caused the maximum of irritation to Nonconformists. For these reasons it seems that any settlement of the education question must include substantial alterations in this Act.

II.

It is not nearly so easy to suggest what the settlement should be. The purely secular solution, by which any religious teaching is forbidden, as in France and some other countries, need hardly be considered. Its adoption would leave to Churchmen no alternative but a resistance which would not long be merely "passive." Happily, though secularism has some supporters, it is outside the range of practical politics in this country. The solution offered by the recent Bill—undenominational religious teaching provided by the State—is probably the most popular one at the present moment, and would, of course, be infinitely preferable to secularism. But it is open to the

serious objection of being unworkable. Real religious teaching cannot be given except on the lines of some denomination. The moment that "simple Bible teaching" ceases to be mere morality and history it becomes "denominational"; and if it is given by the regular teacher, we cannot escape from one of two alternatives—either we must question him as to his beliefs, which amounts to a "test," or we must run the risk of his ignoring the fundamental articles of the Christian faith.

A suggestion made by Mr. Chamberlain, and supported by some leading Churchmen, is at first sight attractive. This would restrict the State to the provision of secular instruction, but would allow facilities to all denominations to give their own teaching to those who ask for it. This is also unsatisfactory on two grounds: First, it would leave the very children who most need religious teaching—the children of indifferent parents—without any such teaching at all, because their parents would not demand it. Secondly, if these facilities were given in school hours, they would, in the opinion of many teachers, cause a great deal of confusion. If they were outside those hours they would be worthless. If we had to provide for a population all of whom were members of some religious body, this plan might work. As things are it would probably lead to secularism. It is mainly supported by two very different classes of persons—those who hope thereby to get rid of religious teaching altogether, and those who wish to get full Church teaching for their children, and do not see how to do so under any State system of education. The motives of the former are obvious. The mistake made by the latter is in failing to see that the population is not divided into secularists and denominationalists. Between these there is a large body of persons who will not demand religious teaching for their children, but will not deliberately refuse it at the cost of declaring themselves non-Christians. This is just the class for which the National Church is bound to try to provide.

III.

The question is whether we can do this in any better way than that proposed by the recent Bill. The present writer is of opinion that the best solution would be a modification of the system now in use in Germany and some other European countries. In Germany, religion has always formed part of elementary education, and four or five hours a week are required to be given to its teaching. The object of this is declared to be "to lead the children to a right understanding of Holy Scripture, and of the doctrines of the Church to which they belong, in order to enable them to read the Bible for themselves and to take an active part in congregational work, as well as an intelligent interest in public worship." The introductory chapter of the useful little book from which this extract is taken¹ gives the following information: "Religious instruction in the public schools is given by officers appointed by the various ecclesiastical authorities, viz., in the Evangelical Church by the highest court of the Church . . . in the Roman Catholic Church by the ecclesiastics entrusted by the Church with authority to make such appointments." This was the state of things in 1879, during the anti-clerical administration of Dr. Falk, one of whose orders in the same Code was that "formal religious instruction should be carefully avoided," an order which seems scarcely consistent with the one quoted above. Since 1887, the system has been made more denominational, and now every child in a German school has to be classified according to his religious "confession," and must receive instruction from the authorities of that confession throughout his scholastic career. In one Swiss canton (Zurich) a somewhat similar rule prevails, but there the "denominational" teaching is only given during the last two school years, *i.e.*, from twelve to fourteen years of age. It is worth noticing in this connexion that both Holland and Belgium have, during recent years, made their religious educa-

¹ "Educational Code of Prussian Nation," translated by A. M. Goldsmid (1879).

tion more denominational. In fact—except in England—the whole tendency of the last forty years has been either to denominational teaching or to secularism.

IV.

Now why should not some system like that of Germany be adopted in this country—with the addition of a conscience clause? The effect of this would be that all parents would have to state in what religious denomination they wished their children to be brought up, or that they were secularists. It is to be hoped that few would choose the latter alternative, though in a free country they must be allowed to do so.

Such a system would have several advantages over any other that has yet been proposed.

1. It would secure public control and the freedom of the teacher from “tests.” This is a point on which there is a strong feeling in the country, which must be recognised in any settlement that can hope for permanence. If the duty of the Education Authority were confined to making arrangements with the denominations to give religious instruction, and requiring children to attend it, the question of tests would not arise.

2. The religious teaching so given would be definite in its character. The teacher would not have to consider whether what he taught would give offence, because he would be appointed to teach only those who belonged to the denomination which he represented, and to the authorities of which he would be responsible. Such an arrangement would be perfectly fair both to the parents and to the teacher, whereas the present law and the recent Bill are alike in being fair to neither.

3. Such a system should remove any reasonable objection to the provision of denominational teaching by the State. Many of the objections now made are *unreasonable*, and are put forward for partisan purposes. The only course that is really unfair is for the State to favour one denomination at the expense of others—as the late Bill would have done in the case of the

Roman Catholics. And under the system here suggested the duty of the State would not be, as it is in Germany, to control the religious teaching, but simply to give a capitation grant to each denomination to meet the expenses incurred.

If the suggestions here thrown out meet the approval of any large number of Churchmen, is it too much to hope that a Bill embodying them might be introduced into the House of Lords during this year, and that the Church might thus be first in the field with a proposal of its own, designed to settle this great question on Christian and national rather than on sectarian and partisan lines?



Cowper.

BY THE RIGHT REV. THE LORD BISHOP OF DURHAM.

II.

SUCH was the cloud. Did it ever break? Yes, I am able to say that it did. Decisively at last, but only at the very last, it was removed. I possess a precious tradition of Cowper's *closing half-hour* on his death-bed at Dereham. His nephew, John Johnson, told the story some eighty years ago to William Marsh, afterwards Dr. Marsh, of Beckenham, a name of blessed memory. Marsh told it to his daughter, my saintly and venerated friend, Miss Catherine Marsh, still spared, in the goodness of God, at the age of eighty-eight, in her Norfolk home to be a blessing to numberless souls; and Miss Marsh told it a few years ago to me. Cowper lay dying, in extremest weakness; there had not come to him one gleam of hope, and now he was without power to speak. Johnson, "Johnny of Norfolk," his dearly-loved nephew, was watching by him, with thoughts strongly tempted towards a blank infidelity by the sight of such goodness left seemingly so awfully deserted. But now upon a sudden there came a change; the dying face was irradiated as with a surprise and joy "unspeakable and full of glory"; William Cowper

lay speechless, motionless, but enraptured, for the last half-hour before the ceasing of his breath. Then did his nephew, when all was over, clasp the dead man's Bible to his heart. "His faith shall be my faith," he said, "and his God shall be my God."

But what a cloud it was which was thus broken! Seventeen years passed over this true man of God with spiritual despair always present with him, or at least close behind him; it is a mystery absolutely insoluble on this side the veil. Yet is it not just here that the darkness turns to glory as we look again? This unspeakably suffering man, what was he doing during no small part of that long term of woe? Having once found in his possession the precious talent of the poet, he began to use it, and he went on using it persistently, and with a rising power, in the service of the God who yet, as he believed, would frown on him for ever. Under that cloud the whole contents of the first volume were written, and the whole of "The Task," and such poems as the Elegy on his Mother, and the Sonnet to Mary Unwin. And He who was hidden from him by that dense mystery of the mania so loved him all the while as greatly to use him. Not at once, but soon, he began to be read, to be quoted, to be admired, to be found out for a genius, to be recognised as a great English poet, a star risen at last on the almost forsaken sky of the English Muse, from which Gray, now twelve years ago, had vanished, and on which Wordsworth had not yet risen. William Cowper, of Olney, and of the Inner Temple, was a poet; and then—he was a Methodist too. So in his brilliant pages Methodism, that is to say, the faith of Christ, living and in power, made its way into regions of reserved and fastidious culture where not even a Wesley could have found an entry. Cowper, overshadowed always by that cloud, did the day's work of a giant for English godliness, not to speak of English home-life, and English public and patriotic virtue, using for God his firm, true, versatile, and absolutely natural pen. May we not venture to affirm that to him, as he woke up into the heavenly presence from that last half-hour of long-deferred and unspoken

joy, the "*Well done, good and faithful servant,*" had a glorious emphasis altogether of its own? "God is not unrighteous to forget."

But I have anticipated the course of years by this sketch of the tribulation and the fidelity of Cowper. Let me return, and very briefly trace his annals as an author, and speak more fully of the close of his days.

He was fifty-one years old before he suspected himself a poet. He had long played and trifled as a poetaster. And then his hymns had struck some glorious higher notes. But not till 1780 did a most unlikely theme draw him into a serious effort. He wrote in that year a set and serious poem on a strange subject with a strange title, "*Anti-Thelyphthora*"; a piece meant to controvert a certain good man's misguided advocacy of polygamy in Christian society. The poem, mediocre as a whole, had in it some flashes of power, and Cowper's near friends praised it a good deal. The praise roused him to a consciousness of faculty, and he began at last to write, not for mere amusement, but as a man working with a purpose. In the metre known as the heroic couplet, with Churchill's use of it and Dryden's present in his mind, but after all in a manner of his own, he produced and perfected poem after poem, all aimed at correcting and elevating English thought and life, and meanwhile, almost by stealth, infusing into the literary matter the Christian Gospel. "*The Progress of Error,*" "*Truth,*" "*Table Talk,*" "*Expostulation,*" "*Hope,*" "*Charity,*" "*Conversation,*" "*Retirement,*" so they followed one another into manuscript. You will find them all well worth your reading if you care for admirable good sense expressed in singularly true, easy, nervous English; often illuminated by passages of fine and genial humour, often by exquisite beauties of thought and diction; as, for example, where in "*Conversation,*" not far from passages of genial satire worthy of Horace, upon conversational foibles, the Walk to Emmaus with its "*converse*" is described and moralized.

So Cowper's first volume grew to its fulness. It was published in 1781. Upon the whole it was favourably reviewed, and met

with many readers ; but it did not at once bring him the fame which was yet to come.

Then, in the summer of 1783, another and more distinguished work was begun. A brilliant and lively stranger, Lady Austen, came to the Olney neighbourhood and made the acquaintance of Cowper. Indeed, she lost her heart to this man of fifty-two, though her scarcely-veiled attachment met with no response but his friendship. Lady Austen had some literary taste and insight ; she genuinely admired Cowper's work, and now she pressed him to write again, in earnest, and to write in that noble but difficult metre, ill-named blank verse. But what should he write on ? He could write on anything, was her answer ; let him write on the sofa where she sat. Strange as it seems, this odd set subject was accepted, and in due time a poem was developed which takes its gracefully humorous beginning from a sofa, and from the reflections which it awakes, and then wanders from it far afield indeed, into a whole world of truth and beauty, into many a scene of masterly description, and paragraphs of noble reasoning and appeal. And "The Task" thus set by Lady Austen was far from discharged even then, in the writer's view. Another poem followed in sequel, and another, and another, till "The Time Piece," "The Garden," "The Winter Evening," "The Winter Morning Walk," "The Winter Walk at Noon," lay complete and connected in their order. They were written, we gather, sometimes roughly and rapidly at first, and then perfected in due time by the poet's willing pains ; sometimes the verse came only in the smallest daily dribblets ; but all was ultimately corrected and finished into a singular perfection of rhythm and diction. So "The Task" was achieved indeed. It was veritably, as Lady Austen had desired, a poem in blank verse ; a large and original poetic structure, instinct with thought and utterance, pure, elevated, charmingly readable ; it touched upon a wide range of subjects, and all of them were matters of real life and current importance ; the vices and dissipations of the town and society, public and political morality, the glory and perils of the State, the charm and influence of rural pleasures,

the life of the poor, the gospel of grace, the hope of glory. Its blank verse (to use again that ungainly term) was of a quality, I presume to say, such as had never been presented since Milton finished "Paradise Regained." True poets in that long century had used the metre, notably Thomson in "The Seasons," but Thomson, beautiful and poetically true as his feeling continually is, and often his diction, never handles his chosen metre happily. He never deviates for twenty consecutive lines, rarely for ten, into a rhythm really felicitous; the movement, the measure, is too often little better than a ponderous monotone. Cowper, whose young mind had assimilated Milton with a deep love and sympathetic reverence, never, if I judge aright, consciously imitated Milton, except in one charming passage of parody early in "The Sofa," where he plays with Adam's wonderful address to Eve, "With thee conversing." But he found his own true rhythmical genius moving naturally in Milton's manner, only with just the differences natural to the subjects, so different from Milton's on which he found himself at work. The march and cadence never halting, is never wearisome. It advances, it rises and falls, it passes from the majestic to the almost familiar with a faultless tact. However it came to be so, the rhythmical management of "The Task," apart from the grace of the poem and its manly force of thought, its charm of versatile description, its often humorous aroma, its lofty moral purpose and didactic power, was the achievement of a master. It combines the skilful and the natural in admirable perfection. It is never other than distinguished and dignified, but the distinction is native, the dignity is the exact opposite of mannerism and assumption.

"The Task" was published in 1784. Certain minor poems were appended to it, including two, the opposites of each other, and each immortal. One of the two is, "Toll for the Brave," a grand lyric of majestic sorrow, born out of one of the poet's most melancholy hours, in which the news of the loss of the *Royal George* at Spithead had come to him. The other piece, an infinitely merry ballad, which had already delighted the

public in a separate shape, was no other than "The diverting History of John Gilpin."

The volume had a sale beyond all remembered example. It sprang at one leap into an English classic, and such it still remains after a hundred and twenty years; a time amply sufficient (considering particularly *what* a hundred and twenty years the time has been) to assure to it a permanence of fame. It became the book of the day in the Court of George III. Fox, the most fastidious of critics of English, soon quoted it in an impassioned speech in Parliament. And it is pleasant to know that Robert Burns saw at once its greatness. "Is not 'The Task,'" he wrote to a friend, "in spite of its Methodism, a noble poem?" Cowper, I may remark by the way, reciprocated this admiration of the admired; despite the difficult "Scotticisms" of his great contemporary, he recognised and loved the genius of Burns.

In one striking respect indeed Burns and Cowper, otherwise so remotely different, were alike. They were the two chief exponents, at the close of their century, of the unaffectedly natural in poetry. Even Gray, not to speak of Pope, so true, so great a poet, in his own brilliant but wholly different fields, scarcely ever wrote with that sort of art which by its intense regard towards Nature conceals itself. This Burns and Cowper did. What Burns did in Western Scotland, Cowper did in Midland England. Alike human life and the landscapes of the Ouse are drawn by him not as a certain style demands, but as he sees them for himself, with eyes at once luminous and deeply sympathetic. It remained indeed for Wordsworth to read the very soul of Nature; but Cowper truly saw her face, and in her face he caught true glimpses of her soul, unhindered by a conventional medium, an artificial veil.

When "The Task" was published, Cowper's great providential work in life was practically done. One large and monumental labour, indeed, was still to be achieved. He translated into English blank verse the entire "Iliad" and "Odyssey" of Homer, and in 1791 the work was published by

subscription, a subscription easily raised, such was now his reputation. The version is an excellent performance in its kind. Everywhere an accurate representation of the Greek is aimed at, and it is largely attained; and the rendering is clear and dignified. It is a translation which the lover of Homer, and of English, may still usefully consult. But it would never of itself have added to the fame of Cowper, in the sense of raising in the least degree his existing reputation. Its best merit is that it allayed his melancholy, as he says himself in the Introduction, "during many thousand hours."

Later still, and in an evil hour for his peace, he was persuaded, partly by Teedon, to attempt an edition of Milton. This was a work which in prospect only harassed him, and for which he hardly did more than translate, gracefully and well, of course, Milton's masterly Latin poems. Of his own original work, one last lyric, literally his last, I mention. It was written within a year of the end, in the valley of the shadow of worse than death, and with those clouds it is dyed deep as night; I mean the magnificent stanzas called "The Castaway." Never was he more forlorn of soul, being able to write at all, than when he sang,

"Obscurest night involv'd the sky,
The Atlantic billows roar'd."

And never, wonderful as is the phenomenon, did he write with firmer and more admirable lyric force. Two lines of that great and mournful ode were favourites with Thomas Arnold of Rugby:

"And tears by bards and heroes shed
Alike immortalize the dead."

I have thus again anticipated a little the story of Cowper's life. I resume the thread, to trace it now rapidly to the end. A new and helpful friend, sympathetic, strong, and wholesome, had come into his life in 1786: his cousin, Lady Hesketh, daughter of Ashley Cowper, and sister of the old love, Theodora. She found herself at Olney, and soon took Cowper, and also Mrs. Unwin, now failing fast in strength, under her wing, and

in time persuaded them actually to leave Orchard Side, and to move to the pleasant upland village of Weston Underwood, two miles from Olney, a place whose mansion and park had already been charmingly drawn and painted in "The Task." There they spent nine years; and these again were broken by what for both friends was an extraordinary effort, a visit to another recent acquaintance, Cowper's ardent literary admirer, and later his first biographer, William Hayley, of Eartham, in Kent. It was at Weston that Homer was translated; there also two fine fragments were produced, in the metre of "The Task"—"Yardley Oak" and "The Four Ages"—along with some minor pieces bearing still the old grace and light about them. But in January, 1794, the dreadful malady came to another crisis, and a silence as of the grave was its chief symptom. And then, at length, the devoted nephew-friend, John Johnson, persuaded Cowper, with infinite difficulty, to leave the old haunts altogether, with Mrs. Unwin, for Norfolk, for a series of successive sojournings at Tuddenham, at Mundesley, at Dunham, and at last at Dereham. But it was only one sad story of failing strength and never-lifted spiritual gloom, while yet, to the almost end, as we have seen, some of the old power lay still in his hand and some answer still was made to his true Muse. Mrs. Unwin, the "Mary" of two exquisite poems, and of the deep friendship of four-and-thirty years, now pathetically helpless in body and in spirit, passed away before his eyes in 1799. And at last, as we have seen, the suffering son of genius and of sorrow himself stepped, through a short, radiant vestibule, into the light and peace of the eternal temple.

I am very sensible of the inadequacy of this sketch of Cowper's life and work; I can only hope that I have at least developed and animated in some measure the reader's interest in *the man*. If that be so, I am clearly confident that he will find *the poet* also precious to his interests, literary and historical. Cowper will be found to be something much larger and much stronger than the "amiable Cowper," as he is sometimes called.

He is the lovable Cowper, in a rare degree. But from all points of view from which we can eliminate the mysterious and separable element of his mania, he is as sane, as manly, as distinguished, as uplifting as he is lovable. I hesitate not to call him great. And I have with me in the use of that word that admirable critic, who never patronizes, and who delights to honour, the late Mr. F. T. Palgrave. He writes thus, in his rich and noble anthology, "The Golden Treasury," in a note to Cowper's Sonnet to Mrs. Unwin: "The Editor knows no sonnet more remarkable than this. . . . Cowper unites with an exquisiteness in the turn of thought which the ancients would have termed 'irony' an intensity of pathetic tenderness peculiar to his loving and ingenuous nature. . . . Where he is great, it is with that elementary greatness which rests on the most universal human feelings. Cowper is our highest master in simple pathos."

Shall we attempt, before we leave Cowper, to see him, in his habit, as he was when he walked down the street at Olney, or turned for a friendly talk into one of the shop doors, or traversed Weston Park with Mrs. Unwin on his arm? Like Milton, here is a man of middle height, strongly built and well set up; the walk is active and light. It is his happier hour of occupied and natural thought and feeling. You look into his face, you note his head, the front finely formed, the back curiously shallow. The profile is finely cut: a nose almost as aquiline as Gray's, and a mouth and eyes expressive of the kindest feeling, the best common sense, and a large store of humorous pleasantry. So Abbot painted him, quite late in life. You talk with him; he is exquisitely and unaffectedly the gentleman; he is interested in you at once; he wins your love quickly, yet you would not care to take a liberty with him. But perhaps it is his sadder hour; the face is pinched and grey, the eyes unnaturally dilated as they were when Romney drew him; he is far away in sombre thought; he must if possible be diverted, be occupied, to avert disaster.

Persuade him to prune his trees, or water his flowers, or, best of all, to get to his parlour or his greenhouse, or to that tiny box, the still existing summer-house, and write. The results will very possibly be immortal, living on when the suffering writer shall have long "outsoared the shadow" of that mysterious night.



The Baptismal Controversy.—II.

A PLEA FOR CAREFUL DEFINITION.

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

LET us turn for a few moments to look at the teaching of our Articles: "Baptism . . . is a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly (*recte*¹ baptismum suscipientes) are grafted into the Church: the promises of the forgiveness of sins and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed² (per Spiritum Sanctum visibiliter obsignantur³)."

Here certainly we have the efficacy of baptism put into its

¹ The word *recte* does not refer merely to the proper *matter* and *form* of the sacrament. In this it differs from *rite*, having a wider and fuller sense, which includes moral and spiritual qualifications (see Drury's "Confession and Absolution," p. 269).

² So the MS. of 13 Queen Elizabeth, 1571. The punctuation was altered in the printed copies, though not in one of the oldest English editions. See Archbishop Lawrence, "Doctrine of the Church of England," Part II., p. 79, note; and Dr. Burney's "Collection" of Documents (privately printed), pp. 42, 43.

³ So the Latin of 1571, as also of 1553 and 1562 MS. and 1563. Jewel writes: "In precise manner of speech salvation must be sought in Christ alone, and not in any outward signs. . . . St. Cyprian saith: *Remissio peccatorum, sive per baptismum sive per alia sacramenta donetur, proprie Spiritus Sancti est; et ipsi soli hujus efficientiæ privilegium manet* [De Bapt. Christ.] . . . Likewise saith St. Hierome: *Homo aquam tantum tribuit: Deus autem [dat] Spiritum Sanctum, quo . . . sordes abluuntur* [In Isai. Proph., Cap. IV.]" (Works, "Apol. and Defence," p. 463, P.S.; see also Cranmer's Works, vol. iii., p. 553; edit. Jenkyns.) Hooker says: "The grace of baptism cometh by donation from God alone" ("E. P.," Book V., chap. lxii., § 19; see also Book VI., chap. vi., § 1). "Remissio peccatorum, sive per baptismum, sive per alia sacramenta donetur proprie Spiritus Sancti est" (Arnald, Abbas Bonævallis; see Ussher's Works, vol. iii., p. 143; edit. Elrington).

right place. It is set before us in relation to the forgiveness of sin, and our consequently being made (being by nature children of wrath) to be God's children by adoption and grace. Is not this the very gift of the Gospel—the very free gift, the doctrine of which is the power of God unto salvation ?

And if this visible sealing is an ordinance of Christ, ordained for the very purpose of the making over to us of this gift in covenant possession, how shall baptism not be the very opening of the door for us to enter into the very power and the life of the new covenant ; in a word, to be begotten again by a true regeneration, just because, if we would have the new power of the new life and the new creation which belongs to the blessing of the new covenant, we are bound to seek and to lay hold on the free gift of remission and reconciliation in the ordinance appointed for its covenanted donation ? The starting-point of our new life is our faith's apprehension of a free justification—justification freely given even to condemned sinners through the one perfect atonement of Christ.

To be brought out of the surroundings of sin's awful condemnation to breathe the clear atmosphere of perfect reconciliation and peace with God through our Lord Jesus Christ—this is to pass from death to life, from darkness to light, from the power of Satan unto God. Why, then, should not the one baptism for the remission of sins be *therefore* the washing of regeneration and renewing of the Holy Ghost, just because it is the sacrament of “ the saving grace of imputation, which taketh away all former guiltiness ”? (Hooker, “ E. P.,” Book V., chap. lx., § 2). Does it not bring us immediately into a position in which we are to realize the true blessing of which the Apostle speaks : “ If any man be in Christ, he is a new creature : old things are passed away ; behold all things are become new ”? And what are these “ all things ”? ¹ They are the new things of

¹ ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν. (Barnabas, Ep. VI., § 11. See “ N. T. in Apostolic Fathers,” p. 4).

λαβόντες τὴν ἀφῆσιν τῶν ἁμαρτιῶν καὶ ἐλπίσαντες εἰς τὸ ὄνομα Κυρίου ἐγενόμεθα καινοί, πάλιν ἐξ ἀρχῆς κτιζόμενοι (*ibid.*, XVI., § 8. See also X., § 1, and Cunningham's Note, pp. 52, 53).

this new creation ; and all these, the Apostle goes on to tell us, "are of God, who hath reconciled us to Himself by Jesus Christ, and hath given unto us the ministry of reconciliation—to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." "Now, then," he adds, "we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead (*ὑπὲρ Χριστοῦ*), be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 17-21).

Is an apology needed for this long quotation? Let it be well observed what an important bearing it has on the subject before us. Superstitious views of sacramental efficacy cannot stand before this clear unveiling of the true embassy of the Gospel of Christ. What a witness is here to the supreme importance of the personalities of Christian religion! The whole force of the Atonement is thrown into this Divine pleading for personal reconciliation with the sinners for whom Christ died. In this reconciliation is the true conversion which brings sinners from lying "in the wicked one" to be "in Christ." And in this being "in Christ" is the new creation. And where, then, is the place for the Sacrament of Baptism? It must stand in the subordinate position of a sign or seal,¹ sealing to us the gift which

¹ But not a bare sign nor ineffectual seal (see Jewel, "Apol. and Defence," P.S., pp. 460 *et seq.*; and Archbishop Lawrence, "Doctrine of the Church of England on Efficacy of Baptism," pp. 28, 38-45, also pp. 80, 81). The seal is not to be despised or lightly esteemed because God's grace is not tied to sacraments (see Jewel, "Apol. and Defence," P.S., p. 463; and Waterland's Works, vol. vi., pp. 12 *et seq.*; see also quotations in Bishop Harold Browne "On Articles," p. 597, eighth edition).

Hooker could ask, as if anticipating an answer of assent even from the Puritans of his day, "Are not sacraments signs of grace given?" (MS. note in "Chr. Letter." See Works, edit. Keble, vol. ii., p. 256; see p. 267; see also vol. iii., pp. 88, 89).

Calvin says: "Si in Baptismo figura aquæ oculos falleret, nobis certum non esset ablutionis nostræ pignus: imo fallaci illo spectaculo vacillandi nobis occasio deretur" (Inst., Lib. IV., Cap. XVII., § 14).

"Ursinus truly saith, 'Baptismus et cœna Domini sunt sacramenta, — quia sunt opus Dei, qui aliquid in iis nobis dat, et se dare testatur'; and he hath many speeches to this purpose. . . . So that instrumental conveyance of the grace signified, to the due receiver, is as true an effect or end

underlies our reconciliation. And is not this subordination clearly to be seen in St. Paul's words, "The Lord sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17); and not less clearly in the words of St. Peter concerning the converts at Cæsarea, when "he commanded them to be baptized in the name of the Lord"? (Acts x. 48). Give the sacrament an independent effect *ex opere operato*, and who would think it suitable to use such language as here is spoken by Apostolic lips?

Reconciliation—the personal reconciliation—of a sinner's soul to the Father of our Lord Jesus Christ; conversion—the true conversion of a wandering heart, which makes it say, "I will arise and go to my Father"—the conversion of which St. Peter says, "Ye were as sheep going astray, but are now returned [*or*, were converted—*ἐπιστράφητε*] unto the Shepherd and Bishop of your souls" (1 Pet. ii. 25)—these things are not the effect of any power lodged in an ordinance.¹ The ordinance must derive its power from its relation to the Divine embassy, from its being an appendage to that message of peace and salvation which is the power of God unto salvation to every one that believeth.

In truth, the Divine prayer which, in the Apostle's view, comes down from the highest heaven to speak to the hearts of poor outcast sinners on earth, this litany from the heart of the High and Holy One who inhabiteth eternity, this wonderful beseeching which is committed to the ministry of Christ's ambassadors on earth, entreating wandering souls to be reconciled to God—this surely teaches a truth which should not only enable us to throw aside the superstitious accretions which in the atmosphere of human thoughts are constantly tending to

of a sacrament, when it is duly administered, as obsignation" (Dr. Ward, in Ussher's Works, vol. xv., p. 506; edit. Elrington (see p. 510); see also Prebendary Gee in Gibson's "Preservative," vol. viii., pp. 163 *et seq.*; edit. 1848; and Goode "On Infant Baptism," pp. 164, 166, 168, 418).

¹ "Certi estote, quoniam Deus noster Jesus Christus, quando quisque se converterit ad fidem ipsius, a via sua vel superflua vel nequissima, omnia illi præterita demittuntur, et omnino, tamquam donatis debitis, fiunt cum illo tabulæ novæ" (Aug., Sermo LXXXVII., de verbis Ev. Matt. xx., § 10).

corrupt the purity and simplicity of the Gospel of Christ, but which also should avail to be an effectual test by which to try the claims of novel doctrines, whether they are of human conception or of Divine revelation. Whatever will not harmonize with the doctrine of justification by faith—justification by the mere grace, the free gift of God, through the redemption that is in Christ Jesus—is a parasite which, however close it may cling to a revealed truth, is to be removed from the Christian faith. Here we must draw the line to mark the true *status controversiæ*. Here is a rule the wise application of which will save us from the error of condemning what is true on account of its having been made to harbour what is false, and cutting off a branch of the true faith because it has been laid hold on by parasites of superstition.

Let us in thought stand together for a moment among the multitude who are listening to the Divine Sermon on the Mount. How does the Son of God address them? He speaks to them as the children of His Father above. He would have them regard themselves as of the family who know that they have a Father in heaven. Why is this? The answer is easy. These hearers are Abraham's seed. They are children of the patriarchal covenant. They have been brought into the family of the covenant by the seal of the covenant. They are Israelites. To them pertaineth the adoption, and the Shekinah, and the covenants, and the giving of the law, and the worship of God, and the promises. Theirs are the patriarchs, for them is the coming of the Messiah. No wonder that the Son of God should speak to them of their heavenly Father.

But doubtless there may have been in the crowd some who had come from another stock; some who had come perhaps from Tyre and Sidon; some who were born sinners among the Gentiles—heathens who, in the sight of the Jews, were to be regarded as vile outcast dogs, to one of whom were spoken the words of the compassionate Saviour: "It is not meet to take the children's bread and cast it to dogs." Were there among the hearers of the Sermon some who had come out from these

outcasts to be proselytes in the family of God? Were these also spoken to as having a heavenly Father?¹ No doubt they were. They had been brought out from their old surroundings, and brought into a new relationship by a new birth, by a regeneration² (in which, we need not doubt, was included a

¹ Mr. Wharton B. Marriott has brought together some very important quotations, "showing that in the traditional language of the Jewish rabbinical schools terms of regeneration are associated with the thought of any marked change in spiritual condition, whether in reference to *admission for the first time* into covenant with God, or of *restoration to God's favour* of one who had been alienated from Him by grievous sin, or to any marked change in the conditions of a man's life brought about by the present power of God" (*Εἰρηνικα*, p. 189; see also pp. 180-183). He points also to a passage from Josephus illustrating "a wider extension of the term, in reference to deliverance from a state of temporal misery and oppression."

By the anointing oil the priest is said to have become "a new creature." And Abraham, by God's call is said to have been made "a new creature." And the commission given to Moses (with the promise of Divine assistance) is regarded as making him "a new creature."

But the traditional expression, "A Gentile becoming a Proselyte, and a slave obtaining manumission, are like children newly born," does not appear to be undoubtedly traceable to "any very ancient source."

² See Edersheim, "Life and Times of Jesus," vol. ii., pp. 475-477, who, speaking of the baptism of a proselyte, observes (p. 476): "This new birth was not 'a birth from above' in the sense of moral or spiritual renovation, but only as implying a new relationship to God, to Israel, and to his own past, present, and future" (see Ball's "St. Paul and Roman Law," pp. 10-12).

It has been argued that the baptism of proselytes is probably later than the fall of Jerusalem, "as it is not mentioned by Philo, Josephus, or the Talmud" (see *e.g.*, Gasquet, "Studies," p. 212). But "the frequent washings prescribed by the Old Law" (see Mark vii. 4), to which Gasquet refers, seem to make it highly improbable that the admission of proselytes was altogether without a baptism (see "Doctrine of Sacraments," pp. 50, 51, 135, and Dr. Currey on Ezek. xxxvi. 25 in "Speaker's Commentary"). And there is at least some presumption against the adoption by the later Jews of a practice known to them chiefly as a prominent Christian ordinance. Nevertheless, the question whether or not a baptism accompanied the reception of proselytes in pre-Christian times is not one of primary importance. It is remarkable that as there was sometimes a tendency among Christians to assimilate somewhat from pagan mysteries (see Adamson's "Christian Doctrine of Lord's Supper," p. 45), so there seems to have been a tendency in non-Christian systems to borrow from the Christian Church, as may probably be seen in the worship of Isis and Mithra (see Bigg's "The Church's Task under Roman Empire," pp. 54, 56). In the religion of Isis there was a baptism in the rite of initiation. There were also those who acted as godfathers, and the initiated were regarded as "regenerate" (Bigg, pp. 42, 43). So it may be held, perhaps, not altogether improbable that there should have been a reflex action in this matter from the Christian upon the Jewish Church (see Dean Plumptre's article "Proselytes" in Smith's "Dictionary of the Bible," vol. ii., p. 944). Indeed, it appears that, in spite of opposition from the "more orthodox" on account of its Christian origin, a rite of "Confirmation" is now administered both in Europe and North America in all the "progressive Jewish congregations" (see Review of Jewish Encyclopædia in *Guardian* of

baptism of water)—a regeneration which had been prophesied of in Ps. lxxxvii., the psalm which tells of the glorious things of the city of God, and tells how from the heathen they should come to be born there: "Of Zion it shall be said, This one and that one was born in her."¹ "The Lord shall count, when He writeth up the peoples, This one was born there."

Behold, then, the multitude of hearers—all taught to look up to a Father in heaven, all to know themselves regenerated into a chosen peculiar people, into a covenant relationship full of responsibility. But shall we say all born again in the full sense

January 20, 1904). The case of the Jewish Church, however, can hardly be regarded as parallel with the cases of Isis and Mithra. And Dean Plumptre remarks: "The tendency of the later Rabbis was rather to keep together the customs and traditions of the past than to invent new ones." Indeed, he considers that the history of the New Testament itself suggests the existence at that date of such a custom as the baptism of proselytes—appealing to the question of the priests and Levites, "Why baptizest thou then?" (John i. 25), as well as to the words of our Lord to Nicodemus (John iii. 10). In the Ethiopic version of Matt. xxiii. 15 we find the words, "Compass sea and land to baptize one proselyte" (p. 943). This version, however, can make no claim to any great authority. Dr. F. C. Porter says: "There seems no longer room for serious question that a bath of purification must have followed [circumcision], even though early mention of such *proselyte baptism* is not found. . . . One who came with the deep impurity of a heathen life behind him could not have entered the Jewish community without such a cleansing" (in Hastings' "Dictionary of Bible," vol. iv., p. 135). "The Mishna presupposes it" (*ibid.*). See also article "Proselytes" in Schaff Herzog's Encyclopædia.

Dr. A. Edersheim says: "The silence of Josephus and Philo can scarcely be quoted in favour of the later origin of the rite. . . . If a Jew, who had become Levitically defiled, required immersion, it is difficult to suppose that a heathen would have been admitted to all the services of the sanctuary without a similar purification. But we have also positive testimony (which the objections of *Winer*, *Keil*, and *Leyrer*, in my opinion, do not invalidate), that the baptism of proselytes existed in the time of Hillel and Shammai, for whereas the school of Shammai is said to have allowed a proselyte who was circumcised on the eve of the Passover to partake *after baptism* of the Passover, the school of Hillel forbade it. This controversy must be regarded as proving that at that time (previous to Christ) the baptism of proselytes was customary" ("Life and Times of Jesus," Appendix XII., vol. ii., p. 747).

¹ Augustin's singular interpretation of these words—applying them to the birth of Christ—will be found in Enarr. in Ps. lxxxvi., Op. Tom. IV., Par. II., c. 923; edit. Ben., Paris, 1681. Other ancient varieties of interpretation may be seen in Neale and Littledale's "Commentary on Psalms," vol. iii., pp. 86, 87. Of the sense of the Hebrew there can be little doubt (see Canon Cook in "Speaker's Commentary," p. 365). It may apply either to proselytes to Judaism before Christ, or to converts to the Christian Church afterwards. Dr. Kay observes (p. 284): "The thrice-repeated 'born' emphasizes the fact that the privileges of the city of God can be obtained only by a new birth."

of the word? Oh no!¹ For hear how the preacher—the Divine preacher—has to teach them the way by which they *may be*—or, rather, *may become* (ὅπως γένησθε, ver. 45)—the

¹ Waterland well distinguishes between the *stricter* and the *larger* sense of *regeneration* (see Works, vol. iv., pp. 436, 437, 444). He says: "St. Austin followed the *stricter* sense when he said, *Simon ille Magus natus erat ex aqua et Spiritu*, Tom. IX., p. 169. In another place, he followed the *larger* sense, which takes in *renovation* to complete the notion of regeneration considered as *salutary*" (see "Summary View of Justification," iii., § 2; Works, vol. vi., p. 8, note; see also Bishop Bethell on "Regeneration in Baptism," Preface, p. xxix).

This distinction of senses of the word "regeneration" is not unimportant, and it is certainly no modern invention (see "Doctrine of Sacraments," pp. 140 *et seq.*). It has been recognised clearly by English divines (see Goode, pp. 405, 472-475; also pp. 456, 489-503, 526). By none, I think, has it been more strongly insisted upon than by the learned Bishop Davenant. Some of his teachings on the subject may be seen brought together in Dean Goode's instructive work on the "Effects of Infant Baptism" (see pp. 303, *et seq.*). The Bishop holds that "Omnes infantes baptizati ab originalis peccati reatu absolvuntur" (p. 304). But he says further: "Nec quæ dicitur Regeneratio parvuli est ejusdem speciei cum hac nova creatione, sive spirituali renascentia adulatorum" (p. 305).

There need, then, assuredly be no question made of the view that the full teaching of such expressions as "begotten of God" (see Mozley, "Review of Baptismal Controversy," pp. 58, *et seq.*), introduces what may be called a new idea as specially pertaining (in some sense) to the New Covenant, and specially adhering to the doctrine of the Incarnation (see Rom. viii. 29; John i. 12, 13) and to the recreating power of the Holy Ghost (John iii. 6). But it need not be inferred that this idea stands isolated and altogether dissociated from the calling and the privileges of God's ancient people (see especially Deut. xxx. 6; Ezek. xxxvi. 26, 27). Might it not much rather be regarded as a true *evolution* (as of a flower from an opening bud) in "the manifold wisdom of God" (Eph. iii. 10) according to His "eternal purpose" in Christ (ver. 11), from the *νοθεσία* of St. Paul (Rom. ix. 4 with viii. 14, 15; see Waite in "Speaker's Commentary" on 2 Cor. vi. 18), as seen in connection with such texts as Exod. iv. 20, 23; Isa. i. 2, lxiii. 16; Jer. xxxi. 18, 20; Hos. xi. 1, 3, i. 10 (with Rom. ix. 26, viii. 15); Jer. iii. 19 (with iv. 4 and xxxi. 33 specially), and with John viii. 41, *et seq.*? It should never be forgotten that there is a sense in which the New Covenant may be truly said to be older than the Old. It would certainly be doing violence to the meaning of language to insist that in giving supreme prominence to the new idea, the New Testament has altogether ignored the older blessing which may be said to have given it birth, and on which it still rests for support (Gal. iv. 5, 6; 2 Pet. i. 4, 9; see Comber "Companion to Temple," vol. iii., p. 419, and Procter "On P.B.," p. 374, note). It is well said by Archbishop Trench, *παλιγγενεσία* "is one among the many words which the Gospel found and, so to speak, glorified . . . made it the expression of far deeper thoughts, of far mightier truths, than any of which it had been the vehicle before (see my "Doctrine of the Sacraments," pp. 63, 64, and 140, *et seq.*; also p. 135).

Does not the relation of the *new* idea to the *old*, as seen in the unfolding of the Divine revelation, serve very strongly to emphasize the supreme need which belongs to the corruption of fallen human nature—a need which cannot be met by any calling, or privilege or power short of the Almighty work of

children of their Father in heaven. Oh no! For they are not all Israel which are of Israel. "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the

the Spirit of God, making in each man a *new heart* by the faith of the Cross of the Son of God? Of the true τέκνα who receive Him, Christ said, "They are not of the world, even as I am not of the world" (John xvii. 14, 16), words which were certainly not true of those whose sonship was *only* that of federal privilege, or of patriarchal and hereditary adoption. Yet even of *these* we know that they were of "His own," though of "His own" who "received Him not" (John i. 11; see Westcott *in loc.*). Moses was instructed by God to say to Israel, "Ye are the children of the Lord your God" (Deut. xiv. 1; cf. xxxii. 5, 19). As His children He had "nourished and brought them up" (rather "set them on high," as in Ezek. xxxi. 4; see Kay "On Is. i. 2"). But this federal regeneration, this calling into the very family of God—how strikingly it served to make manifest, in their going away backward, the terrible lesson of the leprosy of the human heart (like the leprosy of the out-cast Uzziah), full of wounds, and bruises, and putrefying sores! Here is that which is to lead them to the healing power of their Father, to turn to Him for a new regeneration, a Divine gift of a new birth indeed, a fulfilling of the gracious promise, "I will give them a heart to know Me." "A new heart also will I give you, and a new spirit will I put within you" (Ezek. xxxvi. 26). "I will put My Spirit within you" (ver. 27). And does not this relation at the same time serve also to manifest the dependence of the inward, converting, enlightening, sanctifying grace of the Spirit on the sinner's acceptance of the free gift of the justifying and adopting grace which is brought δωρεάν to the "ungodly" heart by the Gospel of Christ (Rom. iii. 24, iv. 5, viii. 15)? It is, in fact, simply belief in regeneration in the lower sense which, by the grace of God, brings forth its true fruit in the true regeneration of the spiritual new creation in Christ Jesus (see first part of Homily for Whitsunday). And it is simply unbelief, want of faith, in the regeneration of baptism (viewed in its relation to the doctrine of the Gospel) which hinders its proper effect in the new life which belongs to those who are indeed, in the truest and highest sense, begotten of God. The hindrance is simply the lack of the "faith whereby they stedfastly believe the promises of God made to them in that sacrament" (see Goode, pp. 464-469). The fruits of the Spirit grow upon a tree which is "rooted and grounded in love" (Eph. iii. 17), even the Divine love which says, "I have blotted out as a thick cloud thy transgressions and as a cloud thy sins; return unto Me, for I have redeemed thee" (Isa. xlv. 22); "Thou shalt call Me, My Father; and shalt not turn away from Me" (Jer. iii. 19); even the same Divine love which hearkens and hears, yea, hears the voice of the new-born, beloved, and converted soul, saying, "Turn Thou me, and I shall be turned, for Thou art the Lord my God" (Jer. xxxi. 18). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1). This is the love which passeth knowledge, the knowledge of which leads up to the being "filled into all the fulness of God" (Eph. iii. 19). The Spirit in which we mortify the deeds of the body is the Spirit of adoption, whereby we cry, Abba, Father (Rom. viii. 13-15).

It may be well to observe that the words of our Lord in Luke xi. 13 clearly imply a filial relation (Mark ὁ υἱὸς in ver. 11, as well as τοῖς τέκνοις ὑμῶν in ver. 13) and a position as in a family of Divine parental affection, antecedently to the asking and receiving of Πνεῦμα ἅγιον. Compare

flesh : but he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit, not in the letter : whose praise is not of men, but of God " (Rom. ii. 28, 29). Oh no!¹ For it is a word for the baptized : " To be carnally minded is death, but to be spiritually minded is life and peace." " If any man have not the Spirit of Christ, he is none of His."

Gal. iv. 6, where the mission of τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ is consequent upon the receiving of the *υἰοθεσία*.

In this connection it may be interesting to note that in the Eastern Liturgical formula of *adoption* (as given in Goar, "Euchologion," p. 562, Venice, 1730) the adopting party addresses the adopted, before raising him from the ground, in these words: Σήμερον υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε (see Goar's Note, p. 564). So "Lavacrum Dionysius vocat τὴν μητέρα τῆς υἰοθεσίας" (see Comber, "Companion to Temple," vol. iii., p. 418, Oxford, 1841). And so in the Eastern Baptismal Office there is a prayer that the water may be made λούτρον (lavacrum) παλιγγενεσίας . . . υἰοθεσίας χάρισμα (Goar, p. 289). It may be observed that the codices of the "old Latin" version mostly agree against other authorities in substituting the words, "Thou art My Son, this day have I begotten Thee," for the words from heaven at the baptism in Luke iii. 22 (see Burkitt in "Texts and Studies," vol. iv., No. 3, p. 5). Compare the words of Bucer's formula, "this most holy Sacrament of Baptism, which is the first adoption, receiving, and entering into the Kingdom of Christ" (see Goode, p. 444). Compare also the following from the earlier Helvetic Confession: "In Baptismo aqua signum est, ac res ipsa regeneratio, adoptioque in populum Dei" (in Harmonia "Confessionum," Part II., p. 74); and this from the Belgic Confession: "Sanguis Christi animam abluens, a peccatis illam emundat: nosque filios iræ in filios Dei regenerat" (*ibid.*, p. 96), and the following from the "Reformatio Legum Eccl.," Cap. 18, "De Baptismo": "Salus animarum instaurotur Spiritus, et beneficium adoptionis quo nos Deus pro filiis agnoscit, a misericordia Divina per Christum ad nos dimanente, tum etiam ex promissione sacris in Scripturis apparente proveniunt" (Cardwell's edition, p. 17). See Context. So Bradford speaks of baptism as "a Sacrament of regeneration and adoption into the children of God" (Works, vol. ii., p. 92, P.S.). With this may be compared our Collect for Christmas Day, which we owe, not to any ancient sacramentary (as in the case of most of our Collects), but to the *work of our reformers* (see some valuable observations in Dean Goulburn's work on "The Collects," vol. i., pp. 141, 144, 145). The words, "that we, being regenerate, and made Thy children by adoption and grace," are not without their value as serving to illustrate and interpret our baptismal formularies, for which we are indebted to some extent, no doubt (see Swete's "Services before Reformation," pp. 143, 145, 146), though perhaps indirectly, to ancient forms (see Hardwick, "History of Art," p. 95. Procter "On P.B.," p. 362, 4th edition), mainly to a service drawn up by Bucer, but, as regards the parts to which objection is commonly taken, *wholly* (I believe) to the *work of our reformers* (see my "Doctrine of the Sacraments," p. 35, and Procter, pp. 373, 374). Indeed, these parts were, for the most part, added, in the review of 1552, which gave to our Prayer Book its thoroughly "reformed" character.

¹ See Augustin in Ps. lxx., Enarr., § 6; see also Philpot, p. 286, P.S.

(To be concluded.)

The Gospel of the Kingdom.

BY THE REV. SELWYN BLACKETT.

IN the New Testament the Lord Jesus Christ is presented to us as King, more frequently than as Saviour. The preaching of John the Baptist was "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2), not "the Saviour is at hand." The preaching of the Lord Himself dealt with the same topic, "Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom" (Matt. iv. 23).

It was as a King that He rode into Jerusalem, as a King that He was accused before Herod and Pilate, and as a King that He was crucified. When Paul and Silas preached the Gospel at Thessalonica they were charged with acting "contrary to the decrees of Cæsar, saying that there is another king, one Jesus" (Acts xvii. 7). The New Testament clearly presents to us three aspects of the kingdom. First, there is the kingdom of heaven, or of God, in which we live now, the King Himself being absent. Secondly, the kingdom of Christ on earth, the millennium, without which the glorious predictions of the Old Testament prophets concerning a coming golden age are unintelligible; and thirdly, the kingdom of the Father for which we pray in the Lord's Prayer, "Our Father . . . Thy kingdom come."

1. The kingdom of heaven, or of God, occupied a greater space in our Lord's public teaching than such subjects as sin, repentance, and forgiveness. The great Sermon on the Mount was a royal manifesto explaining the laws of the kingdom of heaven.

In Matthew xiii. we have a group of seven parables illustrating the growth of the kingdom. The parable of the sower shows with what hindrances and obstacles the preaching will meet.

In the parable of the tares the Lord anticipates a stumbling-block, which in all ages of His Church has caused some to err and

go astray. It is the most zealous and thorough-going Christian who cannot tolerate lukewarmness and hypocrisy. "The Church of Christ," he cries, "is holy: it is a contradiction of terms that unholy men should be called Christians. The Catholic Church cannot be the Church of Christ, therefore let us separate from her and form a Church of the converted only." It is their very earnestness, which we admire, that leads them astray. The inquisitor was probably frequently an earnest man, who thought he was doing God service in casting out, even by torture and death, the tares that showed themselves amongst the wheat. Saul, the persecuting Pharisee, was certainly acting conscientiously when he made havoc of the Church. When men have the power to root out the tares, they persecute the so-called heretics. When they have not the power, they become separatists. Neither party can accept the Lord's teaching. "Let both grow together until the harvest." The harvest is the end of the world: until that time comes the kingdom of heaven will continue to contain both wheat and tares; persecution and schism will alike fail. Men may sow the seed; but angels, not fallible, prejudiced men, are to be employed in the final separation.

The parable of the mustard-seed comes next. If the two previous parables had disheartened the Apostles, this would encourage them. The parable of the sower prepared them for a certain amount of wasted effort. The parable of the tares warns of insidious opposition. This parable assures them of a world-wide extension of the kingdom far surpassing their most imperial ideas. *Despise not the day of small things* is one lesson taught by this parable. *Think imperially* is another.

The next parable, that of the leaven, has caused great perplexity to commentators. In all other places in Holy Scripture leaven is a symbol of evil: here apparently it is used as a type of the kingdom of heaven. Various explanations are suggested, but none are satisfactory. The perplexity arises from fixing attention on the leaven itself instead of on the *working* of the leaven. The parable does not stand alone: it is one of a series, and must be interpreted both in connection with the series and

with its particular place in the series. It follows immediately upon the parable of the mustard-seed, and must be interpreted in connection with that parable. Extension is the motto of that : intensity is the motto of this. The working of leaven is a secret operation : no noise, or fuss, or outward show can be seen or heard, but at last "the whole was leavened." Not yet has the Church learned the lesson. In seeking extension we all are apt to overlook the need for a deep intensity. "The secret of religion is religion in secret." Statistics of congregations, communicants, places of worship, etc., may show an extension that is perhaps unreal. The secret working of the kingdom of heaven in the hearts of men is the only true foundation for the throne of the King.

The two parables that follow, the hid treasure and the pearl of great price, must be interpreted in connection with one another, and with their place in the series. The preceding parables have dealt with numbers : these two are essentially individual : one has "a man," the other "a merchant" for its subject. They are meant to draw attention to the fact that men are converted one by one. That is the connection that these two parables have with the others in this chapter. But they have also a connection with each other. The one finds a treasure when he was not seeking any such thing ; the other was spending his life in seeking treasure, goodly pearls. So differently do men come to the knowledge of salvation ; one finds it as it were in a lucky moment ; the sight flashes upon his eye like lightning in a dark night. Another spends a lifetime as a diligent seeker after truth. But both are alike in this, that, having found a treasure, they recognise its superlative value, and sacrifice all their other possessions to secure it.

The seventh parable of the series is that of the net cast into the sea, which gathered into its folds both good and bad. At first sight its teaching seems to be a mere repetition of the tares among the wheat, but there are certain points of difference. In the tares the angels are employed to bind the tares in bundles to burn them, and to gather the wheat into the barn—both

destruction and salvation. The parable of the net shows the angels as instruments of judgment only: they "sever the wicked from among the righteous" for destruction. The parable of the tares was spoken to encourage Christian *teachers* under the perplexity caused by the opposition of false teachers. This parable of the net is a solemn warning to false *disciples* that the day is coming when their true character shall be exposed; they may impose on men, they cannot deceive the angels.

2. The kingdom of Christ in the future is another aspect of this subject. The nobleman in the parable went into a far country to receive for himself a kingdom and to return. We believe that to Jesus all power has been given, and now we are expecting His return. But in what character? Not as the Judge at whose coming all men shall rise again, but as the Conquering King who shall subdue all opposition and reign over the whole earth. The protracted absence of the King has caused a large part of Christendom to give up the belief that a King shall reign in righteousness; that the earth (not the hearts of men, nor heaven, but this very earth) on which we dwell shall be His kingdom; they do not really believe that the curse brought upon the ground by Adam's sin will ever be removed by the obedience of the second Adam; that the desert shall blossom as the rose; that the groaning of creation shall ever be turned into songs of joy. But though the sin of man has put back the hands of the clock, the hour of earth's redemption will strike at last. God's purposes may be postponed by man, but they cannot be absolutely defeated. When God looked upon the new-made earth "behold it was very good": then sin entered and marred God's handiwork. To leave it thus would be to confess defeat. When man fell, the earth shared in his fall. The death of Jesus Christ redeemed not merely man's soul, but his body also; not merely man, but man's home, the earth, was redeemed also. When the Lord's redeemed shall rise at the first resurrection with their redeemed bodies, they will find a redeemed earth prepared for them. The garden of

Eden was but a sample of the whole earth as it shall be when the King comes back.

Another purpose of God postponed by man's sin was that Jesus should be the King of the Jews. At His birth there came wise men from the East inquiring, "Where is He that is born King of the Jews?" and at His death the title on the cross answered their inquiry, "This is the King of the Jews." Though the Jews had said, "We will not have this man to reign over us," the second Psalm, which is acknowledged to be prophetic and Messianic, declares, "Yet have I set My King upon My holy hill of Zion." The angel who announced His birth to Mary said (Luke i. 31), "Thou shalt call His name Jesus" (this was done literally); "He shall be great, and shall be called the Son of the Highest" (this was fulfilled literally); "and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." These latter prophecies also are to be literally fulfilled. It is strange how many people allot all the curses to the Jews and all the blessings to the Christian Church. Prophecies of scattering are seen to be fulfilled of the Jews as a nation; prophecies of gathering to Zion and Jerusalem are spiritualized, and explained to mean the missionary increase of the Church of Christ. Probably the headings to the chapters of Isaiah and other prophets are responsible for this misinterpretation of Scripture. The unknown scholar who put his own interpretations into these chapter headings little thought what mischief he was doing. His private interpretations, being printed in the Bible, partook of the reverence given to the Word of God. We may be thankful that these glosses and notes have disappeared from the Revised Version, and Scripture is now left to interpret itself.

The name Jacob is always used by the prophets in a national sense; it never means the Church of Christ. When we read "the throne of David" and "the house of Jacob," we must interpret these phrases in a literal, not in a spiritual sense. The throne of David was a Jewish throne; the house of Jacob

is the Jewish nation. So the prophecy of the angel Gabriel is to be fulfilled literally throughout.

The human name	...	...	Jesus.
The Divine title	...	...	Son of the Highest.
The throne of David	...	...	King of the Jews.
The endless kingdom	...	...	Universal Empire.

We are all agreed as to the literal interpretation of the first, second, and fourth of these prophecies; why should we hesitate to interpret the King of the Jews in a literal sense? In the prophets Mount Zion and Jerusalem never mean heaven or the Church of Christ; in the New Testament, if a symbolic meaning is given to these places, the writer carefully makes it plain that he is using the words out of their natural and customary sense; he adds some explanatory words: The *new* Jerusalem, the Jerusalem *that is above*, the *holy* Jerusalem, so as to avoid confusion. John Bunyan is responsible for much of this misuse of Zion for heaven. On reaching the wicket-gate, Christian thus announces himself: "Here is a poor, burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come." Hymn-writers also with their swinging choruses "We're marching to Zion" unconsciously spiritualize what is meant to be understood geographically.

The millennial reign of Christ on earth, the kingdom of Christ as distinguished from the kingdom of heaven, is the Church's lost hope; if this be recovered a new incentive will be given to spiritual life and missionary zeal. If what we see in the world now is the kingdom of Christ, what a failure is the kingdom of Christ! How disheartening to look up from the glowing picture painted by Isaiah to gaze upon the world as it is! Is this all that Christ can do for the world? No; thank God! Whilst the King is absent there will be confusion and disloyalty, but when the King is come to His own again, our eyes shall see the King in His beauty, and the kingdoms of this world shall become the kingdom of our Lord and of His Christ. But not merely by the preaching of the Gospel. There will be

fierce conflict before His foes will submit. The heathen will rage, the peoples will imagine a vain thing, the kings of the earth will set themselves against the Lord and against His anointed. He will break them with a rod of iron, and dash them in pieces like a potter's vessel.

The common idea that the world will gently succumb to the spiritual rule of Christ as proclaimed by the missionaries has no place in Scripture. In Revelation xix. we have two pictures of our Lord: in the first He is the Bridegroom come to fetch His Bride; in the second He is the Warrior come forth at the head of His army to make war against the kings of the earth. If the Lord's friends are to expect Him as the Bridegroom, His foes must expect Him as their Conqueror. Then the reign of universal peace and happiness shall begin, when might shall be no more right, when the truce of God shall cause the nations to beat their swords into ploughshares, and their spears into pruning-hooks; "neither shall they learn war any more." This glorious time described by the prophet Micah (iv.) is associated with Jerusalem as the religious and political centre of a world-wide empire. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." During this time Satan will be bound, but at the end of it he will once more be loosed, probably in order that those who shall have been born during the reign of peace may be tested by the same methods of probation as all men that have gone before them. But his time is short, and ends with his final overthrow.

3. The kingdom of the Father remains to be considered. In the Lord's Prayer we are taught to look further even than to the kingdom of Christ on earth. "Our Father, Thy kingdom come." St. Paul says (1 Cor. xv. 25, 24, R.V.) of the reign of Christ, "He must reign till He hath put all His enemies under His feet. Then cometh the end, when He shall deliver up the kingdom to God, even the Father." In expounding the parable of the Tares, our Lord alludes first to His own kingdom and then to that of His Father (Matt. xiii. 41-43). "The Son of Man shall send forth His angels, and they shall gather out of His

kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Again, in taking leave of His disciples at the Last Supper, our Lord said, " I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom " (Matt. xxvi. 29).

The kingdom of the Father is but another name for that " far-off, grand event " which we all long for—the entering upon that future stage of life in which all our loftiest ideals shall be realized, the life that is life indeed.



A New Book on the Gospels.¹

BY THE REV. CANON GIRDLESTONE, M.A.

A NOTHER book on the most fascinating of topics, the Gospels, written by a lay theologian who is well known to all ordinary Biblical students by his Syriac lore, and by the fact that he combines in himself the ancient and modern spirit. Professor Burkitt is a frank and suggestive writer, who deals with serious topics with a certain airiness of style, but without real irreverence. He keeps his knowledge well in hand, and has plenty in store, but treats speculation, his own and other people's, as provisional, not final or infallible. If anyone does not mind having his deepest convictions torn up by the roots, pruned, and cheerfully put back again, he will read this book with interest, though often startled and sometimes shocked.

The best thought in the book, and one often impressed on the reader, is that Christ is everything, and that to have Him as " a living, bright reality " is the secret of Christianity now, as always. The Gospel is not intended to introduce us to a code of conduct, but to introduce us to Jesus Christ. " It is the great charm of Christianity that its innermost doctrine is incarnate in the person of its Founder." This is really the solution of all the puzzles of the Gospels. The writers were engaged in recording what Professor Burkitt calls (p. 150) " the common memory of the first circle of disciples." It would have been helpful if he had developed this thought instead of perpetually running away into discussions of sources. As we read his strong references to " the Christ of history " our mind goes back to Young's notable book on

¹ " The Gospel History and its Transmission," by F. C. Burkitt, M.A., Norrisian Professor of Divinity, Cambridge. T. and T. Clark. 6s. net.

the subject fifty years old, and to Isaac Taylor's "Restoration of Belief" of the same date. There is something in the Gospels totally unlike the other remains of early Christian literature. The difference of spirit, as our author says, is unmistakable, and we take knowledge of the Evangelists that they have been with Christ. Morally, ethically, spiritually, the Synoptic Gospels are in the same place. We cannot doubt that the common impression which they present of the way in which our Lord spoke to learned or unlearned is based on true historical reminiscences (pp. 207-217).

Professor Burkitt, with excellent good sense, brushes aside the critical method of cutting up integral books into small fragments. He is inclined to accept St. Luke as the author of the Third Gospel, and to regard Josephus' testimony to Christ as genuine. Miracles appear to be no serious stumbling-block to him. He wonders, indeed, that if they occurred they did not produce a more lasting result on people's minds; but the reason lay in his hand—viz., that modern scientific ideas were then non-existent. He ventilates the idea that we owe to Marcion the beginnings of a New Testament canon; but probably we really owe it to the sanctified common-sense of Christendom. But we must not be tempted away from the main argument of the book to discuss this question.

Professor Burkitt holds, with many other modern writers, that St. Mark gives us the primary Gospel narrative, that St. Matthew doctors it up and makes room in it for samples of the Lord's teaching, that St. Luke does the same, giving the teaching in a somewhat more historical order, and prefacing the whole by his first two chapters. It is surprising that the writer makes so little of the strong testimony to the fact that St. Matthew's Gospel was originally written in Hebrew. In accordance with this fact the translator (or, as he was called in former days, the "interpreter") would render the book as a whole, and especially the Old Testament quotations in it, by the light of the familiar Septuagint. It seems a pity, also, that St. James's Epistle was not referred to in discussing St. Matthew, and that the subject of quotations (of which there are 600 from the Old Testament to the New) was not dealt with a little more scientifically.

Speaking generally, Professor Burkitt strikes us as not "Jewish" enough. He underestimates the power of the Hebrew memory (p. 145), especially when taking in words such as *never man spoke*. It is true that many things seemed forgotten which afterwards rose up, and this is often touched upon by the Evangelists. Their minds were like palimpsests, and the Spirit brought all things to their remembrance. He refers to the Talmud (p. 66) but not to the Targums, notably those of Jonathan Ben Uzziel, which give the best Jewish thought of the Christian era. He seems to forget that, whatever St. Luke was in nationality—and the point is still *sub judice*—St. John was a Jew—a monotheist in the sense of true Old Testament monotheism, not in the Unitarian sense—and that though he probably wrote his Gospel and his first Epistle (which is a practical application of it) in his extreme age, yet he was not a man lightly to invent speeches and to fabricate narratives in order to make his glorious Master teach Johannine doctrine.

We confess that Professor Burkitt's treatment of St. John seems to us deplorable. In the first place, he fails to realize, or at any rate to express,

what is one of the most remarkable features in all the Gospels—namely, that all our Lord's teaching in them is pre-Christian. The Lord lived in a transition age, and He spoke accordingly. Whilst essentially "the Teacher," and speaking with authority as from God, there was much which had reference to what was just about to happen—viz., His death, resurrection, ascension, and the Pentecostal manifestation, all of which happened within the compass of seven weeks. The Evangelists exercise extraordinary reserve and self-control. They hardly call Jesus "Christ." They are not Petrine or Pauline in the colouring they give to the Lord's teaching. And how is it with St. John? He, more than any of the others, puts notes in his Gospel. These notes are brief comments and Christian explanations of what the Lord said and did. They are readily discernible, and are to be distinguished from the pre-Christian record contained in the text.

Another thing has to be remembered about St. John. No one doubts that he came last of the four Evangelists, and that he must have been acquainted with one or other of the three, or at any rate with the subject-matter of the current preaching which they represent. Two questions must constantly have been discussed with Jewish adversaries. One was this: Considering that Jerusalem was the headquarters of Judaism, and that the Messiah was to be in some sense King of the Jews, how was it that apparently Jesus taught so little there, and almost confined His work to Galilee? The other was this: If Jesus did the number of mighty works which were ascribed to Him, if He was so excellent in life and teaching, how was it that the main body of the Jews of His day refused to believe in Him? To these questions St. John largely addresses himself, and his Gospel is the result.

Professor Burkitt seems to undervalue the testimony to the traditional authorship of the Fourth Gospel, chiefly because he regards it as incompatible with St. Mark's outline of history. St. Mark, he says, is silent about the raising of Lazarus "because he did not know it" (p. 223). We are familiar with this line of (?) argument, but surely it is unworthy of the writer. There is a definite historic framework in St. John, and this narrative formed an integral part of it. Each writer had the difficult task of selection from a great mass of material, and the Spirit of God, who is the Spirit of Truth, guided them. The case is somewhat similar to that of Chronicles compared with parts of Samuel and Kings.¹ We may not always detect the *grounds* of selection, but the *fact* is plain.

We have only space to add a word or two about St. Luke. A careful analysis of the preface shows that the Gospel is by no means "a private venture" (p. 274). The word εδοξε ("it seemed good") has special force in the light of such passages as Acts xv., 22, 25, 28. St. Luke had followed the whole history from the beginning accurately. He wished Theophilus to be absolutely certain of the truth. It had been committed to him (i. e., to St. Luke) by men who were both eye-witnesses and also in the responsible position of ministers of the Word. In order that the narrative might become systematic and orderly (καθεξῆς) the writer introduced, from such sources as he had just designated, the early narratives contained in the first two chapters. There is plenty of room for opinion on questions of minor detail;

¹ See "Deuterographs" (Oxford University Press).

but the substance of St. Luke, as that of the other three Evangelists, may be taken as absolutely certain.

This notice of Professor Burkitt's book may close with the words of another Professor, formerly Professor of Modern History at Cambridge. In W. Smyth's "Evidences of Christianity" (p. 182) we read: "There is no stamp of genuineness which an ancient writer can possibly exhibit, which we do not find in the books of the New Testament, nor has a single mark of spuriousness ever been pointed out."



Literary Notes.

"THE Substance of the Faith" sounds an interesting title. It is a volume which Sir Oliver Lodge has written, and will naturally find many readers, and should bear out the promise of the title. Sir Oliver is always fair in his view-point, and if only for that reason many will read his book, though they may differ from him so widely in most matters about which he always writes so fluently and picturesquely. The very title of this projected volume bespeaks controversy, and it is said to attempt an outline of a foundation for religion which is based upon science "preliminary to the special denominational teaching of the Churches." One of the chief items in the book is a suggested catechism specially adapted for general use. There should be a big demand for this volume.



We are to have a volume, which promises good reading, by the Rev. William Ewing, who is in charge of the Grange United Free Church, Edinburgh. He was for many years a resident at Tiberias, on the Sea of Galilee, and he has written an interesting account of his experiences, his travels, and his intercourse with the people east of the Jordan. It is to be called "Arab and Druze at Home," and will contain a large number of the many excellent photographs which Mr. Ewing has taken at different times during his sojourn in this part of the world. The work is really an effort to lift the veil which, to some extent, still rests upon Tiberias and the immediate vicinity. It seems almost a tragic circumstance that so historical a spot, a place which has had such a large measure of importance in the world's history, should now be so little known and so little thought of. Its scenery is beautiful, and "the crumbling memorials of grey antiquity and the life of villager and nomad to-day cast a mysterious spell upon the spirit."



Mr. Unwin has published a volume which is exceedingly attractive to readers of these pages. It is a well-illustrated romance of the mission-field, and is called "Coillard of the Zambesi: the Lives of François and Christina Coillard, of the Paris Missionary Society (1834-1904)." While it is in the greater part an important record of mission work, it also gives the reader a close view of many points, known and unknown, upon the native question in South Africa, as well as impressions of many other matters. There is also

an account of the way in which first Basutoland, and afterwards Barotseland, came under the charge of the British Protectorate. The Rev. F. Coillard's work in South and Central Africa extends over a period of many years (1858-1904), a time when great developments were commencing in South and Central Africa. The first twenty years were spent in Basutoland, the last twenty in Barotseland, north of the Victoria Falls, a tremendous expanse of territory, first, of course, explored by Dr. Livingstone, and in which the Coillards were the first Europeans to settle. Certain years were spent in mission work, travel, and exploration among the tribes of the Matabele and Mashona. It is a graphic and picturesque work, and as interesting as any book of travel I know.



Dean Hole was a striking and attractive man. He was best known to the world at large through the medium of oysters and roses. Of course, he is the personality who always made the Colchester feast the great event that it was, while the beautiful roses which he grew were the envy of hundreds of pilgrims. He was probably the most attractive and interesting of after-dinner speakers among the dignitaries of the Church; at least, he was certainly the most witty and the most humorous. There is to be published a volume which will probably bring a smile or two to our faces when in the recreative hour we sit back in our chairs and read it. It is "The Letters of Dean Hole," and is a collection of his best letters. I do not happen to know if the late Dean Hole was as amusing in his letters as he was after dinner. There is such a difference in these sides of many a man's life. He may be halting in speech and fluent on paper. Bad phrases come easy by way of the mouth, when via pen and ink he gives vent to some of the choicest expressions. Or, mayhap, he is a past master in rhetoric and an execrable scribe. And so the opposites continually crop up in life. Mrs. Hole has concurred in the publication of these "Letters," and Mr. G. A. B. Dewar is to edit them.



We have lost many hard workers in the cause of temperance during the last few years, notably Mr. Caine, Sir Wilfrid Lawson, and last month Mr. Samuel Smith. But in spite of these gaps younger men come forward and are doing their best to make good the losses. There is a larger measure of attention given to their demands both in the House of Commons, on the platform, and in the country. It may be that the results of general education and increased opportunities of higher training of the boy and girl are beginning to show themselves in the conduct of life. Certainly drunkenness does not seem so rampant as of old, and the teetotaller is not so openly scorned as in days gone by. Moreover, there is more desire to know what are the important points in the scientific aspects of the drink question. For instance, this increased interest is evidenced by the fact that two new and important books are promised for early publication upon the matter. One hails from Germany, and has been translated into English. It is entitled "Scientific Sanction for the Use of Alcohol," which Dr. J. Starke has written; the other is called "The Drink Problem in its Medico-Sociological

Aspects." The work will be edited by Dr. T. N. Kelynack, and each chapter has been written by a medical expert.



Of use to temperance workers, lecturers, and others, is a volume giving the history of "Licensing and Temperance in Sweden, Norway, and Denmark," by Mr. Edwin A. Pratt. It is a readable account of the Gothenburg system and the present conditions of the drink problem in Scandinavia.

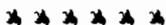


Mr. Murray—who had such an illuminating and modest article in the *Contemporary* the other day about publishing, and incidentally some autobiographia concerning the house of Murray—has on his new list a fine series of books on English literature. From recent personal investigation, the writer of these notes has come to the definite conclusion that there is coming a most healthy revival in the literature of our country, as so many publishers are bringing out short histories, long histories, hand-books, guide-books, and books of impressions, dealing with the subject. Only the other day there appeared in these pages some information concerning a big history which the Cambridge Press were bringing out; a little time previously Dr. Nicoll started, in connection with the *Bookman* and in conjunction with Mr. Seccombe, a history of literature, told in a popular manner and issued in parts; and now we have this scheme of Mr. Murray's, which will be on the lines of Mr. Mackail's "Manual of Latin Literature," and Mr. J. R. Green's and Mr. C. R. L. Fletcher's "English History." The first volume of the new series deals with the sixteenth and early part of the seventeenth century, and will be accompanied by three graduated columns of extracts, each complete in itself, and designed, in the first instance, for upper, middle, and lower classes in the schools. The authors are Mr. E. W. Edmunds, M.A., of Luton Secondary School, and Mr. Frank Spooner, B.A., Director of Education for Bedfordshire.



I suppose as long as there are books there will be found those dealing with the problem of life. We are always hearing of some new work dealing with the origin of life, life after death, and so on. A few are earnest and serious efforts at an elucidation of the mystery. But to what end? Is it not another form of that grim disease worry? Surely one's duty is to develop the life which has been entrusted into our care to the fullest capacity, to the highest plane, and bring it back humbly to God when the trumpet shall sound, with a consciousness that, while we have done our best to achieve the ideal which He has prompted us to reach unto, we have but done it feebly, and without that zest which should come to all who have heard the voice of Divine direction. Possibly this kind of book does at times set the minds of the casual *dilettante* thinking of the future; but I wonder how many peaceful souls are disturbed? Now we are promised another volume in this department. It is called "Some Problems of Existence," by Mr. Norman Pearson. The work is really down for publication about the date of the appearance of this magazine. Mr. Pearson essays to throw some

light upon the origin of life, spirit, and matter, free-will and determinism. The author comes to the final conclusion that "philosophy and religion may accept and science not reject the conceptions of a Deity, of immortality, and of a Divine scheme of evolution."



In continuation of the foregoing paragraph, and in connection therewith, Mr. Laurie is publishing a consensus of opinion as to what lies beyond the final scene of our earthly existence. The book is composed of a series of papers upon the subject by many of our great modern thinkers, among which I may note the following: Sir Oliver Lodge, Sir William Crookes, Dr. Alfred Russel Wallace, Professor Lombroso, and M. Flammarion. The origination of this book was a pathetic one. Mr. R. J. Thompson lost a very much loved brother, and the thought came to him, with all its vast suggestions, would they meet again, and so he sat down at his table and wrote to these various prominent personages and asked for their opinions.



Mr. Unwin has in the press the following volumes: Professor Bousset's "What is Religion?"; Professor Villari's "Historical and Critical Essays"; Mr. H. de Windt's "Through Savage Europe"; and "The Life of an Empire," by Mr. W. Meakin.



Some new theological books: "The Master of the World: A Study of Christ," by Rev. Charles L. Slattery, Dean of the Cathedral in Faribault, U.S.A.; "Common-sense in Religion," by Martin R. Smith; and "Theomorphism True: God in Modern Light," by Rev. Frank Ballard, in which he continues the defence of fundamental Christian dogmas, which he commenced in his previous volume, "Haeckel's Monism False."



"The World Machine: The First Phase, the Cosmic Mechanism," by Carl Snyder, is almost ready. It is an historical survey of the growth of our knowledge of the world in which we live, from its crudest beginnings to the newest ideas and discoveries of the present day.



Notices of Books.

BIBLICAL AND THEOLOGICAL.

THE APOCALYPSE OF ST. JOHN. By H. B. Swete. London: *Macmillan and Co.* Price 15s.

Slowly but surely we are obtaining modern commentaries of the first rank on all the books of the New Testament. The tradition of the great Cambridge triumvirate, Lightfoot, Westcott, and Hort, is worthily maintained by Dr. Swete, whose "St. Mark" is our foremost modern commentary, and with which the present work will at once take its place. No less than 200 pages are devoted to questions of introduction, and nothing of importance in ancient

or modern scholarship seems to have escaped Dr. Swete's eye. The date of the book is assigned to the reign of Domitian, not of Nero, scholarship thus coming back once more to early tradition. As to authorship, Dr. Swete favours John the Apostle rather than that mythical person John the Presbyter, but he keeps an open mind, waiting for fresh evidence. We are glad to observe the vigorous and convincing arguments for the unity of the book, and also to notice that Dr. Swete believes in the probable identity of the author of the Fourth Gospel and the Apocalypse. It is, however, on the question of interpretation that this work will be most closely examined and criticised. Preterist, historicist, and futurist are in turn dealt with and set aside when regarded as exhaustive interpretations. Dr. Swete lays stress on two facts: the language is that of current apocalyptic literature, and the teaching is conditioned by the historical circumstances of the time. Consequently we are to look, not for exact and detailed fulfilments, but for great spiritual principles as here symbolized. The general position, therefore, agrees with that found in Milligan's well-known works on the Apocalypse. The commentary is marked by all the minute and patient consideration of the text that we have learnt to expect from the great Cambridge tradition. Not a point seems left untouched, not a turn of expression unobserved. The work is a monument of minute and accurate learning, and is at the same time charged with all that reverent submissiveness to the Divine message which is the mark of true Christian scholarship. We are not satisfied that Dr. Swete has sounded all the deeps of this wonderful book, nor do we think that his method of interpretation is quite convincing, but it is certain that no student of the Apocalypse will be able to dispense with this great work, in which a perfect mass of information is made accessible and presented with truly remarkable clearness. Dr. Swete tells us that in preparing it he has had in view the great body of English clergy who need guidance in their studies and to whom for several reasons many books are not available. Such are here provided with a wealth of valuable material for many an hour of fruitful study. It is impossible in our space to comment on particular points raised in this work. It must suffice to recommend it with the utmost heartiness as the one commentary on the Apocalypse which, like the commentaries by Dr. Swete's great contemporaries, those already named and the present Dean of Westminster as well, have practically superseded all other commentaries, and are likely to hold the field for a long while to come.

TALES FROM THE TALMUD. By E. R. Montague. *Blackwood*. Price 6s.

We welcome this book with no small degree of cordiality. Mr. Montague has rendered a service to English people by making accessible a certain amount of matter which would otherwise remain totally unknown. To ninety-nine people out of a hundred—even educated people—the Talmud, if the word conveys any clear meaning at all, is a book full of solemn absurdity, and the writers of the book are held up to us with a fine scorn as exponents of deliberate trifling. Granted that much of the Talmud is silly enough, and unpalatable enough, there is a residue which is worth the attention not only of professed students, but of average readers. At the same time, a certain "orientation" of mind is necessary for an appreciation of its marvels. This

is merely another way of saying that it demands sympathetic study. The very quaintness and oddity of this vast collection of Jewish sayings and records are a factor in the extraordinary interest created by even a cursory examination of its contents. The Talmud consists of two parts—(1) the Mishna (the sacred text), and (2) the Gemara (or sacred comment). The Mishna is a digest of Jewish traditions and a manual of Jewish law. It may be described, briefly, as the sacred common law of Judaism. It is the oral canonical law, claiming descent from the men of the great synagogue. There are two recensions of the Talmud—(a) the Babylonian; (b) the Palestinian. (It may be added here that the Targum, which not infrequently illustrates Apostolic teaching, is a periphrastic interpretation of the Old Testament, giving, roughly, the interpretation of the Old Testament as current in Palestine in the first century of our era. It was committed to writing in Jerome's time.) Mr. Montague has divided his book into five sections: (1) Introductory (giving the history, scope, and specimens of the Talmud); (2) Early Biblical Legends in the Talmud; (3) Later Biblical Legends; (4) Demonology; (5) Other Tales (Esther, Greek influences, post-Biblical legends, and stories of some famous rabbis). The book is very interesting, and, in view of a second edition, we can only urge that he should give us an appendix dealing more fully with the literary history and evolution of the Talmud, and an index. The volume before us is valuable as illustrative of the inner lives and feelings of Jewish people 2,000 years ago.

THE NATURE AND PURPOSE OF THE UNIVERSE. By John Denham Parsons. London: *Fisher Unwin*. Pp. 561. Price 21s.

There is a story, well known in philosophical circles, that soon after the publication (in 1865) of "The Secret of Hegel," by Dr. J. H. Stirling, an acquaintance of that distinguished metaphysician, meeting him one day, could not forbear congratulating him on the "admirable way he had kept the secret." If any equally ready and witty friend of Mr. Parsons should happen to meet the author of the "Nature and Purpose of the Universe," he may justly compliment him on the admirable way *his* secret has been preserved. One feels sorry to have to say it, but, despite the vast labour the author must obviously have expended on this massive treatise, and despite, too, an occasional lightening up of the darkness, we have to admit that the "nature" and "purpose" of things remain as obscure as ever, for all that this treatise does to clear up such obscurities. The author (we believe) thinks, but he cannot write; he is unable to render his thinking intelligible. In fact, to put it briefly, this laborious work is quite (to our mind) unreadable. The present reviewer has done his best to find out what, precisely, the author means, but with little success. A journey through these pages is like a journey through a wilderness. One thinks of Virgil's words, "Ibant obscurè lunæ sub luce maligna." The author avows himself a Christian; but the Christianity is of a kind that it would be hard alike to justify or formulate. Perhaps a clue to our difficulties may be found on the title-page of the volume: "John Denham Parsons: a member of the Society for Psychical Research."

CONCERNING THEM WHICH ARE ASLEEP. By Handley C. G. Moule, Bishop of Durham. *S.P.C.K.*

A booklet of a few brief pages only, being the postscript to the author's touching and beautiful record of his daughter, entitled "The School of Suffering," a book that has become in a short time well known, and deeply valued by thousands. In the hour of bereavement, when men cannot read very much, it is just the printed message that fellow-Christians will wish to pass on to one another concerning their Lord in relation to themselves and to the loved ones "on His other side."

TWENTY YEARS OF CONTINENTAL WORK AND TRAVEL. By the Right Rev. Bishop Wilkinson, D.D. London: *Longmans and Co.* Price 10s. 6d.

This work is issued under happy auspices, for it is introduced to us in a preface of no small charm by Sir Edmund Monson, sometime British Ambassador, first at Vienna, more recently in Paris. And this is what we read (p. xi): "I have no hesitation in saying that the work accomplished by the author of the following pages [Bishop Wilkinson] has been in every direction successful, and one for which every British subject interested in the welfare of his countrymen abroad may well feel grateful." This is high praise, but we believe it thoroughly deserved. Few Englishmen, probably, are at all aware of the functions or work of the Bishop of Northern and Central Europe, but an hour or two spent in turning over the pages of this most interesting book will be *well* spent; it will help to dispel illusions for one thing, and to let in a good deal of needed light for another. The author within the limits of his vast diocese seems to be all but ubiquitous, and in the course of his pilgrimages he has apparently met everybody worth knowing or seeing. The reader will find in these pages excellent descriptions of Russia and Russian people and scenery—indeed, the Russian chapters are the most interesting portions of the book. He will read of interviews with emperors, statesmen, ecclesiastics, as well as of talks with less exalted, yet in some ways not less interesting, personages. On one page we have a thumb-nail sketch of that great and grim figure of modern Russia, M. Pobiedonostseff; on another a full account of a private meeting with the German Emperor. Oddly enough, we miss any *personalia* connected with an even greater figure, Prince Bismarck. The book lays no claim to brilliance or to literary graces: it is simply the plain record of hard and absorbing work during a twenty years' episcopate. As such it merits our cordial welcome.

THE INGERSOLL LECTURES: (1) "Human Immortality." By Professor William James. (2) "The Eternal Life." By Hugh Münsterberg. (3) "Science and Immortality." By Professor William Osler. (4) "The Conception of Immortality." By Professor Royce. (5) "The Endless Life." By Samuel Crothers. London: *Constable and Co.* Price 1s. each volume.

We have already called attention to two or three volumes in this series in greater detail than we have now space for in chronicling the appearance of a cheap uniform edition of these most suggestive lectures. We can only say that time spent in perusing such works as Professor James or Professor Royce has given cannot be other than profitable and stimulating.

THE STORY OF THE LATER POPES. From the Great Schism to the Present Time (1414-1906). By the Rev. Charles S. Isaacson. M.A., Author of "Roads from Rome." London: *Elliot Stock*. 1906.

This book, though in no way a history, is a very good introduction to history—and history, too, of a curiously interesting kind. Few periods in the world's annals afford so striking a glimpse into the root-principles which determine the actions of mankind as the period which is dealt with in this really interesting little volume. The light thrown here upon the canvas of universal history, even within the compass of a brief 300 pages, is nearly always (it is true) of a lurid kind; but it is none the less of prime importance to see the world under that lurid reflection, if only to become aware of the blackness of the shadows. Not that there are no alleviating rays of a purer light even here; the record of such men as Pope Adrian VI. and Clement XIV. has a beauty, as well as a deep pathos, of its own. Mr. Isaacson has laid before his readers, "in a way not before attempted," a fair and just estimate of the lives of the Roman Pontiffs during the last 500 years; and, where he errs, he will be found to err rather on the side of too great charity than too great severity. The book is written in a simple and quite popular style, and it is calculated to open the eyes of not a few to the inner history of that most remarkable of all developments—the Papal domination. Considerable use has been made of the series of Papal medals, commemorating (as they do) the chief events of each reign, because many of these medals—frequently fine works of art—throw unexpected light on the character of the Popes themselves. These medals are, one and all, excellently reproduced.

THE IMMANENCE OF GOD. By Borden Bowne. London: *Constable and Co.* Price 3s. 6d. net.

A timely and energetic protest against certain doctrines of modern science, as well as against certain developments in theology. The two theories of what the author terms—(1) the "absentee-God" and (2) "Self-running Nature," are judiciously exposed. Professor Bowne (he is Professor of Philosophy in Boston University) writes with reverential feeling; and though we cannot by any means agree with all he says or implies, we cannot but discern much that is valuable in this brief treatise.

THE CULTURE OF THE SOUL AMONG WESTERN NATIONS. By P. Rámanáthan, K.C., C.M.G., Solicitor-General of Ceylon. New York: *Putnam's Sons*. 1906.

This book advances the theory that the aim of all religion, of all actual knowledge of God, is to be attained by the development of love in the soul. The path to this attainment lies (in the writer's view) in following a living teacher who has himself reached that perfection (*viz.*, the Indian *Jnání*), by the development of perfect love within himself. Amid much that is fanciful and exaggerated, and even downright erroneous, in Rámanáthan's teaching, there are stray gleams of thought that are really worth considering. But readers will observe that, despite the evident tenderness felt by the writer for the faith of Christ, we are being taught in these pages, not so much to

reflect on Christianity as taught from a Christian standpoint, as on Christianity as regarded by a teacher of the Hindu faith. A Christianity, indeed, is inculcated throughout, but it is a Christianity devoid of what is, for us, really vital.

PEASANT LIFE IN THE HOLY LAND. By the Rev. C. T. Wilson. London: *John Murray*. Price 12s. net.

The work of one who for many years was a C.M.S. missionary in the Holy Land. The title speaks for itself, and the book includes chapters on "Religion," "Village Life," "Domestic Life," "Agriculture," and the "Minor Industries," of Palestine. On every page the author reveals his intimate knowledge of the people and their ways. The book is written in full view of the light thrown on Scripture by the life of Palestine, and many a Bible passage accordingly becomes most suggestively illuminated. A full index of Scripture passages is a particularly welcome feature in this connection. All who are interested in the relation of the Land to the Book will find in Mr. Wilson a safe and informing guide. A large number of well-executed photographs add considerable interest and value to a most useful and attractive work. As a book of travel only it would be noteworthy, but as a help to Bible students it is particularly welcome.

THE SAINTS OF THE CHURCH. By Mrs. Horace Porter. London: *James Nisbet and Co., Ltd.* Price 2s. net.

This is one of a new series of "Church Teaching for Young People." There are twelve chapters, giving short sketches of the lives of "Some of the Leading Saints of the Church." The names commence with Ignatius, Polycarp, and Perpetua, and are continued with Athanasius, Basil, Augustine, Monica, Cyril, and Leo. Then come Benedict, Anskar, Olaf, Bernard, Francis of Assisi, Aquinas, and St. Louis of France. In view of the fact that the volume is intended for young people of the Church of England, we confess we cannot understand the principles upon which the authoress has made her choice of the medieval saints. There is nothing distinctively English in Benedict, Aquinas, and Louis which could not have been found in later worthies. For Church of England young people, the choice of Hooker, Herbert, Jeremy Taylor, and Andrewes would have been far more profitable, besides avoiding the impression that "Saints of the Church" suddenly come to an end in the Dark Ages. In view of the New Testament usage of the term "saint," it would have been worth while showing our young people that Roman canonization is not the only mark of sainthood. The stories as here given are well told, but we regret that a fine opportunity was largely lost by the choice made, which in several cases is by no means fully representative of types of saintliness that our young people should know and emulate.

TALKS ABOUT JESUS AND HIS FRIENDS. By Alexander Smellie, M.A. London: *Andrew Melrose*. Price 2s. 6d. net.

A series of sketches from the Gospels intended for boys and girls. Those who know how well Mr. Smellie can write will not be surprised at the freshness and charm of these pages. Boys and girls will find him a delightful companion as he tells once again some stories of the Gospels.

There is a literary grace and a spiritual fragrance about this book, and those boys and girls who read and heed it will have learnt lessons for a lifetime. This is a delightful book, which parents should note.

GENTLE JESUS. By Helen E. Jackson. London: *Andrew Melrose*. Price 2s. 6d. net.

“A Life of Christ for Little Folks.” There are thirty-two chapters, with six illustrations in colours and twenty-eight in black and white. The print is clear, and the story is simply and sympathetically told. This is just the book for mothers to read chapter by chapter to the little folks. “The Sweet Story of Old,” as narrated in these earnest pages, will find its way to young hearts and lives.

LETTERS OF WILLIAM STUBBS. Edited by W. H. Hutton. London: *Constable and Co.* Price 6s. net.

An abridged edition of a book published in 1904. It is full of personal revelations of the great scholar and historian. It will be especially welcomed by all who knew or heard the late Bishop of Oxford.

THE DAY'S MARCH. By G. R. Wynne, D.D. London: *S.P.C.K.* Price 1s.

Though written for boys and girls in the form of “a daily portion,” this little book will be found equally useful to parents and workers among children. It is attractively written, and its lessons are based on the Creed and the duty towards God and our neighbour. A little prayer most fittingly closes each talk. We warmly recommend this little work.

GOD'S INSPIRATION OF THE SCRIPTURES. By William Kelly. London: *T. Weston*. Price 5s.

The author of this book, who has lately passed away, was a well-known and honoured leader of the Plymouth Brethren. His numerous works have long had a wide and appreciative audience, and the book before us has many of the points familiar to the readers of Mr. Kelly's writings. The first chapter deals with the Divine authority of Scripture. Then follow two chapters on Apostolic Doctrine. The human element in Scripture is then considered, and the rest of the book, extending to five hundred pages, is occupied with an outline of all the books of the Bible in order, showing what the author considers to be the “Divine design” of each book. No one can read this book without feeling that he is in the presence of a profound Bible student, and though he may not be able to endorse every position, he certainly will find food for thought, a deep spiritual experience, and any amount of suggestion for his own further study of the Word of God.

THE SCRIPTURE OF TRUTH. By Sidney Collett. London: *S. W. Partridge and Co.* Price 2s. 6d. net.

A popular Bible handbook, giving information about the origin, languages, translations, canon, symbols, and inspiration of Scripture. It also discusses its plan, its science, its alleged errors and contradictions, and its relation to other sacred books. On all these the author has much to say that is interesting and instructive. We do not agree with all his interpretations or accept every position laid down, but the mass of information contained within the

covers of this book is remarkable, and will prove extremely useful to Bible-class and Sunday-school teachers. It fills a place of its own in affording such an amount of material in so convenient and cheap a form, and it should have a wide sphere of usefulness.

FICTION AND GENERAL.

HOLY LAND. By Gustav Frenssen. Translated from the German by Mary Agnes Hamilton. London: *Archibald Constable and Co., Ltd.* Price 6s.

An English translation of a German novel which has had a very large circulation and made a remarkable stir in Germany. It is an attempt to popularize the humanitarian views of our Lord, which are now, unfortunately, prevalent in certain circles of German scholarship. The story is interesting and in parts fascinating, though it does not hold well together throughout. It is not without its seamy side, and the association of sexual problems with those of the criticism of the Gospels is decidedly unattractive. The author is greatly lacking in reticence. The book is chiefly noteworthy as a portent, for if it represents what Germany is going to believe about Christ and His Gospel, it will not be long before we shall see the disastrous effects of its teaching in the life and morals of the people. A Christianity which gives us a human Christ, and an imperfect Christ at that, cannot provide any moral dynamic to stem the tide of human depravity. Extreme criticism will thus work itself out along the lines of moral inability, and assuredly lead to moral disaster. Then, perhaps, when it is too late, men will want to turn to the Divine Christ and Saviour whom they have rejected.

DOLPHIN OF THE SEPULCHRE. By Gertrude Hollis. London: *Society for Promoting Christian Knowledge.*

A well-told tale of the time of Becket with a rather unattractive title. Dolphin takes his name from the Church at Northampton, which was built in imitation of the Holy Sepulchre, and with which his supposed father was connected. Dolphin was attached to Becket's train as page, and was devoted to his master; but the real hero of the book is the Archbishop himself, of whom the authoress gives a vivid series of pictures. Unfortunately, she seems to admire the character of Becket.

PERIODICALS AND PAMPHLETS.

CHURCH DIRECTORY AND ALMANACK. London: *James Nisbet and Co., Ltd.* Price 2s. net.

The volume for this year is larger than ever, extending to nearly 750 pages, and all for two shillings. The type is clear, the information ample, and, so far as we have tested it, accurate. This directory, by its convenience and cheapness, occupies a place entirely its own, and thoroughly deserves the large circulation which we feel sure it will obtain.

THE PULPIT YEAR-BOOK. London: *James Nisbet and Co., Ltd.* Price 2s. net.

A volume of Sermon Outlines for the current year giving two outlines for each Sunday or Holy Day, based mainly on the Scriptures for the day. The teaching of the special seasons is of course brought out. The preface tells us that the sermons included in these pages "represent the work of between eighty and ninety different clergymen, some of them the most distinguished preachers of the day." For clergy who have little time for preparation these outlines, if properly used, should be of service.

FULL DESK CALENDAR FOR 1907. London: *James Nisbet and Co., Ltd.* Price 1s. net.

This calendar consists of one slip for each Sunday and Holy Day of the Christian Year, to be torn off as required. Besides giving the Psalms and Lessons, there are spaces for notices and suggestions for the choice of hymns. The calendar will prove of real service

week by week to the clergy. We notice on the top corner of each slip the words "white," or "red," or "violet," or "green," and we cannot discover any explanation, for there is nothing about these or any other colours in the Prayer-Book. We have not hitherto associated information (if such it be) of this kind with the firm which issues this calendar. It would, in our judgment, be in every way better to confine the information strictly to what is legal and found in the Prayer-Book.

THE CHURCH MISSIONARY REVIEW. London: *The Church Missionary Society*. Price 6d.

We give a hearty welcome to this new magazine, or, rather, this continuation of the old *Intelligencer*. It was high time that the C.M.S. got rid of that obsolete and awkward word, and for our part we should be glad to see it removed altogether from the title-page, or else put in very much smaller print. But custom dies hard. The contents should appear on the cover as well as inside. We are very glad that the C.M.S. has now its own organ dealing with the great facts and problems of the mission-field, and we hope this magazine will have a large circulation and a powerful influence.

THE C.M.S. GAZETTE. London: *The Church Missionary Society*. Price 1d.

A magazine for all home workers of the Society, and one that is evidently going to be indispensable to all who would keep abreast of the Society's work and methods.

THE CHURCH MISSIONARY GLEANER. London: *The Church Missionary Society*. Price 1d.

An old friend in a new cover, which is a great improvement on the former one. Its pictures and letterpress are full of interest, and the magazine is particularly suited for circulation among those who are generally interested or may become interested in missions.

THE CHURCH GAZETTE. London: *The National Church League*. Price 2d.

This number of the organ of the National Church League opens the year well. The Dean of Canterbury writes on "The Prospect in 1907," and has a plain word about the main issue at stake in the light of Lord Halifax's recent reference to the principles of the Reformation. The Rev. W. E. Chadwick has an article on "Our Present Responsibility," which takes as its text a remarkable statement about Evangelicals in the recently published great work of Professor Gwatkin. There are other interesting and valuable articles, reviews, and notes, and the magazine is full of interest and value to all who love our Catholic, Apostolic, Reformed, Protestant heritage.

THE BIBLE IN THE WORLD. London: *The Bible House*. Price 1d.

All who value the Bible Society and its work should read and circulate this admirably edited and truly interesting magazine.

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

This is *Deutero-Canonica* under a far better title. Its aim is to consider the Apocryphal books of the Old and New Testaments, especially the former. There is not a little interesting and useful information, but an insufficient distinction seems to us to be drawn between the canonical and uncanonical books, and one that does not square with prophecies.

LIVINGSTONE COLLEGE. Annual Report and Statements of Accounts. Leyton: *Livingstone College*.

This college, under the Principalship of Dr. C. F. Harford, gives medical training to missionaries.

IN THE CAUSE OF DIVINE LEARNING. London: *Henry Frowde*.

An account of St. Deiniol's Library at Hawarden, which is now open to theological students.

TITHE COMMUTATION. By G. H. Taylor. London: *Shaw and Sons*. Price 1d.

Table showing the value of tithe rent charges for the year 1907.

THE BISHOPS AND NATIONAL RIGHTEOUSNESS. Letter to an Incumbent of the Diocese of Salisbury. From John Wordsworth, D.D. London: *Longmans, Green and Co.* Price 6d.

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. 24), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Lay Reader, The Optimist, Open Doors (Organ of Mrs. Meredith's Homes).