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# THE CHURCHMAN.

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MARCH, 1907.

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## The Month.

OUR columns this month make reference to the article in the current *Quarterly Review* on Recent Developments in Old Testament Criticism, which it is understood is by Professor George Adam Smith. It is only six years ago since the writer of that article wrote triumphantly that "Modern Criticism has won its war against the Traditional Theory. It only remains to fix the amount of the indemnity" ("Modern Criticism and the Teaching of the Old Testament," p. 72). Yet to-day he has to admit that the questions, instead of being solved, are still being debated as keenly as ever, owing to the emergence of new material which has raised fresh problems of fundamental importance. We call attention to the difference in the tone of these two statements, which are thus only six years apart. This is surely not without significance. Nor is it possible to avoid noting that Professor G. A. Smith admits that the Wellhausen position with regard to the patriarchal narratives can no longer be maintained, and that they certainly do reflect a period earlier than that of the monarchy. This, again, means much more than appears on the surface. It involves the whole theory of Wellhausen's view of religion. It has often been said, but it evidently needs constant reiteration, that the fundamental question is not that of documents or date or authorship, but of religion. Is Israel's religion due to evolution or revelation? Wellhausen and

Kuenen are frankly naturalistic, and they draw certain conclusions based on these naturalistic premises. How is it possible for a critic who believes in the supernatural to accept their conclusions about Israel's religion and Israel's book without in some way or other becoming involved in the premises from which Wellhausen starts? To accept his conclusions and then to destroy his premises is surely an impossible position. It is this that gives importance to the question whether Monotheism dates from, say, the sixteenth rather than the eighth century B.C.

It has been the fashion for several years past for those Hebrew scholars who have accepted the Higher Critical position to minimize the importance of the evidence of archæology, but the researches of men like Hommel and Winckler are compelling renewed attention to the fundamental positions of Old Testament criticism. As the editor of the *Expositor*, Dr. Robertson Nicoll, in reviewing George Adam Smith's book, from which we have just quoted, said :

“The significant fact is that the great first-hand archæologists as a rule do not trust the Higher Criticism. This means a great deal more than can be put on paper to account for their doubt. It means that they are living in an atmosphere where arguments that flourish outside do not thrive.”

These words are even truer to-day than six years ago. The reason is that the atmosphere in which archæologists live is the atmosphere of fact, and “deeds, not words,” is the ultimate criterion of Old Testament Criticism, as it is of everything else. It is a simple fact, which we believe can be proved on incontrovertible evidence, that no single archæological “find” during the last century has gone to substantiate the higher critical position, while a large number of such discoveries have supported the truth of the conservative view of the Old Testament.

It is very refreshing when a little common-sense is applied to questions of public controversy. We referred last month to the Bishop of Carlisle's words about the “persistent reiteration of the phantasy that the

Archæology  
and the  
Higher  
Criticism.

“Cowper-  
Temple  
Religion.”

religious education allowed by the Cowper-Temple clause may result in the establishment of some new form of religion." In the same direction we now have the characteristic common-sense of Mr. Eugene Stock in the following words from his letter to the *Times* :

"When will our controversialists on all sides realize that there is no such thing as 'Cowper-Temple religion'? The School Boards under the Act of 1870 could, and the Councils now can, direct any religion to be taught or none. All that the Cowper-Temple clause provides is a negative—viz., that no formulary distinctive of any denomination shall be taught. But you can teach religion—even Romanism—without a formulary."

Nothing could be truer to fact than these words, and as Mr. Stock goes on to say : "Thousands of Church of England children have attended these Board or Council schools" and on the teaching they have received "the Church has been able to build her fuller teaching." Mr. Stock also asks pertinently whether there is any definite evidence that children taught in Church schools have been "better Christians and better Churchmen," and then he truly indicates the real danger that is before us :

"I only hope the time is not near at hand when the Church will find that she has the whole work to do instead of part, and that, alas! outside schools given over to secularism. Vast numbers of Nonconformists will join her in lamenting that hard necessity, and we shall all sadly remember the story of the Sybil."

We hope these words will be heeded by all Churchmen.

At the cost of repetition, we must call attention to the fundamental question at issue in this educational controversy, **The Archbishop of Canterbury**, in his speech at Ramsgate on January 28, gave expression to one point which, if we mistake not, will prove a weighty and far-reaching contribution to the solution of the problem :

**The One Problem.**

"There must be a definite change, and that change must be on the lines of, in a large sense, accepting the principle of popular control, and the freedom of teachers as such from denominational tests. This principle he, for one, said they were morally bound in some form or other to agree to."

The Archbishop thus definitely and deliberately accepts the two fundamental principles of last year's Bill—popular control and the abolition of tests for teachers. Now, the problem is how to conserve the Church character of the schools while admitting these principles. The significance of the Archbishop of Canterbury's pronouncement is evident from the attitude to it taken by the Church Schools' Emergency League, which at its recent meeting carried a unanimous resolution :

“That the principles of complete popular control of denominational schools, and that no religious tests for teachers alleged by the Archbishop of Canterbury to be in accordance with the expressed will of the English people, with which His Grace appears to consent, are absolutely inconsistent with the maintenance of the Church School Trust.”

This also is perfectly definite, and it remains for Churchmen to reconcile these different policies—if they can. Meanwhile we must not be surprised if the Government and their Nonconformist supporters point to this divergence of principle among Churchmen, and argue from it to the impossibility of discovering what Churchmen really mean, and what they want for their schools. It is well that the issues should be so definitely raised and clearly stated.

During the past month suggestions have been made that the new Education Bill should contain a clause enacting that the Apostles' Creed shall be taught in all Provided schools. In view of the declaration put forth some months ago by a number of leading Nonconformists to the effect that their interpretation of Christian teaching was teaching that is not inconsistent with the Apostles' Creed, it seems to us neither fair nor wise to insist upon the teaching of the formulary itself, so long as there is a guarantee that the substance of the teaching shall be in accordance with it. The following words from the Dean of Carlisle's letter to the *Times* seem to us to indicate the lines along which we may obtain a settlement of our difficulties :

*The Best Policy.*

“Let the word ‘Christian’ be inserted in the Act instead of ‘religious,’ and defined as the declaration suggests, and we shall have secured real

Christian teaching for all the children whose parents do not withdraw them from such instruction ; and, at the same time, we shall show, without any sacrifice of principle, a Christian forbearance for what we perhaps consider the unnecessary scruples of those who are as anxious as we are ourselves that the children of the nation should be brought up in the Christian faith. Let us ask—and we can all agree in the demand—that this Christian teaching shall be given in school hours, and that a conscience clause shall be provided for those teachers who cannot conscientiously give this instruction. The result of such an arrangement would be that much, if not all, the present discord would be hushed—at any rate, among those who honestly desire that every child in every school should have the opportunity of Christian instruction put within its reach.”

We believe that if Churchmen had proceeded along these lines in their attitude to the Bill of last year we should now be enjoying peace, and we are still sanguine enough to believe that if this policy were adopted it would commend itself to the vast majority of English Christians. If, however, through the extremists either on the Church side or the Nonconformist this policy is rejected, we do not see that there is any other alternative but that of secularism, which would be hailed with delight as a victory by many who are the opponents of Christianity.

The *Guardian* is much dissatisfied with the results of the discussion at the recent Islington clerical meeting, more particularly with the attitude taken on the subject of vestments. With the plea of the *Guardian* for the necessity of all possible diversity in the Church we are in the heartiest agreement, though of course everything depends upon our interpretation of what is “possible.” Many Evangelicals would rejoice to see greater elasticity permitted in connection with services ; but they are firm in their belief that this desire for greater elasticity does not involve any change of doctrine, but only refers to the question of adaptation to modern life. Further, Evangelicals believe that it is not fair, or in accordance with the true state of the case, to contrast their desire for rubrical elasticity with the desire for a distinctive vestment for the Holy Communion. It is a simple matter of fact that the vast majority of those who wear vestments, and who

Evangelicals  
and Prayer-  
Book  
Revision.

are insisting upon their use, do intend by them certain doctrines which have been, and still are, associated with views that are quite incompatible with the teaching of the Prayer-Book and Articles. We do not go to High Churchmen who are indifferent to this matter for our interpretation of the meaning of the usage, but to those who not only wear them, but boldly teach their symbolical meaning. Surely the refusal of Evangelical Churchmen to yield this point is not at all of the same character as their desire for such a change of rubrics as will enable Churchmen to adapt the Prayer-Book to the needs of modern days. We are sorry to say it, but nevertheless we believe it to be true, that on this question of the chasuble for Holy Communion there is "a great gulf fixed" between the vast body of Evangelical Churchmen and those who are agitating for the use of this distinctive vestment. We may learn a lesson from the Lambeth judgment with regard to the eastward position. Archbishop Benson, while pronouncing it legal, stated plainly that it had no doctrinal meaning. Will those extreme Churchmen who are now wearing the chasuble rather than the surplice at Holy Communion say as plainly that the former vestment has no symbolical or doctrinal meaning? This would go far to settle the matter.

Controversy has been raging fiercely during the "The New Theology." month on "the new theology," as represented by the utterances of the Rev. R. J. Campbell of the City Temple, though, as it has been rightly said, it is neither new nor theology. It is certainly not new, since it is nothing more than a fresh attempt to apply the idealistic philosophy to the Christian religion, without much, or any, regard to the distinctive principles of New Testament Christianity. And it is not theology, for the simple reason that it cannot be brought into line with the plain fundamental verities of the New Testament. If Mr. Campbell's theology is true, then the whole Church has misread its Bible for all these centuries—an utterly impossible position. The whole controversy affords a sad

revelation of the extent to which an earnest and able man may go if once he leaves the landmarks of the New Testament. It is a fresh proof that everything ultimately leads up to our relation to the Bible. Is that our supreme authority, or is it not? On our answer will hang everything we think or do in relation to Christianity. We cannot profess to be altogether sorry for the emergence of this conflict, for we believe that good will come out of evil. The differences have been seething for several years, as all who have read Mr. Campbell's works know perfectly well. If, therefore, the controversy leads to Congregational and Baptist leaders ranging themselves openly, as they are doing, against this new view, the controversy will not have been in vain.

The Bishop of Birmingham's Pastoral Letter

**Doubt on Hearsay.** is full of good things well and wisely said, and not the least valuable among them is the reference to doubt :

“ It cannot be reasonable or right to take doubts on hearsay. For my own part, I am persuaded, after repeated study, with all the openness of mind that I can give to the matter, that it is those who doubt or disbelieve, and not those who believe, the bodily resurrection of Christ, who do violence to the evidence.”

This is a weighty testimony coming from one whom nobody can charge with any sort of obscurantism. It is well to remember, even though the fact is so familiar, that faith and evidence are never contrasted or opposed in Holy Scripture, as though faith was believing in spite of evidence. Faith is belief based on evidence. Reason and faith are never to be set against one another, for faith is essentially reasonable.



## Things that Remain.

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

### I.

THE time changes, and in the new world opening before us many signs portend large revolutions in men's thoughts, theories, and institutions. Is the Gospel among the things that are to perish amidst these changes? So some appear to think. The old faith, they imagine, has gone, and they are busy casting about, like some wise men in the *Hibbert Journal*, for a "substitute for Christianity." Two things reassure us. One is that, if there are many things that change, there are other things that are abiding. "Yet once," says Jehovah in Haggai, "and I will shake the heaven and the earth" (ii. 6). "Yet once more, signifying the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain"—so comments the writer to the Hebrews (xii. 27). God remains; the soul of man remains—singularly the same in all ages, as our increasing knowledge of the oldest civilizations shows; sin remains; the weariness, and unrest, and wretchedness of the world remain; the longing for deliverance, for rest, for peace with God, for hope, for fulness of life, remain. These are the "constants" in the history of man; and over against this need of the race are other "constants." Christ and His Gospel remain; the Cross remains; the Spirit of life remains; the Bible remains; the peace and joy and rest and hope that spring from the possession of God's salvation remain, and are reattested each day anew in the experience of millions who know whom they have believed (1 Tim. i. 12). Our experts who are complacently occupied in digging the grave of Christianity have much to do before they "shake" these things out of existence.

But another thing that reassures us is that among the changing things none are more changeful than the theories

themselves which are to take the place of Christianity. Suppose Christianity disposed of, what is to take its place that is more enduring? The question is ludicrous, when one thinks of what Dorner calls "the screaming contradictions" of the modern views of the world, all in open war with each other. Deists, Pantheists, Atheists, Monists, Materialists, Spiritualists, Pessimists, Agnostics, Positivists, liberal "theologians" of all shades and degrees—who shall bring harmony out of their Babel of discords? As I have written elsewhere: "Were their respective opinions to be put to the vote, out of a dozen systems each would be found in a minority of one, with the other eleven against it." This in no way proves Christianity true, but it shows at least that it is not unreasonable to think, as the ages have done, that, after all, the religion of Christ holds the eternal truth to which the world, after its stumblings and incessant self-confutations and disillusionments, will be glad to come back. "Who do men say that the Son of man is?" asked Jesus. Then, after the disciples had recited the babble of conflicting voices of the age, "But who say ye that I am?" and in answer Peter rang out the unchanging truth: "Thou art the Christ, the Son of the living God." It is the same always. The clang of discordant watchwords and theories, and over against it the Christ who is "the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

One thing a good deal of modern thought seems sure of is that it is about to banish from the world and from religion belief in the supernatural as aught more than the presence of the spiritual *in* the natural. That is a logical position for the Monist or Pantheist to take up; but is it really tenable for anyone who holds in a warm, living way, as many still do, belief in a personal, loving, fatherly God—One who can be spoken of as "the God and Father of our Lord Jesus Christ"? I fail to see it. A "scientific"—that is, a purely mechanical theory of the world—has just as little room for such a Being as it has for "miracle"; and if it be said that, nevertheless, we must believe in such a Being—rest the faith on "value judgments," or whatever else—what is this but to admit that the

“scientific” view of the world is one-sided and incomplete, and that in the realities of things there is room for infinitely more than a narrow philosophy of Nature dreams of? Admit God, and much else is possible—nay, certain; for it is simply unthinkable that such a Being can exist, yet be closed in by any system which He Himself has constituted from immediate access to souls that need His help and redeeming grace. There are changes in conception here also since the seventies and eighties of last century; and, if I mistake not, this idea of Nature as a rigidly enclosed mechanical system is itself rapidly breaking up, and giving place to a more vitalistic view, in which God’s presence and continuous plastic action will speedily resume their own.

Anti-supernaturalistic dogmatisms are rife in science; they are rife also in the new theories of religion and of Christianity. Professor Foster, of Chicago, has lately been telling us in his book on “The Finality of the Christian Religion,” with endorsement—no less—from the University of Chicago, that a man who in these days believes in miracles hardly knows what “*intellectual* honesty” means. So we have an efflorescence of theories of religion, even of so-called “Christian” religion, which are to dispense with everything above Nature. But are they among the things that remain? He is a hopeful man, judging from the fate of such theories in the past, who assumes that they are. We know well the tone of dogmatism with which our newer theorists speak, their calm appropriation of such words as “modern,” “scientific,” “critical,” to their own particular coterie; but we know also what has come of this talk in the past, and what fate is overtaking a good deal of it at the present hour. Baur in his day wrote haughtily of his school as the “critical” as opposed to the “uncritical” school; but how many will give in their adhesion to-day to his critical results, or his reconstruction of the history of the Apostolic age or of primitive Christianity? Much gain, no doubt, has accrued from Baur’s movement, but the break with the *theory* which was the soul of the movement is complete.

Or take the thorny field of Old Testament criticism. There

are changes and dogmatisms enough there assuredly, but are they all in the one direction? Kuenen wrote of his own theory of the religion of Israel, with express exclusion of the supernatural, as the "modern" in opposition to the "ecclesiastical" view, thus ruling out of the class "modern" all scholars, whatever their critical standpoint, who yet believed in a special supernatural revelation of God to Israel. "Modern" is applied in a large section of the critical literature in this exclusive sense still. Scholars who occupy what is regarded as a half-way position are patiently tolerated for the aid they render, but they are not really regarded as up to the "modern" mark. Yet within the "modern" school itself all is not well. There are changes, and the current has already begun to flow in an opposite direction from that which the Kuenen-Wellhausen school had marked out as final. I have referred in other connections to the recent pronouncement of Winckler, the Berlin Orientalist, at Eisenach, in which he vigorously lays the axe to the roots of the much-vaunted Wellhausen theory of religion of Israel. If Winckler's contentions are right, that whole theory is a mistake, and not one of its presuppositions will hold. But there are other signs. Here, for instance, is a book by Professor Baentsch, of Jena, an Old Testament critical scholar, on "Ancient Oriental and Israelitish Monotheism." It also is an appeal for a revision of the current theory of the history of Israel's religion. It is almost amusing to see the fear in which the author stands of being ranked as a reactionary and enemy to scientific inquiry, because, forsooth, he ventures to argue for a Monotheism that goes back to Moses! He expects that his book will be regarded by many as "a deplorable retrogression (*Rückschritt*), a surrender of painfully-won positions, an example of the worst absence of method," etc. Still he holds his ground, and has little difficulty in making out his case. He dwells in his preface on the impossibility of finding an explanation on the ordinary theory of the development of the God of Sinai into the sole God of heaven and earth, and cites in proof "no less a person than the master of this school, Julius Wellhausen" himself, who, in

one of his latest utterances, says: "Why did not Chemosh of Moab, for instance, develop into a God of righteousness and the Creator of heaven and of earth? To that question it is not possible to give a satisfying answer." Reviewing this book, another well-known critical scholar, Baudissin, so far agrees as to maintain that Moses had such a conception of the Divine Being that the prophets, from the time of Amos, were able to say that the God of whom they spake was the God whom the fathers knew in the desert. So, after all, Israel's God remains!

In the New Testament sphere we have the same arrogant dogmatism on the one side, and the same evidence of change to saner positions on the other. If one class of critics seem to hold it as an axiom that everything "traditional" must be false, we have a "master" like Harnack emphatically declaring that the whole movement of recent research has been to re-establish the authority of "tradition," as respects at least the literature. "There was a time," he says — "the public generally, perhaps, imagines it is in it still—when people considered themselves bound to regard the earliest Christian literature, including the New Testament books, as a tissue of forgeries and falsifications. That time is past. . . . The earliest literature of the Church is in its principal points, and in most of its details, historically regarded, veracious and reliable" (Preface to "Chronologie"). This conviction of Harnack's receives new assertion and brilliant vindication in his recent book on "Luke the Physician," in which, in teeth of the reigning school of criticism, he successfully champions the Lucan authorship of the Third Gospel and of the Book of Acts. Our New Testament remains.

On the other hand, into what strange vagaries is an irresponsible criticism continually running? Here is Oscar Holtzmann, for example, explaining the resurrection of Jesus by the hypothesis that Joseph of Arimathea, repelled by the idea of the body of a crucified malefactor reposing in his family tomb (why did he admit it at all?) had it secretly removed, and so created the belief that the Lord had risen! Here is a large two-volume work by Kreyenbühl gravely defending the theory that the

Fourth Gospel was the work of the Gnostic Menander, that Simon Peter in this Gospel is the Gnostic Simon (the Magus), and that Andrew is Menander himself!

In this connection it is proper to refer to the interesting reply of Professor Kaftan of Berlin, in his pamphlet "Jesus and Paulus," to the recent publications of Bousset and Wrede on the Jesus of the Gospels and on Paul. Bousset's "Jesus" has been translated, and is probably known to many readers of these pages. Kaftan vigorously contests the claim made by the two writers to speak in the name of historical method. Their representation, he effectively shows, has not its roots in "method" at all. It roots itself in the so-called "modern view of the world." This *a priori* conception, which refuses to go beyond natural causation, leads throughout to historical distortion and mutilation. He refuses to accept the so-called "modern view," and expresses his surprise that so many thinking men should be led astray by that puppet (*Popanz*). He vindicates Paul, and winds up by declaring that, "As this Jesus-religion has no points of support either in the Gospel of Jesus or in primitive Christianity, so it can never approve itself, not now, and not in the future, as a possible form of Christianity." Jesus remains.

The most striking fact in all the writings now named—Winckler's, Baentsch's, Harnack's, Kaftan's—is, however, less the divergence they show from current views or their reversal of these, than the decisive break they all represent with current critical methods. The language of Harnack and Kaftan in criticism of these methods is as strong as anything heard in conservative circles. It is time, also, that such protest was made. The dogmatism especially that rules out everything as "uncritical" which recognises a supernatural element (Harnack himself is not free from blame here) needs to be firmly resisted. As a specimen of this temper, one notes how in Lobstein's book on the "Virgin-Birth" writers on the subject are grouped into the "historical and critical" (those who deny the Divine fact) and "the apologetic camp" (all who accept it)! Thus all the able scholars who accept of this part of the Gospel history

are robbed of their title to be "historical and critical"! It is an easy method of begging a question in dispute.

What is true in Biblical criticism and history as to change in theories is not less true of the relations of theology and science. The ruling thought in modern science is undeniably "evolution." Evolution, or the doctrine of descent, is in nine cases out of ten identified with "Darwinism," or the special theory of the origin of new species by natural selection, acting in a slow and gradual manner on minute fortuitous variations in organisms. As applied to man, the theory postulates a long and slow ascent of man from animal conditions. Here arise difficulties as to man's primitive condition, great antiquity, and the origin of sin. Probably few have any idea of how profoundly the whole conception of evolution is being changed by recent research, and in how different a light the changes put the problems about man and sin. "Darwinism" is being superseded by a theory which restores the idea of finality, and proceeds by other methods than those of slow and insensible changes in organisms. The present writer has sought to impress this in his book on "God's Image in Man," in the notes to which some very remarkable articles are cited from the pen of Rudolf Otto, now Professor in Göttingen. The matter is referred to here in order to say that these articles of Otto's are now incorporated in a larger work of that author, just translated into English by Professor Arthur Thomson, of Aberdeen, and his wife, under the title of "Naturalism and Religion" (in the "Crown Theological Library"). This important book should certainly be studied by everyone who wishes to see where science at present stands on the subject of evolution. It is a valuable contribution to the establishment of the things that remain.

## II.

A striking corroboration of the statement that the "shaking" in Old Testament criticism is not all in one direction is furnished by the able article on "Recent Developments of Old Testament

Criticism" in the January number of the *Quarterly Review*, from the pen of Dr. G. A. Smith. Eighteen or twenty years ago, Dr. Smith says, everything was thought to be tolerably well settled. Now, apparently, it is mostly all unsettled again, except as to the main facts of the analysis, and perhaps the exilic date of the priestly law (the latter a view which seems to be to the present writer demonstrably untenable). With three-fourths of the article one can express hearty agreement. The criticism of Dr. Cheyne, who "stalks through the Negeb and Northern Arabia, sowing forests on the hills, and lifting kingdoms from the sand," of the new textual criticism of the poetical and prophetic books, "through which it drives like a great ploughshare, turning up the whole surface, and menacing not only the minor landmarks, but, in the case of the prophets, the main outlines of the field as well," and of the new and revolutionary Babylonian school of Winckler, is trenchant and successful. It is a large admission when the writer allows that Wellhausen and Professor Robertson Smith were wrong about the dates of the patriarchal narratives, and signifies his adhesion to Gunkel in carrying back these narratives to 1200 B.C. Gunkel may still regard the narratives as legendary—though he "has shown that we must read in them the style, the ideas, and the historical conditions of the ages before Moses"—but we are certain that, if Dr. Smith applied his pen to the task, he could as effectively dispose of Gunkel's fantastic theory of the origin of the "legends" as he has done in the case of Winckler's hypothesis that the prophets were the kept agents of foreign powers. Stories such as we have about the patriarchs, with their depth of meaning, and penetration with promise and purpose, are not the kind of thing that legend produces.

Larger results follow from the range of these admissions than appear in the article. If the patriarchal narratives existed in 1200 B.C., who will certify that they may not have existed much earlier? If they existed then, why could they not be written then? (The article has nothing to say on the recent discoveries on the early development of writing.) The chief

reasons for the ordinary dating of J and E fall to the ground if the narratives, as Gunkel thinks, have no mirroring of events after 900. Or, again, if the narratives go back to 1200, how far are we supposed to be from the Exodus? If the Rameses II. theory of the Oppression is maintained, the Exodus will fall, in the opinion of recent scholars, not earlier than about 1230 or 1250. Dr. Smith may put it a little sooner. In any case, on this view 1200 B.C. takes us back so nearly to the Mosaic age that the difference hardly seems worth fighting for.

In the article some friendly criticisms are offered on the present writer's volume on the Old Testament, and certain objections are mentioned to the early date of the Deuteronomic and Levitical legislation there maintained which are thought to be "insuperable." A word may be said on these in concluding. They may not leave the same impression of "insuperableness" on other minds.

The objections (specified) are three in all: 1. That Elijah "repaired" and sacrificed at the altars of Jehovah—this in disproof of the existence of the law of a central altar (Deut. xii.). But one may well ask: "What was Elijah to do after the complete suspension of political and religious relations between the Northern and the Southern Kingdoms which ensued almost immediately after the house of Jehovah had been built? What could he do, or would he be likely to do, but just what is narrated—fall back on the simpler forms of worship that previously had prevailed?" The repairing of the altars of Jehovah does not show, at least, much sympathy with the calf-worship, the flocking to the shrines of which was probably the cause of the neglect of the altars.

2. That Jeremiah states (vii. 22) that Jehovah gave no commands to Israel concerning burnt-offerings and sacrifices—this in proof that, if the Levitical laws were extant in Jeremiah's time, he was ignorant of them. But this surely is a large and impossible inference from a passage that can quite easily be understood in a less absolute way. It involves the view that Jeremiah did not know (or accept) Deuteronomy in a

form which included chapter xii. ("all that I command you," ver. 11); it overlooks that it is not the Levitical laws only that command and regulate sacrifice—surely Jeremiah knew the Book of the Covenant (*cf.* Exod. xx. 24, xxiii. 18), and was not ignorant of the sacrifices at the making of the covenant (*cf.* Exod. xxiv. 5-8)—and it is contradicted by the fact that Jeremiah, like other prophets, himself pictures sacrifices and offerings as part of the order of the perfected theocracy (xvii. 26; *cf.* xxxiii. 17, 18). In any case, is it not true, according to the Pentateuch itself, that when God brought the people out of Egypt, and made His covenant with them, the stress was laid primarily on moral obedience (Exod. xix. 5, xx., xxiv. 7), and that the Levitical sacrifices had a secondary place?

3. A special disproof of the existence of the Levitical law is found in the narrative of the sins of Eli's sons in 1 Sam. ii. "The demand of these sons of Belial, as the narrative calls them [to have the flesh given to them raw], is the very thing that Leviticus enjoins." But is this criticism cogent? First, the rendering probably needs to be amended. Instead of, "And the custom of the priests with the people was that," etc. (ver. 13), the rendering of the Revised Version margin, "They knew not the Lord, nor the due [right] of the priests from the people," has the balance of scholarly opinion in its favour. It is the rendering adopted or preferred by Wellhausen, Nowack, Klostermann, Van Hoonacker, H. P. Smith, Driver, etc. Then, the practice of the sons of Eli in taking their portion of the sacrifice with a hook out of the pot in which it was boiling falls into its place as an abuse. When contradiction is found in their demand to have their portion given to them "raw"—which was the thing the law contemplated—the accent is laid in the wrong place. The quarrel of the people with the priests was that the priests refused to burn the fat on the altar before claiming or seizing their portion. They seem to have been willing to give the priests their portion in any form desired—why should they not?—provided the fat was first burned (ver. 16). The "sons of Belial" refused, and helped themselves by

violence when the flesh was being cooked. So far from contradicting the Levitical law, the passage testifies—(1) to a “right” or “due” of the priests from the people, (2) to the fact that portions were assigned them from the sacrifices, and (3) to a law requiring them to burn the fat before doing anything else. There was certainly no Levitical law entitling them to neglect or postpone the burning of the fat.

It looks as if the existence of the ritual laws, instead of being overthrown, was very clearly established.



### Keble as Poet.

BY THE REV. I. GREGORY SMITH, M.A., HON. LL.D.

IT is barely half a century since the grave closed over the author of the “Christian Year,” in a village churchyard near Winchester. But a transformation so marvellous in many ways has passed over England in this interval, that the critic to-day stands quite far enough away from what he is looking at. Arnold of Rugby, writing to a friend just after the appearance of the book, speaks of “John Keble’s Hymns.” It is a misnomer. The poems have not the “*élan*”—the swing of hymns; they are not obvious enough. In fact, it is not easy even to get good hymns out of them. They are lyrical, like the odes, say, of Gray, Collins, Horace, and they must be judged as such.

One of the most interesting of many attempts to appreciate Keble as poet is by Mr. A. C. Benson in an essay, which came out in the *Contemporary Review*, and afterwards in a volume of miscellaneous essays.<sup>1</sup> Many of his criticisms, whether in praise or blame, are acute and discriminative, not lightly to be set aside. If I venture to demur sometimes, it is not where some minor canon of the art is concerned, but where the larger and deeper

<sup>1</sup> Macmillan, 1896.

principles are at stake, which underlie all excellence in poetry. For the question of Keble's rightful place in literature is of course a literary question, to be determined apart from the devotional merits of his poetry. To Keble's far-reaching influence for good as a devotional poet the critic does full justice. Is he quite fair, also, to the poet from a literary standpoint?

An author, especially a poet, must be judged by his best work, not by his worst. It would be absurd to measure Virgil by his "Culex," or Wordsworth by his lines about Farmer Blake. The poem also must be judged by the best bits in it, not by the worst. Even in Shakespeare there is hardly a page without a prosy line. Above all, there must be in the reader something of sympathy, of congruity, a predisposition to understand—by no means the same thing as a prejudice; there must be no aloofness, no set aversion, else he will be as one deaf, though the voice charm ever so well.

" I never sing that song, Sir Knight,  
Save to those who sail with me,"

sings the mariner in the Spanish ballad. Just as admiration for Keble's saintliness may blind a critic to the faults of Keble's poetry, and may exaggerate the merits of it, so, a difference in standpoint, antipathy to things spiritual or indifference to them, may hinder one from finding anything to admire in "Paradise Regained." A Quaker could not be expected to care for the war-songs of Tyrtæus, or for Macaulay's "Battle of Ivry."

It would be sheer waste of time to put into the pillory Keble's literary lapses. Few poets so eminent as he fall short so often of what might be the achievement. Many instances might easily be cited of this provoking anti-climax more glaring than the line which Mr. Benson cites: "Tracked by the blue mist well." If there is in Tennyson too much evidence of the file, there is far too little in Keble. And yet this, surely, might have corrected many a bathos and many of the obscurities which made Bishop Blomfield call the "Christian Year" his "Sunday puzzle." This studied neglect, as it seems, of "technique,"

could not be mere laziness, mere carelessness, in one like Keble, who took life so seriously. Was it an under-estimate of the value of what he did? Was it an over-aiming (and this was a trait of early Tractarianism) at the spontaneity and simplicity which shrink from display and artificiality? Sometimes, no doubt, the false rhyme or the false accent is due to Keble's unmusical ear.

While according praise to the fine stanzas, "Go up and watch the little rill," the critic objects to "Monarchs at the helm," and to "A sister Nymph far away, reclining beside her urn." But Keble wrote at a date when English poetry had not lost the old aroma of Greece and Rome, and when Sir Robert Peel was quoting Virgil in the House of Commons. Keble, as Mr. Benson rightly notices, is, poetically, much more nearly akin to Gray than to George Herbert; and Gray is steeped in classicalisms. Indeed, Keble's fine lines on a November sunset, "Red o'er the forest peers the setting sun," etc., might be part of the "Elegy in a Country Churchyard."

"There is a want," we are told, "of fire and intensity." Mr. Benson, one may be sure, is not desiderating the fire and fury which passed too often for poetry, when it was the fashion—a very morbid one—to pose *à la* Byron. This would put out of court true poets—not a few—from "the calm depth" of Sophocles to our own Lake poet. "The gods approve the depth, and not the tumult, of the soul." There is more "intensity" in the suppressed glow of heated iron than in the explosive vivacity of fireworks.

"Woe to the wayward heart,  
That gladlier turns to eye the shuddering start  
Of passion in her might,  
Than marks the silent growth of grace and light,  
Pleased in the cheerless tomb  
To linger, while the morning rays illumine  
Green lake and cedar tuft and spicy glade,  
Shaking their dewy tresses now the storm is laid."<sup>1</sup>

*Christian Year.*

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<sup>1</sup> See, also, the poem for Palm Sunday.

The critic cannot mean this; but he disparages—what was indeed Keble's "motif"—the *vis medicatrix* (Mr. Benson calls it the *vis medica*) of poetry. There are two ways of facing the ills of life: with a shout of angry defiance or with the stiller tones of thoughtful resignation. Keble's way was the latter.

That his life was uneventful, that he was not ambitious, all this has nothing to do with Keble's poetry, and is as true of Virgil ("Flumina amem sylvasque inglorius") or of Wordsworth as of him. Keble's appreciation of Nature is censured on two counts: he is too optimistic and he is inexact. Gazing at the landscape Keble says: "All true, all faultless, all in tune." No, replies his critic; a great deal is sadly, terribly out of tune. *Ça dépend*. Of course, the critic is right from one point of view. The "sweet bells" are "jangled" and "out of tune." But a wider, deeper insight into things can correct this first impression. Keble's trust in the omnipotence of love and in the final triumph of good over evil, his consciousness that he himself, at any rate, needed a stern disciplinary probation, his belief that the life now is only a rehearsal, make the discords in the music conducive to a richer harmony. His sadness is not the dreamy sadness of the "mild-eyed melancholy Lotus-eaters"; it springs from the sense of his own shortcomings. His serenity comes from his predominating trust in God. The apparent paradox meets one continually in a life striving after holiness.

But is the other censure true? It is allowed generally, that Keble is minutely accurate in describing places in Palestine—for instance, the oleanders fringing the Lake of Galilee:<sup>1</sup>

"All through the summer night,  
Those blossoms red and bright  
Spread their soft breasts unheeding to the breeze."

But exception is taken to Keble's descriptions nearer home. Curiously, the instance cited, "Through her gray veil the leafless grove," etc., occurs in a poem on the mystery of things, where photographic accuracy would be out of place. Anyone familiar

<sup>1</sup> See, particularly, Stanley's "Palestine," *ad loc.*

with the "Christian Year" can easily recall many descriptive passages, individualistic and particular enough to make the scene vivid and sensuous. The wake of the boat "glistening" in the "scattered moonbeams"—"the lonely woodland road Beneath the moonlit sky," where "festal warblings flowed," etc.—the bardlike prophet on the wild hills of Moab—the level rays of sunset shining through "the last shower" "stealing down," are only a few out of many instances, that Keble tried, not in vain, to be as loyal to material truth as to spiritual.

"Keble is not imaginative." These words sum up the critic's verdict; and if that verdict is just, they settle the question at once and for ever. For imagination is the very essence of poetry.<sup>1</sup> Prose is poetry, even without the adornments of rhyme or metre, if instinct with imagination. Without imagination the adroitest metrical skill only produces prose. "The poet," like the lover and the lunatic, "Is of imagination all compact." To please the ear, to charm the eye, even to set the machinery of thought in motion—all this is not enough without that synthesis of understanding and emotion, of brain and heart, which we call imagination. The "primrose on the river's brim" may be pictured to the eye, the ripple of the stream may soothe the ear, but unless the poet apprehends with the brain the world of meaning in the flower and in the stream, and vibrates to the touch of this inner meaning in his heart, he is only writing prose, not poetry. Is Keble unimaginative? If the passages already culled from his "Christian Year" have not refuted the charge; three lines out of his "Installation Ode" to the hero of Waterloo may suffice:

"Where hoary cliffs of Lusitane,  
Like aged men, stand waiting on the shore,  
And watch the setting sun and hear the Atlantic roar."

It is like one of Turner's landscapes.

It happens sometimes, when you have wished to make two

<sup>1</sup> Imagination is the synthesis of intellect and emotion. So is fancy. But in fancy, as in wit, the intellect predominates; in imagination, as in humour, the emotive element.

of your friends known to one another, the disappointment, that somehow they do not coalesce. Something of the same sort happens in literature. There is sometimes an incompatibility, a "je ne sais quoi," between the critic and his poet. Mr. Benson admires Keble's "simplicity," "gravity," "propriety" (good taste). But is this all? To those who know the poet's personality, even to those who have only seen him in the elder Richmond's portraiture, it seems preposterous to be told that he was "a stern Puritan," priggish with children, deficient in the sense of beauty, or, strangest of all, that anything else than love was the keynote of his song.



### Notes on Hebrew Religion.—I.

BY HAROLD M. WIENER, M.A., LL.B.

THE recent appearance of a popular book<sup>1</sup> on Hebrew religion by Mr. Addis suggests the desirability of reviewing some of the principal theories that have gained acceptance in the critical schools. Such a course is the more necessary because we are told in the preface that the volume "is simply an attempt to provide the general reader with a *clear statement of fact*<sup>2</sup> on the history of Hebrew religion down to the middle of the fifth century B.C." Not only so, but honesty and sincerity are stamped in the clearest characters on every page of Mr. Addis's work. If the book does not carry conviction, the failure will assuredly not be due to any doubt of the author's purpose. It must not be thought that in saying this I am indulging in any conventional expressions of courtesy. On the contrary, I have no intention of suppressing any point that ought to be made for the purpose of showing that the book is unreliable. But if Mr. Addis's work influences others as it does

<sup>1</sup> "Hebrew Religion, to the Establishment of Judaism under Ezra," by W. E. Addis. Williams and Norgate, 1906. This will be cited as "H. R."

<sup>2</sup> My italics.

me, it will cause very great surprise that so honest a writer should accept so many incredible statements, and should pay so little heed to all who do not agree with him. Is the capacity for discovering truth confined to a single school of theological philologists? Have the followers of Wellhausen and Kuenen a monopoly of learning and ability?

The first criticism I have to make concerns the trustworthiness of Mr. Addis's guides in matters of fact. The book abounds in statements that could not have been made in the first instance—for Mr. Addis frankly states that his work is not original—by any impartial inquirer who took the trouble to investigate the available data with ordinary care and accuracy. Instances of this will meet us from time to time, but I proceed at once to give some illustrations of the truth of my statement. On p. 46 we read: "Amulets, too, played a notable part in Semitic worship. *For this reason*<sup>1</sup> the Hebrews decked themselves with ornaments (Exod. xi. 2, xii. 35) when they set out for Sinai." There is no foundation whatever in the text to which Mr. Addis refers for this statement as to the *reason*. Moreover, Exod. iii. 22, xii. 36, would seem to suggest that the motive of the acts narrated was to spoil the Egyptians. Further, "jewels of silver and jewels of gold and *raiment*" cannot reasonably be regarded as amulets or as articles used for purposes of worship. Nor does this palpable misinterpretation of the Hebrew text derive the slightest confirmation from the only other sentence Mr. Addis devotes to the subject: "Indeed, the Syriac word for earring means, literally, 'holy thing,' and a South Arabic word for 'pearl' is said to have a similar derivation."

On p. 29 we are told that "it is plain from the reiterated denunciations of the Hebrew prophets that tree-worship, or the worship of spirits living in trees, was an inveterate habit of the Israelites. They loved to gather for sacred rites 'under every luxuriant tree.'<sup>2</sup> . . . Even David (2 Sam. v. 22 *et seq.*) took

<sup>1</sup> My italics.

<sup>2</sup> I here omit some sentences which will be dealt with later.

the rustling sound in the Beca trees as an omen, and we are reminded of that most ancient oracle in Greece where men sought to know the mind of Zeus 'from the leafy oak tall of stature.'" And in an article which has appeared since the publication of the book, Mr. Addis says that "the sacred character of trees in Israel appears . . . from the fact that . . . David before battle (2 Sam. v. 22 *et seq.*) took an omen from the rustling in the balsam trees."<sup>1</sup> This is contradicted by the Biblical text. The passage in Samuel is thus rendered in the Revised Version :

And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the LORD, he said, Thou shalt not go up: make a circuit behind them, and come upon them over against the mulberry trees (*or* balsam trees). And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself: for then is the LORD gone out before thee to smite the host of the Philistines. And David did so, as the LORD commanded him, etc.

The first thing that appears from this passage is that David worshipped the LORD, and not the trees or their spirits; the second is that he resorted to "inquiry of the LORD" as the method of obtaining directions. The statement that "the sacred character of trees in Israel appears from the fact that David took an omen from the rustling" cannot therefore be supported.

On p. 289 it is asserted that in the supposititious priestly code "the sacrifices, once left to the generosity of individuals, were now offered in the name of the whole congregation, so that in Num. xxviii. and xxix. we have an elaborate scale of sacrifices adapted to the five feasts." There is, of course, a list of public sacrifices in Numbers, but how would Mr. Addis reconcile the notion that *the* sacrifices (*i.e.*, all the sacrifices) were offered in the way he suggests with the evidence of "P"? The first three chapters of Leviticus contain elaborate rules of the procedure to be followed in the case of burnt-offerings, meal-offerings, and peace-offerings being brought to the religious centre by individuals. The procedure, it need scarcely be said,

<sup>1</sup> *Review of Theology and Philosophy*, vol. ii., No. 3, September, 1906, p. 156.

implies and rests on the fact that individuals sacrificed. The fourth chapter contains laws regulating the procedure to be followed in the case of sin-offerings, and also enacting rules by which individuals were to bring such sacrifices in certain cases. It is needless to press the matter further. Let anybody who doubts read through "P," and note the passages dealing with individual sacrifices.

In justice to Mr. Addis some considerations must be urged which tend to explain his position. First, the preface informs us that the book makes no claim to originality. In reading it I could not help recognising a great deal of material that occurs in other books, and though it is to be regretted that Mr. Addis should have repeated many statements that were made by their original authors with the most unpardonable recklessness in the first instance, yet he may justly plead that he was merely popularizing what had been accepted by many writers whom he has hitherto regarded as competent scholars. I say advisedly "has hitherto regarded," because I cannot conceive that any fair-minded man who looked at the question *in the right light* could possibly continue to hold that view. It is morally certain that if Mr. Addis desired reliable information on a point of English law or history he would not apply to a friend who was eminent only as an English lexicographer or philologist, and precisely the same principle holds in regard to Hebrew law. A man may be a great authority on Semitic philology without being able to form any opinion that shall be worthy of consideration on the true import of a Hebrew law, or even the force of a technical term. This point is so clear that further insistence on it is probably unnecessary. Secondly, Mr. Addis's guides often go wrong through ignorance of the *kind* of accuracy that is required in work of this nature. Thus, to take an instance that will prepare for an argument to be developed later, it may seem a small matter to refer to an *altar* as a "shrine" or a "sanctuary." That such a course could be misleading has never occurred to any of the critics. But let any reader take concrete

instances of the erection of altars—Moses in Exod. xxiv., Joshua at Mount Ebal, Saul after Michmash, Elijah on Carmel — and try the effect of substituting “shrine” for “altar” in an English version. Will he venture to say that the meaning is unaffected? Or, again, in speaking of the jubilee year, Mr. Addis writes: “All Hebrew slaves were to go free.”<sup>1</sup> To him this must have seemed a concise and accurate statement of the effect of the provisions contained in Lev. xxv. No critic—except Professor Van Hoonacker, whose brilliant abilities place him in a class by himself—could be expected to discover that Lev. xxv. does not deal with any Hebrew slaves, still less with all Hebrew slaves. In ancient Israel, as in other ancient communities, slavery could arise in many different ways, of which the most important was birth.<sup>2</sup> If, therefore, we found in Lev. xxv., “If thy brother be sold unto thee,” etc., we might perhaps think that at any rate *some* slaves (*i.e.*, those acquired by purchase) were within the scope of the law; but we could not even then suppose that it related to *all* Hebrew slaves. That, however, is not the text with which we have to deal. The enactment provides only for the case of thy brother *waxing poor and selling himself*. Clearly a man who was already a slave could not *wax poor and sell himself*. It follows that the law does not apply to *any* Hebrew slaves, but to insolvent freemen, and that Mr. Addis’s statement cannot be supported.<sup>3</sup> Nevertheless, he had every reason to think that it was absolutely accurate.

<sup>1</sup> H. R., p. 252.

<sup>2</sup> *E.g.*, Gen. xiv. 14, 15, xvii. 12, 13, 23; Exod. xxi. 4; Lev. xxii. 11; Jer. ii. 14; Eccl. ii. 7. It would seem, from Exod. xxi., that the rule was that children followed the condition of a slave mother, and belonged to her owner. This may be the legal background of Ps. cxvi. 16: “I am thy servant, *the son of thy handmaid*.” In deference to Mr. Addis’s classical tastes, we may compare Soph. O. T., 1062-3: ἐὰν τρίτης ἐγὼ μητρὸς φανῶ τριδουλος; and Gaius, i. 82: *Ex ancilla et libero jure gentium servus nascitur*. With regard to freemen the Hebrew rule was different. This is proved by Lev. xxiv. 10-23, where the wonderful judgment turns chiefly on the fact that the accused—the son of an Egyptian man and an Israelitish woman—was a stranger (see “Studies in Biblical Law,” 84-94).

<sup>3</sup> See “Studies in Biblical Law,” pp. 5-11, and *cf.* F. E. Peiser, “Urkunden aus der Zeit der dritten babylonischen Dynastie,” 1905, P. 110, and Berl. Ms., V. A. Th., 4920.

But even when all allowances have been made, much remains that cannot easily be defended. Exod. xxi. 2-6 provides that if a Hebrew slave desire to remain with his master six years after purchase, he is to be taken to *Elohim* and have his ear bored. In 1892 Mr. Addis published a book in which he said that this meant to the "local sanctuary."<sup>1</sup> Now he avers that *Elohim* means the penates, the spirit of the man's own household.<sup>2</sup> Both theories will be examined later, but I would here point out that they are mutually destructive. If the ceremony took place at the local "sanctuary" it had nothing to do with the penates, and *vice versa*. But why did Mr. Addis put forward such a view without evidence and without argument in a book designed for general readers, when he himself had supported a totally different view in an earlier work? Or what possible reason can he, or his guides, have for saying:<sup>3</sup> "The 'terror of Isaac' was a title of the deity who dwelt at Mizpah, or perhaps at Beersheba"?<sup>4</sup>

A second criticism, which is closely allied to the first, relates to the inability of the whole Wellhausen school to weigh evidence. As a result, they are apt to publish hypotheses that are absolutely unsupported, and also to state as facts the most improbable theories that rest on no substantial ground. One instance of each must here suffice. On pp. 22-24 Mr. Addis puts forward what are admittedly a number of guesses—and are properly marked as such—as to the meaning of the various mourning customs. These culminate in the following: "Even the wailing acquires a new import, when we learn that the Arabs cried to the spirit of the dead, 'Be not far off.'"<sup>5</sup> One is irre-

<sup>1</sup> "Documents of the Hexateuch," vol. i., p. 43.

<sup>2</sup> H. R., pp. 36, 37.

<sup>3</sup> *Ibid.*, p. 39.

<sup>4</sup> He himself translates Gen. xxxi. 42 thus: "Unless the God of my father, the God of Abraham, and the awful God of Isaac, had been with me [Where? at Mizpah or at Beersheba?], surely now thou hadst sent me away empty. God has seen my affliction, and the labour of my hands, and gave His decision last night" ("Documents," i., p. 62). How does he reconcile this verse—the whole of which he attributes to a single source—with his present averment?

<sup>5</sup> H. R., p. 23.

sistibly tempted to ask Mr. Addis whether the wailing of English babies also acquired a new import for the author of this suggestion when he learnt Arabic. If an English boy were found weeping, would it be reasonable to infer that he was imploring some spirit—perhaps the spirit of the birch—not to be far off? And would anybody reason from this that the English of to-day are addicted to tree-worship? It all looks absurd enough when the methods of the Wellhausen school are applied to a civilization we know intimately; but why is it less absurd when they choose ancient Israel as the background of their theories?

For my second example I return to Mr. Addis's remarks about sacred trees:

One such grew in the sanctuary of the LORD at Shechem (Josh. xxiv. 26), like the palm tree which flourished (Odyssey, vi. 163) by Apollo's birth-place and shrine at Delos. Apparently it is the same tree which is called the "oak of the soothsayer" (Gen. xii. 6), or "of the diviners" (Judg. ix. 37), and at all events the name given clearly indicates the sacred character attributed to trees.<sup>1</sup>

Now, first, the inference is unjustifiable. An examination of an English gazetteer reveals place-names compounded with the word "devil," such as Devil's Apronful, Arrows, Beef-tub, Bellows, Elbow, Jumps, Chair, Quoits, Throat, Garden, Staircase, Punchbowl. Can any inferences be drawn as to the religion of contemporary Englishmen? Many similar arguments might of course be adduced. At the first glance, therefore, it appears that even if the same tree is meant in all three passages, the name does *not* indicate that a sacred character was attributed to it by either Abraham or his descendants. Secondly, our author himself formerly thought that the Genesis tree "must have been the seat of a Canaanite tree oracle."<sup>2</sup> On his present assumption it clearly can have been nothing of the sort to the Israelites in the time of Joshua, since it is then found in a sanctuary of God; nor can soothsayers then have been in

<sup>1</sup> H. R., p. 29. Here, and in all future quotations, I substitute "the LORD" for Mr. Addis's transliteration of the Tetragrammaton. A free use of the Name of God is objectionable to almost all Jews.

<sup>2</sup> "Documents," i., p. 19.

possession of it. Thirdly, there is not the faintest suggestion in any of the texts that the Israelites ever treated it as sacred, or consulted any soothsayer connected with it. A reference to the *Odyssey* shows that the inference drawn in that case is equally far-fetched. In all these instances suggestions have been made which are unsupported by a scintilla of evidence, and are in themselves highly improbable. Indeed, we may go further, and say that the probabilities are strongly the other way. If when Abraham was in the land the tree already bore this name from Canaanite associations, most readers would infer that we have to do with a name, and nothing more, when we find it used by the Israelites later on.

A third criticism inevitably suggested by the book before us is that Mr. Addis—like so many other members of the school to which he belongs—does not pay sufficient attention to the work of authors with whom he does not agree. The most notable instance of this is his treatment of the writings of Professor Van Hoonacker, of the University of Louvain, a scholar whose works on the Pentateuchal legislation,<sup>1</sup> though bearing traces of the fact that their author is not a lawyer, stand in marked contrast to the writings of Wellhausen, Kuenen, and Robertson Smith.<sup>2</sup> For myself, I gladly take this opportunity of acknowledging my debt to this accomplished writer for many of the views to be set forth in these articles, a debt which is none the less real because his work has sometimes directed my investigations into paths that led to results differing somewhat from his own. I have frequently been amazed at the excellence of the results attained by this great professor in dealing with the most technical and difficult subjects, especially when I have borne in mind the unsatisfactory condition in which M. Van Hoonacker found Biblical studies, and the numerous pitfalls that await a non-legal writer.

The next general observation deals with another matter. It

<sup>1</sup> "Le Lieu du Culte dans la Législation rituelle des Hébreux," 1894, "Le Sacerdoce Lévitique dans la Loi et dans l'Histoire des Hébreux," 1900.

<sup>2</sup> A writer in the *Quarterly Review* (No. 410), January, 1907, pp. 173-196, also lays himself open to this criticism.

has already been explained that the Wellhausen school cannot be expected to treat historical points successfully; but unfortunately many of its members also indulge in all the worst vices of the philological school. At one time<sup>1</sup> we are asked to draw inferences about tree-worship from the fact that a word that denotes a particular species of tree—"elah"—"evidently resembles the root 'el,' *i.e.*, God." At another<sup>2</sup> we are invited to note the peculiar strength of the tribal tie among the Semites, on the ground that singular nouns are frequently used as collective names—*e.g.*, Israel, Edom, etc. "To them the tribe was one with the concrete unity of a living person."<sup>3</sup> Yet four pages later Mr. Addis feels himself in a position to "confidently affirm that it was the worship of the LORD which made the Hebrew tribes one in time of war, till slowly and long after Deborah's time they were moulded into a single commonwealth."<sup>4</sup> If that be true of Deborah's time and after, what becomes of the theory that Israel was "one with the concrete unity of a living person"?

Some observations that might have been made under one of the preceding heads deal with a subject that is in itself so important that it should be noticed separately. It is the fashion to deny that Moses was a monotheist. Monotheism is supposed to have been an invention of Amos and his successors.<sup>5</sup> Thus, Mr. Addis writes of the Mosaic age: "Monotheism is the birth of a much later time: it makes its earliest appearance on the pages of the literary prophets, and even then, in its initial form, is rudimentary and indirect."<sup>6</sup> "The bond between God and the Hebrew kingdoms was natural. Amos, on the other hand, is first in a line of prophets who struck a higher note."<sup>7</sup> These statements may be brought to a very simple test.

<sup>1</sup> H. R., 28. None of the points here treated are original to Mr. Addis, but it is convenient to deal with them in connection with his book.

<sup>2</sup> *Ibid.*, p. 51.

<sup>3</sup> *Ibid.*, p. 51, 52.

<sup>4</sup> *Ibid.*, 56.

<sup>5</sup> So the *Quarterly Reviewer*, to whom reference has been made, pp. 195-6.

<sup>6</sup> H. R., p. 76.

<sup>7</sup> H. R., p. 141. The religion is supposed to have been a mere tribal worship of the tribal God (p. 5). It is common ground that the mass of the Israelites were frequently unfaithful or unable to rise to the conceptions of Moses, but Mr. Addis's statements go far beyond that.

Let Mr. Addis, instead of reading Kuenen and Baudissin, take his "Oldest book of Hebrew history"—*i.e.*, the supposititious JE—and carefully note all the passages that bear on the question. He will discover at the outset that this God who, in the opinion of his guides, was but one of many gods, and subject to local limitations, made earth and heaven; that He caused it to rain and formed men and all animals (not Israel alone); that men (not Israelites) began to call on His name; that to Him Noah sacrificed; that His might extended to Shinar, to Aram-naharaim, to Egypt—in a word, to every country with which the narrative deals; that He was God of the heaven and of the earth, and Judge of all the earth; that to Him His worshippers offered supplication in whatsoever land they might be. If, further, it be remembered that to ascertain an author's meaning his work must be read as a whole, and that it is never safe to rely on a text wrenched from its context, it will be easy to put satisfactory interpretations on passages which speak of God's descending or of His being the God of the Hebrews.<sup>1</sup> Having got as far as that, the next step is to turn to the narrative which tells how the LORD entered into special relations with Israel. A proposal to enter into a covenant followed by acceptance will be found there. That proposal is based on the statement that "all the earth is Mine." Next, the law of Exod. xx., which apparently limits lay sacrifice to "all the place where I shall cause My name to be remembered"—*i.e.*, to the land of Canaan—should be considered. Then it will be clear both why men said to David, "Go, serve other gods," and why in the same age it was possible for Absalom to make a vow to God in Geshur, but to *sacrifice* in the land of Israel alone (2 Sam. xv. 7-12). From the days of Moses onwards sacrifice was legitimate only in the land of Canaan—save, of course, during the desert period—and this remained so till the end of Old Testament times.<sup>2</sup> The most interesting illustration of this principle is to be found in the case of Naaman the Syrian (2 Kings v. 15-18), and a few words

<sup>1</sup> As to Cain (H. R., p. 80), see "Studies in Biblical Law," p. 105.

<sup>2</sup> On Isaiah xix. see "Studies in Biblical Law," pp. 81, 82.

should be said about it. Naaman recognised that there was "no God in all the earth but in Israel." So far did this go that he regarded it as wrong to bow himself in the house of Rimmon, *even in the country where Rimmon was specially worshipped*. It must be conceded that here we have monotheism, not monolatry. The existence of no God but One, the worship of no God but One in whatsoever land one may be—that is monotheism pure and simple. But Naaman recognised that the *sacrificial* worship of that God could only be rightly performed in the land of Canaan. Hence the request, "Let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD." This earth would presumably possess "exterritoriality"—to borrow a convenient term from international law—*i.e.*, it would be regarded as being a part of Canaan, even when physically situate in Damascus. But the special character attributed to the Holy Land in no wise interfered with the recognition of the LORD by all who were true to the faith of Abraham and Moses, as being everywhere the one and only real God. It should be added that in the chronological table at the beginning of his book Mr. Addis says that J and E were perhaps reduced to writing (*not* composed) between 850 and 750 B.C., while he dates Amos about 760 B.C. and Hosea between 746 and 734 B.C. Having regard to the passages of JE, to which attention has been drawn, Mr. Addis will doubtless see that his position with regard to monotheism and the bond between God and the Hebrew kingdoms is quite untenable. Moreover, 1 Kings xix. 14 proves that Elijah, too, based the special relationship of God and Israel on the covenant, so that it cannot fairly be said of him "that he was not indeed a monotheist, even implicitly after the fashion of the literary prophets."<sup>1</sup> The bond of a covenant

<sup>1</sup> H. R., p. 131. After what has been said it is perhaps unnecessary to examine the idea that in the days of Moses "the Hebrews had not passed much, if at all, beyond the animistic stage" (H. R., p. 77), or to ask Mr. Addis to reconcile this with pp. 55-64.

rests on sworn compact, and negatives the suggestion of a "natural" link between God and people.

The last general criticism I desire to make before proceeding to the discussion of details is that large portions of the book will fall with the critical positions that are throughout assumed. Thus, the remarks on pp. 46-48 and 81-84 about feasts, to take only one instance, go by the board with the Wellhausen theories. This relieves me of the duty of considering large sections of the book with which it might otherwise be necessary to deal.



## Fast<sup>ing</sup>.

BY THE REV. CHARLES RUMFITT, LL.D.

**I**T is much to be wished that the Godly discipline of the primitive Church might be restored again" (Commination Service). There has been no generation of which this pious wish might be more appropriately entertained than the present one. The Church is in danger of repeating the Prophet Ezekiel's description of pride, fulness of bread, and abundance of idleness (Ezek. xvi. 20), or that of Habakkuk, of pride, covetousness, intemperance, and idolatry (Hab. ii.). The Church is rich; it lives luxuriously; it is not sufficiently separate from the world; it is, like Lot in Sodom, too much at home in the world; self-denial is very little and very seldom practised. Hence, its spiritual life is thin, and its power weak, and the respect it receives from the world less. The seasons are by very many kept in name only, or made into worldly festivals, and they are properly observed by very few. It behoves everyone, therefore, who is anxious that the life of the Church should be deep, and its power in the world Divine, to bring himself up to a higher level at this season, by self-examination and discipline, and to seek to influence others to do the same.

One of the means by which this deepening of the life of the Church may be obtained, and which is very appropriate at this season, is that of fasting. This exercise has almost ceased as an institution. The vast majority do not think of it as a Christian duty, and often look upon those who do as peculiar, and perhaps a little given to fads, if not to superstition. It may be that the chief reason why this exercise is neglected is that Christians generally do not know its importance and benefits, and that, again, may be because the subject is not expounded nor the duty enforced by the clergy, who in this matter are in very many instances as negligent as the laity. It will, therefore, we hope, be profitable to consider the examples of fasting as recorded in Holy Scripture, so that we may understand in some measure the principles that govern it.

1. Fasting is included in the ordinary "godly exercises." Our Lord speaks of it along with prayer and alms. Also in the parable of the Pharisee and the Publican He makes the Pharisee scrupulously observant of all these three. These are the three great means of grace, without which a Christian cannot be "perfect." In all the books of the Scripture, fasting, or the things which it signifies, is referred to as having been practised by "holy men of God." Sometimes it is commended, sometimes the way in which it is observed is condemned, and the true way is prescribed, but it is always referred to as being one of the recognised ordinances of religion.

2. The true principle of fasting is "unto God." This is the motive, which, as in all religious exercises, gives it its character and power. It is to be done in the presence of God, as much as possible from the knowledge of the world, with the whole man—body and mind face to face with God. It is both a state and an act of worship, for God's glory, and that only. Apart from this principle, fasting, as a religious act, is not good, but rather an evil. "Meat commendeth us not to God." A man is not spiritually better for eating, nor worse for not eating. Fasting is not to be undertaken for its own sake. It is not to be observed to enhance our own reputation—"to be seen of

men." St. Paul gives as one of the marks of the departing from "the faith" in the latter times that of abstaining from meats—*i.e.*, by a spurious spiritualism, which makes moral perfection consist in abstinence from outward things, some would pretend to attain to a higher perfection. Nor is fasting to be observed with a view to merit before God. The Pharisee in the Temple hoped to be commended, but the Publican, who, doubtless, never had observed this ordinance, was justified in preference. The Jews in the time of Isaiah complained that they had fasted, but God had taken no knowledge of it; and God replied that it was because it was not done "unto Him." If this principle, "unto God" be observed, all other features, such as total or partial fasting, the times, and the duration, may be left to each to decide for himself.

3. The place of fasting in the religious life. It is that condition and act of the body which accompanies those of the mind in times of great distress or intense supplication.

Man is "three in one and one in three." He needs all these to constitute his full manhood. And the condition and conduct of each affects for good or for evil that of the others. There is constant action and reaction between the several parts of his nature. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." If the spirit is depressed or exercised in severe anxiety or study, the body sympathizes with it, and desire for food ceases. "My heart is smitten and withered like grass, so that I forget to eat my bread." Hence, fasting is not an arbitrary command, out of harmony with man's constitution, but, like all the yoke of Christ, is natural and "light" at those times when it should be observed. The histories of holy men of God give several instances of its use. Fasts were kept as memorials of past calamities, so as to keep in memory the lessons of history, as those of the capture of Jerusalem and the murder of Gedaliah. They were observed when suffering from great misfortune, as when the children of Israel were defeated in battle by the Benjamites. In confession and repentance of sin and self-humiliation before God. The

Israelites were instructed to afflict their souls on the Day of Atonement, or the fast ordered by Jezebel at the pretended sin in the city. It sometimes formed a part of ordinary worship, as when Barnabas and Saul were set apart for preaching the Gospel. It accompanied earnest and intense supplication—David for the life of the child, Nehemiah for the restoration of the nation. It was employed in mortifying the flesh and the cultivation of the spiritual life : St. Paul kept his body under, lest he should become a castaway. The priests were commanded to abstain from luxurious living when ministering before the Lord, and men whose whole lives were ordained by God to special work were ordered to be strictly separated from all indulgences. In all these cases of stress, distress, and conflict, fasting was natural and feasting would have been repugnant, and a proof that the profession of inner mental agony was a mockery.

4. The benefits of fasting. It follows from what has been said of the union of body and mind, and the influence of each upon the other, that very great will be the good that comes from this exercise.

(a) It tends to self-control. The body is intended to be the servant and instrument of the mind, but in the carnal man it is the master. Even in the life of the Christian “the flesh lusteth against the spirit.” One of the temptations to which all men are subject is the “desire of the flesh,” and by that even the Lord was tempted. It is natural to man to enjoy his food, but there is great danger of indulging. It requires an effort, and sometimes a strong will, to deny ourselves ; but a man who can thus rule his own body will be the more able to rule his own spirit, and by so much he will be a stronger and a better man.

(b) Fasting tends to make the Christian life more genuine. It is the last observed, the severest, and that which usually includes the other two. A man may give alms and not pray ; he may pray and not fast ; but if he fasts he will nearly always pray, and he will necessarily have that disposition of sacrifice of which alms is a proof. As it is the greatest religious exercise,

so, when it is observed with the proper spirit it makes for reality, and when it is hollow, "to be seen of men," and with a view to merit, it is the greatest religious sham. But if it is a real "fast unto God" it purifies and solidifies the life; because it is the severest ordinance it is the outward expression of the deepest feelings. It is secret, and whatever is secret is real. "As a man thinketh in his heart, so is he." It affects and stirs up the deepest depths of the heart; and in these days of feasting, when it is a neglected and forgotten duty, it requires more than ordinary courage.

(c) Fasting lessens the power of temptation. "When I had fed them to the full, then they committed adultery." Many of the temptations are in the flesh. The condition of the body also affects the power of the mind. It therefore follows that to indulge the flesh is not only wrong in itself, but also leads to greater sin. St. Paul knew this, and kept his body under. Fasting, whether partial or total, is an antidote to sensuality. It is almost impossible for a man to overcome evil as long as he is self-indulgent, and one of the surest ways of weakening the power of lust is to mortify the flesh, because then the taste for many things is decreased, as, for instance, the craving for alcohol.

(d) Fasting is an aid to worship. The whole man should be employed in this service. "All that is within me bless His holy Name." In this, the highest occupation in which man can be engaged—prayer and adoration—the whole man should be at its best, and to attain to this fasting is a very great help. During a fast the body is in its best condition. The *posture* is thought to be important, but the *condition* is really more so. It is impossible to worship properly when the body is diseased or disabled. The body is at its best when digestion is finished and food is assimilated, as a fire when the coal is red before new coal is heaped upon it. There is no sickness, no fainting, no headache arising from digestion or indigestion. This idea may appear foolish to some people, but everyone knows that the condition of the body interferes often with the quality of his worship. It is impossible to worship God freely and fully after

a full meal. This is one of the reasons why congregations in some services are so sleepy, and unable to realize the full blessedness of the service, because they have come almost directly from the dinner-table. It ought to be thought as important to appear before the Lord in as good condition of the body as in the "due preparation of the heart." Fasting is an act of the mind as well as a condition of the body, and that also is a help to worship. It strengthens the reasoning powers and intensifies the purpose; it accompanies and deepens repentance; it is a kind of self-revenge for past sins; it gives wings to prayer: it gives greater power to supplication. All this tends to make the worship more acceptable to God. We do not mean that worship, however pure, is accepted for its own sake, but that it comes up more to the conditions of pure and effective worship; as, for instance, in the case of repentance "we judge ourselves, and therefore we are not judged by the Lord." Thus, God hearkens and hears, and keeps a book of remembrance. Fasting increases the power for Christian work. It tends to vigorous health and to lengthening of life. This is not intended at the time, but it has this result. Self-indulgence causes sickness and shortens life. "While the meat was in their mouths the wrath of God came upon them." "For this cause some are sick and some are fallen asleep." Many hard-working Christians, and not a few gifted and successful ministers, would have better health, and would prolong their useful lives if they would adopt this system of partial, and occasional total, fasting. It also refines the power of spiritual perception. Truth comes by inspiration as well as by study. Moses fasted forty days when he received the law. It makes a Christian a greater example of good, especially in these days when it is so little practised. It also brings the Holy Spirit more into the life, and makes that life a greater power.

5. The method of fasting. There are no rules. It is a principle to be put into operation spontaneously, according to the exigencies of the spiritual life, the constitution, and the leadings of the Holy Spirit. If it becomes a mere "living by

rule" it is in danger of becoming mechanical and formal. Still, a word may be written in the way of suggestion. Temperance will be habitually practised by all true Christians. There are some indulgences which may be right and proper for the world, but which a man of God *ought* not and *cannot* enjoy; and there are seasons when semi-fasting will be seasonable and necessary, and other times when total abstinence from all food and pleasure will be profitable. The Christian himself who lives near to his God will know when these times come. I would suggest that all religious services would be more acceptable to God and profitable to the worshipper if they were preceded by partial or total abstinence. The Jews fasted on all festivals until the sixth hour, hence the answer of St. Peter to the charge of drunkenness. Many Christians have a rule of abstaining on one day in the week and spending more time in prayer; and as far as possible it should be accompanied by good works, which is the kind of "fast" which God has chosen, and which He has promised to bless.

This subject has special importance for ministers of the Gospel. They are separated for life unto God for the highest office. They are expected to be holier than ordinary Christians. They ought to aim at being at their very best when they have to preach their sermons. A careful study of Lev. xxi. will teach that God expects His minister to attain to a higher standard of personal purity and power of body and spirit. For myself, I cannot understand how a preacher of the Gospel can indulge in the lusts of the flesh and of the mind, as some do, and properly fulfil their ministry. It is the rule of many to go from private prayer to public duty and back to private prayer, and to preach their Sunday morning sermons before partaking of food, and they all say that they are stronger in body, clearer in mind, and freer in spirit from so doing, and I believe that "this witness is true." But in any case, for all Christians I believe that if this ordinance were more frequently and generally observed, the Church would be less worldly, more powerful, and more successful.

## The Baptismal Controversy.—III.

### A PLEA FOR CAREFUL DEFINITION.

BY THE REV. N. DIMOCK.

SHALL we wonder, then, if, in the dispensation of the Gospel, one who has been in covenant relationship made God's child by adoption and grace, and so called to a state of salvation, should yet have to deal with the solemn question,<sup>1</sup> "Are you saved?" If it is a question to be dealt with, what a question it is! If it is to be asked, what urgent need that in these days it should be pressed home on the hearts and consciences of men! And that not only among those who are looked down upon as the lower and degraded classes of society, but also among many of those who take rank among the upper and cultivated classes, where also Christian baptism may be in fashion, but Christianity not in possession! What a need for many to be taken down to the school "in the midst of the valley," there to hear the words, "Can these dry bones live?" They can live, but only by the breath of the Divine Spirit, like the wind blowing where it listeth. Truly, we have to do with the question of life and death. Truly, to many the word needs to be spoken (in a sense full of awful solemnity), "Ye must be born again."<sup>2</sup> But if so, it should be made plain that to a baptized soul the question of life or death is the question of life—the free gift of life in

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<sup>1</sup> "Ecce, accepit sacramentum nativitatis homo baptizatus. Sacramentum habet, et magnum sacramentum, divinum, sanctum, ineffabile. Considera quale, ut novum hominem faciat dimissione omnium peccatorum. Attendat tamen in cor, si perfectum est ibi, quod factum est in Corpore. Videat si habeat charitatem; et tunc dicat, *Natus sum a Deo*. Si autem non habet, characterem quidem impositam habet, sed desertor vagatur. Habeat charitatem; aliter, non se dicat natum a Deo" (Augustin in 1 Ep. Joan, Tract v., Op. Tom. IX., p. 220. See Faber, p. 222). In Serapion's "Baptismal Prayers," it is asked for the baptized "that having been formed and regenerated, they may be *able to be saved* and counted worthy of Thy Kingdom" (see Wordsworth's "Bishop Serapion's Prayer-Book," p. 69; S.P.C.K.). But too much weight must not be made to rest on such language as this. See quotation from Boyd on "Baptism and Regeneration" in "Doctrine of Sacraments," p. 144.

<sup>2</sup> See Bishop Harold Browne "On Articles," pp. 616, 617, eighth edition.

Christ—accepted by faith, or of the donation of life rejected—rejected in unbelief—unbelief which loves darkness rather than light, and chooses a death in trespasses and sins rather than the life—the begetting again unto a lively hope—which comes to lost sinners through the resurrection of Jesus Christ from the dead.

It is a terrible perversion of a truth, indeed, to think that the anxieties of an awakening soul should be set at rest by simply giving a satisfactory answer to the question, "Have you been baptized?"<sup>1</sup> "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It is the Spirit of God which brings us to Christ. And it must be the Spirit of God that brings us aright to the water of baptism. Ambiguous expressions, which admit of two allied senses, need sometimes to have their senses carefully distinguished.<sup>2</sup> But in making

<sup>1</sup> "Noli de baptisate gloriari, quasi ex ipso salus tibi sufficiat" (Aug., in Ev. Joan, Tract vi., Op. Tom. IX., p. 19. See Faber, p. 59).

<sup>2</sup> It is well, perhaps, to observe that infantine age may be said to be sufficient qualification for regeneration in the lower covenant sense (see Archbishop Lawrence, "Doctrine of the Church of England," pp. 90, 96),—"seeing that God's sacraments have their effects, where the receiver doth not (*ponere objicem*) put any bar against them (which children cannot do)" (see Cardwell's "Conferences," pp. 356, 357)—but is ordinarily a disqualification for regeneration in the full and higher evangelical sense, according to high authority (see Chrysostom, Hom. xxxix. in Gen., and Augustin, Ep. 23, ad Bonifacium). If this teaching of Chrysostom had been a denial of the received faith of the Christian Church, it would hardly have waited for Dr. Wall to point to it as "a very singular notion in divinity" (see Wall's "Infant Baptism," vol. i., p. 229. He had used stronger language in his first edition; see vol. iii., p. 32). It was of circumcision that Chrysostom had asked—"For a *new-born* child, that knows not what is done to him, nor has any sense, what profit for his soul can he receive thereby?" But that his words are equally applicable to baptism when received *ἐν ἁλώφῃ ἡλικία* is sufficiently obvious. See on this subject Nowel's "Catechism," pp. 162, 163; edit. Jacobson; Bradford's Works, vol. i., p. 533; vol. ii., p. 404 (from P. Martyr), P.S.; Jewel's Works, vol. iii., p. 462, P.S.; also Professor Mozley's "Review of Baptismal Controversy," p. 21, and Baxter's Works, vol. v., pp. 351, 352, ed. Orme, 1830; also Aquinas, "Summa," vol. viii., p. 136, ed. 1663.

The argument of Augustine, *de Baptismo contra Donat*, Lib. IV., c. 23, 24, proceeds (as Faber observes), "on the principle constantly recognised by the early Church," that "circumcision under the law was a sacrament morally corresponding with the sacrament of baptism under the Gospel . . . without the admission of this identity the argument of Augustine cannot advance a single step" ("Primitive Doctrine of Regeneration," p. 301; see also p. 354, and quotation there given from our "Homily of Common Prayer and Sacraments").

and carefully marking the distinction, it is also necessary that we should not fail to note that the distinction does not by any means deny a connection nor dissolve a relation. The relation here is very important. The higher sense is rooted in the lower. "We ought," so taught the reformer and saintly martyr Bradford, "to believe of ourselves that we are regenerate." "I mean that we are so by our baptism, the sacrament thereof requiring no less faith" (Works, vol. i., p. 218, P.S.). But all the spiritual power and inward renewing blessing are in abeyance till the soul—knowing itself (however imperfectly) really and truly a child of wrath—comes by faith to lay hold of and stead-

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Prebendary George Stanley Faber, acknowledging the doctrine of Augustine to be "that infants are invariably regenerated in and through Baptism" (p. 313), argues with great force that as to the *moral change of disposition* (which he names *moral regeneration*), he "absolutely pronounces them incapable of any such moral regeneration." He adds: "The only regeneration of which he believes them to partake is that *federal regeneration* which is defined to be a *federal change of relative condition*" ("Primitive Doctrine of Regeneration," pp. 246, 274, 314; see quotations from Aug. in p. 315, and let the words be specially marked, "Et tamen nullus Christianorum dixerit eos inaniter baptizari," Contra Don., Lib. IV., c. 23. See also Marriott's *Ειρηνικά*, pp. 177, 178).

The words of St. Augustine about *putting any bar* are as follows:

"Longe melior est ille parvulus, qui etiam si fidem nondum habeat in cogitatione, non ei tamen obicem contrariæ cogitationis opponit, unde sacramentum ejus salubriter percipit" (Op. Tom. II., c. 268).

It may be well, perhaps, to call attention to the fact—without desiring to deduct anything from the true meaning of his words—that this Epistle has not so much the character of anything like an authoritative exposition of the Church's traditional faith, as that of a friendly opinion expressed in answer to the inquiries of a brother Bishop who had sought relief from the pressure of felt difficulties in connection with the sponsorial system of the Church's practice. The letter concludes with the words: "Nec tibi ad excusationem meam objeci firmissimam consuetudinem, sed saluberrimæ consuetudinis reddidi quam potui rationem."

It is certainly to be observed that our Catechism in its teaching concerning the requirements for baptism does not point us to the "no bar" belonging to infantine age, but directs our thoughts to promises by sponsorial representation accepted as sufficing till the coming of age (see Jewel, "Apol. and Defence," p. 462, P.S.). In Nowel's larger Catechism it is taught: "Infantibus vero promissio Ecclesiæ facta per Christum, in Cujus fide baptizantur, in præsens satis erit, deinde postquam adoleverint, Baptismi sui veritatem ipsos agnoscere, ejusque vim in animis eorum vigere, atque ipsorum vita et moribus representari omnino oportet" (p. 162; edit. Jacobson). See Bishop Bethell in Ussher's Works, vol. xv., pp. 508, 512-520; edit. Elrington; see also Archbishop Wake in Gibson's "Preservative," vol. xii., p. 100; edit. 1848; and Willet's "Synopsis Papismi," vol. v., pp. 120-124; edit. 1852.

fastly to believe the promises of God made to it in that sacrament.<sup>1</sup> *Then* it has to look back and in faith to rest upon the donation—the free gift of God, as in that sacrament sealed—the free gift, the donation, in virtue of which it has a sure covenanted warrant to say, “I am the Lord’s” (Isa. xliv. 5). “I was a child of wrath, but now, as a member of Christ and a child of God, I belong to the Lord Jesus Christ, who loved me, and gave Himself for me.” If we would have the witness of the Spirit with our spirit that we are the children of God, we must remember that the Spirit is the spirit of adoption, whereby we cry, “Abba, Father”; and that we must first in order receive the free gift of adoption, which we are to lay hold of in the gift sealed to us in the one baptism for the remission of sins. “Baptism,” says Becon, “is a continual sign of the favour of God towards us, of the free remission of sins, of our reconciliation unto God for Christ’s sake, and that we be by adoption the sons of God and heirs of everlasting glory”<sup>2</sup> (“Prayers,” etc., p. 173, P.S.).

If we would learn to know aright the regenerating, life-giving power of the Gospel of Christ, and its sacred connection with the washing of baptism, we must, under the teaching of the Spirit, submit to be taught of the offence of the Gospel, the offence of the Cross, the offence of the true conviction of sin and of sin’s deadly condemnation, and with this to apprehend by faith the Divine truth of free justification through the redeeming love of Christ, the doctrine of “No condemnation to

<sup>1</sup> So Archbishop Ussher—“We may rather deem and judge [as against the idea of *habit of grace infused*] that baptism is not actually effectual to justify and sanctify until the party do believe and embrace the promises. . . . All the promises of grace were in my baptism estated upon me, and sealed up unto me, on God’s part; but then I come to have the profit and benefit of them, when I come to understand what grant God, in baptism, hath sealed unto me, and actually to lay hold on it by faith” (“Body of Divinity,” chap. xlii.). See further extracts from Hooker, Jeremy Taylor, and Beveridge in Bishop Moule’s “Outlines of Christian Doctrine,” pp. 246, 247; see also quotations in “Essays on the Church,” pp. 133-136, seventh edition.

<sup>2</sup> “His word declareth His love towards us; and that word is sealed and made good by baptism” (Jewel, vol. ii., p. 1105, P.S.). “If any take not the seal of regeneration, we cannot say he is born the child of God” (*ibid.*, p. 1108).

them that are in Christ Jesus." Then shall we not most thankfully acknowledge the mercy of God in appointing for us a cleansing, washing ordinance, in which our faith may take full and assured possession of all the riches of grace which come to us through the death and resurrection of Christ, being baptized into His death, that we may rise with Him in newness of life? How gladly should leprous sinners hear the words, "Wash and be clean," and, casting away all proud thoughts of human wisdom, go down to the fountain open for sin and uncleanness, and come again with new hearts to serve God without fear "in holiness and righteousness before Him all the days of our life"!

Our reformers knew well what was meant by the *opus operatum* doctrine of the sacraments. In its accepted sense they utterly rejected it.<sup>1</sup> It would not stand beside the evangelical doctrine of justification by faith. Did they, therefore, cease to believe and teach the doctrine of the one baptism for the remission of sins? Did they condemn all doctrine of baptismal regeneration? Not so. They put the doctrine of baptism into its true position in relation to the grace of the Gospel.<sup>2</sup> They saw in it the seal of that wondrous gift, the real

<sup>1</sup> See Prebendary Gee in Gibson's "Preservative," vol. viii., p. 164; edit. 1848; and Bishop Carleton in Goode's "Infant Baptism," p. 338; see also Jewel, vol. ii., p. 750 *et seq.*, P.S.; 3. Whitgift, p. 382, P.S.; 1. Tyndale, pp. 342, 423; 2. Tyndale, pp. 90, 103; 2. Becon, p. 454; 2. Bradford, p. 278, P.S.; 2. Coverdale, p. 257; Rogers "On Articles," pp. 247, 250, 268, P.S.

In another, an explained sense, the phrase might be accepted. See my "Doctrine of the Sacraments," pp. 74-76; see also Bishop Bethell's "Regeneration in Baptism," Preface, p. xxvi, fifth edition.

<sup>2</sup> There was a contention at one time among our reformers whether the sacraments could rightly be said to *confer grace* (as stated in certain Articles of 1549), which appears to have mainly been due to a want of clear apprehension of the *status controversiæ*. If the opponents had been satisfied with condemning the phrase "sacramenta *per se* gratiam conferunt" (see Calvin, Inst., Lib. IV., c. 17), or the statement that they confer grace "ex opere operato" (see Bullinger's "Decad. V.," pp. 302, 321, P.S.), there might probably have been little difference of opinion on the subject. Indeed, it is very observable (see Hardwick, "History of Art.," pp. 96, 97) that Hooper, who appears to have been among the foremost in objecting to the word *confer*, did, in his "Confession of the Christian Faith" (first published in 1550), strongly assert that sacraments "are such signs as do *exhibit* and *give* the thing that they signify indeed" (Later Writings, P.S., p. 45), almost following the language of Hugo

covenant donation of that Divine pearl of great price—that precious gift, in comparison of which they counted all things but loss—the gift which cost the precious blood of the Son of God. And they knew faith's acceptance of that gift as the very beginning of that new life which the believer lives by the faith of the risen Son of God, rejoicing with joy unspeakable and full of glory, receiving the end of his faith, even the salvation of his soul.

And I venture humbly to submit that in the theology of the Reformation the true *status controversiæ* did not turn at all on the question, Is there or is there not a true doctrine of baptismal regeneration? About this there should be no controversy. The reformers knew no hesitation in admitting that baptism is the sacrament of regeneration. But it did hinge on the question, Is there or is there not a regenerating inward and spiritual efficacy in the *opus operatum* of the administration, apart from its ordained connection with the Gospel of Christ, with the reconciliation of the sinner's soul to God, and the true conversion of the heart to Christ through the free gift given and effectually

de Sancto Victore, "significatione gratiam conferens" (see Bonaventura, Op. Tom. VI., p. 90; Lugduni, 1668). It may be observed in passing that at the date of the Reformation, the verb *exhibit* carried with it a Latin signification, which *now* seems scarcely to survive except in the language of medical science. Compare especially Bradford's Works, vol. i., p. 94, P.S.; and see "Doctrine of Sacraments," p. 121.

Bishop Bedell speaks of inconvenience avoided "by making the sacraments to confer grace only by obsignation of God's promises, and the end of them to be certerioration" (quoted from Goode, "Effects of Baptism," p. 355).

And so in Bullinger's "Decades," while we are taught not to look to the sacraments as of themselves conferring or giving, or bestowing grace to the receivers of them (see Goode, "Effects of Baptism," p. 267), yet we are assured that "they are effectual, and not without force; for in the Church, with the godly and faithful, they work the same effect and end whereunto they were ordained of God" (*ibid.*, p. 269).

So Dr. Whitaker speaks of the adversaries who say "that the sacraments not only confer grace, but even confer it from the mere *work wrought*"—which "opus operatum" doctrine he declares was unheard of by the ancient Church (*ibid.*, pp. 295, 296).

For good evidence in answer to the Romanist's charge against the reformers of making the sacraments *only significant* of grace, and not truly *exhibitive* signs of what they signify, I may refer to my "Doctrine of the Sacraments," pp. 21, 89-97. 116-118.

sealed to faith in the one baptism for the remission of sins? To this question the theology of the Reformation answered "No." But, then, it may be asked, Is the privilege of adoption *all*? Is the gift of remission and free justification in the washing of the blood of Christ—is this all that we are to think of as the free gift given and sealed to believing souls in the Sacrament of Baptism? Oh no! God's ancient promise of cleansing by water is followed by the promise, "A new heart also will I give you" (Ezek. xxvi. 25, 26). And so, in the teaching of the Apostle, "the washing of regeneration" is followed by "the renewing of the Holy Ghost." Oh no! It is not all, but it is *the foundation of all*,<sup>1</sup> and may be quite truly called a regeneration. *Upon this* our faith is to receive that Divine life-giving power of the Holy Ghost whereby we are not only started as adopted children on our heavenly race, but as new-born babes, accepted in the Beloved, with a new spirit put within us, we are in the strength of a new life, *as* living branches of the true Vine, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, knowing and believing the love which God hath to us, and learning continually more and more of the love of Christ which passeth knowledge, and more and more and much more of the exceeding greatness of God's power to usward who believe—the power which makes us to be more than conquerors through Him that loved us.

<sup>1</sup> "Primum ergo in nos, ad accipiendam vitam æternam, quæ in novissimo dabitur, de bonitate Dei munus venit ab initio fidei, remissio peccatorum. . . . Nam et illa regeneratio, ubi fit omnium præteritorum remissio peccatorum, in Spiritu Sancto fit, dicente Domino, Nisi quis renatus fuerit ex aqua et Spiritu, non potest introire in regnum Dei. . . . Primum itaque credendum beneficium est benignitatis Dei in Spiritu Sancto remissio peccatorum" (Aug., Sermon LXXI. in verb. Matt. xii., § 19).

N. DIMOCK.



## The Preaching of Christ's Resurrection.

BY THE REV. W. BURNET, M.A.

THE effect of the Gospel message depends very much on our preserving the due proportion of the faith. The late Canon Stowell, of Manchester, was so sensible of this that he used to keep a list of the subjects which he had handled in the pulpit arranged under topical headings. He intended this list to serve as a check to any unconscious leaning towards any one branch of Christian doctrine to the neglect of others, and he often recommended the practice to his clerical brethren.

In the present day there seems to be a strong tendency towards unduly exalting certain truths, and keeping others equally important in the background. Some teachers and writers will, for instance, dwell on the Incarnation of our Lord, as if it were in itself the sum and substance of the Divine message to man, and without reference to the Atonement, with which it is so intimately connected. So we observe in some quarters a disposition to put forward the one atoning sacrifice of the Saviour on the cross apart from the completion of His work in His Resurrection and Ascension. Even those who are in no degree affected by modern rationalistic theories about the historic truth and mysterious reality of that great central fact of our religion, fail to give it full prominence as the foundation of the believer's hope and the Divine source of all its vital and vitalizing power in his heart and life. This, we fear, is so with some otherwise excellent mission preachers and evangelists. They delight to expatiate with commendable fervour on the sufficiency of the one sacrifice offered for the sins of the whole world, and plead with their fellow-sinners on its unspeakable value for their salvation. But they do not point out the supreme importance of Christ's Resurrection as the seal of the sinner's pardon, and the spring of new life and energy in the believer for overcoming temptation and bearing witness to the truth. So far as this is the case their Evangel must be wanting in

consistency and power. The late Mr. Moody in some of his sermons very plainly dwelt on this aspect of the Gospel, although perhaps he did not assign it sufficient importance in others. Dr. Torrey, being a more thoroughly trained theologian and gifted expounder of Holy Scripture, with convincing force of reasoning and eloquence, has dealt with this essential subject, especially in his admirable addresses to City men, and he no doubt owes much of his success with thoughtful hearers to this feature of his ministry. Spurgeon, again, was never wanting in this respect. Very faithfully has Bunyan in his allegory adhered to Gospel truth, when he represents his pilgrim as still burdened when he passes through the wicket-gate and the Interpreter's house, and not released from his burden until he comes to the cross, and it falls off into the sepulchre below it, never to be seen again. But we fear there is much of modern preaching, both in our own Church and amongst Nonconformists, which is seriously deficient in this respect. Amongst ourselves this grave fault is far less excusable, as the teaching of our Articles and formularies is so very distinct and well defined about it, and the order of the Christian seasons is so fitted to preserve the balance of the truth.

But we feel bound to draw attention to the signs of this error in some very popular and impressive hymns. Such is one in Mr. Alexander's collection, which opens with the appeal, "Would you be free from the burden of sin?" The answer is repeated in a variety of forms, "There's a wonder-working power in the Blood." Not for one moment would we question the precious truth implied in the refrain. Still, one cannot but wish that the hymn had been so worded as to include a distinct reference to that great kindred truth which imparts all its efficacy to the atoning Blood, and to the Holy Spirit's power in sealing it upon the believer's conscience. With this hymn we may contrast another still more touching melody, "Man of Sorrows, what a Name!" for in it we sing :

" Now in heaven exalted high—  
Alleluia ! what a Saviour !"

Indeed, most of the hymns in the Sankey's and Alexander's collections are open to this criticism, and on this point they do not admit of comparison with the more solid standard hymnals used in our own Church and other communions. This is the more to be regretted because the majority of the hymns in question are so admirably adapted for mission services, and come home with especial sweetness to the hearts of illiterate Christians.

It may, therefore, be well to remind our readers of the position assigned to this great doctrine throughout the New Testament. Dr. Griffith Thomas, in his work "The Catholic Faith," has well summed up this matter in a few words: "The Resurrection vindicated our Lord's character. It also sealed and certified God's acceptance of His atoning sacrifice as the assurance that that sacrifice is sufficient for the sins of the whole world (Rom. iv. 25). The Resurrection, moreover, is the Divine source of our holiness, for we receive the risen life of our Lord into our lives, and are enabled to live the resurrection life of holiness and righteousness (Rom. vi. 4, 11, and Col. iii. 1-5). Last of all, the Resurrection guarantees and pledges our own resurrection, our Lord being the first-fruits of them that are asleep. Thus the Resurrection enters into every part and aspect of the Christian revelation in its relation to our present life." Such was certainly the teaching of the Apostles. They always treated their Master's Resurrection as inseparably connected with His Divine Sonship. A doubt of this cardinal truth would have been fatal to their confidence in Himself and His work. He had throughout His ministry most plainly asserted it, and He had been condemned by the Sanhedrim because He had claimed to be the Son of God. If He had not risen again that claim would have been completely and for ever set aside. But, as St. Paul wrote to the Romans, He is declared to be the Son of God by His Resurrection from the dead. So, again, the completeness of His mediatorial work is placed beyond all reasonable question by the same glorious and well-authenticated fact. With dying breath He exclaimed, "It is finished!" and when on the

third appointed day He rose triumphant over the grave, He gave a most conclusive proof of the truth of His own words, which was confirmed still more positively when on the Day of Pentecost St. Peter proclaimed that He who had been exalted by the right hand of God had poured forth that which all saw and heard. So it is still. Every outpouring of the same Holy Spirit is a most sure and living evidence of His Divine power and Godhead, and at the same time of the perfection and acceptance of His mediatorial work in our behalf. On that memorable occasion the effects which followed in the conversion of the 3,000 were the convincing seal of the truth of the Apostle's words. His sermon was not marked by any astounding flights of eloquence or by any remarkable power of argument, but was rather a plain, manly, unvarnished statement concerning his Master's Death, Resurrection, and Ascension, and then the Holy Spirit applied those facts with deep, searching conviction to the hearts and consciences of all who heard them. The marvellous change that took place in them was due in part to St. Peter's personal testimony to the truth, and chiefly to the Holy Spirit's revelation of the truth within the souls of those first converts. So a few weeks later St. Peter and St. John announced the same simple but sublime facts to the crowds gathered at Solomon's porch by the miraculous cure of the cripple, and ascribed the power imparted to them to the Prince of Life, whom His enemies had slain, but God had raised to life. The next day, arraigned before the Council, the Apostles boldly attested the same great truths, which the rulers could not deny. So it was ever afterwards : wherever they went they and their fellow-Apostles with unfaltering lips bore witness to the crucified and yet risen Saviour. So it was later on with St. Paul, who had seen the Lord in the way. At Antioch, Athens, Rome, and in every place throughout his ministry to Jews and Gentiles alike, he, too, with full conviction and regardless of consequences, proclaimed the same message. In full agreement with the uniform tenor of their public ministry is the teaching of the Apostles in all their Epistles. We need not here enlarge

upon this point. One very notable example we may cite from the Epistle to the Ephesians. There he prays for his brethren that they might know "what is the hope of His calling and what the riches of the glory of His inheritance in the saints," and then he adds: "What is the exceeding greatness of His power to usward, who believed, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead?" In these words St. Paul seems to exhaust human language to express the extraordinary energy put forth in the Lord's Resurrection as the Divine Head of His Church, and being still exerted in himself and his brethren as members of His spiritual Body, in quickening them together with their risen Saviour. His is a quickening Spirit. All spiritual life, then, emanated from Him, and will do so on the souls of believers to the very end of time. This truly gives to this great fundamental doctrine its deepest spiritual significance. Were it disproved, all spiritual life would at once cease. Nor is this all. St. Paul in 1 Cor. xv. and in his other writings connects the fact of Christ's bodily Resurrection with that of all His believing and spiritually risen people. He is the first-fruits of them that slept. That fact was most surely believed in the Church at Corinth and in all the early Churches, and he draws from it the equally certain truth of the future awakening in His glorious likeness of all who shall have fallen asleep in Him. In all these connected aspects, whether we regard it as an evidence of the completeness and Divine acceptance of our Lord's mediatorial work, or as the spring and source of the believer's hidden life, or as the ground of his hope of his having a part in the first blessed resurrection at the Lord's coming, the risen and ascended Saviour is the one corner-stone on which the temple of revealed truth is builded, and by which it is consolidated and held together. As the Bishop of Liverpool lately remarked with striking emphasis, "The very heart of Christianity is not a dead, but a living Christ." It is therefore not enough for the Church with an annual burst of enthusiasm to celebrate her Eastertide. Easter truths, Easter life, and Easter joy should

pervade and animate all her ministrations. Whether in our ordinary teaching or in special evangelistic efforts a crucified and risen Saviour must be our one central theme. So alone can we hope to experience that Saviour's presence whenever and wherever we carry to our fellow-men the glad tidings of His salvation. In proportion as we are faithful to His commission will be the blessing with which the Spirit of truth and power will accompany His message, and men shall feel the power of His Resurrection as well as the fellowship of His sufferings. Christ's own promise will in every case be fulfilled, when He said so emphatically : " Verily, verily, I say unto you, The hour is coming, and now is, when the [spiritually] dead shall hear the voice of the Son of God : and they that hear shall live " (John v. 25).



### Literary Notes.

THE subject of Christianity and Socialism seems to be occupying the minds of a number of writers at the moment. The other day someone wrote a book entitled "Should Christians be Socialists?" Now comes the announcement, "Should Socialists be Christians?" by the Rev. Vallance Cook. It appears to the writer of these notes that all these treatises are missing the main point. The Socialistic movement cannot succeed Christianity, and its existence can only be assured by working *with* it. To oppose it would be futile. And for any writer to propound such queries as "Should Christians be Socialists?" or "Should Socialists be Christians?" is so much waste of good ink and paper. The truly conscientious Christian must necessarily be a Socialist, and the fervent Socialist cannot conscientiously enjoy the title until he has grasped and accepted the fundamentals of Christianity.



A new volume is being added to the "Historical Series for Bible Students." It is a compilation which has been undertaken by Dr. Frank Knight Sanders, and the title given to it is "Outlines of Biblical History and Literature," from the earliest times to A.D. 200. These outlines enable the student to get at the Bible itself in a most helpful way, to realize vividly the story which it relates, supplements, or develops, and to appreciate the various stages in the gradual development of the Israel which became the world's religious teacher.



The constantly discussed question of the evolution of life has probably become all the more absorbing of late owing to researches concerning

inorganic evolution, the properties of radium, and the transmutation of so-called elements. Dr. H. Charlton Bastian has written a volume in this connection. It is illustrated with many photomicrographs by the author. Recent new experiments of a decisive kind are recorded, and evidence is offered as to the existence of the *de novo* theory of the origin of life. The title is "The Evolution of Life."



The Bampton Lectures for 1905 were published last month. This important work is entitled "Christian Theology and Social Progress," and describes the influence of the Christian Church upon the development of society.



That talented family of *littérateurs*, the Bensons, are not only prominent for their literary skill, but also for their prolificness. Mr. Arthur Christopher Benson sends out his volumes of essays very quickly, and no sooner does he publish one volume than he commences the task of another. It would seem desirable both to reader and writer that there should be a little breathing-space between the publication of his books. Hurried work is never good, and does not last in the long-run. Mr. E. F. Benson is slower in his output. At first he, too, seemed inclined to hurry, and his work appeared, for a time, to suffer in consequence. Now he takes longer over his novels, and the result is most happy: each piece of fiction seems to be better than its immediate forerunner. The other Benson—Father Hugh—is fast becoming as popular as his brothers. There is one other feature worth noting about the Bensons. The tendency nowadays is for writers, as soon as they become famous, to flit from one publishing house to another. Probably the bait of better terms is the reason. Now, if one publisher can afford to pay a high figure for a man's work, so can another; and it is always advisable to keep one's books in the list of one publisher. In the long-run more sales are effected, as the bookseller is then able to "make up a number" of an author's works which are usually published at a uniform price: two of this, one of that, and so on, until the number of seven, thirteen, twenty-six, or more, is reached. The bookseller gets the seven charged at the rate of six and a half; the thirteen at the rate of twelve; the twenty-six at the rate of twenty-four. So it is obvious that where it is possible to "sort-up" an author's various books more of his writings are sold. Hence the desirability of having *one* publisher and not *several*. Now, the Bensons have realized this. Excepting for Mr. A. C. Benson's earlier work, and one or two other exceptions, Messrs. Smith, Elder and Co. are his publishers. Mr. Heinemann publishes principally Mr. E. F. Benson's books; while the Pitmans are chiefly responsible for Father Hugh Benson's volumes.



A collection of about 120 popular and favourite hymns has been compiled—Messrs. Skeffingtons are the publishers—all of which have been omitted from one or another of the existing hymn-books. The idea is a happy one,

and should be greatly welcomed by many of those who have found, on opening the new editions of their hymn-book, that their favourite ones are missing.



From Messrs. Macmillan is to come a posthumous volume on "Schools of Hellas," by Kenneth Freeman, a young scholar who had showed promise of a great future. The work will not want for careful editing. The first part of the work is in seven chapters, and deals with education in Sparta and Crete, Athens, and the rest of Greece. Consideration is also given to primary, physical, and secondary education; while a chapter is devoted to the Ephebi and the University. The second part of the book deals with the theory of education. The period is 600 to 300 B.C. The author surveys the whole subject in a final essay at the end of the volume. "I believe," he observes, "I am right in stating that the minuter details of Hellenic education have not hitherto been written down in the English language; at any rate, I have not found any complete English work upon the subject."



Some excellent "lives, biographies, and autobiographies" are coming out in the near future. The Rev. George Hawker is busily preparing a life of George Grenfell, the famous missionary and explorer, to which it is said Sir Harry Johnston will contribute a section dealing with the scientific results of Mr. Grenfell's work. This should prove an attractive book, and although it may be a little longer coming out than others mentioned in this paragraph, it will be worth the waiting, as Grenfell's life was an exceedingly interesting one, while his biographer has a peculiarly attractive manner of writing, and a picturesque way of describing things. From Professor Walter Raleigh, who is already noted for many studies of great literary men, we are to have a volume devoted to Shakespeare. It is to appear in that very popular series, the "English Men of Letters." It may be expected shortly. In another field is the life which Mr. M. Sterling MacKinley has in hand. The work upon which Mr. MacKinley is spending so much time and thought should prove to be a most readable volume. It is to be called "Garcia, the Centenarian, and his Time." The author has dedicated it to the King of Spain, who has graciously accepted the dedication. There will be found in this volume reminiscences of many other musicians and vocalists. Probably the volume which is assured of success is that which Messrs. Cassell and Co. are issuing, "From Workhouse to Westminster: The Life-story of Will Crooks, M.P.," by George Haw. Mr. G. K. Chesterton, of whose versatility there seems to be no end, is to write an introduction. In this volume Mr. Crooks appears in many guises. The story of his birth and early years in one room in the East End; of his being taken with his brothers and sisters to the workhouse, and afterwards to the Poor-Law school; of his tramping the country penniless seeking work; and of the many financial sacrifices he has made since he entered public life in order to remain, as he puts it, "a poor man in the service of poor men," are vividly set down. The author has known Mr. Crooks and his family for many years, and he lets him tell his life-story, as far as it is possible, in his own way, with many

touches, as Mr. Chesterton writes, of "his really fine humour." One may, without fear of contradiction, call this book a "human document."



There would seem to be no limit to the industry of Mr. Baring-Gould. I suppose he has written as many books as any man living. I believe it has been said he has written more. He has always had a deep interest in the Celtic saints of Wales, Cornwall, and Brittany. He and the Rev. John Fisher, who probably knows more about manuscripts relating to the subject, which are to be found in Welsh libraries, than most people, have collaborated upon a "Lives of the British Saints," which is to be published in four volumes under the auspices of the Society of Cymmrodorion. That excellent little series which Messrs. Dent publish, "Englishmen of Science Series," is to have an addition of some importance. Professor Ainsworth Davis has prepared for it a volume on "Huxley." The author considers him to be a unique figure amongst those who have "brought about the scientific renaissance which rendered the nineteenth century memorable." In closing this paragraph, mention may be made of a new life of "Tasso and his Times," by W. Boulting, who has made use of all the new information concerning Tasso's life which has come to light during the last few years; and "Dante and his Italy," by Rev. Lonsdale Ragg. These last two books are being published by Messrs. Methuen, who publish many books likely to interest readers of this journal. No complete translation has yet appeared of "My Memoirs," by Alexandre Dumas. This is going to be rectified by Messrs. Methuen, for they are arranging for the publication of them in six volumes, translated by Mr. E. M. Hudson. The same firm of publishers are bringing out a study of "Falkland and his Times," by Mr. J. A. R. Marriott, lecturer in Modern History and Economics at Worcester College, Oxford. All the important speeches of Lord Falkland are to be printed verbatim, with new material relating not only to Falkland himself, but to some of his contemporaries.



Dr. Ray Lankester has finished a work entitled "The Kingdom of Man," in which he traces the origin and progress of man, and his resistance to the natural law of extermination and survival. The author gives an excellent account of the way in which science has advanced during the past quarter of a century.



Dr. Schiller points out that about half the essays in his new volume, "Studies in Humanism," have appeared in various periodicals during the past three years, but "additions have grown so extensive that of the matter of the book not more than one-third, and that the less constructive part, can be said to have been in print before." The present volume may be regarded as a continuation of his previous work on "Humanism," both on its critical and its constructive side. He comments "on the logical, moral, and religious breakdown of Absolute Idealism," which he says has recently been rendered manifest.



“Radical Thinkers” is a collection of six essays which Dr. John MacCunn, the well-known Professor of Philosophy in Liverpool, has written.



Sir Rennell Rodd, who has already published several volumes dealing with modern Greece, has prepared for publication a work concerning the Byzantine and Frankish remains in Morea, and the condition of Greece in the Middle Ages. The book is called “The Princes of Achaia and the Chronicles of Morea.”



A volume which aims to bring school instruction into close relation with social problems has been written by the Rev. Dr. J. Wilson Harper, and is called “Education and Social Life.”



## Notices of Books.

### BIBLICAL AND THEOLOGICAL.

A DICTIONARY OF CHRIST AND THE GOSPELS. Edited by James Hastings, D.D. Vol. I. Edinburgh: *T. and T. Clark*. Price 21s. net.

When the first announcement was made of a new dictionary dealing with the Gospels, and edited by Dr. Hastings, the natural thought was whether there was room for it after the now well-known and valuable “Dictionary of the Bible” in five volumes. The publication of the present volume at once set the question at rest. The new volume is not only independent of the former one, but is in many respects supplementary to it, since the articles and subjects common to both are by different authors. The purpose of the Dictionary is “to give an account of everything that relates to Christ, His person, life, work, and teaching.” It is, “first of all, a preacher’s dictionary”; and its title is explained by the fact that, while the Gospels are the main source of our knowledge of Christ, the Dictionary not only includes all that is found in the Gospels, but “seeks to cover all that relates to Christ throughout the Bible and in the life and literature of the world.” Consequently, there are many articles of first-rate importance which were not included in the “Dictionary of the Bible,” while there are others which are treated more fully here because of their special reference to Christ. Thus, there are three classes of topics—some which are wholly new; others which, while not new, are of wider range than any in the “Dictionary of the Bible”; and yet others which, though they have a narrower range because limited to the Gospels, are within that range fuller and of more practical value to the preacher. Contributions are included from scholars and teachers from all parts of the United Kingdom, as well as America and Canada, and it is safe to say that not a few names which have hitherto been unknown will come into prominence through their work in this Dictionary. Churchmen

are well to the fore in the list, and we are particularly struck with the number as well as the ability of the contributions from the Church of Ireland. Two critical attitudes are unfortunately revealed in this work, which, as all the subjects deal with New Testament topics, is not at all helpful. Thus, by the only German scholar whose work is included in this volume, Acts is said to be not by Luke, though by a curious coincidence the Dictionary was published just when Harnack had declared for the Lucan authorship. Dr. Denney's article on the "Authority of Christ" favours a view of the Kenotic theory which seems to us at once wrong and dangerous, while his very free treatment of the fourth Gospel is eminently unsatisfactory. The article on the "Annunciation" by Plummer, and that on the "Virgin Birth" by Knowling, are admirably clear and convincing. We naturally turn to the article on the "Atonement," which is by the Rev. J. G. Simpson, of the Leeds Clergy School, and we are delighted to find in it a careful and thorough treatment of the New Testament doctrine of an objective and substitutionary Atonement. The article will prove a fine introduction to the study of the subject. A Presbyterian scholar, Dr. Kilpatrick, of Toronto, writes on the "Character of Christ" and on the "Incarnation," and his work is marked by striking theological insight, as well as by great freshness of treatment. The Church is the subject of an article by the Rev. J. H. Maude, and, as was to be expected, he takes a definitely High Church view, regarding Apostolic succession as necessary for the valid administration of the Sacraments. Litton's great work does not find a place in the literature quoted for reference. Mr. Maude maintains the astonishing position that the "visible Church" represents the Church on earth, and the "invisible Church" that which is behind the veil. Surely the distinction ought to have been discussed in the light of sixteenth-century teaching. It would have been well if another view of the Church could have been added to counterbalance this article, which certainly takes a view of the New Testament teaching which many will regard as largely without foundation. The Bishop of Clogher writes on "Christ's Consciousness," and his article will well repay study. It is marked by all the clearness, forcefulness, and freshness of that able thinker and scholar. It must suffice to call attention to valuable articles on the "Death of Christ," "Eschatology," "Foresight," "the Gospels," the "Holy Spirit," to say nothing of many others of almost equal importance and value. There are two on the "Fourth Gospel" by different authors—the one critical, the other dealing with the contents. The article on "Justification," by the Rev. R. S. Franks, of Birmingham, is a truly valuable and informing piece of work, and deserves close study. It will be seen from this what a feast of fat things awaits the careful and discriminating student. We are strongly opposed to some of the critical positions laid down in several of the articles, and we both regret and deplore their presence. But this apart, it is simple truth to say that the Dictionary will prove invaluable to preachers and teachers, and ought to be in constant use. It will assuredly raise the standard of our teaching, and provide "light and leading" for preachers and their flocks. Above all, it will reveal afresh the inexhaustible wealth of Him whose Name it bears, and give fresh proof of the truth that Christ is Christianity.

LECTURES ON MODERN HISTORY. By the late Lord Acton. London: Macmillan and Co. Price 10s. net.

Lord Acton is acknowledged to have been, in his own province, one of the most learned men in Europe. His knowledge of history was unrivalled; it was encyclopædic in range, and based on exhaustive research. Lord Acton took nothing for granted; and his work is the reflection of a striking and intense personality. Those who were present at his inaugural lecture at Cambridge, just twelve years ago, will never forget the impression of moral force that thrilled through every one of its massive and weighty paragraphs. High seriousness, austerity of thought, magnificent reliance on the illuminating influences of truth and of liberty—these were the things that mark Lord Acton out as a rare and inspiring teacher. To him all history—containing, as it does, the key to our knowledge of the present—was something more than a pursuit; it was a passion. History for him was (to use his own pregnant words), “not a burden on the memory, but an illumination of the soul.” To be with him, says one of his friends, was “like being with the cultivated mind of Europe in its finest characteristics.” Yet, despite all his erudition, all his high purpose, Acton left little behind him that was, in a sense, worthy of his wonderful gifts—a handful of essays, hidden for the most part in periodical literature; the inaugural lecture already alluded to; and now this collection of lectures delivered during his tenure of the Chair of History at Cambridge. One thinks of such men as Ranke, Dollinger, Thirlwall, Grote, Macaulay, Mommsen, and one sighs as one reflects upon what might have been done had Acton been able, or willing, to devote his vast intellectual resources to one great and epoch-marking work. “A History of Liberty” he had indeed planned, but it was never even begun. “Magni nominis umbra”—in that phrase posterity may yet have to speak of Acton. The present volume, valuable as it is (if for nothing else, then because it contains the inaugural lecture), strikes one as a little disappointing. It has great merits, no doubt, but there is nothing in it which many another man could not have done, and perhaps done as well. Perhaps, as in the case of Hort’s posthumous books, the author has to suffer some diminution of fame in that these lectures were not prepared save for a Cambridge lecture room; we must, to be just, regard them as chips from the workshop. As such they have considerable interest and value; but one is conscious of a sense of disappointment as one lays the book down. It is not really an illuminating work, such as, for example, the introduction to his contemplated “History of Liberty” would have been; even the marks of greatness seem somehow to be absent. We would not be ungrateful to the learned editors for the pious care with which they have preserved these pages for us—and they were worth preserving—but we *do* feel how much more might have been achieved had Lord Acton had the resolution to finish, in his lifetime, something that the world would not willingly have let die. Balance of judgment was not always conspicuous in Lord Acton’s *obiter dicta* on men and things, but this book does not err in this respect. It is careful, interesting, helpful; yet it misses greatness.

CHRISTIANITY IN THE MODERN WORLD. By the Rev. D. S. Cairns.  
London: *Hodder and Stoughton*. Price 6s.

This is a noteworthy contribution to Christian thought. It comprises six chapters, the first of which deals with the nineteenth century, regarded as *The Modern Præparatio Evangelica*. This is followed by chapters on Jesus and the Fatherhood of God, Jesus and the New Life, Jesus and the Kingdom of God, The Kingdom of God and Science, Christianity in the Modern World. The subtitle is, *Studies in the Theology of the Kingdom of God*. The book is marked by keen insight into the conditions of modern thought, and equally keen insight into the essentials of Christianity in relation thereto. The main thesis is that the conditions which have produced the present unsettlement of belief lead to the conclusion that "this great and apparently sinister movement of thought was inevitable," and lay in the very nature of the case, and moreover, that "the movement has been part of the great counsel of God." After enumerating the main causes of the present anarchy of belief, attention is drawn to "the positive synthesis of Christian belief which is emerging from the long analysis of the past century." The book closes by showing "the incalculable value of this positive result for the world and its present stage of development." On each aspect of his subject the author writes with great force and real freshness. We cannot accept his view of the Fatherhood of God as either scriptural or really thinkable, but apart from this the book can be unreservedly commended as one of the freshest pieces of apologetics written for many a day. It ought to be in the hands of every minister of the Gospel and every educated layman, for it deals with marked ability and penetration with some of the vital problems of the day. The discussion on the eschatological element of the Gospels is particularly good and convincing, and is remarkably clever in its effective utilization of the most recent German criticism on the Gospels. Within its own limits the book is an extremely valuable one, and we have seldom read a work of the kind with more genuine interest and pleasure.

PUSEY'S MINOR PROPHETS. Vol. I., Hosea; Vol. II., Amos; Vol. III., Joel and Obadiah. London: *James Nisbet and Co., Ltd.* Price 2s. 6d. each net.

The reissue of this great work in a cheap, convenient form is a great boon. It is entirely unnecessary to praise it at this late date, but it may be allowable to call the attention of the present generation to the fact that the material is by no means antiquated or set aside by later works. This is a book of the great Oxford Churchman which it is possible for his most strenuous opponents in matters ecclesiastical to value and welcome. The Warden of Keble writes a preface to this edition, giving an appreciation of Pusey as a commentator, and quoting testimonies of modern scholars and theologians to the value of the work. We hope this reissue will lead to a further study of this most fruitful part of the Old Testament.

THE LAMP OF SACRIFICE. By W. Robertson Nicoll. London: *Hodder and Stoughton*. Price 6s.

Those who read the *British Weekly* find the front page occupied from time to time with discussions on current topics, such as Passive Resistance,

London County Council Expenditure, Disestablishment, and the like. On such occasions the editor is the resolute and sometimes almost fierce foe of his opponents. At other times the reader finds articles of a spiritual tone which suggest thought, afford inspiration, and minister comfort and cheer. When Dr. Nicoll is in this vein he does for his readers what no one in modern days is doing or apparently can do. It is in the latter and more genial and delightful guise that he appears in the present volume, which represents sermons and addresses delivered on various special occasions, and afterwards issued in the *British Weekly*. They require no praise at our hands. Those who have already enjoyed them will be glad to have them in this convenient form, and those who have not yet made their acquaintance have a pleasure in store for mind and heart. We need not say more to commend them very warmly to our readers.

JOHN CALVIN. By Williston Walker. London: G. P. Putnam's Sons. Price 6s.

This volume forms one of the series of "Heroes of the Reformation," edited by Professor S. M. Jackson, of New York University. The object aimed at in the series is "critical biographies," "not mere eulogies," and it can be truly said that the object has been attained in this work. There is no attempt to gloss over the deficiencies in Calvin's character. The limitations of his genius are likewise judiciously dealt with, and the just verdict given that his mind "was formulative rather than creative." At the same time, Professor Walker gives the natural corollary to this conclusion by showing that many matters usually attributed to Calvin, such as governmental regulation of faith in Geneva, the expulsion thence of those who refused Protestantism, the promotion of popular education, were merely systematized and not originated by him. Calvin, chronologically, and to a great extent theologically, is among the heirs rather than the initiators of the Reformation. It was his work to systematize, not to inaugurate, and the Protestant world should look with thankfulness to the great Genevan reformer. In the second half of the sixteenth century, when the Roman Church again reared her head and went forth with the Inquisition, the Jesuits, and the Tridentine Decrees to stem the tide which threatened to engulf her, and when, in the Counter-Reformation, she slowly won back territory after territory, it was then, in the darkest hour of the Evangelical cause, that the genius and worth of Calvin's work were seen. To those who desire to see the principles upon which were based an organization which in France could hold the monarch at bay, in the Netherlands could check the master of the Old World and the New, and could revolutionize Scotland, we commend Professor Walker's work. The author also usefully shows that Calvin was by no means the gloomy ascetic he is sometimes painted, and that he stood in closer sympathy with Luther than with Zwingli in his estimate of the nature and worth of the Lord's Supper. This is an able, scholarly, and well-written book, which will prove of the greatest value to all students of the subject.

**LIBERTY, AND OTHER SERMONS.** By Right Rev. Charles H. Brent, Bishop of the Philippine Islands. *Longmans, Green and Co.*

An uncommon volume of sermons. The first was preached before the Archbishop of Canterbury on the occasion of his visit to America in 1904, to correct popular definitions of liberty. "Riot and Harmony" urges that "Be filled with the Spirit" should be the practical heritage of our normal life. One, entitled "Christmas Haste," regards "the racing feet of the shepherd lads" as an illustration of earnestness in the presence of new truth. One on "The Garden of the Lord," preached at Lausanne, is a beautiful sermon on childhood. At the end there are two Shakespearian sermons for the times, enjoining faithfulness and prudence in the marriage relation from the lips of Portia and Othello. These discourses are versatile in their subjects and treatment.

**EDINBURGH SERMONS.** By Hugh Black. *Hodder and Stoughton.* Price 6s.

A new volume of twenty-seven sermons by the well-known author of "Friendship," "The Practice of Self-Culture," etc. These sermons, which are of a high order, suggest at times ideas kindred to those expressed by Frederick Robertson. They are cultured in style, discerning in their application of Scripture, concise in expression, manly in tone, and practical in their purpose—ethical and spiritual rather than directly evangelistic. Many of the titles sound suggestive, and invite attention—"Faith's Illusion," "The Discipline of Change," "The Charm of Goodness," "The Courage of Consecration," "The Wealth of Nations," "Social Conscience," "The Reincarnation of Christ," "The Law set to Music"—but they are greatly lacking in the distinctive notes of spiritual evangelical preaching.

**AN INTRODUCTION TO THE HISTORY OF THE CHURCH IN SCOTLAND.** By Rev. J. H. Shepherd, M.A. *S.P.C.K.* Price 2s. 6d.

This series of lectures in book form gives a succinct account of the history of the Church in Scotland from an Episcopalian point of view. It takes us from early times to the present day. The writer is a firm believer in the mechanical view of apostolic succession, but at the same time he writes moderately, appreciatively, and with considerable interest.

**THE SHEPHERD OF HERMAS.** By the Rev. C. Taylor, D.D., LL.D. Vol. II. *S.P.C.K.* Price 2s.

Dr. Taylor writes notes on this work and an appendix. He thus puts us face to face with some early Christian literature, and the comparison is instructive when we place it side by side with the New Testament.

**A CHURCH CHILD'S LIFE OF ST. PAUL.** By D. O. *S.P.C.K.* Price 6d.

The narrative of St. Paul's life is told in an interesting way, but the illustrations spoil the booklet.

**REASON AND BELIEF.** By Frank Sewall, M.A., D.D. London: *Elliot Stock.* 1906.

This book professes to be an examination into the rational and philosophic content of the Christian Creed. It is, in many ways, a useful piece of apologetic, and deserves to be read with attention.

## FICTION.

STORIES OF THE FIRST FOUR COUNCILS. By the Rev. G. B. Howard.  
London: S.P.C.K. Price 1s. 6d.

Written for reading at a ladies' working party. It is presented in book form in the hope of extended usefulness among those who wish for knowledge on early Church history. Presumably some degree of a fictional setting is introduced to add to the interest of this little work.

GRIMM'S HOUSEHOLD STORIES. London: S.P.C.K. Price 1s.

These twelve stories are a selection of Grimm's popular fairy tales. They are charmingly illustrated by about forty pictures drawn by Dorothy Furniss.

THE DISAPPEARANCE OF DAVID PENDARVE. By Edith E. Cowper. London: S.P.C.K. Price 2s. 6d.

This is the story of the mysterious disappearance of a man on the eve of his marriage and the search that was made for him. The authoress very skilfully unravels the mystery, and the reader is led on from page to page with ever-increasing interest. Every chapter is brightly written, and the writer's knowledge of seafaring life, even to the handling of a boat in a storm, seems remarkable for a woman. Naomi, Gwendra, and Tregenna are well-drawn characters. We commend this book as at once wholesome, romantic, and exciting.

THE PRIEST. By Harold Begbie. London: Hodder and Stoughton. Price 6s.

This is undoubtedly an able and startling novel. It is aimed against Romanizing practices in the Church of England. It represents in fiction very much what the author of "The Secret History of the Oxford Movement" represents in fact.

## GENERAL.

THE BOOK OF THE V.C. By A. L. Haydon. London: Andrew Melrose, 16, Pilgrim Street, E.C. Illustrated. Pp. 294. Price 3s. 6d.

A record of the deeds of heroism for which a Victoria Cross has been bestowed from its institution to the present time. It is compiled from official papers and authentic sources, and contains a complete alphabetical list of the recipients. A large selection of V.C. exploits are narrated. Just the book to give to boys of any age.

THE BLESSED JOHN VIANNEY. By Joseph Vianney. Translated by C. W. W. Duckworth and Co. Price 3s.

The life, work, and "beatification" of the celebrated Curé d'Ars is here recorded. The English mind will recoil from many a page, while it will not fail to admire a good man. Despite his Romish disabilities, we have the story of a simple and pious soul who did much good, and whose piety assumed a national importance. His mistaken view of charity was counter-balanced by a great love of humanity. He does not strike us as possessing the secret of a happy life, and we are left to feel that, if he had exercised a ministry based on God's Word, he might have done much greater things.

LIFE OF DAVID HILL. By J. E. Hellier. With Introduction by the Rev. J. H. Jowett. London: *Morgan and Scott*. Price 2s. 6d. net.

David Hill was one of the choicest men in the mission field—a wonderful combination of saint, scholar, and administrator. He is especially noteworthy as the one through whose instrumentality Pastor Hsi was led to Christ. This book is full of the beauty of holiness and the attractiveness of service for God. Mr. Jowett contributes a characteristic introduction. The book will carry blessing wherever it goes. It is just the very gift-book for young people in particular.

CAMP FIRE LIGHT; OR, MEMORIES OF FLOOD AND FOREST. By William Ridley, D.D., Bishop of Caledonia. London: *Seeley and Co.* 1906.

To those readers who have any knowledge, either at first or second hand, of British Columbia, this book will be of interest. It consists of verses composed by the Bishop during various wanderings in his vast diocese. If there is no fire of poetic inspiration in these verses, one is glad to read them for their sincerity and their genuine feeling. The Indian "sequence," entitled "Lüla," is effective.

FROM ROME TO CHRIST. London: *C. J. Thynne*. Price 6d. net.

The title tells its own story. It is the sad history of a French priest, told by himself and translated by Rev. C. S. Isaacson.

MRS. WIGHTMAN OF SHREWSBURY. By Rev. J. M. J. Fletcher. London: *Longmans, Green and Co.* Price 3s. 6d.

The biography of a devoted pioneer in temperance work, whose name is well known as an honoured worker for fifty years in Shrewsbury. The story of her striking influence in leading working men to true religion and total abstinence is narrated in detail. Among her correspondents are Bishop Walsham How, Dean Close, Bishop Lonsdale, and Lord Shaftesbury. Her well-known book, "Haste to the Rescue," proved a call to arms to Temperance workers. The biography is appropriately dedicated to Miss Marsh.

PORTFOLIOS OF ENGLISH CATHEDRALS. With Historical and Architectural Notes by Arnold Fairbairns. No. 19, Rochester; No. 20, Hereford; No. 21, Norwich; No. 22, Gloucester; No. 23, Chichester; No. 24, Bristol; No. 25, Truro. London: *Society for Promoting Christian Knowledge*. Price 1s. net each.

We are glad to receive these additions to a very interesting and acceptable series. The information is brief and yet sufficient, while the photographic reproductions are clear and attractive. Whether in parts or in a volume, this portfolio will be very welcome.

#### 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. 25), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Lay Reader, The Optimist, The Church of England Pulpit and Ecclesiastical Review, The Trinitarian Bible Society Quarterly Record.*

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