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THE CHURCHMAN.

MAY, 1907.

The Month.

**Vestments
and
Doctrine.** THE *Guardian*, in referring to our comment of last month, still adheres to the view that vestments are not necessarily expressive of doctrine, and, alluding to the Lincoln judgment, writes as follows :

“ We have been told that the Archbishop’s declaration that the eastward position has no doctrinal significance makes all the difference. We ask once more, Would an official declaration that the chasuble had no doctrinal significance have a similar effect ?”

We would remind the *Guardian* that the exact wording of the Lincoln judgment on the eastward position is as follows :

“ The Court is, however, distinctly called upon to state—the point having been urged with a view to guiding its judgment—that none of the alternative positions (*e.g.*, the eastward) which have been mentioned as adopted by different authorities in accommodating this rubric to the present situation of the holy table convey any intrinsic error or erroneous shade of doctrine.”

It is obvious that the phrase “intrinsic error or erroneous shade of doctrine” can be read either way according to our particular type of Churchmanship, and the High Churchman, for example, would maintain that, from his point of view, the eastward position does not “convey any intrinsic error or erroneous shade of doctrine.” Let us, however, bring the matter to a definite issue by asking the *Guardian* the following question : Will High Churchmen agree to a declaration that the use of the chasuble at the Holy Communion does not connote the doctrine of a presence of our Lord in or under the elements by virtue of consecration ? If such a declaration were put forth, Evangelical Churchmen would not be slow to respond in the right spirit. The one question, stripped of all side issues, is whether there is any presence of Christ in the elements as the

result of the consecration prayer. Evangelicals maintain that from the Prayer Book of 1552 to the present day, such a doctrine has never found a place in our Prayer Book and Articles, and in support of this contention they confidently appeal to such authorities as the Bishop of Edinburgh (Dr. Dowden) and the Rev. N. Dimock, together with the well-known works of Waterland, Goode, and Vogan. Until these authorities are refuted, Evangelicals will continue to oppose even the permissive use of any vestment which has been, and still is, associated with the doctrine of the presence of Christ in the elements.

The revelations of the Montagnini papers have formed one of the most striking events of the past month. It does not require a man to be a narrow or bigoted Protestant to point the obvious moral. In the new weekly organ of Liberalism, *The Nation*, edited by Mr. H. W. Massingham, the following comment is made :

**The Papacy
in France.**

“ Three reflections suggest themselves on this miserable business. First, at Rome, truth, for its own sake, is not a virtue. Not one word that these men say can be believed. Solemnly, repeatedly, they have assured us that the Pope’s action in the matter of the Separation Law was taken on the all but unanimous advice of the French bishops. It was not so; and the highly placed ecclesiastics with whom the statement originated knew that what they were stating was untrue. Second, the tremendous power of the Papacy. During the last two pontificates the episcopate has been reduced to a cypher; to-day we see the hierarchy of the first Catholic nation in Europe acting against its judgment, against its interests, against the religious welfare of the people committed to its charge, at the bidding of the Pope. It is difficult to blame them. Had they done otherwise, not a sacristan would have followed them. As things stand, Rome is the Church, and the Church is Rome. Third, it is impossible that such a system should be lasting; the feet of the colossus are clay. To urge that it represents religion is the merest sophistry. From first to last there is not a word of religion in this correspondence—of piety, of goodness, of zeal for souls. It is politics, corruption, and intrigue throughout. The power behind it is one with which the ideal and material forces at work in society are alike incompatible, whose claims the development of the conception of the State has made it impossible for any modern Government to admit. The Montagnini papers have at least this merit, that they put the issue clearly. No one can doubt now what Rome means. The conflict is between two ideals of civilization, the dead and the living; sooner or later—sooner, probably, than later—the living will win.”

Coming from a source which advocates Home Rule for Ireland, this criticism of Rome is all the more significant. It is no spirit of obscurantism that opposes the handing over of the Government of Ireland to a Roman Catholic majority which might go far to repeat the recent experiences in France.

“Promptly
made to
Cease.”

It is now over nine months since the Report of the Royal Commission on Discipline was published. As is well known, the first recommendation of the Commission with reference to certain Roman practices in the Church of England was that they should be “promptly made to cease by the exercise of the authority belonging to the Bishops, and if necessary by proceedings in the Ecclesiastical Courts.” With the exception of one action by the Bishop of Oxford, and the announcement of action by the Bishop of Liverpool, the public has not been made aware of anything done by the Home Episcopate to carry out this recommendation, and in view of the revelations made last month in the *Layman* and the *Record* of illegal practices at Broadstairs, Plymouth, Doncaster, Edmonton, Tunbridge Wells, and Upton Park, it is evident that there is still a great opportunity and necessity for putting this recommendation into force. While the abuses associated with these churches are continued, it surely seems almost ridiculous to discuss new rubrics and the necessity of greater freedom of ceremonial. The Bishop of Bombay has taken action on the lines of this recommendation, and deserves the gratitude and sympathy of all loyal Churchmen. His Charge is moderately worded and is certainly not partisan, and yet his counsels have been received by the extreme party in his diocese by flat refusals to obey. Such an attitude can only hasten the movement towards the parting of the ways, a result in comparison with which even Disestablishment would be a small event.

“As Others
see Us.”

At the recent meeting of the Free Church Council at Leeds, Dr. Robertson Nicoll read a paper on “The Ritual Commission and the Duty of the Free

Churches," in which he summed up his position in the following words :

"Should not Free Churchmen be content to include the old High Church party in the Church of England as there by right, and confine their opposition to the admission and continuance of men who regard the principles of the Reformation as things to be repented of in ashes and with tears? We cannot, I believe, give any help in Parliament to any attempt to increase the privileges of Romanizers, but it is no part of our duty, I humbly submit, to attempt the expulsion of all but Evangelicals from the Church of England."

Evangelicals have no wish whatever to expel all but themselves from the Church of England. From the Reformation there have been representatives of different schools of thought in our Church. What Evangelicals maintain is that, as the *Guardian* recently admitted, the Oxford Movement introduced an entirely new element into the Church which was in no real sense the lineal descendant of the old High Church party. If Nonconformity will help in opposing the men who "regard the principles of the Reformation as things to be repented of in ashes and with tears," they will be doing good service to themselves, to the Church of England, and to the nation. It is a curious and inexplicable fact that very frequently extreme Anglicans are "written up" in Nonconformist papers, and their sermons and books praised without any reference whatever to their extreme teaching. There is very little doubt that Nonconformity often flourishes in exact proportion to the prevalence of Ritualism. A Baptist minister whose church was situated in a district comprising four Evangelical parishes once said to the writer, "We should do better if you men were Ritualists." Quite so. In the face of full Evangelical Gospel preaching in the Church of England, there is often very little opportunity for Nonconformity except it be of a strongly political type.

The paper above referred to was met by an
 Mr. Lathbury article in the *British Weekly*, written by Mr. D. C.
 and
 Dr. Nicoll. Lathbury, formerly Editor of the *Guardian* and
 of the *Pilot*, in which he seems to us to prove conclusively the essential and fundamental differences between the

old High Church party and the modern extreme Anglicans. Thus, Mr. Lathbury writes :

“If the Bread and Wine after consecration are the Body and Blood of Christ, in what essential does the offering of them in the Communion Service differ from the Sacrifice of the Mass?”

This is a large “If,” and for our part we meet the assumption with the challenge of a direct negative, and say that the Bread and Wine after consecration are *not* the Body and Blood of Christ, because, apart from other reasons, the Consecration Prayer itself speaks of our “receiving these Thy creatures of Bread and Wine.” They cannot be both Bread and Wine, and the Body and Blood of Christ. And we will go further and say that Mr. Lathbury will find it utterly impossible to prove his position from the Prayer Book and Articles, or from any of the leading exponents of the Church of England from the Reformation until the rise of the Oxford Movement. Mr. Lathbury goes on to express the opinion that “the points which really excite popular ill-will, such as Confession and the Real Presence, are those which in theory at least are common to both sections” of the High Church party. If this be true it only means that the moderate or historic High Church party has ceased to exist, for certainly such men as Burgon, Goulburn, Meyrick, and Vogan were High Churchmen, and yet not High Churchmen of Mr. Lathbury’s type. We are glad, however, that the issues are being more and more narrowed down. This can do nothing but good in view of the great and epoch-making struggle which is evidently not far away.

In the current number of *The East and the West*, the Rev. C. F. Andrews, of the Delhi Mission, has a striking article on the contrast between home and foreign work. He points out that in India in one district there is one clergyman to a million souls, while in one locality at home six clergy are ministering to 415 people. This is only one out of almost innumerable cases that could be adduced. If we take Oxford, for example, and consider the number of churches and clergy to the population of the city, we see at

Home Needs
and Foreign
Claims,

once a deplorable overlapping and waste of money and men. As Mr. Andrews rightly says, vested interests and legal difficulties apparently prevent any alteration at home; and so we go on year by year, and are surprised at the powerlessness of the Church to do her Master's work. The present scarcity of clergy for large centres of population is part of the same problem, and the very difficulty will perhaps prove a blessing, if it leads to our being compelled to take action to put an end to the present unsatisfactory state of affairs in our own land. Parishes could and should be grouped, the money saved, and the clergy set free for foreign work. We shall never solve the problems of clerical poverty, and the scarcity of clergy, until we face them resolutely in a statesman-like way.

At a recent meeting of the Additional Curates
Buildings
and Agents. Society, the Bishop of Birmingham, with his characteristic frankness, gave expression to the following interesting and suggestive opinion :

He constantly found, and supposed it was the experience of all Bishops, that people would give more readily for buildings than for incomes to support living agents. People were still more ready to contribute to the adornment and decoration of buildings. He would not be accused of disparaging the importance of buildings, or of having any desire that buildings for the worship of God should be meagre and undecorated—though he could wish that a great deal of the decoration were absent. If all the brass work used in the Church of England for the last twenty years could be at one stroke obliterated, they should be better off. Hooker said, in one consummate utterance of common sense: "The duties of religion performed by whole societies of men ought to have in them a sensible excellency, correspondent to the majesty of Him whom we worship." Let them build churches and make them correspondent. But it was remarkable that there was almost nothing in the New Testament about churches, and nothing at all about decorating churches, or about the ceremonial of worship. That was not, as he continually told his diocese, because they were not to build churches or decorate them, but because the New Testament directed their attention to things which were supremely important, and left other things to be settled in the course of ages by the wisdom of the Church, guided by the Spirit. But the New Testament did direct their attention to things which were primary, and amongst those primary things was the necessity of the living agent.

These words deserve to be "writ large" for the guidance and counsel of Churchpeople. It is a very familiar and even trite

remark, but it is worth repeating for the sake of many who seem to forget it, that in the New Testament the word "Church" is never applied to buildings, but only to people. If we kept this simple and fundamental fact in view, it would save us many a difficulty and enable us in our Church life to keep "first things first."

The C.M.S. For nearly twenty years the C.M.S. has acted on what has become known as "the Policy of Faith," which means that every offer of service which has appeared suitable has been accepted in the full confidence that the means would be forthcoming. But, unfortunately, the income has not kept pace with the offers of service, the latter having been quadrupled while the former has been only doubled. A new policy has therefore been adopted. The situation is to be considered soon after each anniversary, and a decision made as to the number and locations of missionaries, according to the needs of the moment and the funds available. The Committee had no alternative but to adopt this new policy in view of the seriousness of the financial situation, and we believe their action will be endorsed by the whole body of the membership. We are also of opinion that the new arrangements will do more than anything else to call attention to the pressing needs of the foreign field. To keep back missionaries for lack of funds would be a shame and disgrace on our Christian life at home. If only all communicants, or even three-fourths of them, gave something to missions deficits would be unknown. There is plenty of money in our churches, if only it could be obtained. The few give splendidly, and cannot do more, but the many give practically nothing to the cause of world-wide evangelization. The "one thing needful" is a revival of spiritual religion. When hearts are opened to the incoming and indwelling of the Holy Spirit, hands and purses soon become open also. This should be the burden of our Whitsuntide prayers; a Pentecostal blessing of opened heart, open lips, and open hands.

Gnosticism : Ancient and Modern.¹

BY THE REV. CANON GIRDLESTONE, M.A.

TWO books were published last March, both dealing with matters in which all Christians are deeply interested, including the doctrine of the Divine immanence. One is by a serious thinker, the other by a facile speaker; one is condensed, the other like a set of easy after-dinner speeches; one deals reverently with Christian beliefs and with the Scriptures, the other caricatures the Gospel and dispenses with our sacred books whenever it is convenient; one is cautious and modest, the other is of the "cock-sure" style, and indicates that its writer suffers from swelled head.

Sir Oliver Lodge has a world-wide reputation. He writes calmly and thoughtfully, and has a broad outlook. He is by no means dogmatic. Sometimes he hesitates when putting forth suggestions; occasionally he speculates—*e.g.*, in a Wordsworthian and in a spiritualistic direction—but when he does so he cautions the reader against accepting his utterances as positive and final. He accepts the Bible as a unique possession, and Christ as a unique Being, who is the manifestation of God in human nature. He words his thoughts scientifically rather than theologically, and urges his readers "to ask for the guidance of the Divine Spirit" while seeking truth "with modest and careful patience." At times he uses almost pantheistic expressions (p. 43), but they are counterbalanced by his strong sense of personality, human and Divine. He realizes his limitations, especially when attempting to find out God—"the higher Power of which man has but an infinitesimal knowledge" (p. 38); but he goes on to show that God must "possess powers and faculties and attributes which we ourselves possess"—at least, in their essence, though not in their modes.

¹ "The Substance of Faith allied with Science," by Sir Oliver Lodge (Methuen). "The New Theology," by R. J. Campbell (Chapman and Hall).

It is hard to deny oneself the pleasure of giving some extracts from this little book—*e.g.*, on the aim of life and the duty of “concentrating our energy on clear and conscious pressing forward with a definite mark in view”; or on the nature of sin and the blessing of pardon (p. 53); but we must abstain. Sir Oliver Lodge calls his book “A Catechism for Parents and Teachers,” but it is by no means food for babes. There are many things in it from which we shrink, but we honour the writer.

It is by no means pleasant to turn to Mr. Campbell and his so-called “New Theology,” or—to adopt the current word of the past generation—“Neology.”

The first thing that strikes us in this book is the flippant way in which he sweeps away our old beliefs. Sometimes, indeed, he condescends to patronize, as when he calls our Lord a peerless teacher and St. John an exceedingly able writer. Sometimes he thinks he is simplifying, as when he puts the “problem of pain in a nutshell” (p. 49); but at other times he breaks loose from all bounds, as when he accuses theologians of misleading people by speaking of the wrath of God against sin (p. 52); or when he says it is time we got rid of the doctrine of the Fall (p. 58), which he considers to be a real hindrance to religion (p. 64); or when he tells us, while commenting on the idea that Christianity is the only true religion, that “we shall get on better when that kind of nonsense ceases to be spoken” (p. 70). Again, hear the oracle: “I say there is no punishment of sin in the sense in which the word ‘punishment’ is usually employed” (p. 213). “Why should God feel Himself so much aggrieved by Adam’s peccadillo?” As we read such utterances we cannot help wondering at the absence of good taste and right feeling which characterizes the writing of a man who is capable of so much better things.

Mr. Campbell informs us that too much is made of the Agony in the Garden. Evil is treated by him as a negative term—in fact, as a vacuum—though sin is once described as the murder spirit (pp. 43, 163). Heredity is put on one side; it must

not come in even "by a back-door" (p. 63). We are told practically that all moral evil is self-generated; the early chapters of Genesis are fables; the end of man is universalism, which is only a question of time (p. 230). Of course, the doctrine of the Atonement, as it is ordinarily understood on the authority of Christ and His Apostles, is dispensed with.

Mr. Campbell professes to know and to express "the mind of to-day." What he thinks, the world ought to think. Any doctrine which does not commend itself to his reason is to be let go (p. 113). But is this all that is to be said and done in our search after truth? Is each man to follow his own ideas, whether spiritual or sensual? whether theistic, pantheistic, or atheistic? Then, indeed, truth has fallen in the street. But God has not left man in this unhappy condition.

Let us see how the case really stands.

We begin with the evidence of the senses. This evidence is taken in, digested, classified, and acted upon by the mental and spiritual faculties. This is personal experience.

To this we speedily add the experience of other people with whom we are daily brought in contact from infancy upwards. Thus, the authority of our own experience is supplemented by the authority of parents and others.

Thirdly, there is the authority of learning—*i.e.*, of books, and of teachers who have made a special study of certain subjects, such as geology, botany, etc.

Similarly, there is the authority of history—that is, of the experience of other ages and countries—which has been accumulated and recorded with more less accuracy by writers who have passed away. Our convictions in religious matters and morals, as well as in science and politics, are by these means born and bred within us, and we yield to one or another influence according as we will, and we act out either what we think right or what we think pleasant.

Behind all this there is, we are well persuaded, truth which is absolute and objective, whether we believe in it or not. This truth reaches us partly through the realities of life, partly

through implanted intuitions and instincts, and partly through inspiration or the influence of the True One. But is there such a Being? Does He know and care for us individually? or is God simply a name for the whole of the universe, past, present, and to come? These are vital questions.

I take the Bible in my hand. I am confronted by a long series of professedly historical facts telling me of the Being who is the originator and sustainer of this universe; who fills all heaven and earth with His presence; who takes personal care and has personal cognizance of every human being in existence; who is not restricted by the limitations of space and time as we are; who inhabits eternity, yet dwells in the contrite heart. The Bible narrative is from the first page shaded with human wrongdoing and enlightened by Divine promise. The promise becomes a programme; and so the Old Testament ends. Four centuries pass, and Jesus comes on the scene. He teaches, and does mighty works, and trains a few followers, then lays down His life "a ransom for many," in accordance with the programme which He recognizes as His Father's will, and which He came into the world to fulfil. Yes, He died for our sins, because God so loved the world. The canons of history, the claims of reason, the demands of conscience, are satisfied with the mission of Christ. Experience tells us that these things are real. They are part of an unfinished scheme; they have a serious bearing on our life and destiny. Our limitations of thought and language hinder us from taking in the whole truth, but in Christ we are very near it, and the more we share His spirit and live His life the nearer we get to the ultimate reality. God is light, and God is love. We love Him because He first loved us.

Christianity began with an appeal to facts. Samples of these facts are recorded in the books. These things are true, and Christ is the Truth, and His kingdom is a kingdom of Truth. We cannot extricate ourselves from the facts of Christianity: they are foundation-stones. To preach another Gospel would be to build on the sand; it may be philosophical, scientific, or

socialistic, but it cannot become to the human mind and heart what Christ is to a true believer.

Mr. Campbell wants us to preach a gospel of "Cosmic Emotion" (p. 16); to substitute "the all" for the Creator of all; to tell people that "ultimately your being and mine are one, and we shall come to know it" (p. 33); that God is the soul of the universe, and that if you kill a stag or rabbit its life is not extinct, but returns to the soul of the universe (p. 51). Unbelief in God is, according to neology, an impossibility (p. 17), because, whatever you believe in, that thing (or nothing) is part of God. The human self is dethroned from his high position, and is no longer to be regarded as a delegated centre of consciousness, clothed with faculties and forming an individual character with great possibilities.

The man who gives way to the most gross animal passions is in so doing unwittingly seeking after God, and, apparently, God is not "bothered" with man's wrongdoing (pp. 18-21), although man is part of Him. Is this the way in which the Lord Jesus Christ—"God's last word"—speaks? But then, if we press the teaching of Christ, the edge of it is parried by the affirmation of the limitations of Christ's consciousness (p. 78). It was "as purely human as our own." The "trend of human thought" has done away with His unique position as possessing two natures. The evidence of the Gospels to the unique knowledge which Christ constantly exhibited as to what was past, present, and future—with one exception—is simply ignored.

The doctrine of immanence is confessedly the central thought in neology. It comes to the front in both of the books which are under review. It is the virtual presence of the Divine Being in the whole material universe, so that whatever is done by the force of Nature is really done by God. This is, of course, a Biblical doctrine, but it has to be held in connexion with other truth, for it is liable to misinterpretation in two directions. First, there is the risk of losing sight of the personality of God, of His transcendence, and of His spirituality. Secondly, there is the risk of losing sight of the will of man, which is to

a considerable extent, though not wholly, free, and the exercise of which leads to the formation of character, and brings with it responsibility and Divine judgment. The Scriptures give us a clue to the right method of dealing with the subject. The two passages in the New Testament which are usually quoted in favour of Divine immanence are specially guarded. In Acts xvii. the immanence of ver. 28 is to be read alongside of the making of the world (ver. 24), the doctrine of the Divine Fatherhood (ver. 29), and the call to repentance with the prospect of judgment (vers. 30, 31). In Col. i. the immanence of the Son is correlated with redemption through His blood and with headship to the Church (vers. 14, 18).

We complain of Mr. Campbell, not for setting forth this doctrine, but for doing it in a vague, one-sided fashion. He says, "How can there be anything in the universe outside of God?" as if this triumphant question answered itself. After all, it is a mere quibble, a playing with words, an acknowledgment that our philosophy is only skin deep. All depends on the meaning of the word "outside." Whatever God has delegated to man is in a practical sense outside God. If man is not identical with his works, why should we be driven to identify God with the operation of His hands? God is the spring of all force, but is not the direct cause of all action. He rules what is good, and He overrules what is evil. In the end it will be found that good is victorious, and that evil is defeated, and so God will be justified. We need to be reminded of some old words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The Bible is a very practical book. We are often reminded as we read it of one of the initial sayings of Aristotle's "Ethics"—a book which a neologist would do well to ponder over—namely, that his object in writing was not knowledge, but practice. Gnosticism would have met with little favour from Aristotle; and the Bible has such a grand outlook that neology becomes in its presence little more than a wandering star destined to go out into darkness.

A few words ought to be added concerning Mr. Campbell's

dealing with history. He has nothing original to offer, but calmly denies the fact that our Lord was born of a virgin, though we have two historical documents which assert it. He appears to follow the line of Professor Gardner in his "Exploratio Evangelica," and imagines that if one historian omits reference to an event recorded by another, that event is unhistorical. Let any student who understands Jewish localities, customs, and ways of writing, set down the narratives touching the birth of Christ given by St. Matthew and St. Luke; he will speedily see that the two are capable of entire adjustment. The same is true of the appearances of our Lord to the women after the Resurrection, if the Revised Version be followed attentively. We are told that to regard these narratives as matters of fact is to misunderstand them (p. 103). They "give us a vision of truth too great for prosaic statement!" One is inclined to answer, "Thank you for nothing; we prefer fact to fiction."

Mr. Campbell is anxious to be thought original. He thinks he is raised up to reform the Churches and to reinstate the faith. But what faith? Not the faith of the Lord and His Apostles, or of the early creeds, but the faith of the gnostics. The pendulum has swung back from agnosticism to gnosticism. "Religion, according to the gnosticism of the second century, was to be founded, not on historical facts, but on ontological ideas; through speculations on existence . . . men were to be led to a comprehension of the true meaning of what Christianity represents under an historical veil. Men were to be saved, not by the historical, but by the metaphysical." So says Dean Mansel in his great work on "Gnostic Heresies," published after his death (Murray, 1875). Early speculation, he tells us, gathered round two questions—the origin of evil and the nature of absolute existence, and it led in many cases to the denial of the personality of God. "Instead of a religious relation between God and man, the relation of a person to a person, this philosophy substitutes a metaphysical relation between God and the world." Many—*e.g.*, the Ophites—recognized Jesus Christ as the centre of their teaching, and attributed to Him in a perverted form

some kind of work which they regarded as a redemption. But this redemption began with the creation of man, the work of Christ being its last act. Judaism combined with heathenism in a great deal of this teaching. In the Jewish Kabbala, which represented much older thought, the idea of a universal and infinite substance, always acting, always thinking, and in process of thought developing the universe—this was the substitute for a personal God. Dr. Mansel points out that the Epistle to the Colossians, the Second Epistle of St. Peter, the Epistle of St. Jude, the Gospel of St. John, and the Apocalypse, contain warnings and exhortations which indicate the presence of the germs of gnosticism amongst the early Christians. This is seen also in the reference by St. Paul to the error that “the resurrection is past already” (2 Tim. ii. 18). Of course, some gnostics reduced the Lord’s resurrection body to the condition of a phantom ; and others denied the Virgin Birth, and counted Jesus as originally distinguished by His prudence, wisdom, and justice. God was regarded as the soul of the universe, which attracts to itself whatever has emanated from it. As for Scripture, the great “free-handler” was Marcion, who threw overboard the Old Testament because it contained things that ought not to be expected from a God of perfect wisdom and goodness, who rejected most of the New Testament because it was a corruption of the “pure doctrines of Christianity”! He also omitted from St. Luke (his mainstay) the account of our Lord’s infancy and the genealogy.

It is curious to find the Fall of man, which neology calls “a stumble upwards,” described by Ophite gnostics as a stage in the process of man’s elevation to spiritual life. In the pantheism of those days free will and moral guilt had no place ; God was stripped of the attributes which call men to worship Him ; finite existence was but a mode of the existence of the infinite ; and, to use the words of Hippolytus, “the non-existent God made a non-existent world from things non-existent, having cast down and deposited a single seed having in itself the universal seed of the world.”

We commend a study of Dean Mansel's work, not only to the orthodox but to the unorthodox. Perhaps it has escaped the notice of neologians. Another course may be wisely adopted. Take in your hands Origen's work against Celsus, written A.D. 230-240. He is at once a moderate free-handler and a firm defender of Scripture. Note his view of historical evidence, of the fidelity of the Gospels, of miracles, of the Virgin Birth, of the Lord's resurrection, of the supposed inconsistencies in the accounts. Origen's view of the doctrine of immanence is to be found in his work "De Principiis" (ii. 1), where, after illustrating from the analogy of the body and soul, he quotes some of the passages already referred to in his review as teaching that God, the Father of all things, fills and holds together the world with the fullness of His power. His discussion on free will (iii. 6) is good and wise; his view of the Incarnation (ii. 6) most reverent; his treatment of the resurrection body deeply interesting and almost modern. He held that Christ possessed a human and rational soul, but without the feeling or possibility of sin. He discusses the two meanings of the word "Paraclete" as applied to Christ and to the Holy Spirit, and upholds the interpretation Intercessor in one case and Comforter in the other.

Enough, it is hoped, has now been said, though it is all too brief, to justify the title at the head of this paper. The mind of man will always philosophize. The twentieth century cannot adopt the exact language of the first. But Christ remains the same, and the Gospels stand secure. We are still to check modern philosophic speculation by ancient historic fact.

We may well close with some stirring words of Dean Mansel to be found in the book already referred to¹: "Every attempt to represent the course of the world, including man as a part of the world, in the form of a necessary evolution, or of a series of phenomena governed by necessary laws (whether it take the pantheistic form which represents human action as part

¹ Page 108. See also Professor Flint's "Anti-theistic Theories," pp. 336-439.

of a Divine process, or the materialistic form which reduces it to an inevitable sequence of consequent upon antecedent), must, as the very condition of its existence, ignore the distinction between good and evil (except in their consequences, not in themselves), and must annihilate the idea of sin, which is not a *consequence*, but a *transgression*, of God's law. Let no philosophy be trusted, however tempting its promises, however great its apparent success, which does not distinctly recognize the two great correlative ideas of a personal God and a personal—that is, a free-willing—man. With these, its efforts, however feeble, may be true as far as they go; without these, its most brilliant seeming achievements are at the bottom a mockery and an imposture."



The Witness of Pentecost to the Claims of Christ.

BY THE REV G. S. STREATFEILD, M.A.

THE question which meets us on the very threshold of our subject is this: Did Christ promise the Pentecostal outpouring of the Holy Spirit, as in the Gospels He is reported to have done? Or is this promise to be put down to the imaginative and inventive faculty of primitive Christianity, which, if we are to believe many of our modern writers, put so much into the lips of our Lord that never actually came from them? Few questions are more important in their bearing upon the great problem of this and every age—namely, the nature of our Lord's Person.

We will begin our inquiry by briefly considering the implicit belief of the early Church that Christ had definitely, before withdrawing from sensible intercourse with His disciples, promised an outpouring of the Holy Spirit. This primitive tradition we have in its most detailed form in the Fourth Gospel. Even if this record stood alone, whatever date we might assign to the Gospel, the doubt could scarcely arise as to

its representing a primitive tradition; for we cannot suppose that the writer introduced it, and gave it a place of supreme importance, as a novelty. The very position that it occupies and the prominence assigned to it witness to the fact that this promise of Christ was rooted in the original belief of the Church.

As a matter of fact, however, we have this tradition in a much earlier form in the writings of St. Luke. The third Evangelist had given special pains to the work of collecting the memories of our Lord's ministry (i. 1, 2) from those who had been eyewitnesses of it. Amongst these recollections are the post-resurrection words recorded in xxiv. 49: "Behold, I send forth the promise of My Father upon you: but tarry ye in the city until ye be clothed with power from on high." When St. Luke resumes his task, and writes the annals of the primitive Church, he makes this promise a connecting-link between the earlier and the later treatise (Acts i. 4, 5, 8). The occasion on which these words were spoken is obviously the same as that noticed in the last chapter of his Gospel. And we observe that the tradition, as embodied in the Acts, emphasizes the fact that this was the repetition and renewal of a promise already given—"the promise of the Father, which, *said He*, ye heard from Me" (ver. 4). It is only natural to suppose that St. Luke here refers to an occasion anterior to the Passion, thus confirming the genuineness and truth of John xiv.-xvi. In perfect consistency with these words of the risen Lord recorded by St. Luke is the declaration of St. Peter on the day of Pentecost: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear" (Acts ii. 33; *cf.* xi. 15, 16).

It is very doubtful whether the Epistles contain any direct allusion to Christ's promise of the Holy Ghost. Some commentators have seen such an allusion in the expression used by St. Paul in Eph. i. 13, "the Holy Spirit of promise"; but, though the fact that St. Paul and St. Luke were companions lends colour to the suggestion, such an interpretation is very

doubtful. Since, however, there is no reference to this feature of our Lord's work in the first Epistle of St. John, which we confidently attribute to the writer of the Fourth Gospel,¹ we cannot be surprised at missing it in the other Epistles.

What, however, we do find is that the gift of the Holy Spirit is consistently presented to us throughout the Epistles as bound up with the glorification of Christ (see, *e.g.*, Rom. viii. 14 *et seq.*; 1 Cor. xii. 13 *et seq.*; Gal. iv. 6; Eph. iii. 16, 17, iv. 8; 1 Tim. iii. 16; Titus iii. 4-6; Heb. ii. 3, 4; 1 Pet. i. 11, 12).² Such passages (and the list is by no means exhaustive) may be regarded as in some sense connecting-links between the tradition as recorded by St. John at the close of the century, and as embodied in the memories collected by St. Luke at an earlier date.

We now turn to the Synoptists. It may at first sight seem strange that the promise so definite in St. John should be absent, or almost so, in the synoptic account of the Lord's ministry. We add *almost so*, because there are sayings attributed to our Lord by the Synoptists which harmonize with the primitive tradition of a definite promise (Matt. iv. 19, ix. 16, 17, x. 19, 20, xii. 28; Mark xiii. 11; Luke iv. 18, 19, xii. 11, 12, xvii. 20, xxi. 15).³ Moreover, the promise of the Spirit is in the background of all the parables that illustrate, and the sayings that foreshadow, the growth of the Messianic kingdom. Throughout our Lord's ministry, as recorded in these Gospels, though the

¹ Such is the very general verdict of criticism. Some great scholars, including Baur and Hilgenfeld, have denied the identity of authorship; so, too, quite recently, Ernest F. Scott, in "The Fourth Gospel: its Purpose and Theology."

² The remarkable expression, τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ (1 Pet. i. 11), is explained by Dr. Hort as "the Messianic Spirit." Mr. Edghill, however, justly objects that "such an interpretation hardly does justice to the language of the Apostle or to the context in which it is found. We surely must include a reference to the historical Jesus; and if so, the phrase must either be taken as signifying *the Spirit which is in Christ*, or, perhaps, *the Spirit sent by Christ*, for the Spirit is regarded by St. Peter as the author of prophecy (Acts i. 16), and the sending of the Spirit is attributed by him to Christ (Acts ii. 33)."—"Evidential Value of Prophecy," p. 548.

³ In the Fourth Gospel, as might be expected, we have more distinct references to the Pentecostal gift. Such are the declaration to the woman of Samaria (iv. 10, 14), the words spoken at Capernaum at the close of the discourse on the Bread of Life (vi. 62, 63), and the invitation given at the Feast of Tabernacles (vii. 37, 38). Cf. also i. 51 and iii. 8, 34.

actual promise is absent, there is a distinct and deepening consciousness on the part of Christ that His work would be crowned by a mighty spiritual agency, which should carry forward and universalize His own work of redemption. "Christ Himself and the Apostles were convinced that the religion which they were planting would in the ages to come have a greater destiny and a deeper meaning than it possessed at the time of its institution; they trusted to its spirit leading from one point of light to another and developing higher forces."¹ Professor Harnack would have been nearer the truth if he had written *the Spirit* instead of *its spirit*.

Nor, indeed, is there any real cause for astonishment that the synoptic record should be lacking in this respect. Not until late in His public ministry did our Lord speak openly even to His disciples of His death and resurrection. Not until their faith in Him as the Messiah was established did He dare to broach these mysteries. He ever taught as they were able to bear it. This of itself would create a presumption that Christ would bide His time, and wait for a fitting opportunity for each new development in His teaching. Since the coming of the Spirit could not be dissociated from his own departure, the fit time was not in the stress and strain of the last months of the ministry. Is it any wonder that He postponed the double announcement of His own departure and the Spirit's coming to the very last hours before the Passion?

And if, as doubtless will be the case, the question presents itself why this promise has not been introduced into the synoptic account of the Passion, we may meet the difficulty by two considerations. In the first place, we must remember how fragmentary are the only records that we have of the Saviour's life and ministry. What a mere fraction of His doings and sayings have come down to us! It is no biography in the modern sense of the word that we have in the Gospels. "All the recorded sayings of Christ, how long would they take to pronounce? With due gravity and emphasis they might take six hours—

¹ Professor Harnack, "What is Christianity?" p. 11.

hardly, perhaps, so much."¹ In the second place, and in closest possible connection with the fragmentary character of our knowledge, we must bear in mind that, in reading the synoptic narrative, we cannot claim to be in the presence of eyewitnesses. St. Mark may have seen, may even have been acquainted with, the Lord in the days of His flesh (Mark xiv. 51), but there is no reason to suppose that he had been the companion of the Apostles, or of the number of the seventy. There are, indeed, solid grounds for believing that the Gospel that goes by his name represents, in part at least, the oral teaching of St. Peter; but this is a very different thing from its having been written by an Apostle. Over the authorship of the First Gospel the greatest possible uncertainty rests; but it would be generally conceded that St. Matthew's relation to it was certainly no closer than that of St. Peter to the second. St. Luke, in the preface to his Gospel, distinguishes himself from the eyewitnesses whose reminiscences he has gathered.² When, therefore, we have considered the nature and authorship of the synoptic record, we can hardly feel surprise at any omission that may have been made in it.

We turn to the Fourth Gospel. The majority of those who maintain that it was written by the Apostle John, or, if not by him, by some other eyewitness,³ incline to the belief that he wrote with a full knowledge of the synoptic narrative, and that one of the motives which prompted him to write was a desire to supplement the work of his brother Evangelists. Here, in the omission of the promise of the Spirit, would be, to his mind, a conspicuous gap, and he filled it. There is nothing in the least improbable in this hypothesis. On the contrary, it is a perfectly

¹ Professor Burkitt, "The Gospel History and its Transmission," p. 20.

² There is no real ground, quite the reverse, for the ancient tradition which makes St. Luke one of the Seventy of Luke x. 1.

³ Even if the tradition that St. John died at an early date were to be trusted, the disciple who wrote the Gospel claimed to be an eyewitness (John xix. 35, xxi. 24; cf. xiii. 23, xx. 2). The evidence for the Gospel having been written by an eyewitness is immensely strong. See Bishop Lightfoot's "Biblical Essays," the Introduction to Bishop Westcott's "Commentary," and Dr. Sanday's writings on this Gospel.

reasonable and natural inference. The author of the Fourth Gospel, according to our view, wrote at first hand; and few parts of the Gospel show clearer traces of the eye and ear witness than the discourse which contains the promise of the Holy Spirit. There may be idealism here, as in other parts of the Gospel; but, to whatever extent the disciple, writing after sixty years of meditation on what he had heard, used his own language to clothe the thought of the Master, we may be confident that the substance of what has come down to us was not drawn from his own imagination, but was supplied by memory. The literary methods of the first century may have differed in many respects from those of the twentieth, but it surely ought to be inconceivable that one of our Lord's own disciples should not only have invented the discourse, but deliberately added a circumstantial setting to give his invention greater verisimilitude. Now, it is Thomas who speaks (xiv. 5), now, Philip (v. 8); at another time, Judas (not Iscariot) interrupts his Master (v. 22), the disciples whisper among themselves (xvi. 17), they comment, though ignorantly, on what they have heard (vers. 29, 30). Are we to believe that these notices of what took place, so naturally woven into the text, were the work of a Haggadist—in other words, of a spiritual romancer?¹ To believe the Gospel to be the work of an eyewitness, and to doubt that Christ gave a definite promise of the Spirit, seems to the present writer in the last degree unreasonable.

But, in regard to this promise, there is another line of proof as cogent (perhaps more so) as the testimony of early tradition. This is found in our Lord's claim to be the Messiah. It is true that there are those who deny this claim; but, unless belief in the historicity of the Gospels is completely abandoned, and their Central Figure reduced to a mere shadow, this is an impossible contention, and has been adopted by few writers of mark and standing.² Taking, then, Christ's belief that He was the

¹ There are writers who do not hesitate to maintain this view. Dr. Drummond, in "The Character and Authorship of the Fourth Gospel," defends this position.

² See, *e.g.*, Harnack, "What is Christianity?" p. 133 *et seq.*

Messiah of prophecy as a fact, we cannot for a moment doubt that, in virtue of the Messianic consciousness, He was fully convinced that His own work was to be associated with a manifestation of the Divine Spirit to which the earlier age offered no parallel. Psalmist after psalmist, prophet after prophet, had led the Jewish nation to expect that the coming of the Messiah would be accompanied by an extraordinary effusion of the Spirit. How, then, could Jesus see His own portrait in the Servant of the Lord without the conviction that He was inaugurating a new dispensation—nothing less than the dispensation of the Spirit? “Surely He hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him. . . . The Lord hath laid on Him the iniquity of us all. . . . He bare the sin of many and made intercession for the transgressors” (Isa. liii. 4-6, 12). But Jesus would not stop there. He would remember how the seer continues; He would read on: “Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: lengthen thy cords and strengthen thy stakes; for thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited” (Isa. liv. 1-3). Ezekiel (xxxvi., xxxvii.), Jeremiah (xxxi.), Joel (ii.), prophesying of the Messianic age, predict a signal outpouring of the Spirit.

We pass to the Gospel narrative. Standing in the synagogue at Nazareth, Jesus read from Isaiah the great Messianic announcement of chap. lxi.: “The Spirit of the Lord God is upon Me because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord” (Luke

iv. 18, 19).¹ His comment upon the words He had read began thus: "To-day hath this scripture been fulfilled in your ears." It was thus, then, that our Lord's Messianic consciousness expressed itself—namely, in the claim to have been anointed with the Spirit of God for His mission. This endowment of the Spirit was a part, and we may perhaps say the most essential part, of the Messianic ministry to the mind of Christ. If He believed Himself to be the Messiah, He believed in the coming of the Spirit to follow up and bless and fructify His own personal work. And if we can demonstrate, or show to be a practical certainty, that our Lord confidently anticipated a manifestation of spiritual power, we create a strong presumption, not to say more, that He made some distinct intimation to His disciples on the subject. And just as, at the right moment, He spake to them of His death and resurrection, so we may infer that there was some such occasion as that recorded by St. John (xiv.-xvi.) when He announced the coming of the Spirit.

Nor, indeed, can we think that our Lord's teaching on this subject took those who heard it altogether by surprise. Their deepening faith in the Lord's Messiahship would be a preparation for such an announcement. They, too, were students of the Old Testament, and knew that the outpouring of the Spirit was to be a notable feature of the Messianic kingdom.² Moreover, the institution of the Holy Communion which had just taken place, with its unmistakable reference to the covenant foretold by Jeremiah,³ would have led their thoughts in this

¹ See Isa. lxi. 1, 2, and *cf.* xlii. 1: "The servant is thus fitted for his ministry by the gift of Jehovah's Spirit, just as the plenitude of the same Spirit rests upon the Messianic King to enable Him to fulfil the tasks of His exalted office" (Edghill, "Evidential Value of Prophecy," p. 302).

² So, too, it will be remembered that part of John the Baptist's testimony to Jesus was that He should baptize with the Holy Ghost and with fire (Matt. iii. 11). Recognizing in Jesus Israel's Messiah, he inferred that in Him the Messianic promises of the Spirit would be fulfilled.

³ Jer. xxxi. 31. "This covenant is not only individual but spiritual. It is not an external act, such as the Egyptian deliverance, or even the Babylonian exodus, that effects this individual realization and appropriation of the covenant blessings. It is an 'inward writing,' and it lies in the operation of the Spirit."—Edghill, "The Evidential Value of Prophecy," p. 267; and *cf.* Ezek. xi. 19, 20.

direction, and the promise of the Holy Spirit when given might almost have appeared to them the natural development and sequel of much that they had already heard from their Master.

Before passing on to consider the fulfilment of this promise, we would again call attention to the catholicity of our Lord's outlook and teaching. This catholicity is expressed in many of His recorded sayings: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11; *cf.* Luke xiii. 29). "The Gospel must first be preached unto all the nations" (Mark xiii. 10). "Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her" (Mark xiv. 9). "Other sheep I have, which are not of this fold: them also I must bring; and they shall hear My voice, and they shall become one flock, one shepherd" (John x. 16). "I, if I be lifted up from the earth, will draw all men unto Myself" (John xii. 32).¹ The same truth is embodied in the parables of *the Draw-net*, *the Wheat and the Tares*, *the Mustard-seed*, *the Wedding Garment*, *the Great Supper*, *the Sheep and the Goats*. The absolute certainty with which Christ contemplated the advance of His kingdom is a measure of the confidence with which He anticipated the Spirit's coming. The words that He spoke to St. Peter and the other Apostles concerning His Church (Matt. xvi. 18) would, without a Pentecost to follow, completely lose their force, and they could not have been spoken without prevision of that event. Unless the Gospels are a tissue of invention, nothing is more certain than that Christ proclaimed a universal kingdom, a new Divine economy, on the lines, indeed, of the ancient theocracy, but far transcending it both in extent and spirituality. Can we resist the conviction that, in doing so, He was conscious of a dynamic power bound up with His mission to which the Pentecostal gift exactly corresponds?

¹ It need hardly be pointed out that allusions to the universal character of the kingdom are frequent in our Lord's post-resurrection sayings.

So far it has been our aim to establish the fact that our Lord actually gave the promise of the Spirit. We have justified our belief that it was so by an appeal, on the one hand, to the New Testament, which records the unquestioning conviction of the primitive Church, and, on the other hand, to that Messianic consciousness which contemplated an outpouring of the Spirit as an essential element of the Messianic mission. On a future occasion we shall turn our attention to the fact of Pentecost, and attempt to correlate that fact with the prophetic and Messianic consciousness that expected and predicted it.



Saint-Worship To-day in Asia Minor.

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

THE religion of Jesus was early preached among the people of Asia Minor, even some of the Apostles sharing in the service. No less than ten books of the New Testament were first addressed to its inhabitants. Constantine the Great adopted Christianity as the religion of the whole community. The faith of the Gospel has never disappeared from this important arena of its youthful triumphs, and it is represented by millions of nominal Christians—members of the Armenian or Greek branches of the Oriental Church. Mohammedanism was introduced into the fair peninsula in its gradual conquest by Seljukian and Ottoman Turks about the time of greatest Norman activity in Western Europe. And yet to-day the common Anatolian—that is, native of Asia Minor—frequently offers his most earnest prayers in the name of saints, is an unquestioning believer in their effective intercession, and in the crises of life is quite as prone to worship at a sacred grave as in a church or mosque.

The people have a strong sense of sin as before God, and of helplessness in the affairs of life. The idea of sin emphasizes misfortune quite as much as guilt, but conscience is at work,

penalty is recognized as deserved, and the judgment-bar is anticipated with dread. Human life is beset with hard experiences. Death is possible at any hour. It is not uncommon to find an average of a sick person in every house of a village. Crop failure may be followed by famine ; delayed or scanty rains mean drought ; accident, robbery, pestilence, war, disease among the cattle, may take place any day, and their prevention belongs to powers beyond those which are human. The life of an Anatolian peasant is sombre, as is seen in the fact that for one major scale in G he chants his rustic songs in more than twenty minor scales, in which G is the predominant note.

Now, though the Anatolians all believe in God, and worship Him in prescribed forms, He is to them a being far away, separated from human interests, and almost inseparable from fate. Oriental prayers are for the most part set forms of worship, do not voice the peculiar yearning and striving of the individual suppliant, and he does not know how to come boldly to a throne of grace and find help for time of need.

Men's thoughts of God and of man also must influence each other. In Oriental custom a favour is not asked directly of the person who alone has the right to grant it, but the petition is presented through some intermediary party. Requests come to the officials of Church and State through parties supposed to have such influence with the real authorities that their presentation of the petitions cannot be easily refused.

Now, whether it be a heritage from some period of polytheism, or due to other causes, the earth is peopled by the simple Anatolians with numbers of beings who once were men, each of whom is in a sacred grave, has a sphere of influence around his tomb, takes an active interest in the affairs of men, especially of his own retainers, and has a great degree of influence with the Almighty, which influence he can by proper means be brought to exercise in behalf of his suppliants. A white-turbaned mufti explained to me the intercession of a saint as like the introduction of a friend in this world. "Suppose you are acquainted with the governor and I am not. You conduct

me into the presence of the great man, and tell him that I am your friend ; that you request him to hear me *for your sake*, and, of course, your introduction will gain favourable attention to my case."

As a general rule every village has its sacred grave, the occupant of which is termed an *evliya* (plural of the Arabic *wely*). The site is frequently on a high hill and under a green tree ; many are in secluded spots, but every worshipper is welcomed. In and near a city *evliyas* are abundant. One saint has the reputation of curing headache, another stomach-ache, another toothache. Some are good for weak eyes. At one such spot it is the custom to burn pine faggots and rub the eyes with the soot, while at another one must wash his eyes in the water of a fountain close at hand. One is visited by people hard of hearing, another by one whose mouth is awry. In the latter case the suppliant pays a small fee, and the attendant slaps him on the mouth with the slipper of the deceased saint. Certain graves are especial resorts of barren women, like Hannah, who desire children ; to others, children are taken who cannot properly walk or talk, or who seem lacking in some ordinary faculty.

The ceremonies at such shrines are simple, and vary with local customs and with the worshipper's sense of the fitness of things and the urgency of his case. There is, of course, a prayer, "uttered or unexpressed," understood to be offered to the Almighty through the medium of the saint. Sacrifice is very common, an animal—preferably a young sheep or goat—being slain, with or without the services of an attending priest, the flesh being cooked and shared with the poor and with friends—at any rate, with a few persons who may chance to be at hand—including the priest, if there is one. I myself have eaten such sacrificial meat, and every participant is understood to add, at least tacitly, the weight of his personal influence to the plea of the chief suppliant. Cocks are often used for such sacrifices ; and even the chicken that is to furnish the staple of a family's Sunday dinner is sometimes killed on

Saturday at the village shrine, with the accompaniment at least of a brief prayer. Villages or companies of co-religionists often unite in the offering of an ox or buffalo, and a rich, generous, or devoted household may do the same. In such case many persons partake of the food, provided at the cost of bloodshed, and prepared in propitiation, appeal, or thanksgiving.

Earth taken from beside a sacred tomb is called "precious," and is supposed to possess great efficacy. A little of the dust is mixed with water and smeared upon the person of a child ailing or in any way deficient, or the child is made to drink the muddy water. One general panacea for the sick is to bring earth from a sacred grave, dissolve it in water, and give it to the patient to drink. It is more in keeping, however, for the patient, if possible, to walk, ride, or be carried to the sacred spot, to offer his petition there in person, and to smear the "precious" earth on his body, or swallow it moistened with water. To fertilize a field, or rid it of pests like mice, handfuls of earth are taken from beside the tomb of the saint, whose living representatives collect the farmer's religious dues, and sprinkled over the ground.

Another way of establishing connection with the being once human, but now having access to the superhuman realm, is especially employed by those who have malaria or some other kind of fever, and consists in tying a rag or a bit of rope or hair taken from the person to a fence about the grave, or to a sacred tree standing near. Horseshoes and nails also are driven into the trees, constituting a visible, tangible bond between the suppliant and the saint.

Men fear to steal or commit other depredation within or near such sacred precincts. I once climbed over the log enclosure around a grave to pick some Alpine violets, the early harbingers of spring. A friendly passer-by advised me to get out, lest the offended "lier" there should kick me out. Trees are not cut from a grove made sacred by an *evliya*, lest the wood fly back to its place in the night, or lest the wood-cutter's house burn before morning. Even sticks brought home by children are

sometimes carried back by an old granny, lest some "stroke" overtake the dwelling or its inmates. This superstition has been very useful in retaining some trees on the mountains, which are fast being deforested, to the serious damage of the plains and valleys below. In the event of death, however, an exception is made, and wood may be cut from a sacred grove without harm to make a coffin.

To their own people and to reverent worshippers these "lords many and gods many" are held to be strong protectors and kind benefactors. Immigrants from the province of Shirwan, in Russia, are loath to settle more than six hours distant from the grave of Hadji Hamza, because their great *hoja* promised his intercession with the Righteous Judge for all his people who lived within six hours' distance of his burial-place. Strange whims are attributed to them. For instance, a woman once related to us how Hadji Veli, their village patron, could not bear the colour red or the sound of a drum. So the village women have to forego the beauty of red dresses, and they never beat a drum, even at a wedding.

One day last summer, beside a clear, cold mountain spring, I met a man who talked familiarly, almost lovingly, of the *dedes*, or venerable religious characters, entombed upon the sunny mountain slopes about. The enclosure of one grave, he told me, was built by deer, who brought the material on their backs for the purpose. That recalled to my mind the story of another *evliya*, where, they say, the time was when every year at the Courban, or sacrifice festival, a deer used to stalk out of the woods and offer itself for sacrifice at the shrine, but that in these degenerate days such things take place no more. In the present instance, my informant continued, at one of the graves we saw far away across the valley a camel was formerly sacrificed every year. Then, becoming interested, as I listened he narrated how their *dedes* sometimes fire cannon; how he once heard them very plainly on the spot where we then were sitting, the echo of the great guns booming among the hills around. On going into the city he found at least ten men who

had heard the same cannonade, and they were sure that something portentous was at hand. The man was then a soldier under arms, and in just a week came news of the Greek War, with orders for the troops to march to the front ; and they went with light hearts, for they felt that God and the saints were already stirring in their behalf.

On another summer's day a party of us visited the grove and tomb of Chal Dede, Saint Chal—a spot to kindle the imagination of the most prosaic. Picture to your mind's eye a mountain peak 1,500 feet above the fertile plain unrolled like a map below ; lower peaks separated by winding valleys round about ; over yonder Bulak Mountain, crowned with the ruins of an ancient castle ; the missionary compound in sight in the city a dozen miles away, where 500 young people enjoy the opportunities of Christian schools in term-time ; the rain-clouds rolling up from the valley of the historic Halys River over there to the west ; the pine-grove below our feet, with the wind southing through the trees ; the flattened top of the grassy hill, offering accommodation for a concourse of hundreds or even thousands of people ; and in the centre of the greensward the tomb of the Shia saint, Chal Dede.

A substantial stone wall, about 40 feet square, enclosed the little low building within which was the tomb. This last was, perhaps, 1 yard high and 2 yards long, a whitened sepulchre plastered outside. A neck and head of plaster at the west indicated the head of the saint, and a string of ninety-nine beads was hanging around the neck, to be run through the fingers of a worshipper while repeating the ninety-nine "beautiful names" of God. A cloth of green was thrown over the tomb, and a turban of the same sacred colour was wrapped about the headpiece. The walls were stained with the smoke of many candles burned in reverence.

Our guide, a Sunnite Turk, at once began to pray, prostrating himself towards the south, and intoning over and over such standard phrases as, "God is great"; "There is no God but God"; and the like. He wiped his eyes with the green

cloth from upon the tomb, remarking that they were diseased, and he hoped the saint would help them. He tore a rag from his ragged clothes, and added one to the many rags tied to nails in the wall. He took dust from the floor and rubbed it on his forehead. Then, as the rain-clouds discharged their contents, our Turk explained that Chal Dede is of great mercy, and is one of the beloved of God. The region belongs to him. No man can cut a tree or carry away stones or earth without incurring his displeasure and some serious penalty. The trespasser may die, or fall sick or paralytic, or his cattle may be stricken with disease, or his crops fail. Chal Dede roams about at will, especially by night, visiting other *dedes*, his friends, and inspecting things generally. He sews—and the speaker directed our attention to a needle and thread always kept hanging on the wall—and makes presents of garments where least expected, or he repairs rents in the cloth thrown over his grave.

“So,” continued the Turk simply, “my dead father and mother revisit my house every Friday night. I cannot see them, but they are there, and inspect my dwelling to see whether there is sin there or good conduct, whether quarrelling or peace. Just so every man has a recording angel looking over his shoulder, who puts down all his acts and utterances, whether good or bad, and at the end the account is struck, and, according to the balance, one goes to heaven or hell. Yes,” he went on, in response to a question, “we pray in the name of Jesus, for we have many, many prophets, and Jesus is one. He was a good man.”

On another occasion I accompanied some hospitable Armenians on their annual midsummer excursion to celebrate the festival of Vartavar, on Cross Mountain. They relate that in the generation of our Lord one of His disciples—Andrew or Bartholomew—was on a preaching tour from Cesarea Mazaca to Sinope, when he came to the neighbourhood of this mountain. Finding most of the people heathen, he prayed that a strong tree which they worshipped might be uprooted as a sign. This was done, and many believed in the evangelist and his message.

Then he was told that a Christian hermit living on the mountain had died under persecution, and he went thither and gave him Christian burial. The hermit, named Paghram, possessed a splinter of the true cross, and, lest it should be abused in his persecution, he had cast it from him, when, lo, on the spot where it fell a spring gushed forth.

In the natural amphitheatre, just under the highest ridge of Cross Mountain, there is now this spring of clear cold water, about which on their annual excursion the people encamp, while the alleged grave of the martyr hermit, enclosed by coarse unhewn stones, is on the crest of the ridge above. On our visit we found a large tent, with red crosses wrought upon it, erected to serve as an Armenian Church, and one priest was in attendance. A busy crowd was gathering for a three days' camp-meeting, and constructing rough lodges out of stones or out of such substitutes for tents as they had brought. A flock of sheep suitable for sacrifice stood awaiting purchasers. Armenians might celebrate the festival of Vartavar, commemorative of the Transfiguration and also of the Flood, anywhere, but they assemble here because of the martyred saint and his sacred spring. Vows registered at any crisis of life all through the year are redeemed by prayer and sacrifice at the annual pilgrimage to this sanctuary, and by dipping in the waters of the sacred pool.

Each Dervish claims that the "proofs" which he offers—chewing live coals, lapping a red-hot iron, thrusting skewers through the flesh, whirling, sword-play, and all without pain to himself—are due to the power of the "Pir," or Founder of the Order, long since dead, transmitted through his living Superior.

When in the spring rains are belated and the crops endangered, or in the event of some other public calamity, almost the whole Anatolian population pour forth to offer their appeals under the open sky in the names of their various local saints. More often the worshippers come singly or in little groups under the pressure of personal need. Beside the grave there is sometimes a church, a mosque, or a Dervish *tekye*; either the

building or the tomb may account for the presence of the other. Shrines now in Mohammedan keeping may once have been Christian, and *vice versa*. Adherents of each great creed frequent shrines belonging to the other. As a counterpart to the belief in intercessory saints, there is naturally great fear of baleful *jinnns*, or evil spirits, and of "the evil eye." And it is saddening, though necessary, to add that, in spite of all these and many other efforts to win favour with God, the people have no real confidence in any, and they find rest and happiness in none.

It is surprising that these ceremonies should so prevail on soil where the Gospel was promulgated during the first Christian century. An observer seeing the actual worship of to-day would never recognize it as that prescribed by Christ, or take one part of it to be the Mohammedanism of the Koran. Human degeneracy is as real as human evolution. Can it be that there was a parallel in the centuries of the Old Testament dispensation? If the Pentateuchal codes, whenever written in their present form, had been published among the Hebrews *early*, and then remained for some centuries generally ignored by the people, would not the condition be almost exactly that which for nearly 2,000 years has been actually existent in Asia Minor?



Notes on Hebrew Religion.—III.

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

I PASS now to some of the statements as to the early religion of Israel into which Mr. Addis has been led by modern critical professors. It will be remembered that Exod. xxi. 2-6 contains a law which formerly induced him to pin the ear of a Hebrew slave to the door or doorpost of an altar. He has now abandoned that, and writes the following: "The doorposts were also under the protection of penates, or spirits of the household, and so when his master accepted the perpetual service of a Hebrew bondsman, he took him to the doorpost

and pierced his ear with an awl, by that act bringing him to Elohim and introducing him to the family sacra.”¹ It will be convenient to couple with this the assertion of Kautzsch² that in this law *Elohim* means an *image* of the God of Israel. The law itself runs: “Then his master shall bring him to *Elohim*, and he shall bring him to the door or to the doorpost, and his master shall bore his ear with an awl.”

The first remark which occurs is that, whatever may have been the origin of the Pentateuch, this law at present stands in a book that admittedly prohibits both images and the worship of all powers save One, and was placed and retained in its present position by a man or men who believed absolutely in those two doctrines. If this law is Mosaic—and the evidence³ for the authenticity of the whole of the Mosaic legislation is overwhelming—*cadit quæstio*. But on the critical assumption the case is not less strong: for it must be remembered that all the supposititious editors who dealt with this passage were monotheists, and had absolutely no scruples about garbling or cutting out anything they disliked. It follows that they, at any rate, did not take this view of the meaning.

Secondly, the word *Elohim* occurs elsewhere in a legal

¹ H. R., pp. 36, 37.

² *Apud* Hastings, “Dict. of Bib.” ext. vol., p. 642b.

³ Since writing the above I have come across the following note in Dareste’s sketch of Israelite law: “Nous n’avons pas à examiner ici à quelle époque a été écrit le Pentateuque. Ce qu’on peut affirmer, c’est que les institutions dont il nous donne le tableau sont très anciennes, contemporaines de l’établissement d’un pouvoir central. On en trouve d’analogues chez tous les peuples, au moment où ils ont cessé d’être un assemblage de familles pour devenir une nation et former un État. Ce n’est pas non plus une législation idéale, une utopie rétrospective. Il n’y a pas une des lois mosaïques qui n’ait été réellement pratiquée chez des peuples autres que les Hébreux. La plus archaïque de ces lois est celle que nous lisons dans le chapitre xxxv. du livre des *Nombres*” (“Études d’Histoire du Droit,” p. 28, *n.*). The last two sentences appear to me to need some qualification—*e.g.*, it might reasonably be contended that some other portions of the legislation are as *archaic* (as distinguished from ancient) as Num. xxxv. (I would remark, parenthetically, that on p. 22 Dareste had devoted special attention to this chapter and its parallels in Greek and Icelandic law). Indeed, I gather from pp. 23, 24 that Dareste would say the same of Deut. xxi. 1-9. But the soundness of his general position could not be questioned by any student of comparative jurisprudence who examined the Mosaic legislation with an unprejudiced mind. (See, further, the CHURCHMAN, May, 1906, pp. 286-295.)

passage (Exod. xxii. 7 and 8 [E.V. 8 and 9]). Does Mr. Addis believe that certain cases of theft were tried by the spirit of the doorpost? Kautzsch alleges that in this passage and in 1 Sam. ii. 25 *Elohim* "has no other sense than that of 'Deity.'"¹ We shall deal with the passage from Samuel immediately, but does this writer believe that God tried cases of theft either in Person or by means of an image? And if so, what was the procedure?

Thirdly, this theory involves making Eli say to his sons (1 Sam. ii. 25): "If a man trespass against a man, the spirit of a doorpost (or, according to Kautzsch, "God"—Hebrew *Elohim*) shall judge him; but if a man trespass against the LORD, who shall intercede for him?" It is true that one critic—the late Dr. Kuenen—with characteristic indifference to the known facts, wished to translate *Elohim* in this passage by "God,"² and understand it of the *oracles* of the various "sanctuaries";³ but (α) this rests on the confusion implied in the word "sanctuaries," (β) we know that the great majority of cases were, in fact, tried by the elders,⁴ and (γ) justice was administered in the gates.⁵

The rest of Mr. Addis's remarks on animism are similar in character. Thus, he writes: "Moreover, spirits guarded the threshold of temple and house. To avoid their encounter, the priests of Dagon leapt over the temple threshold" (1 Sam. v. 5).⁶

¹ *Op. cit.*, p. 643a, n.

² "Religion of Israel," E. T., ii., p. 84.

³ See the second paper of this series, CHURCHMAN, April, pp. 231-239.

⁴ Kuenen—*op. cit.*, ii., p. 83—supposes that some exceptional cases were outside the jurisdiction of the ordinary judge, and accounts in this way for Exod. xxii., but this breaks down when applied to Samuel's speech. It is untrue that all transgressions against men, however serious, were judged by the priest. Nor does Samuel's speech in any way suggest exceptional circumstances. In point of fact, the ordinary criminal justice of the country was not administered either by "God," or an image, or an oracle, or even the spirit of a doorpost. For example, we have an account of the trial of one, Naboth (1 Kings xxi.), which has not received the attention it deserves. The account is also valuable because it shows the Deuteronomic law of evidence (two witnesses) and the Levitical law of blasphemy in operation before the dates to which Deuteronomy and Leviticus are assigned by the critics.

⁵ H. R., pp. 8, 145.

⁶ *Ibid.*, p. 36.

His reference—the passage is too well known to be quoted here—hardly warrants the form of his statement.

Some wonderful ideas on stone worship are to be found in modern books, and Mr. Addis has given us some samples. The notion that the title “rock of Israel” in Gen. xlix. 24 may have originated in stone-worship is regarded by him as “hazardous.”¹ But “in any case, many passages in the Old Testament (*e.g.*, Jer. ii. 27, besides place-names like Ebenezer) show that this form of worship was widely spread. We should add that the word ‘maṣṣeba’ is generally used not for a stone in its rough state, but for a stone erected by man, who then invites the spirit to hallow it by its presence. Moreover, several ‘maṣṣebot’ might be erected together (Exod. xxiv. 4; *cf.* Josh. iv. 20).”² It is, of course, common ground that Jeremiah denounces certain idolatrous practices, but as to Ebenezer the position is quite untenable (1 Sam. vii. 12). With regard to the “maṣṣebot,” I challenge Mr. Addis to produce his reasons, if any, for suggesting that in the passages cited—or in any other passages—Moses and Joshua invited a spirit, or spirits, to hallow them by their presence. What spirits were thus to “hallow” the Covenant at Sinai between God and Israel?

There is another passage which is cited in support of this theory. Mr. Addis writes:

“The black stone at Mecca, afterwards built into the Caaba, was the primary and central object of veneration, and like importance was attached to a sacred stone in the time-honoured sanctuary at Bethel. No doubt the feature of early worship is obscured by the editorial process to which the narrative in Genesis (xxviii. 11-22) has been subjected. Still, the original sense of the story, which is a *ἱερὸς λόγος*, or temple myth, comes out clearly in the concluding verse: ‘This stone which I have set up as a maṣṣeba (or sacred pillar) shall be a house (or dwelling-place) of a god.’ In homage to the indwelling deity, Jacob is said to have anointed the stone: unction, being in the East an act of courtesy to a guest, was fitly offered to the spirit in the stone which the worshipper desired to conciliate.”³

In order to test the statements contained in this passage, I transcribe Mr. Addis’s translation of those portions of

¹ H. R., p. 27.

² *Ibid.*

³ *Ibid.*, pp. 25, 26.

Gen. xxviii. 11-22 which (after allowing for "the editorial process") he attributes to the source to which he ascribes the narrative of the pillar :

"And he lighted on the place and tarried there all night because the sun was set, and he took one of the stones of the place and set it under his head, and slept in that place. And he dreamt, and, behold, a ladder set upon the earth, and its top reached to the heavens, and, behold, the angels of God going up and down upon it. . . . And he was afraid, and he said, 'How dreadful is this place! This is none other but the house of God, and this is the gate of the heavens.' And early in the morning Jacob took the stone which he had put under his head, and set it up for a pillar, and poured oil on the top of it. And he called the name of that place Bethel (= house of God). . . . And Jacob vowed a vow, saying, 'If God will be with me and keep me on this way that I go, and will give me bread to eat and raiment to put on, and if I return in peace to my father's house, then . . . this stone which I have set up as a pillar shall be a house of God, and of all that thou shalt give me I will faithfully give thee a tithe.'"

Mr. Addis himself does not here translate Jacob's words, "shall be a house of *a* god," but "shall be a house of God"—a very different thing. I leave it to my readers to determine whether it is fair to speak of an "indwelling deity," or of "the spirit in the stone which the worshipper desired to conciliate," in connection with this passage. Even in these *disjecta membra* we see clearly the God of heaven and earth, Who can give His worshippers bread to eat and raiment to put on, and can keep them in peace on whatsoever way they go.

With regard to Mr. Addis's views as to images,¹ Dr. Orr's remarks² should be carefully read. In a review of Dr. Orr's book, Mr. Addis practically repeats his old statements.³ Thus,

¹ H. R., pp. 94-97.

² "Problem of the Old Testament," first edition, pp. 40, 141-147.

³ *Review of Theology and Philosophy*, vol. ii., No. 3, September, 1906, pp. 155, 156. This is not the only instance in which he has failed to understand Dr. Orr. Thus, in criticizing that accomplished writer's remarks about the Tent of Meeting, he carefully avoids noticing "the other and more crucial JE passages" ("Problem," pp. 168, 169) adduced in answer to a number of critics, of whom Mr. Addis was, happily, not one. He himself has, however, not paid sufficient attention to the state of the text—see Van Hoonacker, "Sacerdoce lévitique," p. 146, *n.*, where a series of transpositions are suggested. I cannot agree with the actual changes proposed by Van Hoonacker, but I think he is on the right track. I hope to return to this subject and deal with Van Hoonacker's transpositions more fully on some future occasion.

he writes: "Images were in common use." The proper answer to this is a direct traverse. Mr. Addis has, unfortunately, failed to follow Dr. Orr's meaning, but let him try this test: let him take his "Oldest Book of Hebrew History"—*i.e.*, JE—and read through it carefully, noting every instance in which worship of any kind is offered. Then let him ask himself in how many cases images were used. He will then doubtless be prepared to withdraw this statement.

In view of all this, it has seemed unnecessary to examine Mr. Addis's observations about sacred wells in detail. They do not appear to be any sounder than the statements that have already been tested.

I now come to a group of questions that may be most suitably discussed in dealing with a few verses of Numbers. We are told in x. 33 that "the ark of the covenant of the LORD¹ went before them" (*i.e.*, the Israelites). It would seem to most people that no doubt could arise as to the meaning of this phrase, but such a belief would only show ignorance of the Higher Criticism. Dr. George Buchanan Gray, who has published an edition of Numbers, writes as follows:

As here, so in Josh. iii. 3 *et seq.* (D), the ark precedes the Israelites, and acts as their guide along an unknown route; but there it is borne by "the priests, the Levites." Here, if we may judge from so fragmentary a record, it is conceived of as moving by itself (*cf.* 1 Sam. v. *et seq.*, especially v. 11, vi. 9 *et seq.*, 2 Sam. vi. 5). The pillar of cloud is certainly thought to move of itself (*e.g.*, Exod. xiii. 21 *et seq.*).²

But this is not all; Num. x. 35, 36 run as follows:

"And it came to pass when the ark set forward, that Moses said, 'Arise, O LORD, and let thine enemies be scattered, and let them that hate thee flee before thee.' And when it rested, he said, 'Return, O LORD, to the myriads of the thousands of Israel.'"

Dr. Gray writes on this:

Here, as in ver. 33, the ark starts of itself, and the words which follow may be taken as addressed to it. The ark is the visible form in or by which

¹ This is one of the passages that refute Mr. Addis's assertion (H. R., p. 75) that "the earliest sources call the ark simply the ark of the LORD" (*cf.* xiv. 44).

² P. 95.

the LORD¹ manifests His presence, and may therefore, like the angel of the LORD, be addressed as the LORD.²

These notes inevitably suggest the following questions :

1. If any reader of a modern history found the words "the guns were ordered to the front," would he judge that the guns were conceived of as hearing, obeying, and moving by themselves ?

2. Would he in such a case crave in aid a passage stating that clouds were seen to move across the heavens ?

3. If, further, he read, "when the guns moved to the front, the band played 'God save the King,'" would he infer that the guns started of themselves, and that they were "the visible form in or by which" the King manifested his presence, and might, therefore, be addressed as the King ?

4. Has Dr. Gray—or, so far as he knows, any member of his school—attempted to check any of these statements by examining the other passages attributed to the same source in the light of these theories ? Such a verse as Deut. xxxi. 15 (assigned by Mr. Addis to the same source, J) would appear to distinctly negative the theory. And did God manifest His presence by means of the Ark on other occasions ? Did the Ark wander in the garden of Eden or speak from Sinai ? Or is this the conception that pervades the Song of Deborah, which Dr. Gray would probably reckon among the earliest extant portions of Hebrew literature ?

Professor Kautzsch, another member of this school, writes as follows : "The LORD and the Ark, that is to say, appear here [*i.e.*, in Num. x. 35 *et seq.*—H. M. W.] as practically identical. Not as though this wooden chest represented the LORD. But His presence appeared inseparably connected with the Ark ; wherever it was seen, there the LORD was, and showed Himself active."³ Then he proceeds to misunderstand a number of

¹ Dr. Gray used a transliteration of the Tetragrammaton.

² *Ibid.*, p. 96.

³ Hastings' "Dict. Bible," ext. vol., p. 628*b*. As usual, I substitute "the LORD" for Professor Kautzsch's transliteration.

other passages.¹ But as he thinks these verses probably belong to J,² the question inevitably arises whether he has troubled to consider how (if at all) the assertion that God's "presence appeared inseparably connected with the Ark" can be brought into harmony with the other passages attributed to that source. But perhaps he would prefer to revert to an earlier opinion which he has expressed in another work³—viz., that these verses are more ancient than the rest of J. This view rests on nothing more substantial than the averment that "the great antiquity of this verse is clearly seen from the manner in which the holy ark is spoken of as a pledge, not to say a representation, of the personal presence of the LORD."⁴ Fortunately, there are a few other passages which Kautzsch assigns to the same period, among them Exod. xvii. 6 and the Song of Deborah. Does he seriously believe that in either of these passages God's presence is "inseparably" connected with the ark? Is it of "this wooden chest" that he writes in dealing with the Song: "In His awful Majesty He left Mount Sinai, His holy dwelling-place, to appear in person on the field of battle (ver. 4 *et seq.*), and His curse deservedly falls upon the city (ver. 23), which 'came not to the help of the Lord amongst the mighty'—the Lord who is the champion of His people"?⁵

Dr. Kuenen wrote of Num. x. 35, 36 that in this passage it was "as plain as possible" that the Ark was regarded as "the abode" of the LORD. That was on p. 258 of vol. i. of the English translation of the "Religion of Israel." But by p. 314

¹ *E.g.*, "In Num. xiv. 42 *et seq.* Israel's defeat by the Amalekites is explained [my italics—H. M. W.] by the absence of the Ark. According to 1 Sam. iii. 3, the youthful Samuel slept in the temple of the LORD at Shiloh where the Ark of God was, and *this is used to account for* the revelation given him by the LORD at night [my italics—H. M. W.]" A reference to the Biblical passages shows that the words I have italicized are based on misinterpretations. Lack of space alone prevents my dealing with the evidential value of the rest of the passages Professor Kautzsch adduces and their bearing on his theory. Many of his statements could be accepted as they stand, but do not help to establish his view.

² *Op. cit.*, p. 628a.

³ "Literature of the Old Testament," 1898, pp. 3, 4.

⁴ At that time, therefore, Kautzsch came very near to thinking that "this wooden chest" *did* "represent the LORD."

⁵ *Op. cit.*, p. 5.

he had persuaded himself that in the Song of Deborah—which, as already stated, is regarded by the critics as one of the earliest documents we possess—Seir, the land of Edom, had become His “former and proper abode.” What was the relation of Seir and the ark?

But the matter becomes even more complicated when we come to Mr. Addis. He has yet a third fixed abode for God. According to this view, He “was, so far back as our knowledge goes, the God of Sinai or Horeb.”¹ Half a dozen pages later² Mr. Addis finds himself involved in a difficulty. “How,” he very pertinently asks—“how was a God who had a fixed abode on Horeb to fight for His people when they were at a distance?” He gives three answers. He thinks that God sometimes “left the mountain and went in person to the help of His people: this, as has been said, is the belief expressed in Deborah’s song.” We may remark that the song deals with Seir, not Horeb, so that this explanation only involves fresh difficulties. Secondly, Mr. Addis says that, “according to an old section in the Pentateuch (Exod. xxiii. 20),” God “sent His angel to lead them on their way.” But this, unhappily, conflicts with the third explanation. According to this last theory, the Ark “secured the presence” of God. “There, as nowhere else, the LORD was present.”³ But, then, what about all the other “fixed abodes,” at which, apparently, God must have been less present? And what need for God to leave Sinai, or for the angel of the LORD to replace Him, if in fact He was already present “as nowhere else”?

I had noted for comment many other passages of Mr. Addis’s volume, but any further refutation of his views would needless.⁴ What has been said must surely be sufficient to

¹ H. R., p. 68.

² P. 74.

³ P. 75. Cf. Mr. Addis’s note on Num. x. 33-36 (“Documents,” i., p. 160), where we are told that the LORD “lived” in the ark!

⁴ It may, however, be well to subjoin a note of some views that have already been refuted. H. R., pp. 60, 61, “The sojourn at Kadesh,” *vide* CHURCHMAN, June, 1906, pp. 355-359; H. R., p. 251, “year of release and Sabbatical year,” *vide* “Studies in Biblical Law,” pp. 14, 15; H. R., p. 252,

suggest the necessity for reconsidering many portions of the book that have not been touched on in these articles.

[I would take this opportunity of correcting two *errata* on p. 555 of the CHURCHMAN for September, 1906. Ten lines from bottom, "p. 137" should read "p. 137 *et seq.*," and Lev. xxvii. 30, 31" should be "Lev. xxvii. 32, 33."]



The New Theology and Protestant Orthodoxy.

BY THE EDITOR.

THERE is, perhaps, no Bishop on the bench whose utterances command more earnest or widespread attention than those of the Bishop of Birmingham. His personal character, great scholarship, perfect frankness, and welcome fearlessness combine to give weight to his pronouncements, and those who are the farthest removed from his ecclesiastical and theological position are among the first to admit the freshness and suggestiveness of his contributions to present-day discussions. It is not surprising, therefore, that Bishop Gore's addresses on the "New Theology," which were delivered during Lent in Birmingham Cathedral, received general attention, and were reported in full in several papers. With much that the Bishop said on the Person and Work of our Lord in relation to current criticism we are, of course, in heartiest accord. Nothing could well be clearer or more convincing than his statements on several of the fundamental articles of the Christian creed. It is when he comes to diagnose the situation created by the New Theology that we are compelled to part company from him, and to express our conviction that his diagnosis is not only inaccurate, but misleading. According to the report of the address in the *Birmingham Post*, the Bishop considers that

"year of jubilee," *vide op. cit.*, pp. 5-11, 94-98 (*cf.* CHURCHMAN, May, 1906, pp. 292, 293); H. R., pp. 282, 283, "firstlings and tithes," *vide* CHURCHMAN, July, 1906, pp. 425-430, September, 1906, pp. 548, 549, 554, 555; H. R., pp. 283, 284, "Levitical cities," *vide op. cit.*, pp. 17-22, CHURCHMAN, July, 1906, pp. 422-425.

the New Theology is due to a reaction against some of the defects or one-sidedness of Protestant orthodoxy in the last century. And then Bishop Gore criticizes Protestant orthodoxy in these words :

“The Protestant orthodoxy of the last generation had three defects. Its idea of God was too largely coloured by deism—a God outside the world ; secondly, it made a corner-stone of its system the infallibility of Scripture as a record. He did not think he exaggerated when he said that that position had been really riddled by modern historical criticism. He spoke only as he thought, but he had given the matter his best attention for most of the years of his life. The doctrine that there was no statement in historical form in the Bible which was not historically true was a doctrine which he did not think, from a scholarly point of view, or the point of view of historical inquiry, was in the least maintainable. In the third place, the Protestant orthodoxy of the last century centred upon the Atonement, a matter upon the manner and method of which, as upon the previous question relating to the inspiration of Scripture, the Church had never made any declaration.”

Now, it is a matter of no little importance to inquire whether the Bishop's view is correct. Like everything else, Protestant orthodoxy is human, partial, and tends to lay stress mainly on certain aspects of truth ; but it is quite another question whether this one-sidedness is responsible even in part for the New Theology.

The Bishop's first charge against Protestant orthodoxy is that “its idea of God was too largely coloured by deism—a God outside the world.” We are not quite sure what period of time Dr. Gore would have us understand by “the last generation,” but if we take it pretty literally, we may recall the fact that this period saw the rise of the great Moody and Sankey missions, the Keswick Movement, and the Salvation Army, all of which tended to emphasize the reality of present and immediate fellowship with God, a position which was not at all “coloured by deism—a God outside the world.” But going farther afield, and considering Protestant orthodoxy over a much longer period, is it true to characterize it as “too largely coloured by deism” ? Is it not a fact that the Reformation was largely conditioned by Luther's rediscovery of justification by faith, which means the personal, direct, immediate union of the soul with God ?

What was the prevailing view of God in the Middle Ages but of "a God outside the world"? What is the essential idea of God involved in a human priesthood, which comes between the soul and God, but one that is "coloured by deism"? What is the meaning of the worship of the Virgin Mary, its rise and progress, but a protest against the view of "a God outside the world," which had culminated in the philosophical Christology that followed Chalcedon? What is the inner meaning of the experience of the medieval mystics but a standing protest against the prevailing view of the remoteness of God in the Church of that time? What is the explanation of the moral sterility of the eighteenth century but its departure from the spiritual position emphasized at the Reformation? What is the meaning of the Evangelical revival of the eighteenth century but a return to living, warm fellowship with God in Christ? What section of the Church has so strongly emphasized the indwelling of Christ through the Holy Spirit as Protestant orthodoxy? Where is the Roman or High Anglican work of the seventeenth or eighteenth century to compare with Owen's great work on the Holy Spirit, or Goodwin on Ephesians, or Leighton on St. Peter? Where has the doctrine of the Holy Spirit, or the doctrine of the indwelling Christ, or the doctrine of the believer's direct fellowship with God received greater prominence than in Protestant orthodoxy? It is clear, therefore, that Dr. Gore has left very much out of consideration.

It is, of course, perfectly true that Protestant orthodoxy in its Calvinistic and Puritan elements emphasized the transcendence of God; but the question is whether this emphasis went beyond Scripture, and whether the doctrine of the Divine immanence was not properly safeguarded whenever Protestant orthodoxy was taught and experienced in its fullness. Let Scripture be examined on this point and the true proportion of faith seen. In the Old Testament the transcendence of God is certainly made prominent, though the Divine immanence is also taught and illustrated in the Psalms and Prophets. Yet even in the New Testament the doctrine of the Divine transcendence is

never allowed to take a secondary place. St. Paul, the cultured Semite, in dealing with cultured Aryans at Athens, shows the true perspective and proportion of the two truths by starting from, and closing with, the view of God's transcendence. Has Protestant orthodoxy ever seriously forgotten or departed from this position? Has not Catholicism, Roman and Anglican, often done so?

The truth is that only when the Divine transcendence is put and kept foremost, as it is in Protestant orthodoxy, do we obtain an adequate doctrine of sin. Protestant orthodoxy lays stress on the supremacy and sanctity of law, and teaches that sin is not weakness, but wilfulness; not only error, but wilful rebellion. It is curious that modern science, with its emphasis on the inexorableness of law, is in close agreement with Protestant orthodoxy as to the fact of what the Bible calls sin.

Western theology as represented by Tertullian and Augustine was truer to life and human need than Greek theology ever was. And it is not without significance that the revival of Greek theology is earnestly desired by men of the Broad Church school. The tendency of Greek thought, philosophical and theological, has ever been to ignore or minimize sin, by reason of its one-sided stress on the immanence of God. Mr. Campbell's New Theology is but an illustration of this tendency in an extreme form. It may please the modern mind to denounce Calvinism (and it is denounced by Rome, extreme Anglicanism, and Rationalism), but Calvinism stands for one of the essential and fundamental positions of any true theological system, and it cannot long be ignored or opposed with impunity. No one can be surprised at the strong and persistent opposition offered to Calvinism by the Church of Rome, and by those whose theological and ecclesiastical position is virtually one with that of Rome; for it is beyond question that the position laid down by Protestant orthodoxy in its Calvinistic form represents the teaching of a great part of the Bible. All the Reformers who were responsible for the Prayer Book were what would be called "Calvinistic" in views,

and no prominent Churchman was anything else until Laud appeared. And to those who go to the Bible for their theology these doctrines of Protestant orthodoxy concerning God and sin will always occupy a prominent place.

It is a well-known fact that Rome has always been semi-Pelagian in its view of sin; and those who, like Bishop Gore, make the essence of sin to lie in the will, are, all unconsciously but very really, occupying a virtually identical position. The truth is, that it is not sin, but *sinning*, that lies in the *will*. Sin, as distinct from sinning, goes deeper, and inheres in the nature as it now is. Article IX. is truer to Scripture and to life when it defines original sin as "the fault and corruption of the *nature*." We see, then, how easy it is to find points of contact between the New Theology, Romanism, and extreme Anglicanism in their views of sin, as we can also see the absolute contradiction between such a position and that laid down by Protestant orthodoxy.

Bishop Gore's second charge against Protestant orthodoxy is that it has "made a corner-stone of its system the infallibility of Scripture as a record." Now, it is perfectly true that the fundamental position of Protestant orthodoxy is the supreme authority of Scripture and the Bible as the final court of appeal. Whether authority involves "infallibility of Scripture as a record" is, of course, a separate question, as also whether infallibility is to be limited to faith and morals, or extended so as to include historical statements as well. Bishop Gore's statement seems to refer to the latter position, and he would have us believe that Protestant orthodoxy is bound up with belief in the infallibility of Scripture in everything. We assume that the Bishop would allow that Scripture is infallible on all things connected with the Person and Work of our Lord—that is, on all things essential to salvation. Thus, when Scripture speaks of the Incarnation and the Trinity, the Bishop would, of course, be prepared to accept its infallibility. So far well; but that section of Protestant orthodoxy which holds to the infallibility of Scripture as a record maintains a position which is at least arguable—namely, that if the writers of Scripture can

be proved to be guilty of inaccuracies where they can be verified, it does not tend to assure the readers as to their infallibility on points where they cannot be verified. A large number of inaccuracies on points of historic fact would surely go far to shake our belief in the infallibility of Scripture on faith and morals. And it is significant that all the researches of the last fifty years have tended to confirm the historical accuracy of the Old and New Testaments. The discoveries of an archæology in regard to the Old Testament, and the researches of Sir William Ramsay as to the Acts, are noteworthy examples.

But the real question at issue between Bishop Gore and Protestant orthodoxy is not the infallibility of Scripture as a record, but its position as the final and ultimate authority as the rule of faith and practice. This is the bed-rock of difference, and it is impossible to ignore it. In his book on the Holy Communion, "The Body of Christ," Bishop Gore has a fine and suggestive section on the use of Scripture in the medieval Church, and his judgment is that in the Middle Ages Scripture is "merged in a mass of miscellaneous authorities—the safeguard has vanished." It is against this merging of Scripture in a mass of miscellaneous authorities that Protestant orthodoxy has contended since the Reformation, and in doing so has advocated the position enunciated by Bishop Gore himself at the Bristol Church Congress that Scripture is "the final testing-ground of doctrine." This is the position set forth in Articles VI., XX., and XXI., whose language could not be clearer or more definite in the direction of Protestant orthodoxy. Opinions may differ as to the question of infallibility of Scripture as a record, but there is absolute unanimity among Protestants in accepting Scripture as the final and ultimate court of appeal in all matters of faith and practice; and, although Bishop Gore, in the words already quoted, appears to agree with this position, it is very difficult, if not impossible, to reconcile all his statements on this subject. Certainly the methods he uses in his books, "The Church and Ministry" and "The Body of Christ," do not suggest that he holds Scripture as supreme

and Church tradition as subordinate. Protestant orthodoxy simply refuses to co-ordinate Church authority and Church tradition with Scripture, preferring to hold fast to the unqualified and unambiguous statements of the Articles already referred to in which the Bible is set forth as absolutely supreme.

Bishop Gore's third criticism on Protestant orthodoxy is that it "centred upon the Atonement—a matter upon the manner and method of which . . . the Church had never made any declaration." Now, in the fullest and frankest way, we plead guilty to this charge of centring on the Atonement, and glory in it as one of the strongest proofs that Protestant orthodoxy has seized on the very central point and pivot of Divine revelation. It may be true that on "the manner and method of the Atonement" the Church has never made any declaration, but this is not really to the point. It is the *fact* of Atonement that Scripture, the Church, and Protestant orthodoxy have ever emphasized. During the last fifty years (Bishop Gore here extends his "generation" to a "century") several currents of thought have converged to lay stress on the Incarnation rather than on the Atonement. The general influence of the doctrine of evolution and the attempt to relate Christianity to the cosmos have doubtless had much to do with this trend of thought, which in England is so closely associated with the honoured name of Westcott. It has received one special emphasis in connexion with the extreme Anglican doctrine of the Sacraments as "extensions of the Incarnation" (whatever this phrase may mean). This view associates these ordinances with the glorified humanity of our Lord instead of with His death, as the New Testament clearly teaches. The Lord's Supper, in particular, according to the Gospels and St. Paul, is connected with the body of Christ as crucified, not as glorified; or, to use Cranmer's phrase, with the body "ut in cruce non in cælo." There is no doubt that in the New Testament, to use Dr. Denney's fine phrase, "the centre of gravity is not Bethlehem, but Calvary." The Incarnation is not a separate interest from the Cross, and to "Lux Mundi," perhaps more than to any other work, is due the

modern attempts to shift the centre from the Cross to the Manger. Yet we can only properly understand the Incarnation when we discover its purpose and construe the Person through the Work. As the Principal of the Leeds Clergy School well said at the Weymouth Church Congress: "To substitute the doctrine of the Incarnation for the Gospel of the free favour of God is to shift the focus of revelation, and thus to lose the unifying principle of Scripture. . . . The Incarnation is not the Gospel." These words exactly sum up the situation, as they certainly express the view which has ever been distinctive of Protestant orthodoxy. And it is significant in this connexion that the Principal of Leeds at the same time recommended his hearers to read Denney's "Life of Christ," which, as is well known, is occupied very largely with insistence upon the centrality of the Cross in the New Testament and in all true and vital Christian theology. We make bold to say that Protestant orthodoxy in thus emphasizing the Atonement rather than the Incarnation (considered apart from the Cross) is truer to the New Testament than are other more prominent currents of thought at the present day. The religion of Calvary can never be popular, though the religion of Bethlehem can easily be. We are, therefore, not at all surprised to find that opposition has almost always concentrated itself on the doctrine of the Cross as "a religion of the shambles," and has poured the vials of its wrath upon such hymns of the Atonement as "There is a fountain filled with blood."

If, therefore, the New Theology is a reaction from Protestant orthodoxy, it is a reaction from those very elements of Christianity that are the essential and outstanding features of the New Testament. It is, however, not so much a reaction from as a determined opposition to Protestant orthodoxy, an opposition that is inevitable, essential, and eternal. The doctrine of God set forth by the New Theology comes from that exaggeration of the Divine immanence which is found philosophically in Hegelianism and practically in Buddhism. Its attitude to Scripture is that which is characteristic of the higher critical movement as a

whole in its endeavour to get rid of the supernatural and to reduce inspiration within the narrowest limits. The view of inspiration put forth in "Lux Mundi" by its editor shows how easy it is to accept the higher critical position while holding a very definite doctrine of Church authority. It is curious and significant that Rationalism and Ritualism find a point of contact in their depreciation and subordination of the Bible; one to reason, the other to the Church. Renan's opinion that the Church of Rome had done wisely in withholding Scripture from the laity is not at all surprising, for a man's doctrine of the Bible practically rules everything. It is the insistence on Scripture as the supreme rule of faith that forms the most vital element of Protestant orthodoxy, whether against Romanism, Ritualism, or Rationalism. It is not orthodox but unorthodox Protestantism that refuses to find in Scripture its supreme authority and infallible guide. Unorthodox Protestantism came to flower in the late Professor Sabatier's position, to which, as is well known, that of the New Theology is closely akin. When men give up belief in Scripture as supreme, scarcely any limit can be put to their aberrations, whether in the direction of Rome or of Rationalism; and it is surely very striking that Mr. Campbell pours scorn on those who are opposing sacerdotalism as men who are waging an utterly futile warfare. From his point of view this is doubtless true, because sacerdotalism has not a few points of contact with the New Theology, even though the two are diametrically opposed in other respects; and the fact that Mr. Campbell finds it necessary to denounce Evangelicalism is really a testimony to its power and permanence.

We make bold to say that the three points which Bishop Gore has charged against Protestant orthodoxy as defects are among the strongholds of Christianity, and form the only safeguard against the New Theology, whencesoever it comes. The doctrine of the transcendence of God is the chief means of arriving at and retaining an adequate view of sin. The Protestant doctrine of Scripture is the one safeguard against

error, whether it be the error of regarding Church authority as supreme, or the error of making personal intuitions the test of truth. Insistence on the supremacy of Scripture is the one way of preserving the deposit of Christian truth, uncorrupted by traditional excess or unmutilated by rationalistic defect. The Protestant doctrine of the Atonement is the central feature of the New Testament Gospel, and is that which makes it a Gospel as contrasted with a mysticism which occupies itself either with a glorified humanity in Sacraments or with an ideal Christ evolved out of human consciousness.

Bishop Gore, in the address referred to, went on to state what he believed to be the position of the Church of England in relation to the New Theology. This, however, needs separate consideration, which must be deferred until next month.



"The Manufacture of Paupers."¹

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

THIS is a most useful little book, one to be warmly commended to those who work among the poor. It is full of warning and instruction greatly needed at the present time, and its teaching is based upon thoroughly adequate knowledge. Most of the chapters appeared as articles anonymously in the *Spectator* last summer. They attracted considerable attention, for it was easy to see they were the work of experts in the subjects with which they dealt. Now the various contributions are signed, and when we find that they are by such well-known authorities as Sir Arthur Clay, Sir William Chance, Sir Edward Brabrook, Mr. Bailward, and Mr. Thomas Mackay, we are not in the least surprised.

The chief object of the book is to explain and counteract certain tendencies in Poor Law administration which during the last few years have been growing rapidly stronger. In itself the law of 1834—the one in force to-day—is generally admirable, and where, and so long as it has been administered strictly according to the spirit of those who framed it, pauperism has rapidly diminished. But, unfortunately, certain of the recommendations of some members of the Commission which preceded it were not adopted—that is, so far as provisions for its administration were concerned. The final

¹ "The Manufacture of Paupers." A Protest and a Policy. With an Introduction by J. St. Loe Strachey, Editor of the *Spectator*. London: John Murray, 1907.

recommendation in Sir Edwin Chadwick's report ran thus: "It is essential to the working of every one of these improvements that the administration of the Poor Laws should be entrusted, as to their general superintendence, to one central authority with extensive powers, and as to their details, to *paid officers*, acting under the consciousness of constant superintendence and strict responsibility." Speaking long afterwards, Sir Edwin Chadwick said: "I failed in getting the administrative principle as set forth acted upon . . . I failed also in being able to take from the unpaid officers the responsibility of the executive details, those being left to be disposed of by the unpaid guardians at their weekly meetings—often in crowds of cases in large towns—perfunctorily and most objectionably. . . . Among other evils, there has been that of generally putting the paid officers under the necessity of having to work down to ignorance instead of up to science. . . . Little progress will be made until this dereliction of administrative principle is repaired, and the paid officers placed in their proper position for effective service."¹

There is no doubt that the want of provision for a strict, intelligent, uniform, and impartial administration of the law has been the chief source of the evils which seem to be growing in magnitude at the present time, and it is rather to reform in administration than to alteration of the law itself that I hope the efforts of the Poor Law Commission now sitting may be directed. I believe that, at any rate in all populous urban unions, the appointment of an expert *stipendiary guardian*, with a position like that of a stipendiary magistrate, who would administer the law absolutely uninfluenced by political, local, and personal influences, who would be appointed by, responsible to, and removable by the Local Government Board alone, would prove not only a most economical reform to the ratepayers, but it would also be an immense benefit to the poor themselves.

No one who is intimately acquainted with the present evil effects of the Poor Law will deny that these effects are mainly due to wrong administration. To-day all guardians are popularly elected; they are rarely experts; the majority of them until the day of their election know practically nothing either of the provisions or of the administration of the Poor Law. Further, they are elected by those who, as a rule, are inclined to take "short" views. For naturally, unless they have been carefully taught the evils attendant upon it, a policy of "liberal" outdoor relief, and of an increase in the comforts of the workhouse, is popular with the majority of working-class electors. So long as there were at least some *ex-officio* guardians, there were generally on all boards a few independent thinkers—men who from education and leisure were able to take a wider view and to give more time to the work than the average guardian of to-day, who is often a much-occupied man of business, who finds with difficulty the time to attend even on "board" days.

Then, another factor has to be taken into consideration when we consider the alterations which have recently taken place. Unfortunately, the view which the poor themselves are taking of the Poor Law is changing in a wrong direction. I have worked now for twenty-five years in large parishes, in each of which there has been at least a considerable number of very poor.

¹ Mackay, "History of the Poor Law," vol. iii., pp. 93-95.

During the last few years I have noticed that there is among these a growing readiness to claim both outdoor and indoor relief, which, instead of being regarded as somewhat of a disgrace, or at least as a confession of failure, is now looked upon rather as a *right*. "I've paid rates long enough; I don't see why I shouldn't get the benefit of them," expresses a point of view that is rapidly growing in popularity.

These three causes—fear of losing popularity on the part of the popularly elected guardian, general slackness of administration, and a changed point of view on the part of the poor themselves—are all contributing to check the process of dispauperization which from 1834 until within the last few years had been gradually proceeding.

But not only has the number of paupers shown a tendency to grow: the cost of their maintenance has also enormously increased. On this point some very instructive figures are given on pp. 88, 89. From these we find that in London during the last twenty years the cost per head of maintenance of the indoor pauper has increased 84 per cent., while the "debt" or "debt charges" of Poor Law institutions have increased respectively 142 per cent. and 199 per cent. ! The increase of cost has also affected the provinces, but not to the same extent as in London. Unfortunately, few of the poor realize that increased expenditure means higher rates, which too often mean the checking and the driving away of industries, and in consequence a serious loss of wages.

In considering the "Manufacture of Paupers" we must, of course, remember the strong wave of Socialistic or Collectivist sentiment, or feeling, which has during the last few years swept over, not only this country, but other countries also. This subject of Socialism is one which should be approached with great care, without prejudice, and in the spirit which desires to know more before it unreservedly condemns. The words "Socialism" and "Socialistic" may have very different connotations—to one they may mean something quite different to what they imply to another. In one sense there seems to be little difference between Socialism and voluntary co-operation. In another sense the words may mean a state or condition in which all income will be swallowed up by a universal rate, in lieu of which every one will receive an allowance of out-relief. On the other hand, we must remember that the post-office (including the parcels post and the telegraph), free libraries, public baths—indeed, the police, and even the most rigid system of Poor Law administration, are Socialistic institutions.

The book we are considering is written from the strongly individualistic point of view. It unreservedly condemns all feeding of school-children by the State, all giving of out-relief (unless under the most exceptional circumstances), and the granting of old-age pensions. Self-effort is by every possible means to be encouraged—indeed, to be demanded.

In an excellent introductory chapter, specially written for this reissue, Mr. St. Loe Strachey, the editor of the *Spectator*, rightly urges that the problem, however great economically, is at bottom a moral one. In his striking phrases, "In manufacturing paupers we are unmaking men—we are taking the best human qualities out of men and women, the qualities of

independence, self-reliance, responsibility, self-control, self-sacrifice”; and, again, “You cannot relieve men of the responsibility of leading their own lives without taking from them that something which in the last resort renders a man self-respecting and so worthy of respect”; and, once more, “If the State does for a man the work that he ought to do for himself, his moral fibre is certain to be destroyed.”

I will not attempt to describe the contents of the several chapters, because I am most anxious to induce my readers to procure the book. I would rather point out what I can easily conceive might be one result of studying it. I can well imagine its being said: “All this is far too negative. If this and that scheme for helping the poor are wrong and likely to do harm, what are we to do? Are we to be driven to a policy of simple *laissez faire*? And will there not be some terrible suffering during this process?” The answer to this objection would, I believe, by the writers of this book be that personal effort must be called out and encouraged by individual treatment of each case; private charity, where absolutely necessary, must be given, but it must be accompanied by personal sympathy and personal care, and these latter must be continued as long as there is need for them—often, indeed, for a long period. This is the treatment which is calculated to raise the very poor from a position of dependence and despair to one of independence and of welfare.

I am quite ready to grant all this: as I have already said, I believe it is the treatment which is calculated to be of the greatest permanent benefit, but I fear it implies a condition which it is often impossible to fulfil. That condition is a sufficient supply of trained workers who have enough skill, time, and pecuniary means for this work.

The method here indicated is, of course, the method of the Charity Organization Society, of which most, if not all, of the writers of this book are members. As a member of the same Society, I may repeat that I believe it is the right method, when and where it *can* be worked; but I know from a long personal experience how hard it is to work it, because even in a mixed parish it is so difficult, first, to find a sufficient number of workers, and, secondly, to find the time to train these. In a parish composed entirely of poor the task is wellnigh impossible. I hope that I believe in working upwards towards ideals as much as anyone, but we must also consider practical possibilities, and especially while want and suffering are actually present. I am not quite sure that the writers of this book sufficiently regard these practical possibilities, or immediate necessities, as they daily meet the clergyman in charge of a large poor town parish. This is why I think it is wise for us to bend our energies towards securing wise legislation—such legislation as will help the poor to help themselves wisely, and which will protect them from foolish treatment, even from those who *mean well*, but who from ignorance act in a way detrimental to their permanent welfare. That such legislation, not in the way of a new Poor Law, but, say, in making it more possible for the poor to live on and by the land, is much needed I am sure.

With this one qualification—that it does not seem to lay sufficient stress on the need of new legislation—I would most heartily commend this really

useful book. It will help to prove to both the clergy and their lay helpers the immense harm which may be done—indeed, is being done—by taking away from people the responsibilities they were meant to bear, and which, if bravely and conscientiously borne, will prove to be nothing less than the means ordained for their moral, as well as their economical and social salvation.



Literary Notes.

IT is obvious that a work with such a title as "The Surnames of the United Kingdom: A Concise Etymological Dictionary," is bound to find a large number of readers other than the ordinary book-buyer and book-lover. Most people have more or less interest in their surname, and if for this reason only the undertaking should find a large public awaiting it. It has been compiled by Mr. Henry Harrison, and will be issued in some twenty-five monthly parts at the price of one shilling per part. Mr. Harrison claims that he deals with a large number of names for the first time. He has made many personal investigations in Normandy into the origin of Norman-French names in our directories, which will be found to be much more numerous than has hitherto been imagined. Altogether the work will contain some 20,000 British and Irish surnames. There is to be a small appendix lexicon of the chief foreign names to be found in our directories.



Another serial publication is an edition of Boswell's "Johnson," which Messrs. Pitman are issuing in twelve monthly parts. It is being edited by Mr. Roger Ingpen, whose knowledge of the period is very great and reliable. He has already edited a life of Johnson, as well as Forster's "Goldsmith," besides a capital anthology entitled "A Thousand and One Poems for Children." The illustrations in this new Boswell will exceed 400, and will be found to be as fine a collection as it is possible to secure.



Dr. Henry Charles Lea, who is known for his volumes dealing with the history of the Inquisition of the Middle Ages, has been at work for some considerable time upon a thoroughly revised edition of "An Historical Sketch of Sacerdotal Celibacy in the Christian Church." Although this work has been published for some time in America, no English edition has heretofore been published. Here is an extract from the author's preface: "It was by no means the least of the factors in the conquering career of the Church that it required of all to whom it granted the supernatural powers conferred in Holy orders that they should surrender themselves to it unreservedly and irrevocably, that they should sunder all humanities, should have no aspirations beyond its service, no family affections to distract their loyalty, no family duties on which to waste its substance, and no ambitions save for the rewards which it alone could bestow."



One of the late Professor Drummond's pupils, Mr. Hunter Boyd, has prepared a little book of recollections of the author of "Natural Law in the Spiritual World," a work which is, I suppose, more brilliant as a specimen of mental speculation than as an epitome of sound views and orthodox teaching. To this volume of reminiscences Lord Aberdeen has contributed a short introduction. The sale of the "Natural Law" was astonishing for a book of its kind: some 70,000 copies being disposed of in the space of five years.



Legends of St. Edmund the Martyr abound, and of course many attempts have been made to extract from them a history of the East Anglian hero. But it is generally known that these legends may not have been as thoroughly investigated as they might—at least, not in the fullest scientific spirit. Nor have the data supplied by the chronicles and poets of the Middle Ages been duly collated with the facts of East Anglian history as revealed in early coins, or with the materials afforded by ancient grants and charters, and by dedications of churches and chapels. In "Corolla Sancti Eadmundi (The Garland of St. Edmund: King and Martyr)," which Mr. Murray is publishing, and for which Lord Francis Hervey has prepared a preface, the information furnished by the chief literary authorities is marshalled with substantial regard to chronological sequence, so as to exhibit the growth of the legend; and an attempt is made to co-ordinate the narrative thus obtained with the indications derived from the other sources above mentioned. Much that the volume contains is taken from hitherto unpublished MSS., or from sources which have escaped the attention of other students of East Anglian history.



The Rev. G. A. Bienemann has translated Professor Karl Marti's "The Religion of the Old Testament" into English. The author holds the chair of theology in the University of Bern. It is to appear in Messrs. William and Norgate's "Crown Theological Library." The author's aim is to give a succinct, but as far as possible complete, account of the nature of the religion of the Old Testament. In so doing he has endeavoured to lay especial emphasis on those features of this religion which distinguish it from the other religions of antiquity and constitute its peculiarity.



What promises to be an interesting series of little handbooks is to be commenced shortly under the heading of "The Library of the Soul," which will consist of selections of the greatest devotional writers. Volumes on "St. Augustine," by the Bishop of Southampton; "Thomas à Kempis," by the Bishop of Ripon; "St. Francis de Sales," by Rev. S. Baring Gould; "Savonarola," by Canon Benham; and "Cardinal Newman," by Mr. Wilfrid Meynell, are in preparation.



Last month was published, in the "English Men of Letters" Series, probably one of the best series ever thought of, Professor Raleigh's monograph on Shakespeare. To be exact, the volume appeared on—it was an appropriate

conception on someone's part—Shakespeare's birthday, as well as his death day. Dr. Raleigh very ably traces the gradual advance of Shakespeare in English literature, and its influence upon other literatures. He says: "It was not until the appearance of the Folio Edition of 1623 that Shakespeare's dramatic writings challenged the serious attention of the 'great variety of readers.' From that time onward his fame steadily advanced to the conquest of the world."



Some day, I suppose, we may have the true life of Lord Beaconsfield; until then one must be content to read the volumes which appear from time to time dealing with his career and that of his contemporaries. The latest is "Lord Beaconsfield and Other Tory Memories," by Mr. T. E. Kebbel. The author knew the great Conservative Premier very well, and it may be possible that we shall find things in Mr. Kebbel's book which have long been unexplained. In fact, we are already told that the author makes the statement that Lord Beaconsfield foresaw the defeat which awaited him in 1880.



Miss Jasmine Stone Van Dresser has written a book which she calls "How to Find Happy Land." It is said that the book, in the first instance, makes its appeal to younger readers, but the title is sufficiently alluring to the grown-ups as well. In telling how this happy land is to be found, Miss Van Dresser contrasts the beauty of kindly thoughts and deeds with the ugliness of evil, a point of view which can be most assuredly recommended to all of us who are passing down the other side of the hill of life.



A book with a similar title as the foregoing, but the method of which is different, is Dr. Thomas R. Slicer's "The Way of Happiness." Dr. Slicer dedicates his little volume to "every friend who along the way has added 'sunshine to daylight.'" Thus: "Those who have always associated wisdom with gravity will find it difficult to believe that the highest wisdom is reached through delight. And yet, what is the type of the Kingdom of Heaven? It is the gladdest of all God's creatures: 'A little child.'"



There is in active preparation a translation from the German edition by Mr. Maurice A. Canney, M.A., of Professor Hans Von Schubert's "History of the Church." The author is Professor of Church History at Kiel. For the English edition Miss Alice Gardner has written an additional chapter on "Religious Movements in England in the Nineteenth Century." This has been approved of by Professor Schubert.



In "The Churchman's Treasury of Song" the Rev. J. H. Burn has brought together a large and varied anthology gathered from a wide range of devotional poetry. Each season and day throughout the ecclesiastical year is provided with a page of verse, selected, as far as possible, with a special view to the teaching of the Church for the season or the day.



The Rev. H. J. C. Knight has edited "St. Paul's Epistles to the Colossians and to Philemon" for "The Churchman's Bible." This volume contains an explanation of the text of each Epistle treated in paragraphs, and endeavours to bring the reader into touch with the mind of the Apostle as he wrote, and the conditions of those whom he addressed.



Dr. Robert Adamson, late Professor of Logic in the University of Glasgow, had almost prepared for the press "The Development of Greek Philosophy." It has been edited by Professor Sorley of Cambridge and Mr. Robert P. Hardie, M.A., Lecturer in Logic and Metaphysics in the University of Edinburgh.



We are to have an important series to be called "The Student's Series of Historical and Comparative Grammars," which Professor Joseph Wright is to edit. The Oxford Press is to issue these volumes. About three will be published this year.



Mr. Bernhard Berenson, than whom there is no greater authority on Italian art, has finished his fourth and last volume dealing with the Italian painters of the Renaissance. It concerns the painters of Northern Italy. Earlier volumes dealt with the Venetian, the Florentine, and the Central painters.



Messrs. Macmillan and Company are issuing a cheap edition of Mr. Winston Churchill's life of his father.



At the time of her death the Hon. Mrs. Arthur Lyttelton had nearly completed the editing of a seventeenth-century devotional book by Dr. Michael de Molinos entitled "The Spiritual Guide, which disencumbers the Soul and brings it by the Inward Way to the Getting of Perfect Contemplation and the Rich Treasure of Internal Peace." Titles of far-off days are conspicuous for their length. Modern samples of long titles may be occasionally found in America, but very seldom in this country. Here we always seem to be reducing our titles until it has become almost a fashion—at least, in the matter of novels—to make them consist of one word. Of course, it is different with serious books. Another point this forthcoming book suggests is the fact that a goodly number of titled personages are taking to authorship. Time was when they were but patrons only; now it is an everyday occurrence to find a titled author in the list of a publisher. The completion of the editing of "The Spiritual Guide" has been done by Miss Margaret Lyttelton, while Canon Scott Holland contributes a sympathetic and appreciative note of the late Lady Lyttelton.



Messrs. Spottiswoode and Co., of Eton, are bringing out "Eton College Lists." This volume will go further back than any other book on the subject—in fact, as far back as the reign of Charles II.

Notices of Books.

BIBLICAL AND THEOLOGICAL.

STUDIES IN MYSTICISM. By Arthur Edward White. London: *Hodder and Stoughton*. Price 10s. 6d.

The author claims—and claims, doubtless, rightly—that “the mystic life leads no one from the life of the Church.” But what precisely the implications of this book may, or may not, be, we are at a loss to discern. As far as we have been able to examine this laborious (and lengthy) treatise, we have found no sure key to the interpretation of the “mysteries”; nor do the headings of the various chapters appear to afford any safe clue to the writer’s real meaning. It is exceedingly difficult to read; and, even after perusal, we still remain undecided as to the exact doctrine the author is anxious to impart. What, for example, are we to make of such a sentence as this (p. 269)—“Miracles are an accident of sanctity; and the voice of the saints has pronounced with some distinctness that they are also its weakness?” As far as we are capable of judging, what is true in the book is not new, and what is new is not true. Possibly, however, we lack the required degree of *φωτισμός*.

THE HOLY EUCHARIST, WITH OTHER OCCASIONAL PAPERS. By P. N. Waggett. London: *John Murray*. Price 3s. 6d. net.

The first two papers are on the Holy Communion, and present a view of that ordinance which is in no essential respect different from that of the Roman Church. The elements after consecration are said to be “really” the body and blood of our Lord, for “by the power of God there is communicated to the earthly elements the reality, and power, and substance of the glorified body and blood” (p. 9). This is the view against which our Reformers protested, and in consequence suffered martyrdom; and as their view is now enshrined in the Prayer Book, it follows that the doctrine taught in the book before us is diametrically opposed to that of the English Church. Like others of his school, Mr. Waggett evidently finds it difficult and almost impossible to define precisely what is the Eucharistic Sacrifice, and it is a still more difficult problem where to find it in the Bible and Prayer Book. While we gladly bear testimony to the earnestness and spirituality which characterizes Mr. Waggett’s writing, we cannot be unmindful of the fact that between his teaching and that of the Prayer Book there is “a great gulf fixed,” and, consequently, that the two are absolutely incompatible. If Mr. Waggett is right, the Prayer Book is certainly wrong, and English Churchmen ought to accept forthwith the teaching of the Roman Missal. This is the main problem before the English Church in the immediate future, and it is essential that the issue should be clearly defined. There are other papers included in the book on less controversial subjects, including one on “Bible Reading,” another on “Worship,” and a long one from the *Journal of Theological Studies* on “The Manifol Unity of Christian Life.” It goes without saying that these essays are thoughtful, scholarly, and suggestive; but their type of Christianity is certainly not fully that of the New Testament, and they are, of course, dominated by that view of the Church, ministry, and Sacraments which is associated with Mr. Waggett’s school.

A HISTORY OF THE REVISED VERSION OF THE NEW TESTAMENT. By the Rev. Samuel Hemphill, D.D. London: *Elliot Stock*. Price 2s. 6d.

A clearly written and very interesting account of the Revised Version of the New Testament. The preface at once states boldly its practical purpose. The author wishes his readers to study what he calls "the glaring incongruity between the Revised Version of the New Testament and the Revised Version of the Old Testament," and then to use their influence to get the New Testament revised over again on similar lines to those followed by the Old Testament revisers. As Dr. Hemphill rightly points out, the New Testament was revised by one set of men who, on radical principles, made as many changes as possible, while the Old Testament was revised by another set of men who, on conservative principles, made as few changes as possible, and the permanent union of these two very different and incompatible positions in our present Revised Version is surely impossible. In our judgment, the author makes out his case completely, and we hope his book will do much to further his laudable purpose. It is certain that the Revised Version will never obtain a wide circulation, to say nothing of its taking the place of the Authorized Version, until it is revised again. This little book should be in the hands of all who are interested in the subject.

THE WORK OF PREACHING. By A. S. Hoyt. London: *Macmillan and Co.* Price 6s.

The sub-title describes this book as "a book for the classroom and study," and very truly does it carry out its purpose. It is a book of sterling value, full of wise, shrewd, able, and practical counsel. It deals with almost every aspect of preaching, and to students and younger clergy it will be particularly valuable. Even the most experienced preacher will derive great benefit from a careful study of it. If our preaching were more thoroughly based upon the principles enunciated in this book, the result would soon be seen in increased power and blessing in our churches. We cordially recommend it.

ROBERT CLARK OF THE PUNJAB, Pioneer and Missionary Statesman.
By Henry Martyn Clark, M.D. Edin. London: *Andrew Melrose*.
Price 7s. 6d.

An ably-written book, profoundly interesting, and not too long. It is by a distinguished medical missionary. The subject is indeed a noble one. Robert Clark, who left Cambridge for India in 1851 and died in 1900, was for all but fifty years one of the most eminent servants of God in the work of the Church Missionary Society. He was the pioneer of Christian Missions in the Punjab, as well as in Afghanistan and Cashmere; whilst, as first Secretary of the C.M.S. and C.E.Z.M.S. in the Punjab and Sindh, and throughout his career, he was in constant touch with Governors and Residents, proving himself a veritable apostle of the Punjab. His was no ordinary career. It was great in its power and influence, in the knowledge of the problems he had to face, and in the perseverance and zeal which never failed him. There is enough of the history of this part of the British Empire to inform and attract the general reader. The story is told in a manner worthy of one whose wisdom and patience rendered him a tower of strength to his fellow-workers. Mighty conquests of the Gospel are here

recorded over cruelties, passions, and superstitions of hearts most obstinate in error. It is a record of work amounting to a spiritual revolution among Hindus and Mohammedans—a work which was fraught with dangers and difficulties, where patience, wisdom, strength and calm faith were in constant exercise. Robert Clark's knowledge of India and her peoples, his personality, his character, his apostolic achievements, were such that under God, he helped largely to make the history of the Punjab amidst men great in the service of the State and the Church. This biography will take high rank in missionary literature.

INTRODUCTION TO THE OLD TESTAMENT. By J. H. Raven. London: *F. H. Revell Co.* Price 6s.

Those who hold the traditional view of the Old Testament will be glad to have their attention called to an Introduction which meets in no conventional sense a felt want. Hitherto Dr. Driver's well-known work has been almost the only one-volume Introduction available. Now we have this, which, while fully abreast of modern scholarship, is bold enough to stand in the old paths. We hope the author's temerity will be abundantly rewarded. We have subjected it to some close tests, and have not found it wanting. It does not contain everything, but within its limits it is informing and satisfying.

CHRIST AMONG THE MINERS. By H. Elvet Lewis. London: *Hodder and Stoughton.* Price 5s.

The title does not convey a true idea of this book, which is an account of the recent Welsh Revival by one of the best known of Welsh Congregational ministers. It is in no sense a history of the movement, but provides a series of impressions and incidents, many of which came within the author's personal experience. It sketches the rise and progress of the Revival, indicates its leading features, and does not fail to point out mistakes and dangers. The account of Evan Roberts is especially interesting, and is marked by due spiritual reserve. For English people who wish to have a trustworthy account of the Revival this book can be thoroughly recommended. Its author wields a graceful pen, which is dipped in spiritual experience. It is a book to stir the heart to prayer that England also may soon have its revival.

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

We cannot do better than state the aim of this little work in the words of the preface. It is "to furnish a readable, yet sufficiently accurate, account of Hebrew accentuation. It is an attempt . . . to illustrate . . . that a working knowledge of accentual law . . . can frequently be turned to good account in the practical work of preaching. Hence the choice of the main title, 'Sermons in Accents.' The subject has been treated from the standpoint of the preacher." This aim has been admirably carried out, and Hebrew students as well as preachers will find in it no little help and guidance. We entirely disagree with the author's strictures on Dr. Orr's "Problem of the Old Testament," which is said to be characterized by the "grave, if not vital, flaw" of not requiring its readers to look up a single Hebrew word. In our judgment this is part of the inestimable value of

Dr. Orr's book, for it shows that questions of Old Testament criticism do not turn on the minutiae of the Hebrew text, but on much larger questions of religion and revelation. Hebrew philology settles nothing, as the critics themselves are more and more coming to admit, and as the author of this book ought to have known before writing his preface.

RELIGIOUS EDUCATION : HOW TO IMPROVE IT. By Rev. C. L. Drawbridge, M.A. London : *Longmans, Green and Co.* 1906. Price 3s. 6d. net.

This book is one to be unreservedly recommended. It should be in the hands of every clergyman and of every teacher in our Sunday-schools; and we think that teachers in other than Sunday-schools would do well to peruse it. We have read every word of it with interest and with entire sympathy; it is a book that appeals to one by reason of its wit as well as its wisdom, its sound principles as well as its homely common sense. Few better contributions to the Education Question have been penned than chapter viii. of this book.

SCIENCE AND RELIGION. By the Rev. Lord William Gascoyne Cecil. *Hodder and Stoughton.* Price 3s. 6d. net.

This book contains the substance of five Lenten addresses delivered at St. Lawrence Jewry. Slight in texture, and necessarily somewhat dogmatic in form, these addresses are valuable, none the less, for setting before us, with the utmost clearness, certain principles, together with certain deductions from those principles. The assertions of some scientists (*e.g.*, Haeckel) are fairly met with counter-assertions; and Lord William Cecil is well within his right when he says that, while not doubting the wonderful nature of modern "discoveries," he *does* doubt their finality. The author's introductory note, though brief, is good, and deserves to be pondered.

CORPUS CHRISTI, AND OTHER ESSAYS. By Rev. R. Vaughan. London : *Longmans, Green and Co.* Price 4s. net.

This is not a book to be read trippingly. It demands—and deserves—serious thought. We are far from saying that we agree with the writer in all he chooses to advance in this little volume of essays, but we gladly bear testimony to the thoroughness and care, and—no small matter—the reverence with which he handles his various topics. The titles of the essays will give an idea of the scope of the book : (1) Corpus Christi ; (2) The Resurrection of the Dead ; (3) Divine Foreknowledge and Human Freedom ; (4) The Atonement ; (5) The Kingdom of God ; (6) Some Aspects of the Eucharist.

SANCTIFICATION BY THE TRUTH. Sermons preached for the most part in Westminster Abbey. By Basil Wilberforce, D.D., Chaplain to the House of Commons. London : *Elliot Stock.* Price 5s.

That a volume of sermons from the facile pen of Archdeacon Wilberforce should be interesting is natural enough. Much of this volume is indeed painfully interesting. And along with much that is erroneous in theology, and questionable in metaphysics, it must be admitted that there are a great number of things well and truly said. But the tendency of the book is very unsatisfactory, and the inquisitive may read the sermon entitled "The

Motherhood of God" if they wish for demonstration of the fact. There is a beautiful and touching story told somewhere of the great Archbishop Leighton. He was accused one day by some uninstructed "seer" of not preaching "for the times"—a cant phrase then as now—to which the gentle-hearted prelate quietly replied: "No; I preach for eternity." Archdeacon Wilberforce preaches "for the times." He is courageous, no doubt; clever, assuredly; inspiring at times; but the controlling thought of the Gospel—that of redemption through the blood of Jesus Christ—is not to be found here in the old, and only true, sense. And that is why we think the book profoundly unsatisfactory.

FRAGMENTS THAT REMAIN. By the late Rev. W. M. Myres, M.A. London: *Elliot Stock*. Price 3s. 6d.

Twenty sermons, a portrait, and a brief record of Mr. Myres' life. The sermons are full of evangelical fervour and careful thought. The life of the preacher was in accord with his message—faithful, strenuous, and inspired.

STUDIES IN THE EPISTLE TO THE PHILIPPIANS. By Ruth Rouse. London: *Student Christian Movement*. Price 8d. net.

Another of a series of useful handbooks for the study of Holy Scripture. For private or united study nothing could be better than this little manual. It is at once scholarly and spiritual, and will afford "light and leading" to all who use it.

THE STUDENT CHRISTIAN MOVEMENT. By the Rev. Tislington Tatlow. London: *Student Christian Movement*. Price 2d.

Reprinted from *The East and the West*, and calculated to be of service in informing members of the Church of England as to the character and purpose of the Student Christian Movement.

THEOLOGICAL STUDENTS AND THE MISSIONARY OUTLOOK. By Malcolm Spencer, M.A. London: *Student Christian Movement*. Price 2d.

The claim of foreign missions is here presented ably and earnestly to theological students, among whom this pamphlet should be widely circulated.

PRAYER FOR MISSIONS. By Professor Gustav. Warneck. London: *Student Christian Movement*. Price 2d.

A translation from the German, and is by a professor of Halle University. A thoughtful and earnest plea for intercessory prayer.

LOOK AROUND. By Rev. R. Glover, M.A. London: *J. Bateman*. Price 9d.

This poem, together with the "Reformation Ballads," is full of many timely thoughts, and contains many spirited lines.

THE BESETTING SIN. By Rev. A. Baker, R.N. *S.P.C.K.*

A booklet intended for the newly confirmed, and helpful within its limits.

PRIVATE PRAYERS FOR OUR SISTERS. By Rev. R. Ford, M.A. *Elliot Stock*.

Bishop Moule and Dean Pigou both commend this little manual.

LIGHT OF THE MORNING. By Anna Warner. *Charles J. Thynne*.

Five illuminating chapters on Scriptural incidents. The Light is the Light of the world, and His cheering ray is let into life at all points.

THE BIRD'S MESSAGE. By A. G. Humfrey. Manchester: *John Heywood*. Price 1s. 6d. net.

The verses are musical, and the allegories suggestive and rather quaint. The view of life is sombre, but Christian.

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. 27), The Dawn of Day, Orient and Occident, The Expository Times, The Optimist, The Ocean, The Scrap Book.