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THE CHURCHMAN.

SEPTEMBER, 1907.

The Month.

The Train-
ing-College
Regulations.

THE Education controversy has been suddenly re-opened by the issue of the new regulation requiring a conscience clause in connexion with denominational training-colleges for elementary teachers. This regulation necessarily carries with it the right of entrance to Church colleges on the part of all applicants, and no one may be refused admission on the ground of creed alone. The reopening of the Education question in this particular form ought not to have surprised anyone, for it must have long ago been evident to all who know the state of the case that the position and power of the denominational training-colleges constitute one of the most pressing of Nonconformist grievances. It was therefore inevitable that in any attempt to settle the Education question the problem of the training-colleges would have to be faced, and faced squarely. This has now been done by the Government, and, in view of the results of the last election, no one can be surprised. Whether they have faced it in the proper way is, of course, a matter of opinion ; but what we are now concerned to point out is that Churchmen must be prepared to expect the Government to deal with the question in some way, and that it is quite impossible to ignore it in any attempt at settlement of the controversy. If this point is kept in view by Churchmen, it will help materially in framing our true policy, and save us from anything like panic or unreasoning opposition. The training-colleges had to come up for consideration, and

Churchmen will only do their cause harm if they proceed on the opposite assumption. What, then, is the present position of affairs? Denominational colleges have been established at great cost and trouble to provide for denominational students—Church of England, Roman Catholic, Wesleyan—and on the part of the owners of these colleges it is contended that no other students should necessarily be allowed to avail themselves of the advantages, which should be reserved only for those who can conform to the religious requirements of each place. Now, the Government position is that this would be perfectly fair and intelligible if the colleges were able to pay their own way; but inasmuch as they can only go on if the Government provides most of the current expenses, the nation has a right to require the colleges to receive candidates irrespective of denominational differences. If the colleges are to be kept strictly denominational, then the denominations should raise all the money; but if they are subsidized so largely by the State, the State ought to be able to feel that no citizen is prevented on religious grounds from entering institutions which are so largely supported by public money. And what the Government now requires is that a conscience clause shall be in operation in training-colleges, just as it has been in elementary schools since 1870. Their denominational management and “atmosphere” are left intact. This is the position, and it is for Churchmen to face it with a due regard to the facts of the case.

The Facts of
the Case.

We sincerely hope that our leaders will not repeat the deplorable mistake made last year, and meet these new demands of the Government with an unyielding opposition. The matter is eminently one for sober consideration and reasonable compromise. For how stands the matter? There are some 5,000 teachers who win scholarships each year, and about 4,300 residential places in training-colleges have been hitherto reserved for those who can subscribe to a denominational test. The result is that, if the student is a Nonconformist, he finds it very difficult, and often

almost impossible, to obtain entrance to a residential college. And if he fails to gain entrance he has either to be content with a non-residential college, if he can find one convenient, or else start his educational career as "untrained"—that is, not college trained—and this in spite of the fact that he has obtained a good or even high place in the scholarship examination. But it is urged that the Church colleges were built by Church money; and the Archbishop of Canterbury recently said that "the whole purpose of our building is that it shall be denominational, and nothing else." It is, of course, perfectly true that, apart from substantial building grants from the State between 1842 and 1864, the Church has provided very large sums for building these colleges. It is also true that in the early days the Church contributed liberally to their annual maintenance; but it is equally true—and Churchmen should keep it in mind—that of recent years the proportion of subscriptions to the entire income of these colleges has steadily gone down, until last year it represented only 4·9 per cent. Now, we would ask Churchmen whether matters can fairly go on as though these facts did not exist? Can our Church colleges be almost maintained by the State and yet retained by us as a Church preserve? Let the matter be reversed, and let any Churchman try to picture himself in the position of a Nonconformist parent whose son has gained a high place in the scholarship examination, and who, nevertheless, cannot obtain the advantages of a residential college training without abjuring his Nonconformity. If it be said there are residential undenominational hostels in connexion with Church colleges, we would enquire whether such a position is really tolerable. Does not the hostel system create a distinction that ought not to be allowed, and involve a position in which no self-respecting teacher should be placed? We beg Churchmen to ponder these facts quietly and honestly, considering themselves if they were in the position of many Nonconformists to-day. We believe they will see the fairness and force of these contentions, and soon arrive at a right decision.

**The True
Church
Policy.**

Canon Morley Stevenson, one of the best known of the principals of Church training-colleges, has admitted that the time has come when "some place must be found within their colleges for those who belonged to other denominations"; and he has also said that "they accepted the spirit of the conscience clause." Well, if the "spirit," why not the "letter"? And yet the "letter" of a conscience clause did not seem to be at all accepted by the Church deputation to the Prime Minister. Surely the truest, wisest, and best policy for Churchmen is the full acceptance of the conscience clause and the free admission of all duly qualified applicants. We believe that in the interests of the Church itself this would be the truest course to pursue. But we advocate it because we are convinced that it is the only honest and right course. While Church training-colleges are obtaining nearly all the cost of maintenance from the State, how is it possible to keep them for Church students only? We repeat that this question must have inevitably arisen on any due consideration of the education problem, and, this being the case, it is not for Churchmen to adopt an attitude of unqualified opposition, but to seek to understand the present conditions of the situation, and frame their policy accordingly. It is perfectly certain that the training-college question will not be settled by the temporary expedient of the hostel system or of the day college plan. The advantages of residence during those two formative years far outweigh anything else, and we plead for "equality of opportunity" for all students as the only right policy for Churchmen.

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The Colne Valley Election has given rise to a perfect flood of comment on the new portent of a political candidate winning his election as one who is perfectly independent of all parties, and who advocates Socialism as the solution of our national problems. Mr. Grayson's Socialism, however, is nothing new, for there are other men in the House of Commons whose views are scarcely less advanced than his. But we are not sorry that his election

has given rise to so much consideration, for it will provoke thought on the part of many who might otherwise have gone on in practical indifference as to what Mr. Grayson's election really means. We do not for one instant believe that those who elected him are advanced Socialists, or that they know very much of what advanced Socialism stands for. But they are somehow conscious that our present social order is lacking in many essential respects, and they intend by this and similar recent elections to emphasize the fact for the careful consideration of all. It is only a very sharp and definite way of putting what social reformers and those represented by the Christian Social Union have been saying for years. Here are some of the questions raised in Mr. Grayson's address to the electorate of Colne Valley. He asked

“whether it was the last word of civilization that half the land of England should belong to one hundred and fifty men and half the land of Scotland to about a dozen; that thousands should not be able to find work, though women and children are being sweated and ruined in physique to run prosperous industries; that multitudes of working men and women must become a burden upon their children or the State in their old age, whilst a wealthy class draws £350,000,000 in rents; that the drink traffic should be allowed to demoralize the nation; and that railways should half throttle agriculture to benefit a section of the community.”

Now, making full allowance for obvious exaggeration, there is more than enough of truth in all this to give food for thought on the part of us all. It is true that all Churchmen hold that a secular and anti-religious Socialism, such as is found on the Continent and elsewhere, would provide a remedy for these ills which would be far worse than the disease. But what we would venture to urge is that a *Christian* answer to these questions ought to be forthcoming. Some reply must be given; and if the Christian Church does not provide one, we may be sure that a very different answer will come before long. It is in this connexion that we have welcomed the recent report and discussions in Convocation on “The Church's Witness on Economic Subjects,” and for the same reason we call attention to Canon Lewis's paper in the present issue. Socialism, as repre-

sented by Mr. Grayson, may be very far removed from what we believe to be true, but a movement that has provided political inspiration for the recent successes of the Labour Movement is clearly deserving of the thoughtful consideration of Churchmen. The result of our consideration may be opposition and rejection, but at least let us consider it, and give some answer to the problems it raises and endeavours to solve.

**The Real
Presence.**

The controversy started by the Bishops of Oxford and Gloucester and Lord Halifax and Mr. Athelstan Riley has been continued mainly by others during the past month, but we are as far off as ever from arriving at any definite agreement on the terms and issues involved. The Royal Commission clearly condemned the practice of Adoration, which Lord Halifax and Mr. Riley uphold, and in this simple fact lies the crux of the situation. What form of Adoration, if any, is allowable in the Church of England, according to the Commission? We know what they condemned; but what do they permit? Until this point is settled it is impossible to come to any definite conclusion. It is evident that in the attempt to avoid pronouncements on points of doctrine the Royal Commission were betrayed into a weakness which is patent to all. The ceremonial condemned by the Commission has doctrinal significance or it means nothing. When, therefore, the ceremonial is condemned, surely the doctrine associated with it is condemned also. This is the point pressed by Lord Halifax and Mr. Riley, and it is impossible not to admit the logic and justice of it. And if there is no essential distinction (as surely there is not) between the doctrine of the Real Presence in the Church of Rome and that held by Churchmen of Lord Halifax's type, we still want to know what it is that the Royal Commission condemned. If they condemned, as they certainly did, certain practices associated with the Roman view of the Real Presence, they must necessarily have condemned the virtually identical view of the extreme Anglicans. We, for our part, believe they did this, and for this reason we have claimed the Royal Commission as essen-

tially on the Protestant side. But if, by their reference to the view associated with the Bennett Judgment, they think they have avoided such a condemnation, it will not be long before the untenableness and impossibility of their position will be seen. There can hardly be any doubt that we are coming quickly to the parting of the ways, and the real test will be, as we remarked last month, whether by Consecration any Presence attaches to the Elements. Everything else will be settled by the answer to this question. And the true position of the Church of England is found in the well-known words of Archbishop Temple, that Consecration attaches to the Elements, not a Presence, but a Promise. This view agrees with our formularies as they are now, and with all the representative names of our Church from 1552 to the rise of the Tractarian Movement. As Vogan, in his great work, "The True Doctrine of the Eucharist," so convincingly shows, the view associated with the name of Pusey was entirely novel in the Church of England. And therein lies its condemnation by all loyal Churchmen.

The True Anglican Position. The most noteworthy contribution to the discussion on the Real Presence was made last month by the Bishop of Birmingham in the new preface to his book, "The Body of Christ." Bishop Gore rejects the opinion that the ceremonial condemned by the Royal Commission is to be condemned because it is opposed to the teaching of the English Church, even though it may be condemned on other grounds. Nor can the Bishop find any "line of deep cleavage" between Rome and ourselves, though in order to obtain this result he has to predicate agreement between the "least Protestant" Anglican and the "most moderate" Roman Catholic. Is not this a curious position? We should have thought that he would naturally have gone to our Prayer Book and Articles for Anglican teaching, and to the official formularies of Rome for Roman teaching. But we notice that Bishop Gore regards the Anglican formularies as "in certain respects defective, and even misleading, when taken by themselves." He, therefore,

insists on "a larger background by going back behind the Reformation and the Middle Age upon the ancient Catholic teaching and upon the Bible." All this is very interesting and significant, but it is also puzzling, and we are not surprised that an "old-fashioned Anglican," in the *Guardian*, asks for some explanation. We hope to return to the subject more fully next month, but meanwhile we content ourselves by saying that we are not sorry for the pronouncement. It is another indication that the ground is being cleared for the great struggle which cannot be far off.

Parochial
Continuity.

A great deal of attention has been given to the case of St. Saviour's, Hoxton, where the Crown appointed an Evangelical to succeed an extreme High Churchman, with the result that the outgoing Vicar withdrew his resignation. The Bishop of London upheld the action of the Vicar on the ground of parochial continuity. This introduces a novel feature into Church appointments, and one which has not hitherto obtained recognition. Judging by the list of the Bishop's appointments given in the *Layman*, it cannot be said that he himself has always been strict in the observance of it. The virtue of such a rule is that it must be applied always and indiscriminately, or else it is useless. Canon Scott Holland, who wrote supporting the Bishop's view, says that "every honourable patron would try to secure coherence and consistency in religious work." We shall now look with great interest to future appointments of the Dean and Chapter of St. Paul's. This new-found principle must be applied to Evangelical Churches as well—the very thing that has notoriously *not* been done in many cases of recent years. Indeed, we cannot help wondering what would have happened if St. Saviour's, Hoxton, had been held by an Evangelical and the Crown had appointed a Ritualist. At any rate, the principle has more than one application.



Evangelical Religion and Roman Catholicism.¹

BY THE VERY REV. THE DEAN OF CANTERBURY.

AMONG the problems presented by the work in which we are engaged—that of promoting an alliance among Christian men of all denominations—none is at once more important and more perplexing than that of the relations between Protestant and Roman Catholic Christians. There can be no question that the division between those two bodies of Christians lies at the root of some of the greatest political and social, as well as religious, difficulties of to-day, alike at home and abroad, in Ireland, in France, in Italy, and in Germany. In Ireland it has for generations been at the root of our troubles; in France and in Italy the antagonism between Roman Catholicism and the State menaces the very foundations of society, and a remarkable expression of the distress occasioned by this antagonism in Germany has recently been uttered by one of the most eminent scholars and leaders of thought in that country.

On the occasion of the celebration of the Emperor's birthday, on January 27 in this year, Dr. Harnack delivered an address before the University on the subject of "Protestantism and Catholicism in Germany." He began by describing vividly what he calls the chronic condition of weakness which this religious division in Germany entails. "In numerous deep questions of life and of public welfare," he says, "our people are at the very outset divided into two camps, and this division works itself out from the centre into the circumference of our life in the smallest and most everyday affairs. Everywhere we are met by the prejudices of religious divisions; everywhere we are checked by the hedges, or rather the walls, of the religious confessions. This division is felt in every expression of public life; it dictates reserves, hopelessly complicates all relations, and creates numberless obstacles and barriers." In view of

¹ A paper read at the Evangelical Alliance International Conference, July, 1907.

this state of things, he inquires what hope there may be of at least alleviating, if not of overcoming, this division of religious communions, and of Protestants and Roman Catholics working together in the common interests of the nation's internal welfare. He recalls the striking fact that 300 years ago no one would have dreamed of the possibility of Lutheranism and Calvinism being amalgamated. "Yet," he says, "we have now the Evangelical Union, and thousands call themselves Evangelical Christians without any thought of the opposition which once divided Lutherans and Calvinists more bitterly than Lutherans and Catholics." He dismisses, in a spirit of generous religious earnestness, the suggestion that members of the two confessions might work together, and keep their religion in the background as a purely personal matter. The Christian religion, he says, is too deeply rooted in the inner and national life of Germany, and in that country no one can be a mere politician; he will be judged by his significance for our inner life. In Germany, therefore, if the difficulty of division is to be overcome, it can only be, he says, by more light and more air, by the healing influences of knowledge and truth. In what direction can we hope for increasing union under these influences?

Not, he says—in a spirit which is in harmony with our principles in this Alliance—not by aiming at an external unity and disguising differences by compromises. The effect of such efforts to unite two bodies by compromise is, as he says acutely, only to make a third body. What we must look at, he urges, above all, is the cultivation of a deeper Christian spirit in both communions, a more intense concentration of effort and thought on the great spiritual realities of the Christian life, "more inwardness, more genuine Christian feeling and Christian freedom within each Church, 'and all the rest shall be added unto you.'" That is a principle which we recognize in this Alliance, realizing that the best way to promote harmony and alliance between the various Evangelical communions is to realize more earnestly and deeply the common Christian spirit which is the life of our souls.

But still he recognizes that more than this is necessary if there is to be a real working union between Roman Catholics and Protestants. If the two confessions remain divided by antagonistic definitions or principles, the spirit of Christian life and love will not suffice to establish a working unity among them. He inquires, therefore, whether there are any circumstances in the present day which tend to weaken the severity of these divisions, and he thinks he finds it in the development of the scientific study of Church history and dogma. History, he recognizes, has to some extent deepened the sense of division, by taking us back to the deep causes of our divisions in the struggles of the past; but, on the other hand, the spirit of scientific study in both communions has tended to mitigate the opposition. In this connexion he makes some statements respecting recent contributions to Church history in the Roman Catholic communion, which, coming from perhaps the most eminent Church historian of the day, are of extreme interest. A comprehensive "Church History of the First Three Centuries" has lately been published by a French priest, Monsieur Duchesne; and Harnack says of it that, with the exception of some minor points, no Protestant scholar could take any exception to it. On the contrary, he would be glad to have written the work himself. The latest investigation about Savonarola, also by a Roman Catholic priest, could not, he says, exhibit more knowledge of the facts or more impartial judgment. The same, he says, is the case with respect to the religious history of Germany; the unworthy attacks upon Luther by some Roman Catholic writers have been answered by other Roman Catholics; and the number of able Roman Catholic historians is remarkable. There is one point, indeed, in which an approximation between the two is impossible, namely, the Roman Catholic doctrine of the powers of the Church and of the Pope, and this, as we shall have occasion to bear in mind, is a vital point. What Dr. Harnack chiefly urges on this head is that an absolute authority is always obliged to recognize a sort of anonymous authority behind it, and to apply its own authority with reserve.

But he finally goes on to mention certain great points of doctrine in which he thinks this process of approximation is taking effect. The first is the principle of Justification by Faith only, as against that of Justification by Faith and works. On this, as he truly observes, no Evangelical theologian would now deny that that faith only has any worth which manifests itself by love to God and our neighbour. He might have gone further, and have said that no Evangelical theologian ever did deny it. On the other hand, he says that every Roman Catholic theologian would repeat the incessant declaration of his Church, that there can be no merit which is not rooted in the grace of God and in faith. Where, then, he asks, lies the controversy? It is only, he says, that Catholicism admits a certain laxity in practice, and allows forgiveness on imperfect repentance; this in time becomes abused, and then the *furor teutonicus et Christianus* breaks out, and asserts the impossibility of any justification by human merit. Now, it is on this point, I would submit, that Harnack's optimistic pleadings break down. He does not really seem to apprehend what is the practical question at issue in Justification by Faith. What it is practically in opposition to is not justification by merit, but justification by the priest.

The whole strength of the medieval Church rested on the principle, theoretical as well as practical, that no man could be sure of his justification, that no man could claim the full privileges of a Christian, unless he had received absolution from the priest. Wherever the medieval principle was accepted, no man could die in peace without the last sacraments, without the assurance of forgiveness at the priest's hands. The principle of Justification by Faith asserted that no priestly intervention was requisite, that a man might be assured of His forgiveness by God's own promise, that he might put faith in this promise, as declared in the Gospel, and that that faith justified him. I see this grand principle still misrepresented, as though it only meant that a man is justified and his sins forgiven when he believes they are forgiven. The

true statement is that a man's sins are forgiven when he believes God's promise that his sins are forgiven. It is the promise of the Gospel, the promise of Christ in the Gospel to every penitent sinner, which is the cardinal element in the matter. If it were not for the Gospel, there would, indeed, be very little danger of a man's believing that his sins are forgiven. That is one of the hardest things for a man to believe who knows his own heart. But when our Lord Jesus Christ sends him a message that his sins are forgiven if he repents and believes, then it becomes a cardinal point in the Evangelical faith to assure men and women that they may accept that assurance, independently of the sentence of the priest.

Interesting, accordingly, as much of Harnack's discussion is, it illustrates a characteristic weakness in much German theology at the present day ; it fails to appreciate the real depth of the religious and theological problems out of which Protestantism arose, and by which it is, after all, divided by a great and impassable gulf from Roman Catholicism. Men discuss these matters, not only in Germany, but here also, as if Roman Catholicism were simply a set of opinions, and as if the division between Evangelical religion and Roman Catholicism were simply one of divergence in theological views. But the cardinal fact is that Romanism is not simply a set of theological opinions ; it is a great working system, a real spiritual kingdom, which claims a more than royal authority over the souls of men and women, which has an elaborate and well-organized army of ministers, and which claims, by virtue of this supernatural authority, to direct the lives of men and women individually here, and to pronounce on their fate hereafter. It is a vast spiritual monarchy, claiming the supreme government of men's souls. This is its strength. Men and women are weak, and are too ready to place themselves at the disposal of a venerable, ancient, and fearless authority, which claims the capacity and the right to govern them. The consequence is that, when a man becomes a Roman Catholic, he does not merely change his opinions, he changes his master ; or, rather, if he has been a Protestant before, he places himself

for the first time under a human master claiming divine authority over him.

Now I would submit that that is a difference which never can be bridged over. I wish it were simply a question between Roman Catholicism and Protestantism. Unhappily, it is also a question between true Evangelical religion and the Romanizing tendencies which exist in some Churches which nominally refuse allegiance to Rome. It is the question of the free development of the soul of the Christian under the influence of the Word of God, given in the Scriptures and applied to the heart by a faithful ministry, or the moulding of that soul under the controlling and masterful hand of the priesthood. That is the real difference, and consequently, notwithstanding all the apparent approximation which Dr. Harnack depicts, there remains an immense and impassable gulf between the Evangelical tendency in religion and the Roman tendency.

But the mention of the Word of God leads me to notice one other point in which Dr. Harnack would minimize our differences—that of the relation of Scripture and tradition. He says Protestants recognize that Scripture is dependent on the testimony of tradition, while the Roman Catholics recognize that every tradition must be subject to criticism, and that on the weightiest questions of early Christianity the New Testament is the only trustworthy authority. But that does not alter the vital fact that the Roman Catholic Church recognizes Scripture and Tradition as of equal authority where they can both be appealed to, and thus deprives the Word of God of its supremacy. There is another grave difference on this point, which has become more and more important in relation to the criticism of the day. The Roman Catholic Church, by adopting the Apocrypha as part of the Canon, has placed itself in a position of great embarrassment in relation to the question of inspiration. Their critical writers are obliged to form a theory of inspiration which would include, for instance, the Book of Tobit; and the false decision of the Council of Trent on this point is thus recoiling upon Roman theologians. So, again, Dr. Harnack dismisses

lightly the difference between the Roman Mass and the Evangelical Communion, by such observations as that the idea of sacrifice has been too much thrown into the background in Protestantism. But once more he forgets that the cardinal point in the Roman Mass is that it is a sacrifice offered by the priest, not the commemoration by the whole congregation of a sacrifice once offered by Christ.

On the whole, therefore, we are forced to come to the conclusion that Dr. Harnack has failed to make out that the great differences between Protestantism and Roman Catholicism can be explained away, or so modified as to be no bar to religious co-operation. On the contrary, the antagonism is rendered all the more conspicuous, and the more hopeless, by the fact that these approximations in point of learning can be made without affecting the vital differences. The principles of development and infallibility, which are now at the basis of the Roman system, render its position, as I think Cardinal Manning said, independent of the evidence of history. Monsieur Duchesne has no hesitation in producing a faithful picture of the Early Church, because, when a Protestant appeals to it as the example to be followed, a Roman Catholic is able, and is content, to reply, "*Nous avons changé tout cela.*"

After all, it comes to a question of practical life. Dr. Harnack depicts the situation in a brilliant image. The Roman Catholics, he says, live together in an ancient castle which has been built by the labour of centuries. It is flanked by formidable towers, protected by ditches and walls, and within it are vast halls, mysterious passages, and noble chapels, with safe retreats for penitents. The Protestant Christians live around it in numerous lately built houses, very different in structure, and some of them very imperfect. But around both castle and houses there lies a common garden in clear sunshine, and all day long Roman Catholics and Protestants alike are working in this garden, the garden of their common life and of God's world. It is only by night that they return to their various separate habitations. "Oh for more work in the day,"

he exclaims, "and less in the night!" He thinks all that is needed is that they should think only of the garden and of their work, and forget the edifices which separate them. But he forgets that they work in the garden on different principles; that the Protestants work in full trust in God's light and air, while the Roman Catholics work in reliance on their artificial methods of spiritual culture. The consequence is that the results are very different. The one method of culture produces a spiritual life of fear, and of dependence on human agency; the other produces that manly and womanly dependence on God, and that independence of human authority, which is the glory of the Evangelical faith and of the Protestant nations. Let us, with all charity, but with all earnestness and firmness, resolutely resist the many temptations around us to disregard these deep divisions of principle, and amidst all the minor differences which distinguish the Evangelical Communions, let us hold fast to the great cardinal principles of the Evangelical faith.



Leaders of Religious Thought. IV.—Butler: Evidential Thought.

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

THE toleration which marked the attitude of William III. to religion, while for a short space it raised hopes of reuniting the Nonconformists and the Church, offered occasion to freedom of speculation such as had heretofore been unknown. From 1688 to 1750 has been assigned the period of the sway of a rationalizing bent of a kind which to-day seldom gains a voice or an ear.

The deism of the end of the seventeenth and the first half of the eighteenth century—belief in a God, coupled with disbelief in providence and revelation (theism, shorn of all sympathetic relation to man)—has long since receded before the dawn of other dim interrogative days. This shifting of the contro-

versial scene is not without its pathetic interest for the student of the human mind. One school of rationalism after another rises, and proclaims its quarrel with God's revelation, and then sinks back into the dimness whence it came; and the light of that assailed revelation is not as the light of yesterday, but much more abundant.

Joseph Butler was born at Wantage, in Berkshire, on May 18, 1692. His father, a respectable draper, had retired with a competence some years before. He was a Presbyterian, and intended his son for the ministry of that persuasion; and with this in view, had him educated first at the Wantage Grammar School, and later at a Dissenting academy at Gloucester. The headmaster—one Samuel Jones, able and estimable—did much, apparently, in the moulding of the boy's mind. While here, an ardent attachment was formed with young Secker, the future Primate.

It was during his time at this school that he examined the principles of the Church of England, and compared them with those of Presbyterianism, with the result that he formed the resolution to become a member of the Church. In this his father was brought reluctantly to acquiesce.

Before passing from school to college he had already shown marked ability in the field of theological discussion. Five letters, written when Butler was only twenty-one, to Dr. Samuel Clarke—a friend and patron, who afterwards lapsed into Unitarianism—attest the growing powers of the future author of the "Analogy."

The next year he was entered at Oriel. When he was ordained, or by whom, is not known. On the recommendation of his friends Clarke and Talbot (son of the Bishop of Durham of that name), he was appointed preacher at the Chapel of the Rolls. With his other preferments, before he was raised to the bench of Bishops, we will not concern ourselves. As Clerk of the Closet to Queen Caroline, his attendance was required from seven to nine on every available evening, so great was her pleasure in his conversation.

When he was devoting himself to his distant northern parish of Stanhope, later in his career, and, that he might do this the better, had relinquished some of his southern employments, the Queen, on the mention of his name one evening by Archbishop Secker, remarked that she had supposed him dead. "Not dead," said Secker, "yet buried." She did not forget him, and on her death-bed commended him to the notice of her husband. George loved not metaphysics, and the poorest of the sees, Bristol, was offered and accepted. It is stated, but on doubtful authority, that he afterwards refused the primacy, saying, as he did so: "It is too late to try to support a falling Church." Whether or no the story be true, the words hardly too forcibly express his own sad reading of the signs of the times.

The words are no sadder than those to be found in his "Advertisement" prefixed to the first edition:

"It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

Butler did not long survive his translation to Durham. He died at Bath in 1752, two years after his appointment, and was interred in his old cathedral of Bristol. By his orders, all his MSS. were burned after his death.

His biographer, Bartlett, lingers tenderly over the last hours. We listen to one treasured sentence, and pass on: "Never before have I had such a view of my own inability to save myself." The conversation in which this sentence occurs has been taken by theological busybodies as betokening a loose hold upon the doctrines of grace through life, with as little ground as the placing of a plain cross in his chapel at Durham afforded of his alleged leanings towards Rome.

Before proceeding to offer a few considerations touching

Butler's position in evidential thought, this seems to be the place to remark the unique influence his writings have had, and still have, notwithstanding the circumstance to which I have referred, that the particular attacks which those writings were designed to confront have ceased to trouble our English orthodoxy.

It is hardly necessary to do more than remind the reader that the "Analogy" is still a text-book at our Universities, and a careful knowledge of it is exacted of candidates for ordination. Men of most varied, if not actually diverse, bents have spontaneously registered their obligations to the writer.

Dr. Chalmers (in his "Bridgewater Treatise") acknowledges that he here "found greater aid than in the whole range of our existing authorship." John Henry Newman said that "the study of it was to him an era"; and in his "Grammar of Assent" he does not hesitate to call one whom some small critics have charged with substituting morality for Christ "the great master of the Doctrine of the Atonement."

The late Rector of Lincoln College, Mr. Mark Pattison, has left behind an able digest of a ripened estimate of a work which he describes as "a résumé of the discussions of more than one generation: its thoughts those of a whole age, reconsidered and digested."

Looking back after sixty years to his Oxford course, Mr. Gladstone lifts Butler into lonely eminence as "conferring upon me inestimable service . . . inuring me to the pursuit of truth as an end of study."

By the first three of his celebrated fifteen sermons Butler has laid all students of the wonderful faculty of conscience under weighty obligations, though it may not be forgotten that Bishop Sanderson preceded him in this field by a century, of whom Charles I. said: "I take my ears to other preachers, but I take my conscience to Mr. Sanderson."

As we are not returning to this branch of the subject, we content ourselves with counselling the reader to study the second and third sermons. The two together can be thought-

fully read in an hour, being not more than seventeen pages of closely spaced octavo. They will furnish many a thought to offer a doubting friend, only he is cautioned that no one can read his Butler without shutting himself in with him. Let concentration be entire, or—keep him shut.

The reader will not expect to find in the space of a short paper anything beyond a mere indication of the lines of the closely reasoned argument of "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." We remember our despair, when endeavouring on a first reading to analyse a work which has no superfluous, or even dispensable, paragraphs from beginning to end.

The attempt, however, may be made to mark three things—viz., the special place in the "Evidences" occupied by the writer, his intention, and the strict limits of the ground taken.

First, the special place the "Analogy" occupies in the field of evidential thought. We have already noticed that the deism of the day involved the repudiation of Providence (in the Christian sense) and of the need and fact of revelation. It is scarcely needful, in passing, to urge how unfortunate the word "rationalist" was, and is, as applied to men who demanded that reason should be permitted its proper sway in the province of religion. Butler's whole contention is an implied recognition of the legitimacy of the exercise of this faculty. In its relation to the religious question, reason has been defined as "the sure and steady notions which we have of the Divine nature and attributes prior to any revelation." Butler himself calls it "the knowledge of moral fitness and unfitness prior to all apprehension of religion."

Deist and believer alike, then, are agreed that this natural faculty may rightfully assert itself when turned towards the treatment of religious questions. But from this point they diverge, and never again meet. The deist asserts that natural religion (that is, such apprehension of the Deity as we have apart from revelation) suffices. The Christian denies this, and denies it partly on the ground that the natural order of things

shows unmistakable signs of a moral governor behind Nature, and partly on the ground that it is unreasonable to conceive that the Author of our being should not also approach us, if by such approach advantage might accrue to the creatures of His hand; and, further, that there is nothing unreasonable in this approach being effected through a mediate revelation, as in the Old Testament, or through an immediate, direct, and personal, as in the New.

You will notice that with such a scope Butler's task is not to resolve doubts, but to meet difficulties. And let it not be forgotten that difficulties are not doubts. Many persons of a questioning turn permit themselves to slip into confusion here. They recognize the difficulties bristling on the subject of religious belief, and these they take to justify doubt. If they are right, let them proceed to doubt the reality of the material world, the reality of their own existence. Let them reduce personal identity to an unproved theory. The principle of physical life is (and, for anything we can forecast to the contrary, ever will be) an insoluble enigma, defying the deepest researches of science. Does any sane man take the presence of these baffling problems as ground for questioning that he breathes and lives? Indeed, things not only difficult, but totally inconceivable, have to be accepted. For example, space finite and space infinite are alike inconceivable. Notwithstanding, there is nothing for the mind to accept between these two equally inconceivable propositions: space is finite; space is infinite. In accepting either, we assert that which is not only non-reasonable, but unthinkable.

Here, then, we see the propriety of the title of the work. It is an "Analogy"—*i.e.*, an argument from resemblances. A resembles B in many things. It is an argument from analogy that if A has a certain property or attribute B will have it likewise. B may not, it is true; but no one can say that it is unreasonable to suppose him to have it. You will observe that the evidential result of such a line of reasoning is strictly measured.

What, then, was Butler's intention? This is our second point. This was not to *demonstrate* the truth of Christianity. It was to remove difficulties lying in the way of belief in it. Demonstration results in an irreversible truth. Analogy results in a probable truth!

But is probability worth anything as a stimulus to action? The answer is that in matters of this life it is continually regarded as a sufficient stimulus to action. A man starts in life with so-called good prospects. These prospects never strengthen into certitudes. They are at best fair probabilities. Yet how potent a spur to continuous strenuous action they are!

Now, we may not conclude that the evidences for our faith never rise above probabilities. Butler does not say so. All he urges is that, supposing the Christian scheme were presented to us supported by no clearer credentials, its acceptance would still be worthy of reasonable beings; its rejection would be unworthy.

Colton writes: "We should embrace Christianity even from prudential motives; for a just and benevolent God will not punish an intellectual being for believing what there is so much reason to believe. Therefore, we run no risk by receiving Christianity if it be false, but a dreadful one by rejecting it if it be true."

It is singular that such an astute mind as that of the younger Pitt should have failed to read the "Analogy" in the light of the author's intention; and so stumbled into the weakness of pronouncing it "a dangerous book, suggesting more doubts than it solved." Neither this nor any other evidential work is written for those who have no difficulties.

The third consideration necessary for the right reading of our author is attention to the limits of the reasoning he imposes upon himself. Intellectual sobriety and restraint are his never-failing characteristics, and in these the safety of his guidance consists. From the line of calm dialectical thought he has laid down for himself he never swerves; and he never overstates

his case. In these traits he has, we fear, few followers amongst the rank and file of religious disputants. Into the snares of diverging and of overstating most people fall within ten minutes after a discussion has begun.

The line is laid down by mutual agreement between the two disputants. In five minutes A loses sight of it ; B recalls him to it, and five minutes later loses sight of it himself.

Hence, private talks over difficulties of Christian belief become proverbial for their inutility. One difficulty is started, and before it is fully met a dozen others are admitted to the mind, which, in the distraction consequent upon the admission, becomes incapable of dealing with the original one.

And as Butler never loses sight of the line along which to travel, so he is satisfied with what less acute thinkers would regard as a somewhat disappointing goal. Smaller men, especially those of an emotional or imaginative temperament, may be conscious, as they follow him in his argument, of something akin to irritation at his refusal to push his successive points further. An opponent is not pulverized. Butler contents himself with making clear the reasonableness of conviction. It is not unreasonable to believe that God should reveal Himself. It is not unreasonable to conceive that miracles might be wrought in attestation of that revelation. It is not unreasonable to look forward to a future life, with its awards of weal or woe, according to the life lived here.

And in contenting himself with this guarded conclusion Butler does two things of moment for his readers : he convinces them that his own faith is unassailed ; and, next, by laying deep his unadorned foundations, he adds to the stability of those positive proofs of the truth of Christianity, the existence of which he hardly does more than indicate ; the value of which, for minds trained and disciplined by him, is so much enhanced.

Of some, indeed, of these positive proofs Butler had no knowledge. To meet fresh attacks on the truth fresh weapons have been forged. As rationalism changes its front, belief has still to confront it not unprepared ; nor is she altogether

unpleased when she sees one school of hostile criticism arrayed against another.

He who, biased at the outset in favour of the assault, reads only on the side of negation, is asked to weigh the wise King's words: "He that pleadeth his cause *first*, seemeth just; but his neighbour cometh and searcheth him out." For we fear they are not few who let judgment go by default, while refusing to afford a hearing to the other party in the suit.



The Holy Communion.

BY THE REV. CANON BARNES-LAWRENCE, M.A.

"THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's Death, insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. . . . The Body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith," etc.

So speaks our Church in her Article. The Sacrament is to be received "rightly" (*rite*)—that is, with due regard to all the essentials of administration; "worthily" (*digne*)—that is, in such mode and spirit as Scripture demands; and "with faith" (*cum fide*), as the paramount condition of such right reception.

It is to be noted, moreover, that the Sacrament is a sign of the love that Christians ought to have among themselves. The Article goes on to speak of its further and more distinctive work, but this, its primary aspect, is one never to be forgotten. If ever there was a time when this warning was necessary it is surely now, when the Church seems likely to be rent in twain

by the differences of its members as to the very meaning and purpose of the Sacrament. The battle of the Reformation in the sixteenth century was fought upon many issues in Europe—political, social, as well as religious—but here in England the conflict centred upon the same question that agitates the Church to-day: Is the service of the Holy Communion a Mass, or is it a Sacrament? In other words, is it a sacrifice to God which in some sense procures His favour and grace towards sinful men, not merely in life, but after death—a propitiatory act capable of being performed by a priest (*sacerdos*) alone, a real and continued offering before God of the Victim of Calvary? Or is it, on the other hand, a Christian Passover—something not given by us to God, but by God to us—a feast upon a once-offered Sacrifice, not on an altar, but at a table, the seal and pledge of all the fruits of the Atonement?

These are weighty distinctions. They cannot be ignored. It is not the validity of an Article that is at issue, but the truth of the New Testament. It is impossible for Evangelical Churchmen to give way here; they hold, and rightly hold, that they are trustees of a sacred deposit of Divine revelation, and their appeal is to Scripture. Were the question of vestments, now being considered by the Convocations, merely sumptuary, they would yield at once; but behind it lies doctrine of crucial importance on which turns the whole question of whether our Church is Scriptural in her view of the Sacrament as set forth in her Prayer Book and Articles, or whether she is in a condition of practical schism in her separation from Rome. It is said that a new rubric as to vestments could not alter her fundamental position; it might not alter it, but it is possible it would contradict it; and it is the bounden duty of Evangelical Churchmen, while they accept such alterations as may tend to the greater elasticity of our services, to resist to the uttermost of their power any alteration that would bring the Church's use into conflict with the Church's doctrine. May the Spirit of Truth give us grace to remember in the days that are coming—days of stress and storm—that the central point of contention,

the Holy Communion, is still, and always, "a sign of the love that Christians ought to have among themselves one to another."

The aim of this paper is to set forth in positive terms some of the fundamental aspects of the Sacrament which ought steadily to be kept in view. Eschewing as far as possible words and formulas that have become mere battle-cries, we will use others sufficiently accurate for our purpose, around which we may group the main doctrinal positions for which we contend. Let the first of these be *imputation*. The reason of our selection of this word will be presently apparent, but for the moment let us ask what it means. The word is a Bible word, and in its use has to do with sin and righteousness. Thus we read: "Blessed is the man to whom the Lord will not impute sin." To impute sin is not to make anyone subjectively sinful, but to charge to one the guilt of any sin as a ground of punishment. It is to lay sin to another's charge punitatively, to hold one guilty who is innocent. The act is essentially forensic—a legal act.

It is in this sense that the obedience and sufferings of Christ are the meritorious ground of the sinner's justification and regeneration. That is the teaching of the Apostles, notably of St. Paul, and it has been the faith of the historical Church from the beginning. In the sixteenth century this was the recovered truth with which our Reformers dared to brave the thunders of Rome; although it is but right to say that long before their time the better schoolmen, like Anselm and Aquinas, insisted on the distinction between satisfaction and merit, and we find Bernard using language on this question of the imputation of man's sin to man's Saviour which is distinctly Evangelical. But nothing shows more clearly and unmistakably how this profound truth of imputation has been lost by a large section of Churchmen than their doctrine of the Lord's Supper. The view that the High Church party maintain, and urge on every possible occasion, is summed up by another word altogether—*impartation*. It is taught that in every valid consecration there is such a con-substantiation of the elements that in, with, and under the veil

of the species of bread and wine there is now a real presence of the glorified Body of our Saviour Christ. The sacrifice is first solemnly offered before God, and then reverently received and eaten, with the result that the Incarnation is, so to speak, infused into the communicant—a new humanity is gradually built up in him by successive acts of communion in which he receives the glorified Body of Christ. Impartation is, in a word, the central thought of this doctrine of the Sacrament. Resting partly on the philosophical conception of the immanence of God in the material world, partly on the fallacy that a thing must be locally present in order to be received by us, a quasi-physical interpretation of the Eucharist has taken the place of the New Testament doctrine.

To compare the relative truth of these two views of the Sacrament, let us suppose that it had been our lot to stand by the Cross of Calvary at the very moment when the awful Sacrifice was consummated; let us suppose, further, that we had been there, not awestruck with the multitude nor overwhelmed with the disciples, but realizing its purpose, its eternal efficacy, its personal application; that we had been filled with adoring gratitude for that supreme act of self-sacrifice for us men and our salvation. Now, in this case there would have been beyond question a “real presence of the Body and Blood of Christ,” and we ask in what way our souls would have been benefited. Would it have been by some virtue, liberated by death, passing into us from His Sacred Body—in a word, by some mysterious impartation of Himself—or would it not rather have come through the clearness of faith’s vision as to the tremendous fact of Atonement, the imputation of our guilt upon the Lamb of God, and our own share in His Sacrifice? In the light of type, prophecy, and doctrine, we cannot for one moment doubt the answer. Just so far as we realized what was then and there sacrificially effected towards God on our behalf would our souls have been “strengthened by the Body and Blood of Christ.” The thought of *impartation* does not occur here; it is manifestly as foreign to the whole transaction of Calvary as that

of *imputation* is central to it. We are not here concerned to urge any particular theory of the Atonement; "imputation" is not a word of our making; it sums up sufficiently the central aspect of the Cross as set forth in words like these: "The Lord hath laid upon Him the iniquity of us all"; "He died the just for the unjust"; "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"—*λύτρον ἀντὶ πολλῶν*.

Now, the great purpose for which the Holy Communion was instituted was to bring the communicant back to the Cross. "Do this," He said, "in remembrance of Me"—not, be it observed, "in remembrance of Me as incarnate, nor yet as glorified, but as *crucified*." We come here to the root of the matter: in the Sacrament the believer's thoughts are directed not to the Lord's glorified Body (nor to His glorified Blood, a point conveniently slurred over), but to His Body and Blood as separated in death for his salvation. It is not too much to say that the mind is directed away from the Saviour's glorified condition, and is concentrated upon a certain condition—the death condition—in which His Body was once held. That death condition is a thing of the past, and faith recognizes it as a thing of the past, and therefore cannot recognize it as present. Not less on grounds of faith than on grounds of scholarship the believer repudiates the notion that "Do this" means "Sacrifice this." The Sacrifice is over; the offering is once made, and once for all accepted; the Atonement is eternally finished; but the Church, in obedience to that dying word of her Lord, constantly endeavours to renew in the hearts of her faithful children the original impression and teaching conveyed by the Lord's own solemn words and acts of institution. Nothing that He did are her ministers to leave undone: the thanksgiving, the breaking, the distributing, the partaking—all, in short, that we are bidden to *do* in remembrance of His atoning sacrifice. And in so *doing* we "show forth," not any present condition of His glorified Body, but "the Lord's *death till He come*" (1 Cor. xi. 26)—words written, as it might

seem, in anticipation of the so-called "development of Catholic doctrine." "The strength *imparted* flows from our recognition of that which has been *imputed*; and the degree of that strength will depend on the simplicity of our faith in recognizing not only the fact of the imputation, but also the preciousness of that sacrificial excellency which is imputed."¹

And this brings us to another word—*appropriation*—which, like the last, has not been soiled by controversy. The Eucharist is more than an occasion of thankful remembrance, though it is that always and that *first*; it is, as the name "Supper of the Lord" suggests, an occasion for spiritual eating and drinking. Like Baptism, this Sacrament is social in character; "the Lord's Table," to use St. Paul's phrase, was not instituted in the Temple, but in a house; it is the table of the family gathered together: "The cup of blessing which we bless, is it not a communion [joint partaking] of the blood of Christ? The bread which we break, is it not a communion of the body of Christ, seeing that we who are many are one bread, one body, for we all partake of the one bread?"²

But, passing by this social aspect, we now dwell upon the simple blessed fact that the bread and wine of the Eucharist are to be received and eaten with personal appropriation of that which they signify. In themselves they are but as the wick of a candle to the light thereof—in the very act of using they perish and pass from the mind—but in their right use they serve the high purpose for which they were given. "For although," says Jewel in his "Apology," "we do not touch the Body of Christ with teeth or mouth, yet we hold Him fast, and eat Him by faith, with understanding and by the Spirit." The food of the believer's soul in the Holy Communion is Christ crucified—not Christ living, but Christ slain. All that speaks of the Cross is food to the Christian heart. The elements are not something to be offered, they are to be taken and eaten.

¹ B. W. Newton, "Thoughts on Scriptural Subjects," *passim*.

² We must beware of interpreting this word "communion" as if it meant, or could mean, *communication*.

They are not something given to God, they are God's gift to us. In a word, they are a Sacrament, not a Sacrifice. But then, *sursum corda*; and the heart of the well-taught communicant lifts itself unto the Lord, and, resting on the one Sacrifice once offered, claims in humble worship all the fruits of that Sacrifice, and enjoys all that is his in Christ—the high priesthood, the intercession, the mediation, the promises of the new covenant, the return in glory. Well did the framers of our Liturgy speak of the Sacraments as *efficacia signa*—seals, that is, that do seal-work effectually, strengthening and confirming in their proper use our faith and love, so that “we, receiving these, God's creatures of bread and wine, according to our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, become partakers of His most blessed Body and Blood.” If imputation is a key-word for the right explanation of the purpose of the Sacrament, appropriation is as certainly the clue to its blessings.

Let the last of these words be *manifestation*. The great end of the ordinance is the sanctification of the disciple. We feed on Christ that we may manifest Christ. We are constantly reminded that He gave Himself for us, that we may give ourselves to Him. There is a suggestive difference between the attitude of believing men at the Passover feast and at Holy Communion. In Egypt, at the original institution, Israel stood; they ate in haste; the time was short; they went forth as pilgrims. In Palestine, at the time of the institution of the Lord's Supper, the Passover feast was eaten, as we all remember, in a recumbent position; men lay on couches as if to signify thereby the ease and comfort of Canaan when pilgrimage was done. To-day, at the Lord's Table, we Churchmen kneel “for a signification,” says the rubric, “of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers.” We have seen what Israel, save in shadow, never saw—“Christ, our Passover, sacrificed for us”; we have learned that in Him “God was reconciling the world unto Himself, not imputing their trespasses unto them”; we are conscious

that the Sacrifice of His death can only be answered by the sacrifice of our lives, and so, kneeling in humble worship, we say: "And here we offer and present unto Thee, O Lord, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." Manifestation is the outcome of appropriation, the one test of its reality.

We would close this paper by an earnest appeal to our readers to be careful in this controversy to define their terms. Dr. Mozley warned us long ago in his "Lectures on the Baptismal Controversy" that our opponents are apt to use old and recognized terms in a new and modified sense, and that must be our excuse for using words here which have escaped such treatment in the prolonged discussion. The battle of the Reformation has to be fought and won once more, and ambiguity may hazard the whole issue at stake. There is no ambiguity in the following words by Dr. Ince, late Regius Professor of Divinity at Oxford: "The truth is that the Declaration of the English Church Union [in 1900, upon the Holy Communion] is at variance with the doctrine maintained by the consensus of all the most eminent theologians of the Church of England since the Reformation, nor can it be reconciled with the natural interpretation of the English Liturgy or the 28th and 29th Articles. It is a deliberate attempt to undo the work of the Reformation, which delivered our Church and realm from the tyranny of the many accretions of false doctrine which the Church of Rome had imposed upon Christians as necessary articles of faith, but which the Church of England declared to be unsanctioned by Scripture or the teaching of the primitive ages of the Church."¹

¹ "The Doctrine of the Real Presence," p. 28.



Evangelical Churchmen and Social Problems.

BY THE REV. CANON LEWIS, M.A.

THESE is humiliation for the Evangelical School in the fact that at this time of day there should be necessity to debate what the duty of Evangelical Churchmen to England's social problems is.

It is humiliating, because other schools of Churchmen have already formed definite ideas and adopted a working policy in the matter as far as it affects them.

Nonconformists began so long ago to share in Christian social work that they can now claim to be experts in the business.

Even the Roman Church has its social workers, and also its social literature.

And we Evangelical Churchmen, where are we in this great enterprise? What is our position? It is this—we are just beginning to introduce into our conferences the question, "What are we to think, and what are we to do, as regards the social evils of this country, and the attempts which are being made to deal with them?" It is an ignoble position for the Evangelical School to be in.

It would take long to answer the question, "Why is the Evangelical School so backward in dealing with England's social problem?" There are many contributory causes. To answer it would require a full discussion of the whole position now held by Evangelical Churchmen.

On the present occasion we can only attempt to put into definite form some of the more important points of obligation in which Evangelicals seem to us to come dishonourably short in the serious and pressing matter of helping England to understand her social and industrial problems, and to give a Christian solution to the same.

In performing our task we shall be compelled to say what will wound the pride and rouse the resentment of some who are

satisfied that all is well with the Evangelical School. Such wounding, however, has become necessary.

We modern Evangelical Church-people have been piped to for years on the subject of England's social problems, but we have not danced. We have been mourned to, but we have not lamented. The strange, and sometimes terrible, music made by "the fierce confederate storm of sorrow, barricaded evermore within the walls of cities," has not moved us.

Other Christians—and some who are not Christians—have been moved by it, but it has not disturbed us. It remains, therefore, to be seen whether we Evangelicals will feel when we are stung, and whether we will make response when we are accused. Better—a thousand times better—that a great historic School like ours should be made angry by unwelcome truth than that it should remain placid and contented, while all the rest of the Church and nation sneers at its deficiencies.

We begin, then, our list of points of duty for Evangelical Church-people in their relation to the social problems of the day by saying :

1. *We ought to take some adequate trouble to ascertain the real facts of what Carlyle used to call "the condition of England question."*

It has been lately said that Evangelicals do not read. Publishers have recently told us that they find Nonconformists are better buyers of books than we are. Whether these charges be true or not, it is certain that we do not produce books, for no considerable book has come forth from our ranks for the last seven years. And reading and book-making go together. Therefore, if our young men are going to make up for the shortcomings of their present seniors in the Evangelical School, they must begin to study social subjects now. To neglect this will be to perpetuate the general lack of knowledge on social problems which prevails among us.

Happily, there are facilities for study on these subjects. Social literature is now plentiful and able and cheap. A Christian Social Union for Churchmen exists. Social problems have be-

come a permanent part of the programme of the yearly Church Congress. Even so backward a body as Convocation is now producing most admirable speeches on "The Moral Witness of the Church on Economic Subjects." It remains for younger Evangelicals to use these facilities, to make themselves familiar with what social questions mean, and then to press on the managing committees of all our conferences, and on the editors of our newspapers and magazines, that these social questions shall have at least as much attention as that now given to the subjects of ritual, the New Theology, and the like.

2. *We ought to be impressed when economists tell us, and our daily newspapers show us, that the forces of social change are working great revolutions in every country, and that these forces are, in the main, for the rising up of the common people to place and power.*

In France the people, moved by Socialist ideals, have dismissed the National Church. In Germany the people, taught by the Socialists, have forced the proudest Emperor of modern times to step down into the dust of the political arena, and to fight by political methods for a temporary tenure of his supremacy. In Russia the people, led by Socialists, have shut up the autocrat of all the Russias as a permanent prisoner in his palace. In Italy the people, consolidated and fired by Socialism, have uncrowned the Pope, and are working out their salvation as a new nation on the lines of liberty, equality, and fraternity. In India the spirit, and to some extent the methods, of Socialism have created the Congress movement, which is already beginning to give trouble to the British Government. Space fails us to show how the same spirit of democracy is at work in other nations—even in China, a country on which has rested the sleep of ages; and yet Sir Ian Hamilton, in his book of recent experiences among the Japanese, tells us that China has now 14,000 students studying in Japan, hoping thereby to discover how to succeed as Japan has succeeded.

Is not all this yeast-like agitation of the world's proletariat phenomenal? Does it not necessarily mean the passing away

of a vast amount of the familiar and the old, and the coming of much that is strange and new? That is how economists and historians view it. They tell us that the human race is being reborn. They warn us that old ideas, ancient institutions, and long-established customs, will before long receive such a shock as never was since the world began.

If this be so, what manner of persons ought we Evangelicals to be? Will indifference to Socialism fit us for contending with it for mastery? Will a continued neglect of the study of its aims and methods strengthen us for the coming struggle? Is it natural to shut our eyes to what all the rest of the world is watching with breathless interest not unmixed with fear?

3. *We ought to realize that the teaching of Socialism is at this moment in possession of our English working classes.*

Seven out of every ten labouring men in England are more stirred by the wonderful possibilities which are put before them by the Labour party than by all the preaching of all the Churches.

And what teaching the teaching of Socialism is! Its sole concern is with the material interests of human life. It raises a great mocking laugh at the Church, which for nearly two thousand years has taught the world that the best way to the material is through the spiritual, or, in other words, that—

“ It takes a soul
To move a body; it takes a high-souled man
To move the masses . . . even to a cleaner sty;
It takes the ideal to blow a hair's-breadth off
The dust of the actual.”¹

Socialism has no place in its teaching even for morals. Its ten commandments have yet to be written. Sin is still a word outside its vocabulary. As Maurice put it long ago, the Gospel of Socialism is that “working men should hope for emancipation from a change of circumstances, not from a change of character and conduct.” Surely Evangelicals have something to say to all this. Surely they, of all people, can emphasize

¹ Mrs. Browning.

that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Surely they can repeat what their forefathers did in the eighteenth century.

It will be remembered what the English nation was listening to then. It was the age of Deism, which taught that all that "the condition of England question" required was that men and women should follow the light of reason. We know what Deism brought English religion to in that century. We know what Deist scholarship and Deist statesmanship brought England to in those days. Of all the English centuries, the eighteenth takes first place for religious decay and a low standard of public morals. It was to deal with the mischief wrought by Deism that God raised up the first Evangelicals. It was due to a reaffirmation of the first principles of the New Testament by Evangelicals that English religion and English morals were made Christian once again.

It may be that God has similar work for Evangelical Churchmen to do in connexion with the evil which Socialism is now doing, and will yet do, for a generation to come. Certainly, if modern Evangelicals can preach the fact of sin, and God's method for dealing with sin, as Grimshaw, Romaine, Griffith Jones, Rowlands, Hervey, Walker of Truro, and other early Evangelicals did, with the same conviction, with the same force of personal character, with the same consuming zeal, with the same noble indifference to consequences, with the same glorious enthusiasm for men's souls, then the ignoring of the spiritual side of human life by the Socialists will have its corrective. England's masses, when tired of the delusive promises of Socialism, will turn in sheer weariness to the old Gospel, which deals sternly with sin, but is infinitely tender and omnipotently helpful to the victims of sin.

4. *We ought to remember that the New Testament contains social principles, all of which have accomplished great things in past ages, and are now waiting to be applied to our modern needs.*

What was it which enabled the Apostles to deal with that

most powerful institution of the Roman world—the ancient, the universal, institution of slavery? It was the principle that the Incarnation makes ownership of man by man an unnatural and monstrous thing.

What was it which shamed the pride of caste among the Jews, and also among the Roman patricians? It was the principle that what God has cleansed no man may call common.

What was it which stopped the decline of respect for woman among the conquerors of the world, and raised her to a new world of worth in the eyes of men? It was the principle that in Christ Jesus there is neither male nor female, and that in Him the human race finds its true solidarity.

What was it which changed the old barbarous aspects of war, of heroism, of the value of human life, of sport, of marriage, of the use of wealth, of pleasure? All these enter into the social life of a nation. All contribute to the rise or fall of a people individually and collectively.

How came the old to give place to the new? If the Romans failed in raising the standard of these things, why did the beginnings of the most noble transfiguration come to these same things during the worst days of the Empire, and at a time when it was tottering to its fall? Again the answer is, the change was due to the teaching of Jesus Christ.

Lecky, in his "History of European Morals," dwells on what he calls "the complete unconsciousness" of Roman writers during the first three Christian centuries as to the social changes in Roman society which the despised religion of Him who had been crucified by one of their colonial governors was quietly working.

Among all these Roman writers there are only ten to twelve slight allusions to the existence of the Christian faith, and they are mostly contemptuous. And yet this is what Lecky, who himself was "a free-lance" in matters of religion, says in evident astonishment at the phenomena: "That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, who

were profoundly conscious of the decomposition around them ; that all these writers should have utterly failed to predict the issue of the movement they were observing ; and that during the space of three centuries they should have treated as simply contemptible an agency which all men must now admit to have been for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition.”¹

If the Christian Church was thus powerful as a moral force working in the most corrupt society which the world has ever seen ; if it could accomplish 1,500 years ago what the most elaborate system of State government, assisted by some of the finest intellects of all time, failed to do ; if it could make men first pure, then just, then loving, then self-sacrificing for the good of mankind—all which qualities are essential for social welfare—what must its power be to-day ? For time does not wither its life nor use diminish its power. The passing of the years do but add to the vitality and the ability of the Christian Church. The older she grows the younger she becomes, for the longer she lives, and the more she serves, the greater is her increase in the fullness of Him in whom is the fullness of God.

If to-day the Christian Church seems unable to solve the social problems of the English people, the cause is not due to the equipment of the Church, it is not due to that great body of revealed truth which the Church exists to administer. The fault is in us, who are the unworthy members of the Church. We have ceased to be faithful. We do not further the interests of our Lord's cause. We allow the Labour party and all its kindred organizations to pose before the nation as the only people who understand and can help the working classes. We make no adequate effort to show to the masses that the evils which oppress them can be cured by an intelligent apprehension and a practical application of what the New Testament teaches.

¹ Vol. i., 338.

There was a time when Evangelicals used to raise the cry, "What saith the Scriptures?" We greatly need that cry to-day. But not, as hitherto, for theological controversy. We have had more than enough of that. What both the nation and the Church of this land are waiting for is that all who call themselves Christians should do their utmost to show how modern the Bible is, how "up to date," how capable it is of supplying every need of human life, whether that need be spiritual, mental, physical, or social.

5. *We ought to seek guidance from and be inspired by the past history of our School.*

Each of the three great Schools in the English Church has at least 150 years to look back upon. It is not a long period, but in the case of the Evangelical School it is a full period. And the rise of the School was entirely due to "the condition of England question." The great deeds of the School have been mostly for "the condition of England question."

Was it not the Evangelicals who first discovered "the man in the street" in this country? Where was he in public estimation before the Evangelical Revival in the eighteenth century began its work? Was it not also the Evangelicals who taught the British people in these modern days "how much is a man better than a sheep"? That is a truth as old as Christianity itself, but in the eighteenth century England had not learned it. Men were hanged for sheep-stealing, and the public conscience was in no wise made uneasy thereby. Sheep were more sure of their food and a decent dwelling than human beings until the field preaching of the Methodists and Evangelicals 150 years ago raised the value of human life, and taught the English people to regard it as infinitely sacred. Again, was it not the Evangelicals inside the Church and outside it who first revealed to the masses the capabilities which were in them for sharing in the conduct of national affairs? That great result is usually put to the credit of the French Revolution. But the French Revolution began in 1789. The first Evangelicals began fifty years earlier.

By their bold departure from a wrong established order ; by their turning to the common people, when the pulpits of the churches were shut against them ; by their use of outdoor mass meetings ; by their incessant travelling to and fro in all parts of the country ; by the multitudes of converts which they made ; by their system of organizing their converts into societies which met locally every week ; by the annual assembly of these societies in central places ; by the institution of lay preachers ; by the strict enforcement of discipline and the growth of democratic rule ; by the gradual conquest of public opinion ; by the ultimate winning of place and power in the National Church ; by the grand discovery, made in the agitation against the slave-trade, that to capture the House of Commons you must first create the irresistible force of public opinion—the Evangelical movement opened the eyes of English working men and women as to what was in them, and what could come out of them, if only they were given a fair opportunity ; and with the vision there came much of the aspiration and effort which have since lifted the common people of this country to the heights of ruling power.

With all this and more of the same sort to look back upon, ought not we modern Evangelical Churchmen to be proud ? Ought we not to be ever learning from what our forefathers have done ? Ought we not to feel that we come of a royal stock of Christian workers for all such needs as modern social problems mean, and that as such we are pledged by all that is honourable to act worthy of our lineage ?

6. We ought to learn from our present experience of the weakness which comes from unconcentrated strength, and to begin at once to call in our scattered forces.

Is there any School in the Church, any denomination in Nonconformity, any party in politics, which lets its power run loose as the Evangelical School does ?

The power unquestionably exists. It is a greater power than that of any other School in the Church. But it is not under control. It is not directed on well-thought-out lines. It does

not work for a seen, and a desired, and a common end. It is power which is dissipated, as the power of an army is dissipated whose soldiers individually act in their own self-chosen ways.

What are the causes of the uncontrolled and dissipated power of the great Evangelical School? They are mainly two: our excessive individualism and our overindulgence in undenominationalism.

Individualism kept within due limits, and compelled to be loyal to the corporate life of the School, might be one of our sources of strength. But such individualism is scarce among us to-day. Undenominationalism in certain cases, and when carried out without weakening the forces which are necessary for each of the co-operating parties to do its most important work, may approximate to the ideal.

But what is undenominationalism doing in the Evangelical School to-day? It is taking away power on a large scale from our School, and using it for principles and ends which, however good they may be in themselves, are not of the distinctive Church character for which the Evangelical stands.

The result is that neither the Church of which the Evangelical School is a most important part is served as the Church, nor is the Evangelical School as a special organization of distinctive principles strengthened. Undenominational societies are strengthened. Nonconformity, whose system approximates more closely to undenominationalism than any Church organization, is strengthened. Ritualism, by reason of the weakening of its natural corrective, the Evangelical School, is strengthened. But Evangelical Church-people as a party, having a special work to do, lose considerably by the arrangement. Before we can address ourselves to the tremendous task of dealing effectively with England's social and other problems all this will have to be altered. Our School cannot stand the drain upon its strength which the present support of undenominational causes means. If a change is not soon made, the Evangelical School in the Church of England, as an organized body of religious conviction and effort, will become truly, as

Mr. Gladstone prophesied it would soon be, "a negligible quantity."

"He that hath ears to hear, let him hear." And he who sees whither things are tending among us, and is pained at heart thereby, let him not be afraid, but speak out bravely, that the things which are wrong among us may be put right.

Such are the points of duty for Evangelical Churchmen in the present critical condition created by the urgent social needs, the fierce social demands, and the dangerous social experiments of the English people. It is not likely that the older members of the Evangelical School will regard them as points of duty for them. They do not hesitate to say so on occasions. The old methods of fifty years ago are sufficient for them. They refuse to believe that any other methods are necessary. And here lies the explanation of much of the present stagnation of the Evangelical School. The world has grown, but as a School we Evangelicals have too often shown a morbid dread of becoming bigger.

Happily, it is not so with our younger men. Their eyes are not dim; their souls are not bound; they have their visions; they feel "the life more abundant" working within them. They see that, however good the principles of Evangelical Churchmen may be, those principles have not yet been given a fair opportunity of dealing with the social problems of these modern days. They are now becoming keen for the experiment to be made. And if they follow the instinct of progress which is in them; if, like Browning did, they will continue to look out upon the nation's past history and present experiences, and say,

"Here and here England did help me—
How can I help England?"

then the future of the Evangelical School will be made sure. It will do greater deeds than our forefathers did. Not that the future representatives of the Evangelical School will be better men and women than the first Evangelicals, but they will so use the glorious heritage secured for them that out of it there

shall come increase from God which, when seen and properly understood, makes men bow in worship before it, and repeat the old words: "Not unto us, O Lord, not unto us, but unto Thy name give the praise."



The Jewish Sacred Year and Calendar.

BY THE REV. G. H. BOX, M.A.

ONE of the most interesting links that connect the modern Jews with their great historic past is their sacred year and calendar. This has been maintained intact (though with developments) from Biblical times. It is a subject, therefore, that claims the intelligent consideration of all who are interested in the study of Holy Scripture, both in its Old and New Testament divisions. The calendar system, which is implied in the New Testament, may be studied in the life, as it were, in the social organization and worship of the modern Jews. No apology is, therefore, needed for introducing a short study of the main relevant facts in this place.

I. THE ARRANGEMENT OF THE JEWISH CALENDAR.

The elements of the calendar are, of course, the day, the month, and the year. The day is reckoned from evening to evening, and begins when (on a clear night) three stars are visible, which is supposed to be twenty-five minutes after sunset. This is technically known as the "coming forth of the stars." It should be noted that this division of the day is guaranteed by the first chapter of the Bible. In the enumeration of the days of creation evening comes first: "And it was evening and it was morning one day" (Gen. i. 5), etc. Accordingly, the day is divided into evening, morning, and afternoon, for each of which an appropriate service of prayer is provided—viz., evening prayer (*Ma-ārib*), morning prayer (*Shahārīth*), and afternoon prayer (*Minhā*). The week is, of course, identical with

our own, consisting of seven days, Saturday being the seventh. But the Jews have no special names for the days of the week, except for the seventh, which is called the "Sabbath," or "Day of the Sabbath" (*i.e.*, "Day of Rest"). The only distinctive Jewish mode of distinguishing them is by numbers (first, second, third day of the week, etc.), a method of reckoning which is familiar to us through the New Testament (*cf.*, *e.g.*, St. John xx. 19). It is worth noting, however, that in post-Biblical Hebrew the sixth day (Friday) is termed "Eve of the Sabbath" (*'ereb shabbāth*), or "the coming in of the Sabbath" (*ma'ālē shabbāth*). It is interesting also to notice that the Hebrew word for "eve" (*'ereb*), or, rather, its Aramaic equivalent (*'ārūbtā*), came to be the technical designation of Friday; and in exactly the same way the Greek equivalent, *παρασκευή* (= "preparation," *viz.*, for the Sabbath), came to be the regular name for Friday, and is still so among the Greeks. According to St. John (xix. 14), it was on preparation-day that the crucifixion took place; and, according to unbroken Christian tradition, that day has been fixed as Friday, or, as we call it, "Good Friday." The evening following the Sabbath is known as "the going out of the Sabbath"; and similarly the day preceding a festival and the evening following it are called "eve of the festival" and "the departure of the festival."

The Jewish month is lunar, beginning with the new moon. The moment at which it commences is technically termed its *molad*, or "birth," which is noted in every Jewish calendar for each month. Its length strictly should be 29 days 12 hours 44 minutes and $3\frac{1}{2}$ seconds. But for practical purposes this is adjusted by making the months 29 and 30 days in length alternately. Since, however, twelve such months only make a total of $354\frac{1}{3}$ days, while the solar year contains $365\frac{1}{4}$ days, a further adjustment was rendered necessary to prevent the seasons getting wrong. The difficulty was met by adding an extra month—the second Adar—to certain years, which are called "leap years." In a cycle of nineteen years ("the Metonic cycle") the difference, as compared with the corresponding solar

years, would amount to seven months. Hence, in every such cycle it is necessary to have seven leap years—viz., the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth.

The fixing of the *molad* of the month, and the determination of the length of any given year, are now made exactly by astronomical calculations, and published through the Jewish ecclesiastical authorities. But formerly the proclamation of the new moon and the making of a “pregnant” year (*i.e.*, the addition of the thirteenth month) was the prerogative of the Sanhedrin and the patriarch, and was regarded by them as “the highest mark of their sovereignty in Israel.”¹ When the day of the new moon had been fixed by observation, the Sanhedrin proclaimed its decision, and this was conveyed by signals and messengers to Jewish congregations within reach.

There were, however, congregations in distant parts which could not be reached in this way in time. As the incidence of the festivals depended on the dates of the months, this created a difficulty which was solved by the congregations outside of Palestine observing two days as holy days instead of one.² Thus the New Year (*Rôsh ha-shānā*) is kept two days (Tisri, 1 and 2) instead of one. The one exception was the Day of Atonement (Tisri, 10), which had no additional day, “because the people were unable to abstain from food two whole days.”³ This observance of an additional day is really only a pious custom (*minhag*), which has ceased to have any meaning now that the calendar is accurately fixed beforehand by astronomical calculation. But the custom having become practically universal, it is held in orthodox Jewish circles that it can only be abolished by a properly constituted Sanhedrin, whose authority shall be recognized by the whole Jewish people. “Reformers, however,” we are told, “keep only one day, and this example is being largely followed.”⁴

¹ Dembitz.

² The possible variation for the beginning of a new month was limited to two days. The new moon might in some cases be seen a few hours earlier in one place than in another.

³ *Jewish Year Book*.

⁴ *Ibid.*

Before the Babylonian Exile the months had Jewish names, of which only four have survived—viz., the months numbered 1, 2, 7, and 8 in the table below (1, Abib=Nisan; 2, Ziv=Iyar; 7, Ethānīm=Tisri; and 8, Bul=Cheshvan).

In the Bible they are usually indicated by numbers (first, second month, etc.); but after the Exile the Babylonian names were introduced, and are still in use among the Jews. These are :

<i>Name of Month.</i>	<i>Corresponds roughly to</i>	<i>Duration.</i>
1. Nisan	= April - - -	30 days.
2. Iyar	= May - - -	29 "
3. Sivan	= June - - -	30 "
4. Tammaz	= July - - -	29 "
5. Ab	= August - - -	30 "
6. Elul	= September - - -	29 "
7. Tisri	= October - - -	30 "
8. Cheshvan	= November - - -	29 or 30 days.
9. Kislev	= December - - -	30 or 29 "
10. Tebeth	= January - - -	29 days.
11. Shebat	= February - - -	30 "
12. Adar	= March - - -	29 (in leap year 30) days.

And in leap year :

13. Adar Sheni	- - -	29 days.
(= Second Adar)	- - -	

Thus, an ordinary year cannot be less than 353 or more than 355 days; and a "leap year" cannot be less than 383 or more than 385 days.

It will be noticed that the order of the months just enumerated makes Nisan the first month—*i.e.*, makes the year begin with spring. Now, this is the beginning of the sacred year according to the Pentateuch, and on this arrangement of the year the cycle of sacred festivals is based. But there is another reckoning of the year which in post-Exilic times we find existing side by side with the above. According to this, the year begins with Tisri (*i.e.*, the seventh month of the Pentateuch reckoning). This marked the beginning of the secular or civil year, and is the year of the modern Jews.

Professor Schürer (a very high authority on these matters)

thinks that beginning the year with Tisri was the more ancient practice. There is some support for this view in a statement of Josephus, who says the beginning of the year with Nisan, as ordained by Moses, holds good with reference only to sacred things; whereas, on the other hand, "for buying and selling, and other business," the year commences with Tisri, according to the more ancient pre-Mosaic ordinance.¹ The two systems, as they formerly existed side by side, may be compared to our own ecclesiastical and secular year, the former beginning with Advent, the latter with January. But since the destruction of the Temple the Mosaic sacred year has largely ceased to have any practical importance, and what was formerly the secular year only has been accepted as the basis of its sacred year by the Synagogue.

The Jewish new year, then (*Rosh ha-shānā*),² begins with the first of Tisri. Thus, the present Jewish year (5667, according to the era of Creation) began on Tisri 1 last = September 30, 1906, and ends Elul 29 = September 19, 1907. The arrangement of the Jewish year is determined by certain rules, the most important of which are that the Day of Atonement must not fall either immediately before or immediately after the Sabbath (on account of the inconvenience involved in preparing for the Sabbath and the fast). If, therefore, in accordance with this rule, Tisri 10 (*i.e.*, the Day of Atonement) cannot occur on a Friday or a Sunday, Tisri 1 cannot occur on a Wednesday or a Friday. Further, in order to prevent the old national holiday, *Hosha'na Rabbā* (falls on Tisri 21) from occurring upon the Sabbath, Tisri 1 cannot fall upon a Sunday—that is to say, it cannot occur on Sunday, Wednesday, or Friday.

Another complication is brought about by the *molad*. The Jewish day formally begins six hours before midnight. If, therefore, the *molad*, or new moon, "occurs after midday, but before two o'clock, it cannot become visible till the next day, which has, therefore, to be reckoned as the day of the new moon."

¹ Schürer, *H. J. P. (E. T.)*, i. 38.

² One of the names for this festival is "Feast of Trumpets."

Thus, "if, by calculation, the *molad* should strike Saturday afternoon, the first of Tisri must be put off to Sunday, and, this being disallowed, further on to Monday."¹ The adjustment so necessitated is made at the end of the months Cheshvan and Kislev for the preceding year.

The first of every Jewish month (*Rosh Hodesh* = "Head of the Month") is kept as a half-holiday. It is identical with the "new moon" of the Bible. When the preceding month has thirty days the thirtieth day is kept as *Rosh Hodesh* as well. Thus, Iyar has two days of *Rosh Hodesh*—viz., Nisan 30 and Iyar 1—while Nisan itself has only one (Nisan 1).

2. THE DATES OF THE FESTIVALS AND FASTS.

We have, first of all, (a) "*The Solemn Days*"—viz., New Year and Day of Atonement.

1. New Year (*Rosh ha-shāna*): First day = Tisri 1; second day = Tisri 2.

2. Day of Atonement (*Yôm Kippûr*) = Tisri 10.

The first ten days of the New Year (Tisri 1-10) form a penitential period something like our Advent, and are known as "the ten days of penitence."

(b) *The Three Festivals*—viz., Feast of Tabernacles, Passover, and Feast of Weeks.

1. Feast of Tabernacles (*Succôth*): First day = Tisri 15; second day = Tisri 16; third to seventh days, middle days of the festival (half-holidays); seventh day = *Hosha'nā Rabbā*, Tisri 21; eighth day = *Shēmînâ 'Atseret* (Eighth Day Festival), Tisri 22; ninth day = *Simhath Tôrā* (Rejoicing of the Law), Tisri 23—total, nine days.

2. Passover (*Pēsah* = Greek *πασχα*): First day = Nisan 15; second day = Nisan 16; seventh day = Nisan 21; eighth day = Nisan 22.²

¹ *Jewish Year Book*.

² Note that the commencing and concluding days, which are full holy-days, are doubled here, as elsewhere, in accordance with the rule explained above. The Biblical first day now becomes two (Nisan 15 and 16), and the Biblical seventh day likewise two (Nisan 21 and 22).

3. Feast of Weeks (*Shābū'ōth* = weeks) : First day = Sivan 6 ; second day = Sivan 7.

The "Feast of Weeks" is so called because it marks the completion of a week of weeks (*i.e.*, seven weeks, or forty-nine days), from the second day of Passover, when the "omer" of new corn was offered. The days of this interval are counted as they proceed, and this is known as the "counting of the omer." The fact that the fiftieth day marks the incidence of the festival is the explanation of its Greek name Pentecost (= "Fiftieth," *sc.* day). It corresponds, of course, to our Whitsuntide.

(c) *The Historical Feasts*.—Besides the above, there are two feasts commemorating events in the later history of the Jewish people—viz., *Hanukkā*, or *Dedication*, which is celebrated in memory of the rededication of the Temple, after a period of defilement, by Judas Maccabæus in 164 B.C. (*cf.* 1st Maccabees); and *Purim*, commemorating events related in the Book of Esther.

1. *Hanukkā*¹ lasts eight days : First day = Kisley 25 ; eighth day = Tebeth 2. (It often falls about Christmas-time.)

2. *Purim* (= ? *Lots*) : Lasts one day—viz., Adar 14. It is the carnival of modern Jewry.

(a) *The Four Fasts* (commemorating events connected with the fall of Jerusalem)—viz. :

1. Tebeth 10 commemorates the beginning of the siege of Jerusalem.

2. Tammuz 17 commemorates the breach made in the wall.

3. Ab 9, the destruction of the first and second Temple (traditionally supposed to have taken place on the same day of the month). This is known as the "Black Fast," in contradistinction from the "White Fast," the Day of Atonement.

4. Tisri 3, the Fast of Gedaliah (the Jewish Viceroy left by Nebuchadnezzar after the destruction of Jerusalem, who was murdered : *cf.* Jer. xli.).

¹ *Hanukkā* = Dedication, τὰ ἑγκαίνια of St. John x. 22, Vulg. encænium. It was called also "The Feast of Light."

All these fasts begin at daybreak, except that of Ab 9, which, like the Day of Atonement, begins the previous evening, and lasts twenty-four hours. (All four fasts are alluded to in Zech. viii. 19.)

(e) *Other Minor Fasts* are :

1. Fast of Esther = Adar 13 (before Purim).
2. Fast of the Firstborn = Nisan 14 (before Passover).

NOTE.—It should be added that Passover must always be celebrated on the first full moon after the vernal equinox. Hence the canon of the Council of Nicæa, fixing Easter on the Sunday following the first full moon after the spring equinox. And so our own Prayer Book, which sets forth that “Easter Day . . . is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March” (*i.e.*, the spring equinox).

3. THE JEWISH ERA.

A word must be said in conclusion about the Jewish era. In the Books of Maccabees all dates are fixed by the Seleucid era (begins 312 B.C.). This continued in use till about the tenth century A.D., and was commonly employed for dating documents for legal purposes. Hence it is known as the “era of contracts.” Curiously enough, it survives among the Jews of Yemen (South Arabia) to this day. But since the tenth century the great mass of Jews have used the era of Creation (A.M.=anno mundi), which they fix as beginning 3760 B.C., disagreeing with Ussher’s reckoning, which dates it 4004 B.C. Thus the present year (1907), according to this notation, is $3760 + 1907 = 5667$. In printed Hebrew books, etc., this is shortened to 667 simply.¹ The Christian era is usually indicated in Jewish circles by the letters C.E.—*i.e.*, “common era.”²

¹ In Hebrew letters 667 appears as תרסז; ת=400, ר=200, ז=60, and ז=7.

² A full and detailed calendar is printed each year in the *Jewish Year Book* (Greenberg and Co., London).

Literary Notes.

TWO important books are promised for immediate publication relating to nursing. The first is "A History of Nursing"—the first exhaustive history, I believe—by Miss Lavinia L. Doch, who wrote that handbook which is a great authority among nurses, "The Materia Medica for Nurses." The new volume will describe very fully the evolution of the methods of care for the sick from the earliest times to the foundation of the first English Training-Schools for Nurses. Beginning with the earliest available records of sanitary codes which were built up into health religions, and coming down through the ages wherever the care and rescue of the sick can be traced, through the Pagan civilizations, the early Christian works of mercy, the long and glorious history of the religious nursing orders, military nursing orders of the Crusades, the secular communities of the later Middle Ages, and the revival of the Deaconess order which culminated in the modern revival under Miss Nightingale, this history is the most serious attempt yet made to collect the scattered records of the care of the sick and bring them all into one unified and sympathetic account.



The other volume is to be called "Practical Nursing," a text-book for nurses and a hand-book for all who care for the sick, by the Misses Anna Caroline Maxwell and Amy Elizabeth Pope. The volume is designed, first of all, for use in schools of nursing, but as the details of all proceedings are minutely described, it precisely meets the needs of all who are called upon to care for the sick. It is also adapted to the needs of those at home who would learn from a book the duties of a nurse. The book is, I believe, based upon a large amount of practical experience, and will probably meet the modern requirements, whether scientific or pedagogic.



Probably one of the best libraries of reprints and original works is that published by Messrs. Routledge and Company under the title of "The London Library," which was a happy designation. Here are some new volumes either just issued or about to appear: "Notes on the Parables of our Lord," by Archbishop Trench, with an introduction by Dr. Smythe Palmer, who is also editing for the same series another edition of Trench's "Notes on the Miracles." This latter volume was published five years after the "Parables"—*i.e.*, in 1846. Further volumes to come out in this series are: "Popular Tales from the Norse," the translation by Sir George Dasent, and an authorized translation of Professor Ludwig Friedländer's "Sittengeschichte Roms," a work which has gone through many editions in Germany.



Mr. Maurice Bloomfield, who is the Professor of Sanskrit and Comparative Philology in Johns Hopkins University, recently delivered a series of lectures under the auspices of the Commissioners of the "American Lectures on the History of Religion" for 1906-1907. These lectures are to be

published in volume form under the heading of "The Religion of the Veda : The Ancient Religion of Veda" (From Rig-Veda to Upanishads). This work will be the seventh in the series. These papers, which have been amplified, present the development of religious thought of the Veda in distinction from myth and ceremony. The reader of these pages will learn how the religion of Veda rests upon prehistoric foundation which is largely nature myth; how it continues in the Rig-Veda hymns or hieratic ritual worship of polytheistic gods; how this religion grew more and more formal and mechanical in the Yoqur-Vedas and Brahmanas, until it was practically abandoned; how and when arose the germs of higher religious thought; and, finally, how the motives and principles that underlie this entire chain of mental events landed Hindu thought, at a comparatively early period, in the pantheistic and pessimistic religion of the Upanishads, which it has never again abandoned.



Dr. James Bass Mullinger has been at work upon an important history of Cambridge for many years past. It will, in every sense, be a great work. He has now completed the undertaking, and the third and final volume will probably be published shortly. The first volume was issued as long ago as 1873, and the second in 1884. It is interesting to note that the writing of some of the best literature which we possess took many years to complete—for instance, Gibbon took eighteen years to complete his "Decline and Fall of the Roman Empire." Other instances could be given did space permit. The concluding volume of Dr. Mullinger's great work treats of the history of the University from the accession of Charles I. down to recent times.



One is always glad of well-written books, however small they are, dealing with literature. There is a little volume which reminds us of the "Pleasures of Life." It is by Mr. Robert Aris Willmott, and is called "Pleasures of Literature," of which a new edition is to appear this autumn. It is full of sound advice to those who contemplate literature as a career, and includes suggestions to those who are lovers of literature and still have no thought of producing it themselves.



It is generally understood that the late Principal Rainy desired that no member of his family should set down his life in book form. I wonder why! I can only come to the conclusion that he realized, as so many others have realized, that "the prophet is without honour in his own country." In other words, a true picture of a life, public and controversial, could not be written by a relative. However, the biographer is to be a capable man, and he has been secured in the person of the Rev. P. Carnegie Simpson, of Renfield United Free Church, Glasgow. Mr. Simpson has already written several good books.



Mr. R. W. Matz, the untiring and energetic editor of *The Dickensian*, one of the founders of the Dickensian Society, is answerable for a collection of articles by Charles Dickens which have not before appeared in book form. They apparently represent contributions to the *Household Words*. Mr. Matz dis-

covered them by means of an old ledger, in which entries had been made for payment to Dickens for the articles. These contributions are to appear in two volumes, with an introduction by Mr. Matz.



The publishers—Messrs. Chapman and Hall—who are responsible for the foregoing book, are also issuing an important book on theology, which has been written by Mr. W. S. Lilly. In this volume, which is bound to be at least “interesting,” the author deals, in a series of essays, with modern thought and religion from the standpoint of the Roman Catholic.



Two very readable volumes are promised for early publication, through the firm of Messrs. Macmillan and Co., this autumn. They are the memoirs and reminiscences of Sir Henry Drummond Wolff.



To the “Cambridge English Classics,” which are, of course, issued by the Cambridge University Press, has been added John Bunyan’s “Grace Abounding and The Pilgrim’s Progress,” which is edited by Dr. John Brown. The eleventh edition—*i.e.*, that which was published as long ago as 1688—has been used as a guide for the text, and, of course, it contains the latest emendations of John Bunyan. It is of interest to note that only two copies of this particular edition are known to exist; one is, fortunately, at the British Museum, while the other, it is almost needless to say, has a home upon the shelves of an American collector. This gentleman lent his copy to Dr. Brown. It is a fine, perfect specimen, while I am sorry to say that the one in Bloomsbury is imperfect, having nineteen leaves missing.



The late Rev. David Macrae had nearly completed his memoirs at the time of his death, and these will form the substance of a biography which is to be included in the edition of his works, with the preparation of which Mr. George Eyre-Todd has been entrusted.



We are to have a book on the English Reformation from the Roman Catholic attitude. It is to be called “The Elizabethan Religious Settlement,” by Dom H. N. Birt. It is to be published in the autumn. Dom Birt holds the view that the contention of Bishop Creighton that the Reformation “was welcomed by the people, and corresponded to their wishes,” cannot be substantiated. We shall be interested in checking his contentions point by point, when, perhaps, we may be able to turn upon the learned Dom’s writings a different light.



“The Four Gospels from the Codex Corbeiensis,” being the first complete edition of the manuscript now numbered Lat. 17225 in the National Library, Paris, has been included in the series of “Old Latin Biblical Texts” which is published by the Oxford University Press. To this is

added the Fragment of the Catholic Epistles, of the Acts, and of the Apocalypse from the Fleury Palimpsest in the same library. They have been completely edited for the first time by Rev. E. S. Buchanan.



Mr. Murray is bringing out a volume dealing with "Aspects of Christian Mysticism." Chapters are devoted to St. Paul and St. John, Clement of Alexandria, Dionysius the Areopagite, Master Eckhart, Ruysbroeck, Suso, Tauler, St. Teresa, St. John of the Cross, Jacob Behmen, and Peter Sterry. The Rev. W. Major Scott has written the book.



Mrs. Arthur Bell, whose literary likings are so versatile, has written a most readable book about Greater London which she has called "The Skirts of the Great City." An additional attraction in this volume is the series of excellent illustrations, many of which are coloured, which her husband has drawn for the book. All the suburbs are dealt with in a happy vein, while the charm of the illustrations add to the picturesqueness of the text.



I am glad to learn that Sir George Trevelyan has now completed the third part of his great history, "The American Revolution." It is an interesting point to note that two great Liberal politicians have written important works devoted to America—"The American Commonwealth," by Mr. Bryce, and this work on "The American Revolution," by Sir George Trevelyan. The third volume will be out in a few weeks. Some eight years have gone by since the author published the first volume; while it is four years ago since the publication of the second part, which appeared in two volumes.



Mr. Murray will issue this autumn a translation of the "Open Letter to Pius X. on the Present State of the Roman Catholic Church, from a Group of Priests." From the same publisher will also come "The Gospel according to St. John," by Dr. Westcott.



"The Brahmans, Theists, and Muslims of India" is a new book by Dr. J. C. Oman, who has already written volumes on "The Mystics, Ascetics, and Saints of India," "Indian Life: Religious and Social," etc. In this new volume Dr. Oman deals with many interesting phases of Indian religious and social life at the present time. The whole field of the esoteric religions of the people is dealt with, and, as in his previous books, the author incorporates in his volume various stories and legends, and has drawn very largely from his own personal experiences. The work is illustrated by photographs and drawings by Mr. W. Campbell Oman.



A volume with rather an emphatic title has been written by Mr. Arthur Sidney Booth Clibborn, entitled "Blood against Blood." In this

volume the author brings an indictment against the militarism of the civilized Powers as in every way contrary to New Testament teaching.



A "Dictionary of Hymnology," in a new and cheap form, sounds promising. Mr. Murray finds there is a demand for such a volume. It, of course, deals with the origin and history of Christian hymns of all ages and nations. The work was originally published in 1892, and since then the study of the subject has made great strides. The present edition has been thoroughly revised and brought up to date by its compiler, the Rev. John Julian, D.D.



A lexicon of Patristic Greek has long been a desideratum amongst theologians. Sophocles' "Lexicon" and Suicer do something, it is true, to supply the need, but neither is anything like exhaustive. An attempt is now being made to supply the need, and competent scholars are being invited to assist in the collection of materials. The idea originated with the Central Society of Sacred Study and its Warden, Dr. Swete, Regius Professor of Divinity in the University of Cambridge. Members of that society are specially invited to help, but the co-operation of other scholars is also desired, and will be welcomed. Communications from any persons who can assist in the work will be gladly received by the Rev. Dr. Redpath, 10, Idol Lane, London, E.C., who has undertaken to act as editor. The present idea is to include the Greek Fathers down to A.D. 500, though, if sufficient workers can be found, it might be extended as far as John of Damascus (A.D. 750).



Notices of Books.

THE TEMPTATION OF OUR LORD CONSIDERED AS RELATED TO THE MINISTRY AND AS A REVELATION OF HIS PERSON. By H. J. C. Knight, D.D., Principal of the Cambridge Clergy Training-School. The Hulsean Lectures for 1905-6. London: *Longmans and Co.* Price 4s. 6d. net.

Several reasons combine and converge to make the subject of our Lord's Temptation one of fundamental interest and importance. Its bearing on critical questions connected with the authenticity of the Gospels has been well pointed out by Dr. Sanday. Its relation to our Lord's Person and ministry is no less definite and important. The latter aspect is the one dealt with in this volume. Dr. Knight thus states his aim: "The particular task I have set myself is this: to try so to interpret [the Temptation] as to show the connexion between it and the ministry which followed—a ministry which is still being carried on by the Lord Ascended and His Body the Church. Or, to put it otherwise: accepting the Baptism as the fixing of the great end, I seek to consider whether we have not in the Temptation the Lord's final human sanction of laws governing His accomplishing it and

the adoption of means conducive to it and in harmony with those laws." The Temptation is thus regarded as a Temptation of the Messiah officially, rather than of the Man personally, and we believe this is the true view to take. The first chapter discusses very suggestively the place and nature of the Temptation. The second treats in detail of the three temptations, and among its valuable points is a fine illustration of the Temptation from the wilderness-discipline of Israel. The third lecture seeks to interpret the subsequent ministry of Christ in the light of the Temptation, and the fourth shows how "the primitive portrait" of Christ is revealed in the incidents of these forty days. Space forbids our entering upon the details of Dr. Knight's interpretation. It must suffice to say that the book is full of accurate scholarship, suggestive exegesis, and ripe experience. It is one of the most helpful books of its kind we have read for some time—a book that rejoices the heart of a reviewer, especially if, as in this case, he comes upon it unexpectedly. Readers may disagree with Dr. Knight's main thesis so far as it concerns our Lord (though the present writer ventures to agree with it), but it is hardly possible to refuse acceptance of the application of the idea to the ministry of the Church to-day. It is pointed out that the same principles ought to actuate our work, and significant illustrations are adduced from Church history when the absence of these principles brought disaster. This book should be pondered by all Church workers, especially by the clergy. If the Church had always kept true to the lines here laid down, how different her record would have been! This is a book to be read again and again. The application of its truths would revolutionize many a life and many a parish organization. We hope we shall soon hear again from Dr. Knight. He is a voice, not an echo.

ETHICS AND ATONEMENT. By W. F. Lofthouse. London: *Methuen and Co.*
Price 5s. net.

Books on the Atonement have been appearing with frequency of late, and the justification of the volume before us, according to the preface, lies in the fact that it is an attempt to approach the subject from the side of morals rather than of theology. We do not quite like this antithesis, because a theology that is not moral is not theology. But we know what the author means, and when he says that "the doctrine of the Atonement is not an artificial theorem or an inexplicable or unethical dogma, but that it has its roots in the foundations of all human life," we heartily agree with him, especially as he goes on to add that the doctrine of the Atonement "is really the highest expression of the law of all moral and social progress; and that ethics itself is of little use, as a practical science, unless completed by the Atonement." The book opens with the consideration of "Ethics in the Bible" (chap. i.), and "Ethics outside the Bible" (chap. ii.). It is pointed out that while religion in the Bible is not opposed to morality, there is a divorce between them in ethical writings of Greece and Rome. Then comes an illuminating discussion of "Duties and Persons," in which we are shown that it is not duty in itself as such, but duty in relation to personality, that constitutes true ethics. "All duties have reference to persons, and it is the existence of persons which makes duties possible" (p. 62). This thought leads on to the consideration of sin as the breaking of the right relation

between persons and the consequent need of reconciliation, forgiveness, and punishment. Thus far the discussion has been singularly fresh, penetrating, and convincing. We have rarely enjoyed any treatment more thoroughly than this. But when we come to the author's presentation of the place of Christ as Mediator and Reconciler, we become conscious of inadequate treatment and of a failure to do justice to the full teaching of the New Testament. He refuses to allow that "Christ suffered instead of us," although *ἀντὶ* and *ἀντίλυτρον* are found in the New Testament, and call for adequate interpretation as distinct from, though connected with, *περὶ* and *ὑπὲρ*. It is simple truth to say that no doctrine of the Atonement can possibly be adequate which refuses to face this distinct aspect of New Testament teaching. It may be difficult to understand, accept, and correlate it, but at least it must not be ignored or set aside. This is the crowning virtue of Denney's great book; it faces the problem. Mr. Lofthouse curiously says that "it is impossible to prove any theory of the Atonement by quoting texts" (p. 143), and yet how are we to derive our doctrine except by adducing all the teaching of the New Testament? If only Mr. Lofthouse had given *all* the texts their due meaning and content, he would have arrived at a doctrine of the Atonement at once true and satisfying. As it is, we are conscious of inadequacy and partial treatment of the New Testament evidence. The same feeling is experienced in the discussion of the idea of "blood" in the Bible, which is regarded, following Westcott, as equivalent to "life"—a view which utterly fails to account for most of the plainest passages of the Old and New Testaments. Mr. Lofthouse's general view is what is known as the "moral theory" of the Atonement, the idea that Christ's "whole life was one long death," concerning which it may be said that, in spite of all that McLeod Campbell, Bushnell, and Moberly have urged from different standpoints, it has never satisfied the heart and conscience of the great body of Christians. When we pass from these chapters to the closing ones on "The God-Man," "Personality," and "Atonement of the Race," we find ourselves again under the spell of the author's delightfully fresh way of putting things, though, of course, we cannot help being conscious all the time of his inadequate view of the Atonement. In our judgment, his arguments at the opening and at the close of the book demand, and even provide room for, the full New Testament doctrine as we conceive of it, and if this were but included the book would prove one of the most valuable and most permanent of our discussions on the Atonement. As it is, however, it is wanting at a vital point, though if it be read in clear and constant sight of this inadequacy, it will provide the student with sidelights innumerable and suggestions of first-rate importance. Its freshness, clearness, and constant touch with life make it most enjoyable and inspiring reading.

SIN. By the Rev. H. V. S. Eck. London: *Longmans and Co.* Price 5s. "Oxford Library of Practical Theology."

There is much in this volume that is Scriptural and useful, together with not a little that is neither the one nor the other. Its statement of the doctrine of Original Sin is on the whole sound and clear and in accord with Scripture and Article IX., though we fail to appreciate the distinction drawn between what is sinful and what has "of itself the nature of sin." As was to be

expected, the teaching on baptism in relation to regeneration and justification is not in agreement with Scripture. Writers of the school represented by the author are too much under the dominion of their particular sacramental theories to be able to do justice to the teaching of the New Testament, and to that of St. Paul in particular. Nor are we surprised to find justification defined as God accounting us righteous because He makes us so (p. 50), though, again, this is due to the exigency of a false position on the Sacrament, and not derivable from any exegesis of Rom. iii. and iv. With what Mr. Eck says on Actual Sin and on Mortal and Venial Sins, we find ourselves largely in agreement, but to his treatment of Confession and his interpretation of St. John xx. we are almost entirely opposed. He finds himself hard pressed when he tries to find Auricular Confession in the primitive Church (p. 176 *ff.*); and if he feels satisfied with his own arguments, there is really nothing more to be said, except that few impartial readers will agree with him. Nor does he take any notice whatever of the significant changes on this subject between the Prayer Books of 1549 and 1552. This lack of candour goes far to rob the discussion of all historical value. To the same effect is the entire absence of all comment on the words "that by the ministry of God's word," in connexion with the remarkable alterations made in the Address at Holy Communion in 1552. Above all, Mr. Eck takes little or no account of the fundamental differences between Rome and ourselves on the subject of Confession, except to say that Rome makes it compulsory and we leave it voluntary. No one who knows anything of the essential place Confession holds in the Roman system will regard this as at all an adequate or true account of the Anglican view. It is a characteristic but not surprising feature of writers of Mr. Eck's school, that they are quite unable to face candidly, and deal faithfully with, *all* the facts of the case in connexion with the history of Confession and Absolution in the Church of England. A careful perusal of the Bishop-Designate of Sodor and Man's valuable book on "Confession and Absolution" would put a very different complexion on much that we find in this book. Indeed, it would have made it impossible for the author to have maintained his position. How is it that writers of this or any other school can think they are serving the cause of truth by ignoring patent facts? And what will the laymen think for whom this series is principally intended?

THE JOHANNINE LITERATURE AND THE ACTS OF THE APOSTLES. By H. P. Forbes, D.D. London: *G. P. Putnam's Sons*. Price 7s. 6d.

The last of a series of four "International Handbooks to the New Testament," three by American scholars and one by the former Principal of Manchester College, Oxford. The general standpoint of the series is that of a free critical attitude to the Scriptures. It claims to be free from dogmatic presuppositions, which comes to mean freedom from prepossessions in favour of a supernatural Christianity. The Acts is partly unhistorical, and the Fourth Gospel is a book of "historical deficiencies," and its Christ "somewhat unreal" (p. 174). There is no lack of scholarly ability, though the exegesis is often not to our liking, and the general position the very reverse of ours. The book will be useful for reference by students, but will not prove a safe guide to the meaning of works which have proved to be the spiritual food of

multitudes by their revelation of a Divine and Redeeming Saviour. If nothing more can be said for the Acts and the Johannine writings than is found here, their influence on the world is nothing short of a miracle.

ZEPHANIAH AND HAGGAI. Vol. vii. of Pusey's "Minor Prophets." Reissue, edited by Professor Lock, D.D. London: *Nisbet and Co.* Price 2s. 6d. net.

We need do no more than call attention to this handy and cheap reprint. It will be a welcome boon to students. Pusey's "Minor Prophets" is one of the works which lasts.

THE SILVER LINING. By Rev. J. H. Jowett. London: *Andrew Melrose.* Price 3s. 6d. net.

A new work by this author is always welcome. His teaching is uniformly characterized by great freshness of thought and spirituality of experience. The book before us consists of twenty-six brief meditations, and all the features of Mr. Jowett's teaching are found in rich abundance. The chapters combine true exposition with apt illustration and experimental religion. While all are good, some of the meditations are perfect gems of their kind. For those who rejoice in spiritual food from the Word of God, this little book will prove a treasure. We would also call to it the special attention of clergy and teachers. It is a model of what a teaching and pastoral ministry means and can do. We hope we shall soon have more work of this kind from Mr. Jowett's pen.

ENGLISH CHURCH HISTORY, 1649-1702. Four Lectures by the Rev. Alfred Plummer, D.D. Edinburgh: *T. and T. Clark.* Price 3s. net.

The third volume of a series of popular lectures. It covers the interesting and important period from the death of Charles I. to the death of William III., and accordingly provides Dr. Plummer with many opportunities of pointing the moral and adorning the tale. Like the two earlier volumes, it is full of genuine personal interest, written in constant view of the best authorities, and marked by an earnest endeavour to be fair and impartial. Dr. Plummer's criticisms of Cromwell and of Puritanism generally do not err on the side of leniency, though he is quite frank about the reaction of the Restoration in spite of his evident preference for the monarchical and Church side. This little volume, like its predecessors, will prove an admirable introduction to the study of the period, under the guidance of so sound, fair, and large-minded a scholar.

THE UPLIFT OF CHINA. By the Rev. A. H. Smith, D.D. With a Supplementary Chapter on the Work of the Church Missionary Society. London: *Church Missionary Society.* Price 2s. net.

A handbook on China and Chinese Missions, written by one of the leading American missionaries, who by his former books has proved himself to be one of the greatest authorities on all things Chinese. It is packed with information, written in a clear and attractive style, conveniently arranged for study, with questions and bibliography at the end of each chapter, and well illustrated by photographs. This British edition is admirably adapted for use in missionary study circles and by individual students. The chapter on the Church Missionary Society gives it a special value for Churchmen. In

view of the many events now occurring to call attention to China, the publication of this handbook is very timely, and we hope it will be widely used by all who are interested in missions. They will find themselves under the guidance of one of the ablest of missionary writers.

ARCHÆOLOGY OF THE CUNEIFORM INSCRIPTIONS. By Professor Sayce.
London: S.P.C.K. Price 5s.

This admirable little work will appeal to scholar and general reader alike. Professor Sayce is seen here at his best, and his arguments, and the facts which he brings up to support them, are cogent and concisely stated. The far-reaching part played by ancient Babylonian culture in the East is becoming clearer with every discovery made; and not in the East alone: Babylonian influences had penetrated as far as Crete more than 1500 years B.C. Professor Sayce, like the man of ideas that he is, has sometimes allowed his enthusiasms to get the better of his prudence, as readers of his "Herodotus" are aware; in consequence, he has been made the target for an indefinite amount of abuse by "higher critics" and their henchmen. But we are increasingly sure that his attitude towards the great problems of ancient history is most scientific, and therefore safer, than the baseless speculations which too often do duty, even among University Professors, for fact; and a perusal of this last book—revealing, as it does, an amazing learning, presented in a most readable fashion—will go far to correct erroneous views. If not now, nevertheless *ultimately, magna est veritas*. We are very grateful to Professor Sayce for his work.

A HISTORY OF ENGLISH CONGREGATIONALISM. By R. W. Dale, D.D., LL.D. London: Hodder and Stoughton. 1907.

This immense book is the final bequest of the late Dr. Dale to his generation. Piously completed by his son, it is likely to remain the classic work on the subject for many a long year. Dr. Dale held a position in English Nonconformity unlike that of any other man of his day, Dr. Martineau always excepted. His dicta were always so cautiously weighed that men the furthest removed from his theological standpoint were glad to listen to them, and to profit by his zeal, his learning, and his insight. All the qualities, intellectual and otherwise, that have made his work on the "Atonement" a classic among theological treatises are to be found exemplified in this work. It deserves to be read with the most careful and unremitting attention, for it is a genuine "history," not a congeries of fragments pilfered from the works of others. We are indebted to Dr. A. W. W. Dale for the care he has taken to complete and enrich this *magnum opus* of his honoured father.

A PLAIN MAN'S FAITH. London: Constable and Co. 1907.

The title of this book suggests this idea to the reader: What if the author had essayed to write "A man's faith *made plain*"? For, while we acknowledge there is a great deal of pleasing, and even effective, writing in the course of its 200 (and odd) pages, we have to admit that, in the end, we are doubtful as to the precise meaning the author wishes to convey. Clear-cut definition in expressing a thought can be achieved only when the thought is

itself crystal-clear ; otherwise we get emotionalism evaporating in a mist of fine words.

THE TEN COMMANDMENTS. By J. R. Cohu. Aylesbury: *G. T. Fraine*. Price 2s. 6d.

The short sermons on the Decalogue and Morning Prayer are simple and useful. The hearers valued them, and so will the readers. The writer is a strong Churchman, but not an exclusive one. If all our villages had such virile and practical teaching as this, what a difference it would make in our land! Clergy of country parishes should by no means overlook this little volume.

THE SUDAN. By H. Karl W. Kumm. London: *Marshall Brothers*. Price 3s. 6d.

We know of no book giving as good an idea of the Sudan as this. There is a vivacity about it despite its solemn undertone, and one feels the cheery optimism of the writer. It reminds us of a crisis for 80,000,000 of people. Shall Islam occupy the great country or Christ? Mohammedanism is not dead, though tragically deadening. Is the Church of Christ to awaken to the great needs and opportunities of this vast tract? So it is a crisis for the Church of Christ. Dr. Kumm engrosses our attention and touches our conscience.

THE APOSTLE OF PATIENCE AND PRACTICE. By Frank Johnson Taylor, B.A. London: *Allenson*. Price 2s. 6d.

Fourteen straightforward expository addresses on the Epistle of St. James delivered at St. Matthew's, Redhill. The social duties of Christians in modern times are not forgotten.

THE PATHWAY OF LIFE. By Archdeacon Wynne, D.D. London: *S.P.C.K.* Price 1s. 6d.

This Lenten book of instructions on the Fifty-first Psalm is full of wise counsel and Scriptural teaching.

THE SANCTUARY OF SUFFERING. By Eleanor Tree. London: *Longmans, Green and Co.* Price 3s. 6d.

There is help and consolation here, but there is error. We entirely dissent from the views expressed on what is significantly termed "the Blessed Sacrament of the Altar." We likewise think that those relating to the intermediate state are dishonouring to the work of Christ.

MODERN LONDON. By James Dunn. *London City Mission*.

The work of the London City Mission should commend itself to all earnest people. Rising above petty denominationalism, it preaches Christ as Saviour and Sovereign. The population of Paris, Berlin, St. Petersburg, Moscow totalled do not equal that of London. The work of the London City Missionaries among all classes of workers is as tremendous as it is remedial. They touch a class untouched by the clergy, and are the means under God of the rescue of scores from the hell of earth and eternity.

THE CRYPTOGRAM AND ITS KEY. By Moira. London: *Elliot Stock*. Price 2s. 6d.

The subject is the epistles to the Seven Churches in Revelation ii. and iii. It has long claimed the writer's attention. The opinion is that Christian experience must prove the deciding factor, so the order of reading is inverted, and we begin with Laodicea and work back to Ephesus. Certainly the idea gives harmony, is fresh, and is treated in a most spiritual manner.

READINGS FROM LAW'S "SERIOUS CALL." London: *Longmans, Green and Co.* Price 1s. 6d. net.

Law conquered Johnson and has conquered many another. His "Serious Call" is an illustration of the best use of satire for religious ends. To abridge him, as the Bishop of London says, is not easy, but the editor has made a good selection.

THE ZODIA; OR, THE CHERUBIM IN THE BIBLE AND THE CHERUBIM IN THE SKY. By E. M. Smith. London: *Elliot Stock*.

It is difficult to describe this portly volume. It is partly astrological, partly astronomical, partly theological. Whether such books have any wide circulation or influence is open to doubt, but Dr. Bullinger's "Witness of the Stars" seems to have had a fair sale. Among much that is extremely fanciful (not to say ridiculous) there is some useful material in this book. But it should be read—if read at all—with great caution.

IMPRESSIONS BY THE WAY. By Hubertus Elffers. Cape Town: *J. C. Juta and Co.*

These impressions are distinctly out of the rut. The style is inclined to be epigrammatic, the writer egotistical, though not self-conscious. He gives us his views on many subjects—*e.g.*, religion, education, military training, truth, character, friendship, heredity, diet, etc. He has something worth saying on all of them. We like him because his philosophy looks at things from the heights. Education is the development of every faculty and taste that will lead us nearer God. Truth is "concord with God." Character is likeness to God. We are sorry he has lost faith in the millennium, and regret he has so contemptuous an opinion of the man who insures his life. He has failed to see the element of self-sacrifice, and perhaps, too, the logical deduction from 2 Cor. xii. 14. Yet he knows the Word of God, and rejoices in the redemption of Christ. He believes things are in a bad way with the world, and his conscience has bidden him warn men to make each new day a time of reflection. "The day and the hour are unknown to all, but the end is due at any time."

THE LIFE OF GALEAZZO CARACCIOLLO. Translated by Maria Betts. London: *C. J. Thynne*. Price 1s. net.

The translator, who has put us under debt before, gives the English equivalent from the Italian of Nicolas Balbani, 1587. It shows the cost of following Christ to a high-born man of that time, a courtier and a Marquis. The dilettante Christian should read and see how one thus placed set aside natural ties, social position, hereditary religionism, and the praise of men, to follow Christ.

THE DISCOVERED NEED OF A MEDIATOR. By Rev. S. Davies. London: C. J. Thynne. Price 2s. 6d.

A series of useful sermons, the first of which acts as title to the book. They are full of Scriptural teaching and spiritual counsel. The sermons on the Liturgy show the writer a faithful and affectionate son of the Church of England.

THE MINISTRY OF JESUS. By Rev. James Silvester, M.A. London: C. J. Thynne. Paper cover, price 2d.

This is a fivefold view of our Lord's ministry. Each aspect is suggestive and would form a good basis for study.

RECOLLECTIONS AND LETTERS OF THE REV. W. H. E. MCKNIGHT. By Edith Isabel Thomson. London: *Masters and Co.* Price 6s.

These recollections and letters gathered by his niece are luminous and voluminous. They reveal to us a mind at once strong, clear, and spiritual. He is straight, scrupulous, and a passionate lover of fair play. A great admirer of Arnold of Rugby; an opponent of sacerdotalism; a strong Liberal, though not an advocate of Home Rule, Disestablishment, on the Suppression of the Lords; an excellent tutor; a loving friend; a faithful pastor; a preacher of the Word of God, his life cannot fail to inspire the reader with high ideals. It is a pity that at the end of his life he mixed himself up with spiritualism, but, as his niece tells us, his health was broken, his strong mind shadowed, and his judgment confused. His cures held in Wiltshire and Lincolnshire were memorable.

THE TRUTH OF CHRISTIANITY. By Lieut.-Colonel W. H. Turton, D.S.O. Sixth edition. London: *Wells Gardner, Darton and Co., Ltd.* Price 2s. 6d.

This sixth edition, carefully revised, again signalizes the gallant Colonel as a defender of the faith. We know he was also a defender of the Empire. He examines the arguments for and against Christianity, and shows the strength of the Christian position. Soldier-like qualities mark the book. Courtesy and fairness are combined with clearness and conciseness. Let the book be placed in the hands of a thoughtful young man, and it will turn him to the God of revelation.

NOT LEFT WITHOUT WITNESS. By Rev. J. Blacket. London: *Elliot Stock.* Price 3s. 6d.

This voice from across the sea is strong and welcome. The cheap reissue of the work is a distinct gain. God's revelation of Himself in nature, history, man, the fact of sin, Christ, and atonement are ably dealt with. The writer crosses swords with a Hume, a Kant, a Spencer, a Huxley, a Haeckel, and we think he bears no scars. The whole book is an encouragement to the Christian to rejoice in a religion at once so precious and so reasonable.

LONDON CITY CHURCHES. By A. E. Daniel. London: *A. Constable and Co.* Price 3s. 6d.

This new edition is uniform with the interesting series "London Riverside Churches," "The Romance of our Ancient Churches," and cannot fail to

interest. The writer knows his subject and is enthusiastic. He tells us all the facts worth telling, whether in history or architecture, and the illustrations by Leonard Martin are good.

CHRIST THE FULFILMENT OF PHOPHECY. By Dr. H. A. Redpath. London: S.P.C.K. Price 6d.

This is a reprint from the *Expositor*, and excellent in every way. The writer shows that the claim to be the fulfilment of prophecy had its origin in Christ Himself. The argument from prophecy is mighty and will prevail. It is one of the strongest proofs that the Bible is the Word of God. This would do splendidly to place in the hands of a cultured Jew.

WHAT THINK YE OF CHRIST? London: Longmans, Green and Co. Price 1s. net.

The written word here bears testimony to the living Word. The book is a compilation of passages from the New Testament, proving Christ *aut Deus aut nullus*. Scripture, our only court of appeal, is uncompromising in its witness for Christ.

DIVINE STORIES, OR HIDDEN TRUTHS. By M. H. R. Stracey and M. R. Hoste. London: S.P.C.K. Price 1s. 6d.

These are stories containing great truths told to a class of lads. They are written by those who love boys and are anxious that in life's voyage the lads shall steer straight. We are sure they will be helpful to those who have to deal with boys.

PRAYER-BOOK SAINTS. By Elizabeth Harcourt Mitchell. London: S.P.C.K. Price 1s.

The stories attached are popular and legendary. They are an endeavour to answer Who was such and such a saint in the calendar? The legendary element is obvious, but the writer tells what she has gathered simply and interestingly.

A KNIGHT OF THE CUMBERLAND. By John Fox. London: Constable and Co. Price 2s. 6d.

A charming little story of American mountain life, written with a freshness and evident knowledge of the subject which makes the picture a living one to the reader. The peculiar charm of the "Blight" is not, perhaps, quite so apparent as one feels it ought to be, and one has, so to speak, to take it on trust. But the Honourable Samuel Budd is a delightful character. We hope Mr. Fox will soon follow up this volume with another.

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. 30), The Dawn of Day, Orient and Occident, The Expository Times, (organ of Mrs. Meredith's Institutions),