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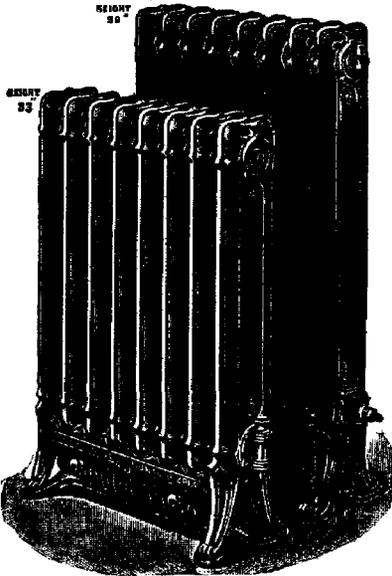
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THE CHURCHMAN

November, 1909.

The Month.

The Church
Congress.

THE meeting of the Church Congress at Swansea was a distinct success both in point of attendance and also of general interest and usefulness. The Archbishop of Canterbury struck a fine keynote in his sermon when he pleaded for that spiritual vision which comes from communion with God, and without which all organization and activity will be useless, and even perilous. The Bishop of St. David's presidential address also dealt with its topics on the high level of spiritual principle rather than on the lower level of ecclesiastical polemics. All this was most welcome, and may be said to have safeguarded beforehand the possible danger wisely indicated by the *Times* when it said that the "engrossment of a gathering of Church people in the externals of Church life, and still more, in socialist, or industrial, or Poor Law problems is a tendency to be watched, for it means a risk of placing first what did not and does not come first." We are therefore profoundly thankful that the opening utterances of our leaders were characterized by so genuine and lofty a spiritual tone. The papers as a whole were useful, even if nothing of outstanding brilliance appeared, and the reports in the *Record* and the *Guardian* merit careful perusal and study. We heartily concur in the plea of the *Record* that the time-table should be reformed by the abolition of the afternoon meetings,

and the Jubilee gathering of the Congress at Cambridge next year would certainly be an appropriate and admirable opportunity for making the change. Quite apart from the physical and mental strain of three sets of meetings for four successive days, the concentration on a few subjects would be infinitely more valuable to the Church than the present treatment of a large number of heterogeneous topics. As the Congress will doubtless continue to be a yearly gathering, though we notice and incline to favour a fresh hint in the *Guardian* as to the wisdom of making it triennial, it is becoming somewhat wearisome to see the same or very similar subjects repeated year after year. Experience of Swansea conclusively shows that fewer subjects and the omission of the afternoon meetings would have made the gathering still more valuable.

“Two Voices” is the way in which the organ of extreme Anglicanism described the Church Congress, prompted mainly by the Bishop of Carlisle’s sermon, which it calls a “miserable harangue,” while the *Record* describes it as a “courageous sermon.” We are not sorry that such a contrast should be instituted, because it will serve still further to show that the conflict of ideals which has been emphasized in several ways during the past few months is a real and pressing problem. We are not surprised that extreme Anglicans should regard Bishop Diggle’s sermon as a “miserable harangue,” for nothing could have been more entirely opposed to some of the fundamental positions of that party. From the standpoint of those who believe that a decided break in the continuity of doctrine and ritual did take place in the sixteenth century, a break permanently enshrined in our Prayer-Book, the Bishop’s sermon was a welcome, refreshing, and noble utterance. We are thankful to have a Bishop who is not afraid of facing facts and of speaking his mind. Perchance if we had had a little more of this frankness and courage a few years ago it would not have been possible for the Royal Commission to have spoken about practices in the Church of

England being "on the Romeward side of a line of deep cleavage" between the two Churches. It is only by such candour that we shall ever arrive at a settlement of the controversies which are distracting our Church. There *are* "two voices" in the Church of England to-day, and obviously they cannot both be right. The sooner this is seen and acted on the better. We are therefore thankful to the Bishop of Carlisle for helping afresh to make this point clear.

Poor Law Reform. The Archbishop of Canterbury rendered valuable service when he called the attention of the House of Lords to the condition of the people as revealed by the recent Report of the Poor Law Commission. The facts are undoubted. Poverty, distress, unemployment, the dangers of out-relief, the dreariness in many cases of the workhouse accommodation, are but a few indications of a very sad state of affairs, and the Archbishop "absolutely challenged the statement that these difficulties could be met except by a new system under a new law." Everything in the evidence shows conclusively that things are deplorably and radically wrong, and call for drastic alterations. In view of the overwhelming pressure of other public business, it is hardly to be expected that this or any other Government can deal at once with all the recommendations of the Commission, especially as such an attempt would be faced with the rival and seriously opposite suggestions of the Majority and Minority Reports. Meanwhile, as Canon Barnett has pointed out, there are certain things which are possible at once, and which the Government could put into force without the fear of any political or other opposition :

"The Government might at once adopt certain recommendations on which there is general agreement, and which would not involve the immediate substitution of a new body of administration in the place of the Guardians. It might, for instance (1) establish compulsory continuation schools ; (2) make adequate provision for the feeble-minded ; and (3) develop some method of training for the able-bodied and able-minded who have lost their way in the industrial world."

It would be an immense gain to the community if these proposals were adopted, for the results would very soon be seen. It is in every way depressing and disheartening to contemplate the thought that nothing is to be done unless a complete scheme of Poor Law Reform be devised. The evils are so gigantic and far-reaching that we must necessarily proceed slowly and point by point, and we sincerely hope that the efforts of the Archbishop of Canterbury and Canon Barnett to call attention to the need and best method of taking action will meet with the success they deserve.

C.E.T.S. For some weeks past the Church of England Temperance Society has been engaged in what it well calls a Forward Movement, endeavouring to bring before the minds and consciences of Churchmen their duty in regard to the temperance problem. Recent controversies over the Licensing Bill cannot be allowed to obscure the fact that there is a gigantic evil in our midst, and, in the words of the late Royal Commission, "hardly any sacrifice would be too great which would result in a marked diminution of this national degradation." There is a very serious danger at the present time of relaxing our efforts, and of thinking that such encouraging progress has been made that we need not be unduly concerned about the immediate future. But this is to go quite contrary to the facts of the case. To cease or even to slacken work now would easily bring matters into a worse condition than before, and it is the purpose of the Forward Movement of the C.E.T.S. to make it clear to Churchmen that there is a great wrong to be righted and an immense work to be done. The Society has done noble service in the past, and is doing equally good service in the present. We are fully aware of the severe criticism that was passed upon it in connection with last year's Licensing Bill; but, as the Bishop of Croydon said in an article in the *Church Family Newspaper* for September 17, the accusation is more than unfounded; it is ungenerous, unjust, and untrue. Besides, the Committee and Council of the

C.E.T.S. are purely representative bodies, and the matter is therefore in the hands of Church people to see that only those are placed in authority in whose judgment they have confidence. We sincerely hope that all friends of temperance in our Church will rally round the Society, and do all that is possible to remove from our land the moral stigma and curse of intemperance.

Socialism. The discussion of Socialism at the Church Congress was not particularly helpful, and only served in great measure to bring into relief the different and discordant views of Churchmen. But this disagreement about Socialism and the attitude of Churchmen to it must not hinder us from realizing the need of Social Reform. It is of course perfectly true, as the *Times* said, that our Lord "occupied Himself with the regeneration of the individual, and never propounded any comprehensive scheme for remodelling the world." But this is no reason why Christian teachers should not show the bearing of these individualistic principles on the social questions of the day. The trouble is that there are Christian men who do not seem to see that their Christianity has a definite application to such economic and moral problems as those of housing, unemployment, overcrowding, etc. We must show both to rich and poor the importance of individual character, but we must also point out the importance of conditions as well, and the way in which conditions act and react upon character. A little volume just issued by our valued contributor, Dr. Chadwick, "The Social Principles of the Gospel" (S.P.C.K.; 1s. 6d.), very effectively points out the fact that the social problem has mainly arisen through the forgetfulness of Christian principles among all classes of society, and that, therefore, the solution of the problem can only come through an insistence on these same principles :

"The Church must furnish that deeper thought and that wider application of her faith to the problems of life for which the modern mind is seeking and the modern heart is yearning."

This is the true line to take, and we warmly commend the book and its purpose to the prayerful thought of Churchmen.

It is usually well to give heed, whether we agree
 A Noteworthy
 Review. or not, to a careful review of a theological book found in a responsible organ like the *Times*, and it is for this reason that we call attention to a recent notice, extending to over a column, of Mr. Darwell Stone's new book, "A History of the Doctrine of the Holy Eucharist" (Longmans, 2 vols. ; 30s. net). When it came out some months ago the book was praised in no measured terms by more than one organ of the religious Press, and this gives all the greater point by contrast to the opinion of the *Times'* reviewer. Here are some of his statements made about it :

"For writing the history of any doctrine he is clearly unfitted by the constitution of his mind. . . . With whatever century Mr. Stone is dealing, his categories are the same. . . . He is a dogmatist pure and simple. . . . Mr Stone's notes on *ποιεῖτε* and *ἀνάμνησις* illustrate very pointedly the difference between learning and scholarship. . . . A mind capable of drawing such a conclusion from such premises is impervious to what is ordinarily meant by argument. . . . It is impossible to give many examples in a short review of Mr. Stone's extraordinary gift for misinterpretation. . . . Enough has been said to show that Mr. Darwell Stone is not to be trusted as a historian of doctrine."

A review taking very largely the same line appeared in another well-informed paper, the *Westminster Gazette*, and as these opinions come from organs that are not necessarily or usually prejudiced in favour of Evangelicalism, their statements deserve all the greater weight, for they cannot be charged with ecclesiastical bias. We hope to show in an early number of our Magazine, in an article by the Principal of Ridley Hall, Cambridge, that the opinions of these reviewers are confirmed by a discussion of one of the important subjects connected with the doctrine of the Holy Communion ; and we refer to the matter mainly because Mr. Darwell Stone is well known to hold the view that on all essentials the Anglican and Roman doctrines of the Holy Communion are virtually the same. His earlier book

on the Holy Communion, and his more recent utterances at the Manchester Church Congress and elsewhere, clearly show this. It is therefore important that we should face the problem, and see whether Mr. Stone's view is true to the facts of history. Certainly no well-informed Roman Catholic would dream of saying that the statements of our Prayer-Book and Articles were in fundamental agreement with the doctrine of his Church, and he is just as surprised as Evangelical Churchmen are that such a statement can be made.

The Voice
of the
Church.

In a recent article on this subject the *Times* called special attention to the necessity and importance of the Church of England being able to express its mind through a really representative body of members. The article went on to show that neither in Convocation, nor in the Houses of Laymen, nor even in the Representative Church Council, can this true representation be said to exist, and the following very frank opinion was expressed with regard to the present composition of some of these bodies :

“Both the Houses of Laymen, and, to some extent, the elected element in the Houses of the Clergy, contain a disproportionate representation of a single party in the Church, which is well organized, has a powerful society at its back, and in its van has leaders working in close accord with the society in question.”

Those who know best the facts of the case are well aware that all this is perfectly true ; and although it is, of course, quite legitimate for any body of Churchmen to do their utmost to obtain such a representation as will enable its views to be emphasized, the fact remains, as the *Times* says, that there is still the old need

“of some means of welding the large mass of Christian opinion in the Church of England which disagrees with the views we have referred to, and which resents not so much the expression of these views as their disproportionate representation.”

This necessity is all the more urgent in view of the important subjects that will come before the Convocations next year. Prayer-Book Revision, the Use of the *Quicumque Vult*, and the

Vestments, are all such burning subjects, affecting the entire Church, that it would be disastrous if only one view were predominant in Convocations, the Houses of Laymen, and the Representative Church Council. What is required above all things is not the expression of the opinion of any one party, but that which will truly represent as far as possible the voice of the whole Church.

We have been much interested in a valuable Missionary Problems. article in a recent number of the *Guardian* on "Modern Hinduism" by a well-known S.P.G. missionary in India, the Rev. J. A. Sharrock. There is one point in the article to which we desire to draw special attention. Mr. Sharrock asks the question whether we are looking in the right or wrong direction for the apostle of India, and, still more, whether we are justified in looking for one at all. He points out that the late Father Goreh was a Brahman of the Brahmans and a most devoted Christian, and that we are never likely to see a higher type of convert; and yet it is impossible to assert that this distinguished disciple ever became in any full sense an apostle of India. Then it is shown that when a Brahman becomes baptized he becomes a pariah, and his influence is very largely set aside, and that the Brahmans are, after all, a numerically small body, numbering only fourteen millions out of a total of two hundred and seven millions of Hindus. Then Mr. Sharrock puts forth the following suggestive opinion, which we do not hesitate to quote in full:

"The future of India lies in the hands of the huge mass of Sudras. They have not wakened yet, either politically or religiously, but when they do wake—and with the din from the clash of East and West in their ears that wakening cannot be delayed much longer—there will be such a revolution in India as the world has seldom witnessed. Christianity has already reached three millions, mostly of the lower classes, and when it has to any appreciable extent leavened this mass of Sudras there will rise in India a new power that will sweep all before it, including the Brahmans, who now exercise such enormous influence through their priestcraft. Democracy and priestcraft cannot breathe and live in the same atmosphere; and the problem that the practical missionary has to solve is, Are we wise in spending so much energy

in the quest, or the development, of an apostle from the Brahmans, or ought we to look to the Parable of the Leaven for the right method to pursue for the conversion of India? A Brahman convert, however eminent, may be despised and ignored, but when a body of thousands of real, living Christians has been raised up; when caste—the poison that has reduced so many of our Christians to a comatose state—has been purged from the native Church; when they have elevated themselves by an advanced education in the mental, social, and, above all, the moral scale, there will then be a power in the land that no Brahman can sneer into insignificance, or drag down into impotence. Is not this the direction in which our eyes should be turned? Different missionaries will give different answers, but surely this side of the question has not received the attention that it deserves.”

This proceeds along very much the same line as some recent opinions of the Bishop of Madras, and we cannot help saying that it seems to us worthy of the most careful attention, even though, as Mr. Sharrock admits, missionaries will give different answers to the questions. Is it not, at any rate, a striking fact that in the history of the Christian Church all movements of importance have been from below upwards, and not from the higher social scale downwards?

The Bishop of Carlisle in his Church Congress sermon said that the characteristic notes of New Testament churchmanship were comprehensiveness and simplicity :

True
Church-
manship.

“True Churchmanship makes no requirements, either in morals or discipline, beyond those set forth in the New Testament; but these requirements it demands with a fierce energy. Whosoever does not strive to keep the New Testament commandments in all their tenderness and power, and does not constantly pray in the Holy Ghost for help so to do, the truth is not in him. He is both a false Christian and a false Churchman.

If we were content with these requirements, neither more nor less, how simple many of our present-day problems would become! And how powerful our witness for God would be!



The Problem of Home Reunion.¹

BY THE RIGHT REV. W. C. DOANE, D.D., BISHOP OF ALBANY, U.S.A.

WHEN I approach, with no little hesitation, the question assigned to me to-day, "What is the Outlook for Visible Christian Unity?" I think it must be said that it depends upon the looker—with what eyes, through what glasses, for what vision he looks. I take the last of these questions first, and say that the vision which fills the eye and mind and heart, of a unity that involves uniformity, a oneness so complete and absolute as to obliterate all differences of religious form in faith or worship, is a vision which in this world is not likely to be fulfilled. It would necessarily mean the absorption into one of the dominant bodies of Christians of all the others. It is, of course, the only proposition that the Roman Catholic Church makes, and only Rome is so far numerically² stronger as to be the possible absorber into herself. It is unimaginable that the non-Episcopal Protestants which make up one-fourth of the 521,000,000 Christians in the world, or the Orientals, who make more than one-fifth, would ever be absorbed into Latin Christianity. Or to take an illustration which comes nearer home. If this unity visible and uniform is our vision, what shall happen to *us* here in America, a little one among a thousand? Could it be possible for us to give up our distinctive points of a ministry with a historic succession, of liturgical worship, of strong sacramental teaching, of the administration of Confirmation, in order that we might be taken over into the larger Protestant bodies—Presbyterian, Methodist, or Baptist? Or if not, then could it be possible to bring about a visible union among the other Protestant bodies? That beautiful picture of Pentecostal days, when "they all, in one place, with one accord, continued in prayer and supplication," when "they continued steadfastly in the Apostles' doctrine and

¹ Paper read before the American Church Congress in Boston, May, 1909.

² And yet a majority of 59,000,000 are *not* Roman Catholics.

fellowship, and in the breaking of the bread and in the prayers"—that picture is the vision to which we look back with longing eyes and hearts, but hardly forward with hope of future realization. And why? Over against the deep intensity of our dear Lord's high-priestly prayer that they "all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us"—over against this seems set the qualification, as to time and as to manner, of His prophetic promise, "There shall be [not one *fold*, but] one *flock* and one shepherd." The word is *ποιμνη*, not *αἰλη*, and it seems more striking by contrast because our Lord had just used the word "fold" in describing the condition of those "not of this *fold*" whom by the compulsion of His longing love He *must* bring, and there shall be not one *fold*, but "one *flock* and one shepherd." Must we modify our vision, must we moderate our hopes, as we set the prophecy alongside of the prayer? I cannot but think that beside this the possibly more correct translation of St. Paul's words to the Ephesians, "of whom the whole family," or, more correctly, *every* family, "in heaven and earth is named" has perhaps the same suggestive element of teaching; which really underlies the prayer for all conditions of men, so familiar to our ears that perhaps its full meaning is not clear to our minds when we pray for the holy Church universal, or, as it stands—as I wish it did in ours—in the English Prayer-Book, for "the good estate of the Catholic Church," that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Truly that means, if it means anything, that the Church teaches that people who profess and call themselves Christians, even if they are not yet in the way of truth, and do not yet hold the faith in unity of spirit, are in and of the Catholic Church; or, to put it the other way, it seems to me it must mean that, in spite of imperfect holdings of the truth, in spite of the absence of unity of spirit, the holy Church universal consists of all who profess and call themselves Christians.

It is a favourite dream of some among us that unity can be

reached by reconciliation with Rome, if only primacy instead of supremacy could be accepted by the Pontiff. Indeed, it has been publicly stated recently that only infallibility stands in the way. But I am free to say that, quite apart from any claim of universal headship, the gulf which parts us from the Roman Catholic Communion seems to me beyond the power of man to bridge over, and only not beyond the power of God because to Him all things are possible. But this part of the Church, which practically is rather Marian and Petrine than Christian—ten Aves to one Paternoster, and the so-called successor of St. Peter lifted to the divine honour of absolute power and addressed prayer; so many altars and shrines of saints, ancient and modern, that the old altar of primitive worship has virtually the inscription, "To the unknown God"; and "the Mass" no longer "the unbloody sacrifice," in which Christ is both Victim and Priest, but an adoration of that which, under the form of a mutilated sacrament, the wafer without the chalice, is present on the altar. That God in His infinite power can, that God in His infinite mercy may break down these barriers, of course we know; but the human outlook for visible union in this direction is dreamy and dreary indeed. If these words seem bitter and violent, I pray God to pardon me. It is no small part of the great mystery of life that, in spite of all these, which to me are absolute horrors, the Roman Catholic Church holds such sway, converts and controls great masses of people difficult to control, and trains thousands of them into holy and exemplary lives.

What may come of visible unity with the great old Eastern Churches, although less impossible, is certainly very difficult and problematical. At Lambeth, both in committee and in conference, while expressing some hope of signs of better things and broader thinking in the Latin Communion, the expression of opinion was clear and full that "under present circumstances it is useless to consider the question of possible intercommunion with our brethren of that communion in view of the fact that no such proposal would be entertained but on conditions which it would be impossible for us to accept." Looking eastward, the

Bishops found some, though slight, grounds for hope, so that they felt free themselves to appoint a committee of conference with the Orthodox Eastern Patriarch, the Holy Synod of the Church of Russia, and the chief authorities of the various Eastern Churches, with the view "to consider the possibility of securing clearer understanding and closer relation between the Churches of the East and the Anglican Communion." And, along practical lines of suggestion, certain recognized practices were recommended—that we should, in case of emergency, baptize the children of members of any Church in the Orthodox Eastern Communion, and admit properly qualified communicant members of any such Church to Communion in our Churches, and so forth. And yet it is very difficult to see, except in kindly relations that may lead to the clearer and better mutual understanding, how visible unity can be secured between the Oriental Churches and ourselves—the visible unity that could manifest itself in common worship—when not only rites and ceremonies, due in some degree to the warmth and exuberance of the Orientals, separate us so widely, but when we cannot even say together the great symbol of our faith which we miscall the Nicene Creed.

There are two outlooks toward which I wish more eyes were turned: First, toward the Old Catholic movement in Germany, Switzerland and Austria, toward the ancient Church of Holland, and toward the Spanish Reformed Church. Strangely enough, the interest at one time felt and expressed in very positive terms and in very practical ways has largely died away. Apart from and beyond the thoughtless, but I believe unintentional, disregard of the recognized relations of the Bishops of Switzerland and of our own country, in the consecration without consultation or consideration with us of an Old Catholic Bishop to minister to the Poles in America—quite apart from this and before this, the really brotherly relations which brought one of their Bishops to us, and sent Bishops both from England and America to their councils, has dwindled and diminished until neither intercourse nor interest is continued. And yet here lay, and here still lies, I think, a way toward recognition and restora-

tion of visible unity, with intercommunion and interchange of helpful service.

I confess to a feeling that we are not awake to the possibility and duty of making serious and definite proposals for reconciling the Reformed Episcopal Church in America. Small, I believe, that sect is, but it is recent. It has not yet hardened into the stiffness of long separation. Its grounds of doctrinal difference grew out of a contention whose expression is almost forgotten now. The old war of words about "baptismal regeneration" has lost in great degree its meaning and its power, because I think nobody believes now that anybody ever meant to confound baptismal regeneration with conversion. I have come to feel that the grounds on which we doubted and denied the validity of its first episcopal consecration, at least possibly, are unsound and untrue. Not that I have any question that the statement which the American Bishops made at the Lambeth Conference in 1885 is true—namely, that "no deposed presbyter can be elevated to the episcopate in accordance with the decision of the Bishops of Cappadocia and Galatia"; but later investigation, to say the least, makes very doubtful the legality of Dr. Cheney's deposition, the Circuit Court of Illinois having formally decided that he was neither deposed nor degraded from the ministry of the Church. It seems to me, in the light of this later decision, we ought at least to examine the whole matter more carefully, in order to decide whether we might not, whether we ought not to, approach the authorities of the Reformed Episcopal Church, first, with the acknowledgment of the validity of the consecration of their Bishops, and then with the attempt to propose some such alteration in their doctrinal teaching as will enable us to resume communion with them. It seems right and reasonable that, in making overtures for healing separations and reconciling Churches, we not only ought not to forget, but we ought first and foremost to turn our thoughts and prayers to bringing back into visible union and communion with our Churches these her children, who are neither long nor far apart from us.

Then comes the question of the outlook in the direction of Protestant Churches, separated each from the other, but each more widely separated from us. And again I say that the first thing to be considered is the vision toward which we look. The statements which the Bishops put forth at Lambeth last year are essentially and fundamentally important—first: “that in all partial projects of reunion and intercommunion, the final attainment of the Divine purpose must be kept in view as our object, and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it”; and secondly: “that Anglican Churchmen must contend for a valid ministry as they understand it, and regard themselves as absolutely bound to stipulate for this for themselves and for any communion of which they are members. But it is no part of their duty, and therefore not their desire, to go further and pronounce negatively upon the value in God’s sight of the ministry in other Communions.”

I confess myself utterly unable to put in words any distinct or definite proposal that can be made by which this most difficult problem can be solved, or this underlying and almost insuperable difficulty can be removed. Indeed, the three things that are needed before this can be done are patience and prayer and conference. But there certainly are other ways, patent and possible, by which we can be so thrown together as to make such conferences possible and helpful. More and more, in the great conflict between Christianity and unbelief in its various forms, is the fact of the spread of most un-Christian, so-called religious movements, such as bald Socialism, and the abolition of the sacredness of marriage, reducing it to what is not freedom of love, but licentiousness of lust, about which we ought to get together and take counsel. Whether a man does or does not count episcopal ordination necessary to the valid ministry; whether a man does or does not hold to the Apostolic ordinance of Confirmation; whether a man does or does not believe in the baptism of infants, or even hesitates at the full

acceptance of the Godhead of Jesus Christ, we can, without appearance of compromising these fundamental facts of doctrine and order, work with them in trying to arrest the awful tendencies and theories which corrupt the very springs and sources of our modern life. And to get into touch with those not of our Communion, to come to know them, to meet with them, to have some association with them, some common ground on which to stand together, would, I am sure, rub off some edges, break down some walls, get a more eye-to-eye habit of looking into important questions, tend toward the possibilities not of conference only, but of agreement upon the real proportion and the right proportion between differences and agreements.

Going a little further in the same suggestion of methods, there are some things which seem patent and plain, unless we are to look *only* with the spiritual eye for the *spiritual* Christian unity, not manifested to the eyes of the flesh. I do not think it would do for us, in undertaking any conference, to suppose or to propose that the Preface to the Ordinal means that every minister of every name must come to us for ordination before he can be considered or authorized to minister *anywhere* in holy things. The Preface makes no such statement, but merely deals with the lawfulness of the exercise of the ministry in *this* Church. It neither does deny nor intend to deny the lawfulness of the ministry of other Churches *in* those other Churches, according to their rule of conveying Orders. In the next place, I think we must modify our expressions, and not talk too loosely and too lightly about schismatics and heretics. Applicable to the founders of various separations and to the leaders of different departures from the faith, I do not think that they apply, or ought to be applied, to people who have simply, from inheritance and tradition, become what they are, externally separated, and in certain ways differing from the polity and the teaching of this Church. Of course there are wide divergencies of belief, and still wider differences of opinion; but, after all, the great **fundamental verities** of the Christian faith are held by us all, except

among those who blatantly deny the deity of Jesus Christ. The break is functional, and not organic. Every human being baptized in water into the name of the Father, the Son, and the Holy Ghost, is not only in general terms a Christian, but is a member of the Body of Christ. And when one sees the abundant evidence of Divine blessing in the lives and services and teachings and zeal of other ministries, and the results of their ministry in the salvation of souls, while we may count them irregular, if validity means, what it must mean—that they avail to the saving of men's souls—it must mean that God counts them valid ministers, and that we must begin by recognizing them as valid, and offering them the gift that shall make them regular as well.

I believe, also, that we have got to take a more accurate interpretation of the rubric in the Confirmation Office, as well as a more careful rendering of the Preface to the Ordinal; that is to say, that that rubric does not mean that we cannot allow any person not confirmed ever to *receive* the Holy Communion from us. The language is carefully chosen to express what it means—the formal and regular admission to the Holy Communion, by which people are recognized as communicants; but it does not forbid unconfirmed people from time to time to receive the Holy Communion in our Churches. I venture to say (what I said in my address to my Convention last year) that in all dealings with the question of non-Episcopal Churches we ought, in thought and speech, to recall the story of Eldad and Medad, who “went not out into the tabernacle when the Spirit was poured” upon the other Elders; and yet Moses would not let Joshua forbid them to prophesy. And still more, in thought and speech, we ought to realize that we have something to learn from the Master's dealings with those who “cast out the devils in His name and followed not with the Apostles”; and yet Jesus would not let John forbid them. And I am sure that, while we are longing and praying for reunion along wider and more inclusive lines, we have need to be on our guard against increasing differences and divisions among ourselves.

In the very active agitation which is beginning again with no little exacerbation, there is danger of arraying men once more into hostile camps and opposing schools. There will be, I suppose, always a difference of opinion as to whether Elijah or Ahab is the troubler of Israel. Patient, within limits, with personal eccentricity and extreme expression in word and worship, let us beware lest self-indulgence, wilfulness, or easy-going endurance deepen differences into divisions, change schools into parties, turn theological opinions into articles of faith, and so we unfit ourselves by these divisions for proposing, or preparing for, any visible Christian unity in the world. But the persistent aggressiveness which thrusts into ears, willing or unwilling, Roman terms and Roman ways, teaching, in very exaggerated forms, private confession, and attaching an almost mystical and magical value to Communion received fasting, and reserving the Sacrament *not* for communicating the sick—this, to my mind, is liable not only to bring about divisions among ourselves, but is absolutely certain to hinder reunion with anybody else in the world, because Rome simply smiles at the priestly pretences, and the more serious Protestant Christians are not drawn towards, but drawn away from us by such statements as that this Church teaches that the solemn words "This is my Body, this is my Blood" *define* the real objective Presence in the Blessed Sacrament on the altar, and that this means "the worship of the Lamb upon the Throne, the adoration of Christ truly present under the outward form of bread and wine."

In a most earnest paper written by a Russian priest, in reply to a letter of Mr. Pullan in the *Guardian*, the suggestion is made that before and apart from investigation or agreement in dogmatic detail, the one thing needed is an *entente cordiale*, a *unio cordium*. Of course this is the necessary preliminary, but it does not contain, or secure, or involve any visible Christian unity. And yet the great hope in the near and far future lies here. Everywhere, expressed in various ways, there is the deep desire to heal the breaches, to break down the barriers, to get together. It is in the air we breathe, it is in the atmosphere

through which we look. God grant it be not only a mirage ; but even if it be that now, it is a vision, please God—a vision that may become a reality of what is to come in God's way and in His time. And we have need to pray to be delivered from hindering that way or delaying that time by impatience, by impetuosity, by thought, or word, or act of wilful or unwitting opposition.



Jesus Christ and the Social Question.

BY THE REV. PROFESSOR INGE, D.D.

CHRISTIANS all wish to bring the whole of their lives under the obedience of Christ. No one would now maintain that a man's religion and his social conduct may be kept in watertight compartments. But when we take up our New Testaments in the hope of finding therein some clear guidance in politics or sociology, we are confronted with great difficulties. What kind of answer may we expect to find to the question, "Lord, what wouldst thou have me to do?" Are we to look for direct guidance in our modern problems from the precepts of Christ recorded in the Gospels? Or, assuming that such complex questions cannot have been anticipated and solved in advance nearly 2,000 years ago, and under conditions widely different from our own, must we be content to ask what solution is most in accordance with the mind and spirit of Christ? What may we infer that He would have bidden us to do if He were to come among us now? The former method of inquiry seems at first sight the safer, because no one can trust himself to interpret the unspoken thought of Christ without bias from his own honest convictions. But a deeper and more critical study of the Gospels has proved that our Lord was not understood by His hearers to be legislating for a distant future. They believed that they had His authority for expecting a great catastrophe which should overthrow all existing social conditions, and in-

augurate by miraculous intervention that happier state which they spoke of as the kingdom of God. They did not at first think of the Church as the kingdom of God upon earth; rather, the Church was a stop-gap till the kingdom of God should come. Whether this expectation of theirs was due to a misapprehension of our Lord's meaning, or whether, as seems more probable, He purposely grafted His new teaching upon the stem of Jewish national hopes, we cannot, it seems to me, suppose that any prophetic anticipations of modern conditions would have been understood by His hearers, or remembered by them. Moreover, the four Gospels do not give us the same impression of our Lord's social teaching. Even if we exclude the Fourth Gospel from consideration, on account of its special character, the difficulty remains, for we find that the other three witnesses are not quite harmonious on this subject. "Christian socialism" may find some support in St. Luke, but hardly in St. Matthew and St. Mark. It is only the Third Gospel which invokes blessings on the poor as such instead of on the poor in spirit, and which threatens the rich with woes in the next world on the sole ground that they had their good things in their lifetime. Some critics have argued that the harsher and less ethical teaching is the more likely to be authentic, since the Christian Church would not dare, *e.g.*, to alter "Blessed are the poor in spirit" into "Blessed are ye poor." But apart from the conviction, which all Christians must share, that only the purest counsels could have come from the Master's lips, it is not an unlikely supposition that the bitter class-hatred which is a salient feature in Jewish literature may have found a faint echo in one of the biographies of Christ, as well as in one Epistle—that attributed to St. James. In fact, we have to make our choice in this matter between the Synoptic Gospels. Unless we are willing to suppose that St. Matthew and St. Mark suppressed an important side of our Lord's teaching, we must accept, as the only alternative, the hypothesis that St. Luke has allowed his own strong social sympathies to tinge his reports of Christ's language. And if we have to choose, we can hardly hesitate

which authority we should follow. Class-hatred of any kind was surely alien to the whole spirit of Christ. It was one of the Jewish traditions which He helped to break. He refused to countenance the social boycott of the publicans, who may be compared to the rapacious money-lenders or dishonest company-promoters of our day. He flatly refused to redress a burning family grievance, on the ground that the distribution of wealth was no concern of His. He showed no eagerness to abolish poverty, but calmly declared the condition of the poor to be preferable to that of the rich. Quite in the same spirit St. Paul regards slavery as a thing indifferent, and apparently (though the phrase is ambiguous) advises the slave not to seize the opportunity of gaining his freedom. All this leaves the question quite open whether Christ would have maintained the same attitude of aloofness if He returned to earth in our day. The presumption, perhaps, is that He would have done so, since we have no social evils so bad as slavery ; but further than this we cannot go.

Must we, then, renounce the hope of obtaining definite guidance from Jesus Christ in shaping our lives as members of a society ? I am far from thinking so. Our Saviour came with a social as well as an eschatological message, and that message is wanting neither in precision nor comprehensiveness.

The good news of the kingdom was in its essence the proclamation of a new standard of values. Christ taught His disciples that we all have ready access to our Father in heaven, who cares for all His children. He taught us that no harm can happen to those who love and trust God ; that we need not be anxious about the necessaries of life ; and that man's true happiness depends mainly on three things : absolute sincerity, or single-mindedness ; ready sympathy and warm affections ; and that devotion to higher and nobler interests which He called the service of God, and pronounced to be incompatible with deliberate worldliness. This ideal involved what has been called " a transvaluation of all values " ; it cut across all conventional schemes of pleasure and ambition ; and, in return for

the renunciations which it demanded, it promised a deep and indestructible happiness, based on the consciousness of obedience to the true law of our being, and filial communion with our heavenly Father. No immunity from suffering was promised; on the contrary, the disciples were told plainly, "In the world ye shall have tribulation"; but all earthly troubles are so effectually overcome by the spirit in which they are met that "the worst that man can breathe" is calmly accepted as "our light affliction, which is but for a moment." The Christian temper, in a word, is a joyous and robust idealism, unlike any other in meeting squarely all the evils of life, and turning their necessity to glorious gain.

We do not find, it seems to me, in the mind of Christ the spirit of modern democratic philanthropy, which has been a potent force in Europe since the time of Rousseau. We do not find in it that horror of physical suffering which has made, perhaps, the chief difference between modern and medieval civilization. We do not find in it that passion for equality and justice to individuals the presence of which distinguishes modern socialistic ideals from Plato's Republic. The Christian outlook is far less materialistic, far more austere, and far more joyous than that of the modern social reformer. It sets a far lower value upon the apparatus of life, which in its more complex forms it regards as an encumbrance. Pleasure and amusement it sanctions, when these are neither vicious nor excessive; but it maintains an unmistakable aloofness towards all purely mundane interests, as things not worthy of very serious attention. The Christian is encouraged, not to neglect this world for the next, as is often falsely supposed, but to find his treasure in those experiences which link time with eternity, and which have an abiding value for an immortal spirit.

If we try to picture to ourselves a society of persons who should be Christians in deed, and not merely in name, we may suppose that we should find, in the first place, a great relaxation of economic tension, and a prevailing standard of very simple living without any tinge of harsh asceticism. We should find,

certainly, a spirit of mutual kindness and helpfulness, but no jealous passion for equality of distribution. It is quite possible that undesirable citizens would be dealt with in a manner which would shock our sensibilities ; for those who are ready to suffer pain are seldom very loath to inflict it. Class-hatred would be at an end, and with it a powerful lever for revolutionizing social conditions would be withdrawn. Externally, such a society might seem modelled on too conservative lines, because political reforms would be hardly worth the trouble where the spirit of the citizens made everything work smoothly. We have seen that St. Paul was content with the abolition of all invidious distinctions "in Christ Jesus"; the Christian State might be willing to allow their outward forms to die a natural death. Finally, the elimination of the three typically anti-Christian vices — hypocrisy, hard-heartedness, and worldliness — would give the social life of such a community a simple directness, a sweetness, and a blitheness, such as we see at present only in a few highly-favoured homes.

The diffusion of this Christian temper is the business, and almost the sole business, of the Christian ministry. The clergy are commissioned to make the mind of Christ known to the world, and to commend it by precept and example. If a man thinks that this is not the way to regenerate society, but that this object should rather be effected by machinery and legislation, he has mistaken his vocation ; he should be a politician, and not a clergyman. The crucial question is whether, in our hearts, we accept the Christian standard of values or not. If we do, we shall hardly be disposed to take a prominent part in a dispute between a fairly opulent employer and his tolerably well-paid workmen ; nor shall we feel that even real poverty is the worst that can happen to a man. Christianity without the Cross is not the religion of Christ.

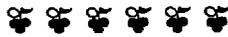
The temptation to plunge into social agitation is evidently very strong just now among our younger clergy. As usual, the motives are very complex. Passion is contagious, and the town clergy are brought much into contact with men who are smarting

under the sense of injustice. The doctrinal unrest has sapped the foundations of many a clergyman's faith, and he takes refuge in temperance work or social reform because he can preach nothing else honestly and confidently. On a lower plane, there is the attraction of excitement and popularity; here are subjects which the man in the street cares about, and he does not care much about the Bible and the Prayer-Book. The devil whispers that the masses may yet be won for the Church if the Church will tell the working-man what he wants to hear. "If the Lord will give me bread to eat and raiment to put on, then shall the Lord be my God." "Christian socialism" is the shortest cut to popularity, and to a kind of success.

But besides these inducements, most of them of sinister import, one cannot read the literature of Christian socialism without seeing that the favourite antithesis between socialism and individualism has caused much mental confusion. It is urged, truly enough, that Christianity is a social religion, and from this it is inferred that the Church ought to favour the fuller recognition of "the social organism"—the State.

Now, it ought to be, but it is not, superfluous to remind people that there are many other social organisms besides the political unit which is called the State. The family, the Church, the comity of civilized nations—these and many others are social organisms to which we belong, and which have moral claims upon us. The widest and most sacred of all social organisms is the communion of redeemed humanity in Christ. Some of these aggregates are wider than the State, others are narrower, but all have their independent rights and claims. There is nothing un-Christian in maintaining the prerogatives of these various associations against undue encroachment from the side of the political unit. The State exists only for certain objects, and cannot claim to control, much less to destroy, those other sacred bonds which will always continue to unite men and women for other and not less legitimate purposes. The question at issue, in short, is not between socialism and selfish isolation; that is an assumption which is both absurd and impertinent.

Nor must we lose sight of the important truth for which individualism stands. Our own characters are, after all, the special field which God has given us to till, and which will remain untended if we neglect it. We belong to many social organisms, but there are aspects of our life in which we are what the law calls "corporations sole."



Deuteronomy in Eastern Light.

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

THE present writer has been for some years resident in Asia Minor, and has enjoyed intimate relations with all classes of the inhabitants, whether Mohammedan or Christian, whether clerical or lay. Such first-hand acquaintance with the East ought to be an advantage in the interpreting of the Old Testament. The Hebrew Scriptures were revealed to and through an Oriental people, and, in certain particulars at least, it is natural and inevitable that the religious standpoint, habits of thought, and forms of expression, characteristic of the Old Testament, should be more nearly represented by present-day life in the Orient than in the Occident. Indeed, many primitive ceremonies, which for Western Christians were superseded by the New Testament, are still in force in Eastern lands. Sacrifice is practised in every village around my home; there is some shrine almost "on every high hill and under every green tree"; there are abundant remnants of pre-Mohammedan and pre-Christian worship connected with sacred woods and waters, sacred food and drink, sacred men and seasons. The religious conversation of my white-turbaned Mohammedan friends—childish, deeply devout, often inconsistent—is strikingly like a page from the Pentateuch. As a result, I feel that I understand the Old Testament and sympathize with its writers better than formerly.

Having had occasion recently to make some special study of

the Book of Deuteronomy, it has been natural for me to use the Commentary by Professor Driver in the "International Critical" Series, and his "Introduction to the Literature of the Old Testament." With profound respect for the learning, ability and piety of the Oxford Professor, I cannot think that he has acquired all the facts that bear on the age and authorship of the Second Law. The standpoint of Deuteronomy is Oriental; the standpoint of Professor Driver seems to be Occidental. The two angles of vision are not greatly apart, but, if I am not mistaken, there is some real difference. I propose, therefore, to discuss certain points in Dr. Driver's argument on the date and authorship of Deuteronomy from the standpoint of residence in the Orient—not, I trust, in the spirit of controversy, but in the interests of truth. My quotations are taken from Professor Driver's Introduction to his Commentary, to which the page numbers refer.

The Professor's conclusions may be brought before us in his remarks: "The composition of Deuteronomy must thus be placed at a period long subsequent to the age of Moses" (xliv). "It belongs, most probably, either to the reign of Manasseh or to the early years of the reign of Josiah" (xlvi). "But upon the whole the laws of Deuteronomy are unquestionably derived from *pre-existent usage*" (lxi). My conviction is, on the other hand, that Deuteronomy contains a larger Mosaic element, and existed substantially in its present form earlier than is allowed by the scholarly commentator.

1. Professor Driver mentions it as a variation not favourable to Moses' authorship that "in i. 9-13 the plan of appointing judges to assist Moses is represented as originating with Moses himself," whereas "in Exod. xviii. 13-26 the plan is referred entirely to the advice of Jethro" (xxxv). I cannot tell what use of language is allowed or disallowed in England in such a case, but I know that in Turkey the same act or idea may be attributed, for example, to the King, a Councillor of State, a Viceroy, or even a local Governor, according to the connection, and with no thought of a contradiction.

2. A similar "discrepancy" is that in i. 22, 23, "the mission of the spies is represented as due entirely to a suggestion made by the people; in Num. xiii. 1-3 it is referred to a command received directly from Jehovah" (xxxv). This is still a common mode of speech in the East. To illustrate, the constitutional régime proclaimed in July, 1908, has been referred in common speech about equally to Allah and to the Young Turks, and no one supposes that, in recognizing the agency of the one, even in an exclusive form of words, he is debarred from recognizing the other.

3. In Num. xx. 12 "Moses is prohibited to enter Canaan, on account of his presumption in striking the rock at Kadesh"; in Deut. i. 37, 38, "the ground of the prohibition is Jehovah's anger with him *on account of the people*" (xxxv). An Oriental will fix the blame for a fault sometimes upon the party directly, and sometimes upon the party indirectly, responsible. The narrator emphasizes whichever view he has occasion to dwell upon at the time of speaking. Professor Driver argues that Numbers fixes the critical event in the thirty-ninth year of the Exodus, while in Deuteronomy it is plainly fixed by the context for the second year of the Exodus. He continues: "The supposition that Moses, *speaking in the fortieth year*, should have passed, in verse 37, from the second to the thirty-ninth year, returning in verse 39 to the second year, is highly improbable" (xxxvi). I reply that, to one familiar with Oriental habits of thought and language, this would not seem at all improbable. I often hear narratives of similar illogical construction from educated Turks. In reviewing a series of events, in describing a complicated process or a scene with several actors, they frequently disregard the strict sequence of events, and group their actors somewhat like the figures in a picture deficient in perspective. This is unsatisfactory to the Occidental sense of order and proportion; but, if one is to understand Oriental utterance to the full, he must strive to put himself *en rapport* with the speaker. He is not justified in demanding from his Eastern friend what the latter never professed to give.

4. Deut. i. 46 ; ii. 1, 14. "It seems impossible to harmonize the representation contained in these passages with that of Numbers ; according to Num. 14, etc., the thirty-eight years in the wilderness were spent at Kadesh ; according to Deuteronomy they were spent *away* from Kadesh" (xxxvi). But if this view proves anything it proves too much. It proves that the editor of Numbers or the editor of Deuteronomy was either a knave or a fool : he was a fool if he could not fairly master and state the historic facts which he relates ; and he was a knave if he wilfully recorded what was untrue. But I submit that neither Numbers nor Deuteronomy proceeds from the hand of a knave or a fool. It is only fair to allow good faith to all the writers concerned in these Scriptures, whose religious influence has been so great. If their manner of expressing themselves is different from ours, so much the more is it incumbent upon us to put ourselves into an attitude of sympathy with them. The requirements of both Numbers and Deuteronomy would be met by interpreting their language to mean that the Israelites wandered in the desert, with Kadesh as their base ; and if this is not the historical solution, we can wait for the point to be cleared up. We need clearer evidence than has been shown to make us believe that in a question of this sort anyone who shared in the composition of the Pentateuch either ignorantly or wilfully misstated historical facts. They are men of sound, strong character who can give us writings like these.

My response to several of Professor Driver's arguments would be essentially the same. Whether Moses fasted on the first or third ascent of the Mount, whether his intercession followed one of these visits or another, whether the ark was made before or after his third return from the mountain—these inconsistencies in detail are just such as I habitually hear from the highest official exponent of Mohammedanism with whom I am on terms of intimacy. The main facts are all there, the main principles never change ; but in my friend's presentation the details often are grouped and regrouped differently. That is the way his mind works. It is possible—nay, probable—that

not all of the minor inconsistencies in the Pentateuch will ever be cleared up; but the cause of truth would not be served by importing Occidental theories alien to Oriental facts.

5. Passing to the consideration of the laws in Deuteronomy in comparison with JE, Professor Driver notes a variation concerning a daughter sold by her father as a bondwoman. As I understand the Exodus law (chap. xxi. 2-11), though Professor Driver seems to overlook the point, such a maiden enters the house as a wife, and she is not to be thrust out. A man-servant or a woman-servant is on a wholly different footing, and may go when his or her term of service is done. Professor Driver says of the variation: "It is, however, at once explicable upon the supposition that the law of Deuteronomy springs from a more advanced stage of society than the law of Exodus, and regulates usage for an age in which the father's power over his daughter was less absolute than it had been in more primitive times, and when it was no longer the custom (see Exod. xxi. 8, 9) for a Hebrew girl to be *bought* to be the wife of her master or of his son" (xxxvii). But if this interpretation were correct, the Book of Deuteronomy could not be written even yet. To *sell* a girl is the common idiom used by Turks, Circassians, Armenians, and others, now, when she is given in marriage; and her disposal in marriage is always reckoned to belong to her father. The fact is, unless I am wrong, that there is no contradiction here between Exodus and Deuteronomy, because the variant point introduced by Exodus is not touched by Deuteronomy at all.

6. "In Exod. xxi. 13 the asylum for manslaughter (as the connection with v. 14 appears to show) is Jehovah's *altar* (*cf.* 1 Kings i. 50, ii. 28); in Deuteronomy (chap. xix.) definite cities are set apart for the purpose" (xxxvii). Any sanctuary in the East is an asylum, its security varying with the degree of awe attaching to it. One would expect Jehovah's altar to be a place of refuge, whatever other cities had been set apart for the same purpose. A person realizing himself to be in danger would take refuge at the nearest safe place. The Armenians in time of massacre fled to their churches, as Adonijah and Joab

fled to Jehovah's altar, and it showed how fiercely the Armenians were pursued by the Turks, that they perished, as did Joab, in their sanctuaries.

This point is really an argument for the early origin of Deuteronomy, for, if when it was written the Temple in Jerusalem had been for long generations the chief asylum of the hunted malefactor, some direct or indirect recognition would have doubtless been given to it along with the cities appointed by name. How it would strengthen the critical contention for the late composition of Deuteronomy if only there were one instance of the word Jerusalem in the book, or one unquestioned reference to the Temple of Solomon, or one name such as Samuel, or David, or Jeremiah!

7. Professor Driver alleges that "in Exod. xxiii. 10 ff. the provisions of the sabbatical year have a purely agricultural reference; in Deut. xv. 1-6 the institution is applied so as to form a check on the power of the creditor" (xxxviii). But in Exodus the reason is specified as one of mercy to the poor and the beasts, which in Oriental eyes amounts essentially to the same thing with checking the power of merciless creditors.

8. The omission of a sharp distinction between the priests and the Levites in Deuteronomy is one of the most difficult points in the relations between this book and the preceding books of the Pentateuch; but if there were no difficulties there would be nothing to discuss, no possibility of diverging views. This omission is apparently an argument for the early composition of Deuteronomy, for, save that the unworthy ambition of Korah, Dathan, and Abiram, met its swift and terrible punishment, in general the clear distinction between the priests and the Levites as species and genus seems to have been more emphasized as time went on. If Deuteronomy had been composed far down the time of the monarchy, it would have been almost impossible to ignore distinctions which had become so clearly drawn. Orientals put all religious men, however, in one class, and all secular persons in another. The lines separating

various orders of religious men are by no means so marked as those which separate all religious classes from the world.

As for their maintenance, Professor Driver, discussing Deuteronomy and P, says: "Deut. xviii. 3 (the shoulder, the cheeks, and the maw, to be the priest's perquisite in a peace-offering) is in direct contradiction with Lev. vii. 32-34 (the breast and the right thigh to be the priest's due in a peace-offering)" (xxxix). Yes, but I have heard as flat contradictions from Mohammedan authorities, on the same subject and in a single conversation. In either case the shoulder, front or hind, is the chief part of the perquisite, and, as the hind-shoulder is better than the fore, one other piece is added with it, and two with the fore-shoulder. Shrine-keepers in Turkey, when asked about the sacrificial perquisites they habitually receive, make general answers, and seldom exactly repeat themselves. Piri Baba, my dervish friend, once summed it up for me by saying that, anyway, one who offers a sacrifice should give the representative of the *tekye* "a good piece of meat." In practice the obligation is often met by an invitation to the shrine-keeper to join the sacrificing-party at the convivial meal.

9. "Deut. xviii. 6 is inconsistent with the institution of Levitical cities" (xxxix). I cannot agree. The Levites were not serfs chained to the soil. Jeremiah had his home in Anathoth, but his ministry was in Jerusalem. Let us look again at the customs of modern dervishes. A dervish is attached to a *tekye*, a Mohammedan monastery, as his headquarters; but he often resides elsewhere for years together, as opportunity offers, leading some community in worship, giving religious instruction, and seeking his own sustenance. Similarly, the Levites had scattered cities assigned for their patrimony, but it seems to be contemplated that they will often reside for terms of religious service elsewhere as needed.

10. "In Deut. xii. 6, 17 ff., xv. 19 ff., the firstlings of oxen and sheep are to be *eaten by the owner himself* at a sacred feast to be held at the central sanctuary; in Num. xviii. 18 they are assigned absolutely and expressly to the priest" (xxxix). It is

suggestive in this connection to recall another remark of Piri Baba : " Strictly speaking, all the meat of a sacrifice belongs to the minister of the shrine ; but he may return as much of it as he thinks appropriate to the owner of the animal slain."

11. " In Num. xviii. 21-24 the tithe is assigned entirely to the Levites . . ." ; in Deuteronomy it is " in the third year to be applied to the relief of the poor " (xxxix). Dervishes and other religious men in the East are regarded as objects of charity, just as Levites in the Book of Deuteronomy are placed in the same category with the sojourner, the fatherless, and the widow. At harvest they go out to gather their *nasib*, or providential appointment, from thankful farmers, and they are often invited to the tables of the pious and prosperous.

12. " In Lev. xvii. 15 the flesh of an animal dying of itself (*nebetāh*) is not to be eaten either by the Israelite or by the 'stranger' ; in Deut. xiv. 21 it is prohibited for the Israelite, but permitted to the 'stranger' " (xxxix). I know how my venerable friend the Mufti of our city would give his official *fetwa*, or judicial decision, in such a case. He would say : " No son of the faithful should defile himself by eating that which dieth of itself. No ghiaour should do so, either ; but if he does—what can you do about it ?"

13. " In Exod. xii. 3-6 the paschal sacrifice is limited to a lamb ; in Deut. xvi. 2 it may be either a sheep or an ox " (xxxix). The custom of sacrificing in connection with prayers for rain every spring prevails in all our Turkish villages. Of two men from one village, describing to me their local ceremony within a few days of each other, one said, " We sacrifice an ox " ; the other, " We owe our saint two sheep." The fact is, they habitually offer sheep, as I subsequently learned ; but sometimes an ox is employed instead, just as with the Israelites of old.

14. The laws relating to the place of sacrifice and the centralization of worship are among the hardest to reconcile with the other codes. I have this to say, however, that Oriental speech furnishes numberless examples of the use of a superlative for an emphatic positive—an exclusive statement when strong

emphasis is the thing desired. The speaker aims in the right direction, but, taken literally, he overshoots his mark. This is the habit of childhood, whether of an individual or of a race; but the parent is not deceived, and an exegete need not be. When the writer of Deuteronomy speaks of cities "fenced up to heaven," or says, "There shall not be male or female barren among you or among your cattle," or, "There shall be no poor with thee," are his words to be pressed in their literal significance, or taken as an emphatic general statement? A Scotch minister spoke after the manner of the Old Testament when, in referring to the funeral of Principal Rainy, he said: "The Scottish nation was there." This habit of speech should not be forgotten when considering whether the centralization of worship enjoined should be construed in an exclusive or a pre-eminent sense. The command to erect an altar and worship in Mount Ebal (xxvii. 1-8) is itself an exception to the general law. If Professor Petrie's ingenious argument is sound, and the Israelites on entering Canaan numbered some six hundred *tents* of fighting men, instead of six hundred *thousand*, it would be reasonable to appoint one pre-eminent place for worship, to which all the nation could frequently go up. It would hardly have been reasonable under the monarchy, and apparently was not attempted.

15. "In Deut. xvi. 22 we read: 'Thou shalt not set thee up a *mazzēbah* [obelisk], which Jehovah thy God hateth.' Would Isaiah, it is asked, if he had known of such a law, have adopted the *mazzēbah* (xix. 19) as a symbol of the future conversion of Egypt to the true faith?" (xlvii). The nearer in time Deuteronomy and Isaiah were to each other, the less likely they would be to take opposite views concerning the use of the obelisk. I have come to regard the obelisks, or pillars of ancient worship, as taking the place filled by pictures in the modern Oriental churches. At best they are characteristic and harmless; as commonly used in worship, they are an evil snare. Either view is possible, and so of the obelisk.

In these days, when evolutionary theories hold the ground,

it is hard for the student of religious history not to approach his subject with the prepossession that whatever is pure and high must of necessity be later than that which is syncretistic and debased. But the religion of people connected with Oriental Churches can sometimes hardly be distinguished as the Christianity of the New Testament. One, therefore, who knows and pities such Churches has a fair analogy to hand for the Old Testament view that the Hebrew religion was comparatively pure and elevated early in its day, and became degenerate and debased later, and that the work of Josiah's day was not formation, but reformation.

If, then, this line of argument is sound, and Orientalism, if the term be allowed, has its place in the interpreting of the Old Testament along with literary criticism and the strong independent glints of light thrown on the subject by archæology, it will ultimately be established that some of the discrepancies alleged by Professor Driver are no discrepancies at all, and others deserve far less importance than he attaches to them. The writer of Deuteronomy will then be rehabilitated as a decent person, fairly able to comprehend and state the facts. Reading the book in such light as I can gain from Oriental modes of thought and speech, I am more ready to take it in good faith throughout than is allowed by Professor Driver, less inclined to brand its affirmations as "representations."

The most important question for us is, not when Deuteronomy was composed in its present form, but whether we can rely upon it. We do not so much care whether a history of Rome was written by a contemporary of the events narrated, or compiled centuries later, provided only it give the history truly. But I would give more weight than I find in Dr. Driver's discussion to the triple statement of chapter xxxi., that Moses wrote some part of the book. What became of the original copy laid up by the side of the ark we do not know. It may have been lost in some convulsion, like many a copy of the New Testament or some one of the Gospels in later Christian centuries. But I might remind my readers how tenacious is the Oriental memory.

Very common men of my acquaintance, and of meagre general education, bear the title of Hafuz, because they have memorized the whole of the Koran, though its Arabic is a foreign tongue to them. The substance of Moses' addresses in the plains of Moab might thus easily have been handed on until the time when it was written down as it has been given to us. Evidently this was after the settlement in Canaan, for the phrase "beyond Jordan," used of the east side of the river, occurs seven times in the first four chapters, which form an introduction to the main body of the addresses. The closing chapters, also, are doubtless the work of the editor, while the words in chapter xxix. 27, 28, are an explanatory note added by some hand after the Captivity began. The absence of anything else indubitably connected with the monarchy leads me, trusting the writer as I have found reason to do, to suppose that the book would have been composed in its present form early in the occupancy of Canaan. I do not see that Professor Driver's view of the date and authorship of Deuteronomy can be reconciled with the view presented in the book itself, and, if I am not mistaken, it will ultimately be established that the book is trustworthy, and that its view of its own origin is essentially true.

One thing more, if permitted. The *contrasts* between Deuteronomy and modern Oriental thought and speech are quite as marked as comparisons. The spiritual content of the Second Law is as important in relation to its form as the meat of a nut is to the shell. Deuteronomy, in its present form, has been providentially given to us for our spiritual profit. It seems as different from the utterances of well-meaning Orientals of the present day as the Bible is from all other books, as Christ is from all other men.



The Dearth of Curates.

BY THE REV. CANON RANSFORD, M.A.

IF it be still "evident" (as it once appeared to us clerics) "unto all men diligently reading the Holy Scripture and ancient authors that from the Apostle's time there have been three Orders of Ministers in Christ's Church, Bishops, priests, and deacons," it is at least quite as evident that the status and functions of these Orders are very different from what they were in the days of the Apostles, and that there is a very pressing need either for a rearrangement of them, or for a fourth to supplement them.

Of the difference between the Bishop, priest, and deacon of to-day and those of the Primitive Church we need not be ashamed. Most of it is the result of a beneficial evolution. The saying that was in my youth attributed to Bishop Wilberforce, then of Oxford, when challenged as to what St. Paul would say were he to see him (the Bishop) riding in a carriage and pair, "He would say, my friend, that things were much improved since his day," is not without its force and application even here. Things have changed, and in many ways improved. And with this change has come the development of the status and functions of Bishop, priest, and deacon. But things do not cease to change; they are changing always, and just now very rapidly indeed.

I was ordained by Bishop Sumner of Winchester, the "last of our old Prince-Bishops." For over thirty years he was said to have drawn an income of over £30,000 per annum from the See, and he maintained a princely state at Farnham Castle. I remember his Ordinations and his Confirmations. They were very different from those of to-day, but they were most solemn and impressive. "We have changed all that." Yes; but may it not be that the change shall go further, and be much, ever so much, more drastic?

If once the election of Bishops become popular in the true

sense of the word, *i.e.*, by clergy and laity voting by orders, as in the Canadian and other Colonial Churches, the nominee of the Crown, as such, the son or the son-in-law of some noble family, or the friend of some member of the Cabinet, as such, will disappear from the Bench. A very different sort of man will take his place, and the large episcopal income (yes, still large, in spite of its being much less than it was forty years back) will disappear too. Some believe that we are within measurable distance of the pooling of all ecclesiastical funds, and of a redistribution of those funds on such lines as will enable one of the most urgently needed reforms to be effected. I mean the establishment of a general pension scheme, and the enforced retirement at a certain age of all clergy, even Bishops and Deans, from posts which the average man of that age cannot be expected properly to fill. In some directions we shall lose, doubtless; but the gain all round will be immense.

It is the custom to congratulate dignitaries of the Church, who have been spared by Providence to an extreme old age, on the ground of their having continued in palace, or stall, or rectory long after the strength (mental and physical) to work has left them. The plain truth very often is that they have been an incubus on the Church, and ought to have resigned long years ago. In that particular part of the Church's system circulation has ceased and mortification has set in. The sooner some very drastic change is inaugurated the better; but I do not see how it can be without a pension scheme, and I do not see how that can be without a general pooling and redistribution of the Church revenues.

But to come to the priest and deacon, as such. There is a widespread complaint that the supply of these is inadequate to the need, and it is out of this complaint that the demand for this paper arose. Well, in the suggestions, daring and radical as they may appear, which I have already offered, one remedy for the need will be found. For it is undoubted that the poor pay of the clergy stops the supply. At the outset, indeed, the clergy are not badly paid nowadays. When I was ordained

deacon, I was offered but £90 a year. When I want a curate now, I cannot get one under double that sum, and the expenses of living are less than they were. After a while, when the curate is past middle age, such an income as £180, or even £200, is far too small; but my experience tells me that a man in full Orders, of unblemished fame, and anything like preaching power, does not remain a curate. I have had fourteen curates, and of them all not one is now unbeneficed, save by his own act and deed. I grant that in some cases the benefice is poor and the work very trying. Once beneficed, many and many a man, and a good man, too, is shelved. Patrons, episcopal and others (Evangelical trustees are as great sinners in this respect as anybody else), appear to think that, once beneficed, a man and his parish may be left without further thought. There is no such revision of cures and incumbents as circumstances demand. Many a man is fit for a certain parish to-day who will be quite unfit for it in ten or fifteen years. My point is that, generally speaking, curates who are fit for promotion get it. There are exceptions, of course; but the neglect of patrons to promote suitable and deserving men weighs at least as heavily on the beneficed as on the unbeneficed clergy. And the poverty of livings is so great as to make many of them starvings, and to prevent the entry into the ministry of suitable men.

One difficulty in the way of supply has not yet attracted the attention it deserves. The clergy of the Church of England are generally supposed to be "gentlemen" and "University" men. Some of the very best and ablest have, it must be gladly acknowledged, been, originally, neither. I use the word "gentlemen" in a limited sense, in a sense which Thackeray would call snobbish, and I apologize for using it; but it expresses what I mean.

Now this sort of man springs from the upper and middle classes, from the classes which fill our great schools and our Universities; and these classes are threatened with extinction. The birth-rate in Great Britain has fallen in the quarter of a

century 1876 to 1901 from 37 to 26 per 1,000, and since 1901 the rate of declension has become accelerated. Now these figures relate to just those classes from which the clergy used to be most largely recruited. The lower classes are still fairly fruitful, a fact which intensifies the force of the figures I give.

I have been investigating the history of certain families known to myself, and taken quite haphazard. I give them :

A, let us call him, born in 1804, had 11 children ; those 11 have had 52 ; those 52, 32.

B, born in 1804, had 10 children ; those 10 have had 32 ; those 32, 25.

C, born in 1815, had 11 children ; those 11 had 6.

D, born in 1840, had 8 children ; those 8 have none.

C, born in 1840, had 7 children ; those 7 have none.

Now, it is small wonder that the supply of clergy should be lessening when the class from which they were drawn some thirty or forty years ago is lessening at such an appalling rate.

There are, of course, other and very serious causes of the shortage of men. One is the great divergence between the various schools of thought. A thoughtful graduate upon whom is urged the grandeur and loftiness of the ministerial calling will be justified in asking, What Gospel do you expect me to preach ? And until that question can be answered he is justified in hesitating. If he go into one diocese, he will be given books with a strongly Roman bias upon which to be examined ; if into another, he may satisfy his examiners although he deny the Fall and the Atonement and the Virgin Birth. I am perfectly sure that, had I answered the questions put to me at my ordination as at least half a dozen Bishops on the Bench to-day would have me answer them, I should have been refused ordination. And I could not urge any son of mine to take Orders if I thought that he would come under such influence as might lead him to adopt the doctrine of Transubstantiation, or to deny the Resurrection of our Lord.

Another, and a very serious, cause of the shortage of men is the decay of vital religion, as evidenced by the neglect of Church

ordinances and of Sunday observance. I spoke just now of drastic and speedy change ; but the change that has come over England, and Scotland too, and all the world for that matter, in the matter of Sunday observance and Church-going beats anything that I have ever seen for depth and for speed. And when our young men are accustomed, as they are already accustomed, to seeing Sunday spent in games and dissipation, and Churches empty, they must, in the nature of things, soon lose all reverence for a ministry so generally neglected, and all desire to enter a profession so widely discredited.

I would here again refer to the question of class, and ask whether we are to recruit our clerical ranks from what may roughly be called the lower class? I have no hesitation in saying that, provided you get a man taught of God, and with mental equipment to understand and to preach the truth of the Gospel, you ought to welcome him, no matter what his origin.

There are Bishops, Canons, Rectors, Vicars, curates to-day who come from very humble homes, and who do such work as to stop the mouths of all objectors against their elevation. In the Church of God, and in its ministry, the question of class ought really never to be raised. What you do with men of the "lower" class, and how you train them, is a question of vital importance. The younger they are when caught and put into training, the more you will get ; and, to judge by experience, the poorer the material you will turn out. To begin a ministerial training, *ad hoc*, under the age of twenty or twenty-one will be I feel convinced, to make a huge mistake. I would sooner have a man fresh from the plough-tail or the smith's forge, or the shop, than from a seminary.

The location of men ought also, of course, to be fixed with due regard to their fitness for the special work to be done. A. may do splendid work in one parish, who would certainly be utterly unfit for another. There are whole districts, *e.g.*, where it would be no bar to a man's usefulness that he should be bothered with his "h's," or should have a strong local accent or brogue ; whereas in other places such peculiarities would prove

an insuperable obstacle to his acceptance. Yet in the case of a true heaven-born evangelist all such disqualifications seem to vanish. I have heard it said of the greatest preacher of our generation that education would have spoiled him. And listening on one occasion to three men speaking from the same pulpit one after the other, Dr. Parker, Mr. Gladstone, and Ned Wright—I was really moved only by the last-named.

I come now to the use of the laity. It is evident to all men diligently observing the signs of the times that the Church of England has not used her lay members to anything like the extent that the Free Churches have used theirs. I can never forget the racy retort of Bishop Thorold to an appeal made to him that he should license more laymen to preach. "You must not forget," said he, "that if there be one class of men who preach worse than do the clergy, it is the laity." But there are plenty of laymen who can speak well, as there are certainly plenty of us clergymen who cannot preach at all. Well, let the Church spread her net to catch every layman in whom the Spirit of God is who evinces any power of utterance. I am not prepared to say that all who may preach should necessarily have the Bishop's licence. Bishops do not license our day-school and Sunday-school teachers, nor even our superintendents; and yet to these is entrusted the solemn responsibility of teaching the young and feeding the lambs of the flock. Why should not I, to whom is entrusted the cure of souls, be authorized to invite my Sunday-school superintendent, or my warden, to address my people? In many and many a station in India, in many and many a settlement in the Bush and on the prairie, a layman gathers his own family and a few neighbours, and reads to them the Service and the Lessons, and even a sermon, and all to their great profit. Why should this be fitting and proper in India, Canada, Australia, South Africa, on board ship, and not in England? If you can induce laymen to seek and accept a lay-reader's licence, well and good, nay, very good. In that case I would not necessarily hang any glittering badge round his neck, but I would fain see him used for other

ministries, say, for help in the administration at Holy Communion. There is a demand nowadays for the words of administration to be said to each communicant (a demand often quite unreasonable, to my mind, productive not seldom of irreverence, and opposed to the spirit of those *verba institutionis* of the Master's, "Drink ye all of this"); if this demand is to be met, with the inadequate supply of ordained men, why, in the name of all that is reverent and holy and sensible, should not a layman be allowed to assist the ordained minister, and to hand the cup and to speak the words to the communicants? Could the Bishops be induced to allow this, and I have no manner of doubt that in doing so they would be acting in accordance with the use of the Primitive Church, a relief would be afforded us which would be nothing short of immense. The difficulties experienced by many of us at Easter, and Whitsun, and Christmas, and other times, when the number of our communicants goes into the hundreds, are now greater than we can bear.

This paper has already gone to quite an inordinate length, but to one point more I must refer, and that is to the use to be made of the immense stores of pulpit wealth to be found in printed sermons. These I reckon as a most valuable ministerial agency, and to these I would direct the attention of clergy and laity alike, and urge them to use them without hesitation and without shame. Such use will not dull, but rather quicken, the expository and didactic powers. It will encourage thought and effort, rather than laziness and neglect. It makes me angry to hear, as I frequently do, of a young man, lately ordained, having to preach once, twice, and even three times a week (it is a cruelty, and nothing less, to set him such a task), and to hear him refuse to preach anything but sermons of his "own composition," when all around him, in every book-shop, and on every bookstall, there are hundreds of excellent discourses to be had for a few pence, and to be made his own by diligent study and careful preparation. What is his duty? Is it not to give his flock the best spiritual food possible? Let him candidly tell his vicar, and all whom it may concern, what he does; let him be ready

to tell anyone who thanks him for his sermon and its help the source whence he drew. Let him thank God for the instruction and help given himself in such use of another man's words, but let him not be ashamed of his conduct. If to use another's thought is plagiarism, who is not a plagiarist? I have been forty-five years in the ministry, and I have no hesitation in preaching a sermon of Dr. Vaughan's, or James Vaughan's (of Brighton), or of Adolphe Monod's, or of Eugène Bersier's, or of Phillips Brooks's, or of McLaren's, or of Samuel Cox's, or of Bushnell's, or of Liddon's, or of my old vicar's (N. A. Garland), nor in telling my people that I do so. All these ministers of the Gospel are "mine," even as Paul, Apollos, and Cephas are mine; and I claim it as at once my right, my privilege, and my duty to use them. My aim is not to get nor to keep my reputation as a preacher of original sermons, but to preach the everlasting Gospel and to save and edify souls.

Emerson, in one of his essays, deals with the charge brought against Shakespeare that many of his plots are not original. So much credit to Shakespeare, he argues, that he knew a good thing when he saw it; so much the better for the original writer that Shakespeare has made his work immortal. Few people care for reading sermons, and many profound sermons are, as printed, not very readable. But let a man with wits and spiritual apprehension take those very sermons, and make them his own by diligent preparation, reading them over and over again until he gets the swing of the sentences, and appropriate the very marrow of the thing, and is able to *preach*, not merely read them, without "keeping his nose in the nosebag," and hundreds will listen with delight and profit to what, but for the preacher's effort, had remained dead and buried within the coffin of the binding and the sepulchre of the bookshelf.

Let my last word be an earnest appeal to all to remember that no mistake has done more harm to the Church of Christ than the erection of the ministry into a priestly caste, nor has any robbery been more audacious than the claim of the priestly caste to a monopoly of prophesying. When I read in Blunt's

“ Duties of a Parish Priest ” that it is the clergy alone that are meant by the “ spiritual ” persons of Gal. vi. 1, or when I read in the proper preface for Whit Sunday that the Holy Ghost came down from heaven and lighted on the Apostles, I like to read again the most true promises of the Lord Jesus Christ, that God will give the Holy Spirit to them that ask ; and the declaration of St. Peter on the day of Pentecost, that the prophecy of Joel is fulfilled in the Church of this dispensation : “ Behold I send my spirit upon all flesh ; and your sons and your daughters shall prophesy . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy.” We cannot afford to give up that blessed inheritance to the clergy.

Some time ago some stained-glass windows were put up in the church of which I am incumbent. The artist designed one for “ The Day of Pentecost,” and managed to introduce twelve Apostles, each with his nimbus. I asked him to introduce others, not Apostles ; he declared there was no room for more. I insisted on my point : “ Let some of the Apostles go. No one doubts their being endowed with the Spirit. But a layman I must have ; a woman I must have ; children I must have.” And there they are, in a storied window which proclaims the truth, and the whole truth.



Hints on the Use of the Voice.

BY THE REV. CANON GIRDLESTONE, M.A.

II. ARTICULATION AND READING.

IT is evident that the tongue, the lips, the teeth, and the palate, are the main factors of articulate speech. All of them are under the control of muscles which work almost automatically, but which constantly need training and correction, owing to our tendency to mumble and slur over our consonants,

not only in talking but in public speaking. St. James says that "the tongue can no man tame"; but we must try. Sometimes it seems too big for our mouths and at other times as dry as a bone. This is pure nervousness, which is to be got rid of partly by prayer, partly by confidence and the sense of being filled with our subject, and partly by vocal training. We have to master our organs of speech as we have to master the horse we ride. What is it that makes an Englishman so hesitating? Why does he stumble, and stutter, and ventriloquize, and refuse to open his mouth? I believe that our foggy British atmosphere has something to do with it; also, we are rather shy as a race; and many of our words (*e.g.*, strength) are mainly bundles of consonants. At any rate our business is to conquer, not by loudness, not by shouting, not by mistaking perspiration for inspiration (as Spurgeon used to say), but by clearness and plainness of speech. Give every syllable its due sound; do not pronounce the word "commandment," for example, as if it were a word of one syllable. Do not run one word into another so as to produce such an utterance as "the firstfruits of his screechers," "almighty an neverlasting," "whichart." If a word begins with a vowel, do not introduce it by a slight *m*, *n*, *b*, or by an inarticulate twist of the nasal organ. There is nothing to be ashamed of in a vowel.

Appeal again to your candid friend. Do I do these things? have I got into a bad habit of gabbling? or, in seeking to be deliberate, do I drawl? or do I try to avoid slurring by speaking *ore rotundo* instead of adopting a clear and natural utterance?

Much may be done by exercise of the muscles of the mouth. For this purpose you need not raise your voice, but speak in a whisper. Practise on difficult words, such as "treacherous," "irrefragable," "unequivocal," "inexplicable," first slowly, then rapidly. Make sure of your initial and final consonants. Do not let your auditors think you are speaking of "horses" when you mean "courses," nor create an excitement by giving notice that you are going to preach on "aspects of hell" when you mean "health" (as Mr. Haweis once did). If your friend tells you

that you read and speak too "trippingly," practise reading out of a book backwards; this is a sure cure.

One of the great faults of English reading and speaking is that we drop not only our last letters but our last words; and sometimes these are the most important. Every word should have its due force, and nothing ought to be lost. It does not follow that because *we* know what our last word is going to be, our hearers know it also. Probably they are entirely at sea in the matter. If you want to emphasize it and drive it home, make an almost indiscernible pause before uttering it; but above all, keep your voice up.

All the hints and suggestions which I have been giving are commonplaces to a trained singer, and we may learn much from listening to and watching either such a singer or a first-rate speaker. It is sad to think how much good matter is lost in church and hall through our lack of clearness in delivery.¹ Our voices are too often like muffled drums, and our trumpets give anything but a certain sound, and the laymen round us are inclined to use, in a sadly perverted sense, Cowper's touching apostrophe—"O that those lips had language!"

PITCH.

The human voice has a considerable compass which we use in singing, but rarely in speaking. The muscular distinction between the act of singing and that of speaking is hard to

¹ It is to be feared that there is some truth in the accusation made against some of our University authorities that their articulation is not too clear. The subjoined cutting from an old undergraduates' journal refers to one who is now deceased: "The following is an exact version of the Oxford prayer as was heard by undergraduates in the gallery, possibly owing to the bad acoustic properties of the sacred edifice, on Sunday last: 'Pray—Christ's—Cath—specially—stolic—Majesty—Tamrelim—queen—fend a fay—causes—cas civil preme;—family;—size;—due supplies—useful—Versities—Talbot—dokky pokky—bound to pray—Rory Worcester—Provost, Dean, Fellows, Scholars; flourish and advance—mercies ready;—ashj preservasby—benefac—King Henry VIIth, jum jum—John jum jum:—King Henry VIIIth, jum jum—Card of Wool—jum jum; Bishop jum jum—Queen Elizabeth; Queen Mary—Queen Anne—jum jum, jum jum, jum jum: Rev. jum jum—Mr. jum jum jum jum—Special—factor of the same;—John Smith, King Edward II.—Parted this life faith of fear—grace of sample through,' etc."

explain, but the one gives fixity of pitch to each note, whilst in the other there is greater flexibility and relaxation. Most of us are far more monotonous than we suppose, and people must be wonderfully patient if they condescend to listen to us Sunday after Sunday. We ought never to shout, but should speak as if to the most distant person before us, combining force, clearness, and sympathy in our tones. Each person has his natural pitch for conversation ; but we are capable of speaking in other notes, higher and lower, and it is here that practice comes in. We cannot settle or develop our pitch by whispering, but must train ourselves to at least three pitches with considerable modulations, so that our speaking voice may include something like an octave. The more we exaggerate in exercising the better. Begin with a few words, such as "good-morning" (not leaving out the *r* or the final *g*, as the habit of some is), and having attained three pitches which are neither unnatural nor unmanageable, try an extempore conversation in which three persons are supposed to be engaged, and assign one pitch to each ; then vary your pitches according to the room (though open-air is better) and according to the subject. You will thus break away from your natural monotony and have notes at command for all purposes. Only, when avoiding monotony, do not fall into waves or seesaw tones, which are even more aggravating to the hearer.

READING.

"Clerical reading is specially bad." This is the verdict of the newspapers and of the man in the street, so there must be something in it. English boys and young men as a rule do not take pains to read clearly and intelligently, and the results are specially seen in the clergy, simply because we sit and criticize them every Sunday. Perhaps, if laymen read in public as much as clergymen do, the *dictum* would have to be modified. Certainly, if anyone ought to take pains with his reading it is the man who is entrusted with the public reading of the Scriptures. When we hear a really good reader, we are almost

startled and quite fascinated. The Book becomes new to us. We feel as if we never understood it before. Why should we not all read well? And why not keep trying to improve our reading up to the end of our ministerial life?

The first rule for a reader is that he should understand what he is reading about, and the second is that he should adapt his style of reading to his subject. A man should read to himself aloud before venturing to read in church, and, speaking generally, it is best to practise reading out to one's own family, or to some friends, or to a class, before becoming a public reader. Of course there are varieties of gifts, and we all depend on the formation and condition of throat, nose, palate, teeth, and lips. But training enables us to conquer many of our natural difficulties and to throw force and feeling into the words which are before us. In going through the process called "reading prayers," we have to make distinctions between an exhortation to the people, a prayer to God, and a recitation of an ancient creed. We have to learn to be deliberate without being slow, and to alter our tone and pitch from time to time, as in certain portions of the Litany. Our eye has to travel ahead of our lips, and, if possible, we ought to know the whole service by heart. Also we have to keep our wits about us so as to know what to do in an emergency. Everyone tells us that we ought to read naturally, but then our nature needs constant pruning, training, and chastening. I now turn from the reading of prayers to

THE READING OF SCRIPTURE.

One peculiarity of the Bible is its variety. It abounds in narrative; its poetry is entwined with its prose; its prophetic declamations are interspersed with records of visions; and ordinary home-life is suddenly interrupted by the intrusion of what is extraordinary. There are passages which exhibit fine irony, as in the song of Moses, and in that of Deborah; also in St. Paul's Epistles. Then there are dialogues and soliloquies as in the Prodigal Son and the story of the Prodigal Steward, and

there are strings of short proverbial utterances ; and, lastly, there are argumentative discussions, with question and answer. All these phases of literary style are presented to us as we stand before the open Bible in the face of a congregation ; they are set forth in stately English, but cut up into verses which do not always mark the sense, and without the aid of inverted commas and hyphens. I mention this last point because sometimes Hebrew writers put words into another person's mouth, and we have to be watchful to give the sense correctly, as in the case of Rabshakeh's words (2 Kings xix. 23, 24). Over and above all these phenomena there is the fact that the writers were messengers and recorders in the King's service, and that in the Gospels we are reading the words and deeds of Him who is the manifestation of God, and who spoke as never man spake. We may well say, Who is sufficient for the task of reading this Book ? The answer is, Our sufficiency (or efficiency) is of God, and we must seek all the help that He will give us through thoughtful study and careful training.

HELPS.

Do not begin by practising on the Bible, nor even on any class of sacred literature. Begin, rather, by reading out narratives from the newspaper, bits of dialogue, such as you can find even in the classic pages of *Punch*, or sketches from Mark Twain ; then advance to simple ballads, and at last to Shakespeare. Read always aloud, or if you are afraid of disturbing your neighbours, read in an emphatic whisper, and, when you have a chance, practise out of doors. Let me name a few passages which may be useful for practice and which, if thoroughly mastered, will prove useful on various occasions. Try your hand on Mark Twain's search for his lost sock in the "Tramp Abroad," and make a selection for yourself from "Alice in Wonderland ; and—for quick variation of tone, humorous, wrathful, and pathetic—Butler's "Nothing to Wear" ; or "The Owl Critic," by Fields ; or "The Rationalistic

Chicken," by S. J. Stone; or "A Night with a Baby." He who can read this class of literature effectively, can do anything. But you have to throw yourself into it and think of nothing else if you want to catch your audience. Then come ballads—*e.g.*, Clement Scott's "Women of Mumbles Head," or Alice Carey's "Elihu," or "The Fireman's Wedding." With these one can take Macaulay's "Lays" and "The Song of the Sword," by Körner. Then come the more pensive poems, which should not be attempted too early—*e.g.*, Byron's "Dying Gladiator" and "The Three Sons," by Moultrie. At last we come to Shakespeare; but who shall venture to select from him? We instinctively turn to Portia—a masterpiece—and for irony to Mark Anthony's oration in "Julius Cæsar," and for soliloquy to Hamlet, and for dream-narrative to Clarence.¹ For more sonorous compositions turn to Poe's "Raven," or to the grand "Hymn on Creation" by the Russian composer, Derzavin.

These are the classes of literature which form our best training-ground. From them we learn to be flexible, adaptive, bright, and stimulating.

Then we come back to our Bible and read in such a way that our hearers take it in. Do not be afraid of being too theatrical. The English tendency, as exhibited by clerical reading, is not to be theatrical, but to be dull. I have heard the words "I am Joseph" read as if it was the most natural thing in the world that the young Egyptian potentate should prove to be the outcast brother. Thousands of such passages are simply spoilt by being read in a dull monotone without any regard to emphasis or to sense. Let us learn to be effective and to give the honour due to the magnificent pages of our English Bible.

¹ Most of the pieces named above are given in such books as Carpenter's "Popular Elocutionist."



The Fourth Gospel and Lazarus.

BY THE REV. W. K. FLEMING, M.A.

IN an article on "The Authorship of the Fourth Gospel," contributed last year to the *CHURCHMAN* by one (Dr. Redpath) who alas! is no longer with us, some mention was made of a theory that the writer of the Gospel, or the source of its information, was Lazarus, whom our Lord raised from the dead. It may be of interest to supply in fuller detail the grounds on which this theory is based. Let it be premised that it is but a suggestion, to which the present writer was led by certain features and facts of the Gospel itself. That which recommends it is the curious exactitude with which it fits in with the circumstances of the Gospel, if once the sacrifice can be made of all the world of thought and sentiment that centres round the name of the Apostle John.

All hinges, to begin with, on the identity of the "beloved disciple" (*εἰς ἐκ τῶν μαθητῶν . . . ὃν ἠγάπα ὁ Ἰησοῦς*), for we are told (John xxi. 24), "This is the disciple that testifieth of these things and wrote these things" (*οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα*). Who was this disciple? Tradition has answered "John." But whether this John was the son of Zebedee, or another John, the "Elder," who was that "disciple of the Lord" living at Ephesus towards the close of the first century, tradition leaves undecided. The very name of John may, it has been suggested, be merely the Hebrew equivalent of the Greek phrase, "the beloved disciple," viz., Johanan—"he whom Jehovah favours." Can we, then, find in the Gospel itself any hints as to the identity of this beloved disciple? And we shall naturally inquire first, Was there any disciple of whom it is actually written that Jesus loved him? Outside the pages of the Fourth Gospel, there is, of course, the young ruler of whom St. Mark speaks; but it is at least curious that, while speculation sometimes glances at him, no stress has apparently been laid on the fact that in

the Fourth Gospel itself there is a disciple of whom we are emphatically told, and told thrice, that Jesus loved him. In John xi. we read (ver. 3): "He whom thou lovest (*ὃν φιλεῖς*) is sick"; in ver. 5, "Now Jesus loved Lazarus" (*ἡγάπα δὲ ὁ Ἰησοῦς . . . τὸν Λάζαρον*); in ver. 36, "Behold, how he loved him" (*Ἴδε, πῶς ἐφίλει αὐτον*). Now, whoever the writer was, he knew Lazarus with so curious an intimacy that he was able to speak of the affection that Christ bore to him as *ἀγάπη*, the highest love, the love of moral choice. Add to this that in the Fourth Gospel only we have the account of the raising of Lazarus with its wealth of minute detail as to the actions and speech of the two sisters on the occasion. And finally, most significant of all, it is *not till after chapter xi.*, with its reiterated emphasis on the love of Jesus for Lazarus, that we find in the Gospel the mention of the "disciple whom Jesus loved."

Let us take, then, the hypothesis—bold as it seems—that Lazarus was the writer of the Gospel. Does it bear working out? Can it be fitted into the framework of the Gospel?

Now, first we note that it has a strange spiritual appositeness, if we regard the Gospel as a whole. Life and death are again and again set over against each other in the Fourth Gospel; who would be so likely to reflect on their mystery and to seek to communicate their true interpretation as the "man raised up by Christ"?

He would carry about with him all his days the strange knowledge that came to him in his four days' trance of death; and of something like such knowledge we are more conscious in this Gospel than in any other. It is the Gospel, pre-eminently, of the Resurrection life. Not only so; it is the Gospel that tells us how that life gave signs of its triumphant victory even in the weakness and dereliction of the Cross itself. Alone of the men that companied with Jesus, the "beloved disciple" can bear to stand near the Cross. Death had less of terror for him than for the others.

Now let us take in turn the four—perhaps five—passages where the mention of the beloved disciple occurs, assume that

under this name Lazarus is meant, and see how the idea works out.

1. He reclines on Jesus' breast at the Last Supper (*ἦν ἀνακείμενος εἰς ἓκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, δὲ ἡγάπα*). There is some difficulty as to the exact meaning of the order of places at the Supper; but in any case, his position is of one high in favour. We are reminded at once of a phrase in chapter xii., where Lazarus and his sisters entertained our Lord in the supper of Bethany: "Lazarus was one of those who reclined with Him" (*ἓκ τῶν ἀνακειμένων σὺν αὐτῷ*). On that occasion, perhaps, the host of Christ and His disciples, he would now be an honoured guest in turn at their table. It has always been recognized that others besides the Twelve may possibly have been present at the meal of John xiii.—St. Mark, for example—or, indeed, this supper may not have been the Passover meal at all.

2. It is usually taken for granted that the "beloved disciple" and the "other disciple" of chapter xviii. were one and the same person. If so, and if the former were Lazarus, all is as we should expect, and far more so than if we have to imagine John, son of Zebedee, as "known to the high-priest" (*cf.* Acts iv. 13). For evidently Lazarus was possessed of some property, and belonged to a fairly influential and well-known family, if we may judge by the number of Jews who came out from Jerusalem to mourn with Martha and Mary. He was buried, too, in a tomb of his own, and not in the public cemetery. Now, all this agrees very well with an acquaintance with the high-priest, and also with the detailed knowledge shown in the Gospel of the inner counsels of the ruling party in Jerusalem—knowledge which a Galilean, an "ignorant and unlearned man," would not be likely to possess. It might, too, account for his being allowed afterwards to remain so near to the Cross without molestation.

3. This brings us to chapter xix., where the "beloved disciple," standing beneath the Cross, receives the legacy of the care of the Lord's Mother from His dying lips. And, on our

supposition that that disciple was Lazarus, to what more perfect home could Christ commend His Mother in her hour of sorrow than the household of Bethany, near at hand, yet retired, and full of the love and care of the two women saints, Martha and Mary?

4. As it is Lazarus alone who can watch the dying of the Lord, so it is Lazarus who, at the first rumour of a Resurrection, runs with, and outruns, the Apostle Peter to the Sepulchre. In any case, it is remarkable how the account seeks to recall to our minds the memory of the other raising from the dead. Were it indeed Lazarus who entered the tomb, how fresh would be his memory of the grave-clothes in which his own limbs were bound, and of the napkin (*σουδαρίφ*, John xi. 44) about his face, when he saw here the linen clothes lying, and the *σουδάριον* "folded" apart from them, but their prisoner freed without mortal aid, and gone from the grave. It is easy now to conceive why he at least "saw and believed."

5. The most crucial test of all remains. It is in the twenty-first chapter that a very detailed reference to the beloved disciple occurs. He is present at the lake-side, his favoured position at the Last Supper is recalled, and some mysterious words of the Lord as to his future are recorded, together with the legend built upon them by the Church. All this is the more interesting, seeing that an almost complete list of the disciples present on the occasion is given. We have the two "sons of Zebedee," Peter, Nathaniel, Thomas; but also "two others of His disciples," unnamed. This, again, makes the identification of Lazarus with the beloved disciple possible, the more so, surely, since the mention of the "sons of Zebedee" would be somewhat strange if one of them, John, were really the disciple in question, and the writer of the account; anyhow, it would break through the silence as to his identity, which on the ordinary showing is part of the plan of the Gospel. Our point is that there is room for Lazarus' presence, and if the rumour that the beloved disciple should not die (almost incredible, one would think, as gaining currency amongst

rational men, with regard to one of their number) were concerned with such a one as Lazarus, it immediately gains a meaning. "Would he die twice?" might be the query of mere curiosity—but of a very natural curiosity, after all.

One other point of interest may be mentioned as bearing indirectly on the whole question. The probable date of the Gospel requires that its author as an eye-witness should be, at the time of the events he narrated, a very young man. Now everything that we know of Lazarus points to his being a youth, perhaps not long past boyhood. His name is the diminutive form of Eleazar. He is mentioned after his sisters in chapter xi., a very unusual order in the East, unless he were considerably younger than they. It is almost certain, moreover, that he was unmarried, and the marriageable age of Jewish youths was extremely early. In each of the other cases of recorded raising from the dead, it is remarkable that the dead were very youthful—the little daughter of Jairus, the young man at Nain—as if the Lord's "indignation" (John xi. 33, *ἐνεβριμήσατο*) were not against the natural process of death, but against death as untimely and premature. With this supposed youthfulness of Lazarus agrees the "beloved disciple's" posture of impulsive affection towards our Lord at the Last Supper, and his out-running of St. Peter as they went to the Sepulchre on the Easter morning.

One word with regard to the tradition of the Church. Space does not permit more than to point out that the tradition does not necessarily put our theory out of court, unless by "John the disciple of the Lord" is meant the son of Zebedee. And in the way of his authorship of the Gospel, there are, it will be admitted, difficulties. Apart from problems of style, it is hard to understand why a Galilean, and one of the chief members of the Twelve, should say so comparatively little about Galilee, scarcely mention the Twelve, and have nothing at all to tell of events of which he was particularly a witness—the Transfiguration, the raising of the daughter of Jairus, the Agony in the Garden. On the other hand, if the "John" of

the traditional authorship were some other disciple, he might be identical with Lazarus. Instances of twofold naming are not rare in the New Testament. Johanan (the favoured) might be also Eleazar (the God-succoured), or, indeed, as its symbolic meaning seems to suggest, the name Lazarus, used by the Lord Himself in a parable as typically common among the Jews, might have been assumed in the Gospel narrative from motives of humility or for allegorical reasons.

To sum up, then: we need as author of the Gospel one who knew much of Jerusalem and its neighbourhood, well informed as to the counsels of its rulers, and perhaps personally known to the high-priest; one versed in the mysteries of life and death; above all, beloved by Jesus, and able to tell much of His inmost mind. And we have all this precisely in Lazarus, a dweller near Jerusalem, rich and influential, raised to life after four days' experience of death; above all, one whom Christ, we are significantly told, named as φίλος ἡμῶν; whom He loved not only with an earthly friendship (ἐφίλει), but also (ἡγάπα) with the deepest spiritual intimacy.



Mr. Moulton's "The Witness of Israel."¹

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

IT is pleasant to meet with a work which, while accepting the results of the newer critical analysis of the Pentateuch, can treat the religious history of Israel, and its message to the world, in a positive and reverent spirit, discarding most of the negative results with which the critical treatment is generally associated. Mr. Moulton's book does not, indeed, enter into much detail, and presents broad aspects of his subject, which leave many important facts untouched. It will be seen that we differ from him in thinking that his constructive work is quite as independent of his critical views as he supposes, but we are grateful for the general trend of the volume, in showing the fallacy of much of the modern theorizing on the religion of Israel, and demonstrating how, from the beginning, there has

¹ "The Witness of Israel." The Thirty-Ninth Fernley Lecture. By Wilfrid J. Moulton, M.A., Headingley College, Leeds. London: Robert Culley. Price 3s. 6d.

been a steady movement on in God's revelation till its completion in the appearance and work of the Incarnate Son. The knowledge and culture of the book will impress every reader.

Mr. Moulton divides his book into three parts—(1) Preparation; (2) Anticipation; and (3) Realization. He points out the changes in the treatment of the Bible resulting from archæology, comparative religion, and historical criticism; then goes on to consider the influences which moulded Israel's religion, and the successive stages in its development. On this latter subject he separates himself definitively from those who would resolve the whole patriarchal history, and most, even, of the Mosaic story, into legend, and argues cogently, with the help of archæology, for the substantial historicity of the accounts of Abraham, Joseph, and Moses. He rejects the view that the Israelites began with the worship of a storm-god of Sinai, and defends the monotheism of Abraham, and specially of Moses. He repudiates the view that the God of Israel was worshipped in earlier times with images, and shows the nullity of the proofs alleged of this practice. He has excellent chapters on the Prophets. One of the best parts of his volume is the treatment of the prophecies of the servant of Jehovah, which, he shows, point ultimately to an individual, and were fulfilled in Christ. The chapters on the realization in Christ deal trenchantly with the modern "historical-critical" school of writers.

Mr. Moulton, as said above, accepts the newer critical analysis of the Pentateuch, and current critical results on other Books, as on Isaiah and Daniel. He even accepts the view of a post-Exilian *Palestinian* origin for Isa. lvi.-lxvi.—a position which seems to us hopelessly untenable. "In their broad outlines," he says, "the results of modern criticism have secured the allegiance of nearly all the scholars of all the Protestant Churches, and seem to be impregnable." He accepts the well-known theory of the codes, and says: "Corresponding to the three main codes of the Law which it [criticism] discovers in the Pentateuch, it is able to point to the three periods of history during which these codes were active." Holding this view, he subjects the contentions of the present writer in "The Problem of the Old Testament" to occasional criticisms. A few remarks may be offered on the points of difference.

It is hardly correct to say that it is contended in the above work that there is "a necessary connection between these [critical] results and the theological views of some of those who profess them," seeing that half "The Problem of the Old Testament" is devoted to showing that, even if the critical literary analysis is accepted, the theological conclusions do *not* follow. Mr. Moulton adds: "Nor does the fact that a Christian teacher accepts in the main Wellhausen's dating of the component parts of the Pentateuch compel him to believe in that scholar's statement of a non-miraculous Christianity." This is likewise the present writer's contention. The critical analysis must be tested on its own merits; but what may safely be affirmed is that much in it depends on Wellhausen's theory of religion as its concealed premise, and that, if the naturalistic presupposition be taken away, the criticism also will undergo a radical change. In this point of view, in the writer's judgment, Mr. Moulton's work presents an amalgame-

tion of critical opinions and positive historical results which will not ultimately hold together.

Whether this be so or not, it is, perhaps, more pertinent to remark that Mr. Moulton is too confident in his belief that the critical results to which he commits himself are secured beyond all possibility of reversal. He speaks of the allegiance of scholars, but that is becoming a very questionable support. Leaving out of view the archæologists, who mostly reject the Wellhausen hypothesis, there are abundant signs of large changes in the critical camp itself. One need, perhaps, only notice the latest of these in the revolt of Professor B. D. Eerdmans of Leiden, Kuenen's own successor, and long a defender of the theory. Now he formally cuts himself off from all connection with it, and in published writings trenchantly assails not only the specific Wellhausen theory, but the whole documentary hypothesis introduced by Astruc. What is, perhaps, as significant, the reviewer of Eerdmans in the German *Theologische Literaturzeitung* (Volz) practically grants the success of his attack on its "negative" side, and says: "It is more and more becoming recognized that the names of God cannot serve for the distinction of sources." A Viennese professor, too (Dr. N. J. Schlögl), writing in the *Expository Times* for September, 1909, declares, as the result of an exhaustive analysis: "It is, consequently, unscientific to determine the analysis of a source by the names of God."

There remain the three codes, and the three periods during which these were active. But who does not know the various sides from which this hypothesis is now being assailed? Mr. Moulton himself says of the recent Elephantinè discovery: "Thus we learn the extraordinarily interesting fact that the law of the central sanctuary [in Deuteronomy], whose gradual growth we have observed, was not, even at this date (410-407 B.C.), recognized universally by worshippers of Jehovah." How, then, should irregularities in its observance in earlier times throw doubt on the existence of the Law? It may be remarked that the author is mistaken in supposing the meaning of "The Problem of the Old Testament" to be that "additional altars" were erected in Israel to Jehovah after the division of the kingdom—those whose breaking down Elijah laments. Altars to Jehovah had no doubt been common in Israel long before the building of the Temple, and the slight interval between that event and the division of the kingdom would do little to cause their disuse. In truth, as has often been pointed out, while a central sanctuary was the ideal from the first, local shrines were not, even according to Deuteronomy, unlawful till a settled house of God was built (1 Kings iii. 2; cf. Deut. xii. 9-11).

Mr. Moulton passes all too lightly over the introduction of the Levitical law by Ezra, and hardly seems to realize the difficulty of getting this huge body of new laws and institutions—for such in the theory most of them were—accepted without demur by a divided and disaffected community, on whom heavy burdens (as in tithes) were being laid. When it is said, "The constantly recurring words 'And the Lord spake unto Moses' are a formula corresponding to our own 'Be it therefore enacted,' and were freely used by legislators who believed truly that they were the heirs of the spirit of Moses, guided by the same God who had called him," one is entitled to ask for proof of so positive an assertion. We fail to find evidence of it in the Bible.

Many changes were made in both David's and Ezra's times to which Moses' name is not attached; indeed, the Levitical laws are often entirely unsuitable to the age of Ezra, as many of those in Deuteronomy were to the age of Josiah.

The impression is forced on us that, had Mr. Moulton exercised as independent a criticism on the literary analysis and the dating of codes as he has on the history and the religion of the people (the "allegiance" of scholars is hardly greater in the one case than in the other), he would have been able to adopt a firmer tone on many points, and would have given more consistency to his valuable work.



Studies in Texts.

SERMON SUGGESTIONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

Suggestive book: "Witness of the Wilderness" (= L.), by Rev. G. Robinson Lees. Others quoted: Neil's "Palestine Explored" (= N.); Schumacher's "Across the Jordan" (= S.); Hastings' "Bible Dictionary" (= H.).

TEXT: "*In the name of our God we will set up our banners.*"—Ps. xx. 5.

Subject of Ps. xx.: God's blessing on a military expedition.

Analysis: Prayer for Victory (vers. 1-4); Praise for Victory (vers. 5-8); Petition for continuance of triumph (ver. 9).

Four thoughts circle round word "banner."

1. A STANDARD OF WAR.—"When tribe called to arms, a flag hoisted on hill-top" (L., 159). "Once, during a survey, the red and white flag on triangulation staff drew armed men rallying to it: difficult to persuade them no warlike purpose" (S., 105). Also badge of *religious* warfare: device of a god on it (H., i. 238). So God calls (Isa. xi. 10, etc.). Rally round His banner of red and white (*cf.* Isa. i. 18). Unashamed of loyalty: banner = "that which is meant to be seen" (Heb.; see H., i. 237, and *cf.* Ps. lx. 4).

2. A SIGNAL OF PEACE.—"When tribes wearied with war, messenger sent bearing white flag. Two men chosen, one from each tribe, to discuss arrangements." Phrase used is that "face" of each tribe is "turned towards other" (L., 160). So we, wearied of strife against God, have received white flag of Luke ii. 14. God's face towards us (*cf.* 2 Chron. xxx. 9). No need for *two* mediators, because our one Mediator belongs to both camps (Gal. iv. 4). This is the reasonableness of the Incarnation.

3. A SIGN OF GRATITUDE.—When a Bedawi is liable to death from the avenger of blood, he will call upon the name of some powerful chief, even though he has never seen him: "I am the dakheel [member of the household] of Sheikh —." Appeal to name of even absent chief is respected as sufficient protection (L., 166, 167; N., 108). And appeal to unseen God

effective. (So "the name," in vers. 1, 5, 7, and Joel ii. 13; Prov. xviii. 10. *Dakheel* also used in Arabic of religious proselyte.) This calls for grateful testimony. "I met a peasant in the hills of Gilead, carrying a white flag. 'This is the honour of Sheikh —,' said he. He had been delivered; took up his abode in land of his protector; honoured his name by carrying a signal up and down the land" (L., 168).

4. A SYMBOL OF VINDICATION.—If the calling on a chief's name is disregarded, the dying man nominates a bystander, who is bound to carry a black flag to the chief, who will then vindicate his insulted honour (L., 167, 168). It is safe to commit our vindication to God (ver. 8; cf. Rom. xii. 19; Judg. xi. 27). After three days the time of vengeance is over, and those who have escaped it may return in safety unmolested henceforth (N., 109). This offers striking analogy with our Lord, who, when penalty due from man for God's dishonoured name, bore the punishment. After three days, immunity for sinners from liability was sealed by the Resurrection (Rom. iv. 24, 25).



The Missionary World.

BY THE REV. C. D. SNELL, M.A.

A FEW weeks ago the *Times* printed a remarkable article by its special correspondent lately in the Far East, on the "Stirring of the Waters" in China. In the course of it, after speaking of the healthy growth of the Anti-Opium and Anti-Footbinding Movements, the correspondent referred to the "more tolerant and appreciative spirit towards both the science and the religion of the West," which is discernible. This he attributed primarily to the medical missions in the interior of the Empire; but he added that Christianity is spreading with increased rapidity among the lower classes, while among those higher in social position, the "sudden demand for Western education has brought into relief the immense educational service which the mission-schools all over the country have been rendering during the long years of official obstruction, and not infrequently even of persecution." How great the demand is for Western education is shown by the fact that, in the schools controlled by the Board of Education for the province of Chih-li, the number of students increased from 2,000 in 1902, to 173,000 in 1907. These figures deal only with educational institutions under official control, and do not include the pupils in mission-schools.



It is not sufficiently realized that the Religious Tract Society is accomplishing a very valuable missionary work by the provision of tracts and other Christian literature for non-Christian lands. One of its many efforts for the benefit of China consists of making grants to enable pastors and evangelists in that Empire to obtain Bible commentaries and the like. An experienced missionary has estimated that the average number of Christian books in the possession of Chinese pastors does not exceed six. The income of these men

is about £12 a year, and were it not for the help given by the R.T.S., it would be impossible for them to obtain the literature which they so greatly need in their work. Grants have been made to over 2,000 of them, but it is said that there are some 9,000 more who are eligible. Unhappily there are not at present sufficient funds to allow grants to be made to all.



Instances, unhappily, are of frequent occurrence in which the spread of Christianity is hindered by the unworthy conduct of our fellow-countrymen and other Europeans. The Annual Report of the Chota-Nagpur Mission, as quoted in the *Mission Field*, gives a case in point. A Hindu student at a mission-college, who acknowledged the excellence of the teaching of the Lord Jesus, and the obligation of obedience to it, was asked why he did not seek baptism. He replied that he did not recognize the need of baptism, and added: "When I see the lives of the sahibs, I cannot see that it is good to become a Christian." In East Africa and in North-West Canada, the hindrance referred to is conspicuous, but on the other hand, there are many Europeans who commend their religion, and are supplying what a profound thinker has described as India's great need for her regeneration—viz., "the presentation of a truly Christian life—the gentleness, meekness, and forgiveness, such as Christ exhibited in His life and death." Among the many subjects for prayer in connection with the evangelization of the world, few are of greater importance than that Europeans in non-Christian lands may lead "godly, righteous, and sober lives."



Converts in the mission-field sometimes display a conscientiousness in the matter of giving which may well be commended to Christians in the United Kingdom for their imitation. Thus on the occasion of the baptism of the child of a man in South India who had but lately embraced Christianity, the father made an offering of $2\frac{1}{3}$ annas. The twelfth of an anna was a puzzle, and the man was questioned about that coin. He explained that some time before he had put aside the two annas as God's portion, but under a pressing need he had been obliged to use them. He did not, however, consider the money as his own, and therefore he had added the small coin as *interest* (*The Foreign Field*).



How little is being done to meet the needs of the non-Christian world! Allahabad may be regarded as a comparatively well-worked centre, and yet it is calculated that of the 75,000 women found among its population, not more than 2,000 have been brought within the reach of definite Christian teaching. And Miss de Selincourt, writing in the *Zenana*, says: "In almost any part of the United Provinces (India) you might travel fifty miles by train from one mission-station to the next without passing a single church or mission-house, and that through a country of which the average population is 440 to the square mile, and the total population is 50,000,000—more than that of the whole of the British Isles. Millions are living and dying there without ever coming into contact with a single witness for Jesus Christ."

Retrenchment seems to be the order of the day among Missionary Societies. Last month's *CHURCHMAN* called attention to the resolution of the Synod of the Moravian Church to curtail expenses by some thousands of pounds, and now the *Chronicle* of the L.M.S. announces that the directors of that Society have determined, from the beginning of next year, to diminish the outlay by at least £10,000 per annum. Strong measures are contemplated towards the attainment of this end. Arrangements are in progress to hand over the Society's Mission in the province of Si-Chuan in Western China to the Canadian Methodist Mission, and there is likely to be withdrawal from other stations and districts in China as well; in India one or more stations in the South will probably be given up, and the desirability of retiring from some of the work in the North is under consideration; while in Africa yet more drastic measures are impending, including the abandonment of a mission district in Bechuanaland, and the transference of the whole of the Central African Mission to another society. This is terribly sad reading. Times are bad, it is true, and "charities" are often the first to suffer at such seasons. Unhappily, they are rarely the first to profit when good times come.



The Bible at Work.

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

BY a volcanic outburst in 1883, what is now known as Krakatoa was covered entirely with molten stone. In a short time vegetation found a foothold. To-day the island is covered, and in parts the vegetation is so dense that no way through can be made except by cutting it. Such is the natural aggression of plant life. At the same time there is not an acre of wheat in the world but means the agriculturist. It comes by labour, not chance. Canadian and American corn-lands are converted prairie lands, and while primeval forests may continue for millenniums, these corn-lands might be prairies again if let alone. Mesopotamia was once excessively fruitful and to-day is generally barren, though it has a wheat-growing capacity sufficient for the whole world—"Which things are an allegory." Without organized propaganda, without the subsidy of contributions, rationalistic and sceptical literature of Western authorship has spread over India and Japan, and largely over China. According to Professor Weinel, Buddhistic principles are spreading in Germany. The Bible is not so. Its way is that of the corn, and not of Krakatoa. Its distribution demands aggression, both to extend and to maintain it. The "annual circulation" in any country preserves the past, for even in England the Bible would die down again but for the yearly replenishment. There is a proposal to spend £100,000,000 on irrigation in Mesopotamia, and rightly. The waste and prairie land of India, China, and Japan—if no other—is well worth conquering.



The coincidence of spiritual effect with the spiritually disposed has a naturalness about it, but one of the striking features of the Bible is the

facility with which it impresses those who hitherto were strangers to it. A colporteur, working in Annam, called late one evening on a notable, and asked for hospitality. To explain his errand he read a few chapters from Genesis, the Psalms, and the Gospels. "This is very beautiful," said the notable; "it was all unknown to me." As he read, a beggar drew near and listened, and the colporteur begged hospitality for him. This was stoutly refused. "Read this," said the colporteur, "'To him that smiteth thee on the cheek, offer also the other; and from him that taketh away thy cloak, withhold not thy coat also.'" He read it slowly, and thought for a minute. "Well, Jesus is right," he said; and beckoned the beggar to come in and sit next to him. The "manifestation of the truth" must have been very direct for such a response to words not seen or known before. The same power of arrest was illustrated in the Andes. A colporteur offered the Bible for sale to some soldiers. They ridiculed him. "I am a *diablo*," said one. "I am a *librepensador*," said another, "and don't want anything about God." "I have a story of a young man as bad as yourself," said the colporteur. He read the story of the Prodigal Son. "Yes," said one of them; "I am the younger, and my running away has brought me down to the devil and the barrack-room. Sell me your book; mark the page you read from, for it pleases me, after all."



The witness from abroad is always welcome; the home-born witness is peculiarly so. After the death of the late Algernon Swinburne, the Rector of Bonchurch was the recipient of many letters. Few were more interesting or more to be cherished than one from which the following is extracted: "My father was a Socialist and an atheist. . . . I am an old woman, seventy-eight, and when I was a little girl we lived at Northampton, a town notorious for its infidelity, and my father and some of his friends used to meet in our house and discuss questions, religious and political, while I, a little girl of ten, used to sit on a stool by the fire and silently listen to the discussions, and in my small mind form my own opinion. Politics I did not understand, but when they abused the Bible, I was all alive, for I went to Sunday-school and learnt lessons from it. But on one occasion they went to such lengths of abuse that I resolved to get down my father's Bible and see for myself what sort of a book it was, for though I went to Sunday-school and learnt lessons from it, they were very simple, and not at all like what my father and his friends talked about. And so, one Monday morning, I put a hassock on a chair, and managed to reach it and get it down. And I read it, and no story-book that was ever written gave me such delight as that old Bible did. I cried over the poor little baby in the bulrushes, and more still over the sorrows of the boy who was let down into the pit, and laughed and wept with joy when each was rescued. No, nothing since has ever given me the pleasure that wonderful old Book did; and I was told it was God's Book, and I believed it, and I have never lost that belief, and always feel intensely sorry for those who do *not* believe the Bible. P.S.—My father did not die an infidel. He had a long illness, and was glad to turn to his long-neglected God."

In a large-hearted and able appeal to the scholars of China, Archdeacon Moule, of Mid-China, refers to the remarkable phenomenon of China's Imperial career, which has seen the rise and fall of so many great Empires. He says: "They at the beginning were more powerful, more prosperous, than China. They are now either extinct, or mere subject provinces of modern Empires. But China abides exalted and independent." He boldly finds one reason for it in the Fifth Commandment. "It is the result of God's ancient promise: 'Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.'" If such an explanation be at all correct, we have not only the fundamental nature of God's law and the universal equity of its operation, but also its marvellous potency. To have contributed in any measure to Chinese continuity is striking evidence of its power. In this connection might be noticed an interesting article in the *Hibbert Journal*, on "Moral Force in War," by Lieutenant-General Sir Reginald Hart, V.C. He emphasizes with pointed illustrations the truth of Napoleon's saying that the moral forces in war are to the physical as three to one. Putting these together, it would appear that there is a "cash value," a real value as national asset in the Scriptures that is too little recognized on all hands, and one that cannot be increased too extensively.



Literary Notes.

"THE EIGHTEENTH CENTURY" is the title of vol. vi. of the "Cambridge Modern History." The twelfth volume, due in the spring of next year, which will also complete the work as it was originally planned, is to be entitled "The Latest Age." But there will be, we understand, two supplementary volumes. These two extra volumes will contain a number of valuable maps, many important genealogical besides other tables, as well as a general index to the whole work. Thus next spring will be completed one of the most interesting and valuable histories, in every sense of the word, of recent times. The labour and care which have been bestowed upon the undertaking have indeed been prodigious, and redounds to the credit of the several editors. The Cambridge University Press also announce the fourth volume of that other noteworthy work, the "Cambridge History of English Literature." This new volume will deal with "Poetry and Prose from Sir Thomas North to Michael Drayton." Other volumes to come from the same house are: "The Son of Man," by Dr. Edwin A. Abbott; "The Old Plate of the Cambridge Colleges," by E. Alfred Jones; "The Sculptures of Chartres Cathedral," by Margaret and Ernest Marriage; and George Fox's "Journal." Mr. Norman Penney has edited this work by the founder of the Society of Friends, and it is, for the first time, reprinted from the original manuscript. The Warden of Toynbee Hall, Mr. T. E. Harvey, has contributed an interesting introduction.



The Methodist Publishing House is bringing out a new edition, in six volumes, of Wesley's "Journal." The first volume is due at once, and the

subsequent ones will follow at short intervals. It is expected that the complete work will have been issued in the course of a couple of years. The Rev. N. Curnock, who has had the good fortune to have placed at his disposal a wealth of newly discovered material in the shape of several diaries of Wesley's, is editing the work. Moreover, what gives to the undertaking a considerable amount of interest and importance is the fact that there have been found some new versions of the early journals, and these include some account of the Georgian love-affair, which is from the pen of Wesley himself. There is a belief, we are told, that this account was written by Wesley for the benefit of his mother. We shall look forward with pleasurable anticipation to the re-issue of these "Journals."



Dr. Sven Hedin's book is called "Trans-Himalaya: Discoveries and Adventures in Tibet." It contains a full account of his last long and adventurous journey through unknown Tibet during 1906, 1907, and 1908, from which the explorer returned with a large store of carefully garnered facts, leading to results of the most important character to geographical science. Messrs. Macmillan are the publishers. They have in their autumn list quite a number of excellent books. There is "The Life of William Thomson, Baron Kelvin of Largs," by Professor Silvanus P. Thompson, D.Sc.; and also "Lord Kelvin's Early Home," being the recollections of his sister, the late Mrs. Elizabeth King. Then there is a volume by the late Lord Acton, "Lecture on the French Revolution," edited, with an introduction, by Mr. J. N. Figgis, M.A., and Mr. Reginald Vere Lawrence, M.A., Fellow of Trinity College, Cambridge. Canon Machray has prepared a "Life of Robert Machray, D.D., Archbishop of Rupert's Land, Primate of All Canada, Prelate of the Order of St. Michael and St. George"; vols. viii. and ix. of the "History of the English Church," a continuous history, based upon a careful study of original authorities, and of the best ancient and modern writers. These volumes are devoted to "The English Church in the Nineteenth Century," and are written by Mr. F. Warre Cornish, M.A., Vice-Provost of Eton College. The whole work is to be in nine volumes, and is under the editorship of the Rev. William Hunt, D.Litt., who also enjoyed the help (until his lamented death) of the late Dean Stephens. There was published early last month (October) Professor Gwatkin's "Early Church History" (to A.D. 313), in two volumes; while we are to have a volume of lectures on Church history, entitled "The Two Empires: The Church and the World," by Dr. Westcott, late Bishop of Durham. Vol. iii. is promised of Professor Saintsbury's "History of English Prosody from the Twelfth Century to the Present Day," as well as a volume on "Shakespeare's Roman Plays and their Background," by Professor MacCallum, who holds the Chair of Modern Literature in the University of Sydney. Professor Courthope's great "History of English Poetry" reaches (and is completed in) vol. vi.; and Messrs. Macmillan are publishing a volume of Latin speeches and letters written during the last thirty-three years by Dr. Sandys as Public Orator of the University of Cambridge, under the title of "Orationes et Epistolæ."

In the "Golden Treasury Series"—a really splendid collection of books—is included an "Anthology of Latin Poetry," while Dr. R. Y. Tyrrell gives us an important volume, "Studies in Greek Literature." This reminds us that Professor Mahaffy's long-promised book, "What have the Greeks Done for Modern Civilization?" is now ready. In the section devoted to theology and philosophy may be found "The Law and the Prophets," a new history of Israel, with special reference to the revelation of Jehovah, translated and adapted from Professor Westphal's "Jehovah," by Mr. Clement du Pontet, M.A.; Professor Swete's "The Holy Spirit in the New Testament," and "Cambridge Biblical Essays," by members of the University, edited by Professor Sweete; the Bishop of Ely's work on "Confirmation in the Age of the Apostles," published the middle of last month; Dr. Hort's "The Epistle of St. James," the Greek text, with an introduction and a commentary; "The Epistle of St. Paul to the Corinthians," by Dr. G. H. Rendall; "Building the Walls," a manual of family prayers, edited by the Rev. George H. Aitken, with an introduction by the Bishop of London; the Bampton Lectures of 1909, "The Church and the World in Idea and in History," by Canon Hobhouse; "Consciousness," by Henry Rutgers Marshall; and "The Principles of Religious Development," by Dr. George Galloway. This volume is described as "a psychological and philosophical study." Other important works down for publication by the same house are: "Totemism and Exogamy: A Treatise on Certain Ancient Forms of Superstition and Society," in three volumes, by Dr. J. G. Fraser; "The Economic Annals of the Nineteenth Century," by Professor William Smart; Professor Jones's "The Working Faith of the Social Reformer, and Other Essays"; "The Common Sense of Political Economy," by Philip H. Wicksteed, M.A.; and "Physical Science in the Time of Nero," being a translation of Seneca's "Quæstiones Naturales," by John Clark, M.A., Lecturer on Education in the University of Aberdeen, with notes on the subject-matter by Sir Archibald Geikie. Certainly Messrs. Macmillan's autumn books make a fine library in themselves.



Among Mr. Elliot Stock's publications for the present season are to be found the Rev. Dr. Alfred Plummer's exhaustive "Exegetical Commentary on the Gospel according to St. Matthew," which contains full general and Greek indices; "God's Eight Days of Creation," by Mr. E. O. James, which has the advantage of an introduction by the Rev. Chancellor Lias; the Rev. Henry W. Clark's "Laws of the Inner Kingdom," in which the author develops the thought of Divine communication of life from God to man through Christ; "Prince Madog: Discoverer of America," a story founded on extracts from the manuscripts of the Abbeys of Strata, Florida, and Conway, by Joan Dane; "For Three Kingdoms: being Some Recollections of Robert Warden, a servant of King James," by H. C. Crosfield; "Popular Science for Parochial Evenings," by the Very Rev. C. T. Oven-den, D.D., Dean of Clogher, to which Sir Oliver Lodge contributes an introduction; and "Mutual Recognition in the Life Beyond," by the Rev. H. H. T. Cleife, M.A., with an introduction by Archdeacon Sinclair, who writes in one part of it, that he is "glad this work is being published on **Future Recognition**. . . I sincerely hope that this needful treatise will

confirm the faith of many." Two other little books announced by Mr. Stock are: "A Handbook for Clergymen's Wives and Church Workers," by A. M. Moor, and Dr. T. P. Lucas's "A Restatement of the Atonement."



Mr. J. Nield, who has already given us one of the best, if not *the* best, "Guide to Historical Novels," who has written an excellent novel "Slings of Fortune," and who has further provided a capable introduction to a cheap edition of "Sartor Resartus," has translated from the French Monsieur Boutroux's "Science and Religion in Contemporary Philosophy." The author is Professor of Philosophy in the University of Paris, and in this new work, after sketching the main developments of philosophy from the earliest times up to the middle of last century, "expounds and criticizes, in chapters of extraordinary lucidity and freshness, the essential teaching of prominent thinkers who have moulded the thought of the present generation." This volume is published by Messrs. Duckworth and Co., who are also the publishers of "Conscience and Criticism," by the Rev. G. Hughes, with a foreword by the Bishop of Winchester; and "The Unfinished Symphony; or, Eternal Life Begun," by the Rev. Hugh Falconer, D.D.



Mr. Lee Warner, who may be noted as the latest publisher, and to whom we owe the founding of the Medici Society, besides being a publisher of considerable taste, is also a publisher with enterprise. For instance, he is bringing out "The Divine Minstrels," a narrative of the life of St. Francis of Assisi with his companions, by Auguste Baily, translated by Major Ernest Barnes, with a photogravure frontispiece after the painting of "St. Francis," by Geraard David, now in the Kaiser-Friedrich Museum, Berlin. Mr. Lee Warner is also producing in handsome style an edition of the "Thoughts of the Emperor Marcus Aurelius Antoninus," translated by George Long, with twelve plates reproduced in colour by the Medici process, after the water-colour drawings by W. Russell Flint.



Dr. Campbell Morgan's great Biblical series, "The Analyzed Bible," is proceeding apace. The introductory volumes are completed, and the more exhaustive study of the context and message of each separate book of the Divine Library is well in hand. Volumes on the Gospel of St. John and the Book of Job have already appeared, and Messrs. Hodder and Stoughton are now issuing a new volume on the Epistle to the Romans. They also have on their list Professor Forsyth's "The Cruciality of the Cross," and "The Ethic of Jesus," by the Rev. Professor James Stalker, D.D. The autumn list of theological works issued by this firm is invariably one of great importance, and should be carefully noted by all who are interested in Biblical and theological questions.



The Oxford University Press announce "The Stone and Bronze Ages in Italy and Sicily," by T. E. Peet; vol. v., completing the work of "The Cults of the Greek States," by L. R. Farnell; "The Samaritane Liturgy," edited by A. E. Cowley; vol. ii. of "The Hebrew Prophets for English Readers—

Zephaniah, Nahum, Habakkuk, and Jeremiah," edited by F. H. Woods and F. E. Powell; and a "History of Botany," by J. Reynolds Green.



That veteran Biblical scholar, Mr. J. B. Rotherham, has ready for the press a new work, "Studies in the Psalms," consisting of a new translation, expository and critical notes, descriptive titles and analysis, with a general introduction. The cost will be 10s. 6d. net, and, as the outlay is too heavy to warrant the printing unless there is the prospect of a sufficient circulation, the author and publisher (Allenson, Racquet Court) invite orders (not payment) to be sent in advance. Those who use Mr. Rotherham's Emphasized Bible, and know his other works, will be glad to welcome another book of Bible studies from his pen. At the age of eighty-two he is as vigorous and keen as ever on all things connected with the elucidation of the Word of God.



We understand that that useful and excellent series, the "Heroes of the Reformation" Series, in which have appeared such fine books as Dr. Jacob's "Martin Luther," Professor Emerton's "Erasmus," Dr. Baird's "Beza," Professor Pollard's "Cranmer," Dr. Cowan's "Knox," and Dr. Walker's "Calvin," is being reduced in price—*i.e.*, from 6s. to 3s. 6d. net.



Notices of Books.

MODERN RESEARCH AS ILLUSTRATING THE BIBLE. The Schweich Lectures. 1908. By Rev. Dr. Driver. London: *Published for the British Academy by Henry Frowde.* Price 3s. net.

This series of lectures is the first delivered in connection with the Schweich Trust, founded in 1907, for "the furtherance of research in the archæology, art, history, languages, and literature of ancient civilization, with reference to Biblical study." In his first lecture the Regius Professor of Hebrew at Oxford gives a brief but extremely able sketch of the progress made during the last century in the principal of these branches of learning. He then proceeds to draw, in the two remaining lectures, an outline of the new knowledge respecting Palestine which has been acquired from inscriptions and excavations. The book is admirably illustrated, and is of value as giving in a convenient form a *résumé* of recent discoveries. Dr. Driver's critical views are well known, and they meet us not unfrequently in this book. At the same time, they are never stated in the rash and irreverent manner in which men of less experience and very slight learning delight to obtrude their own and other men's wildest guesses as proved facts. Dr. Driver calls for "reason and moderation" in conjectural emendation of the Hebrew text of the Old Testament. He says: "There can be no doubt that some writers are far too ready with this potent but perilous restorative."

He reminds us that "the papyri of classical texts confirm the emendations of editors only to a limited extent" (p. 11). We are glad to notice the observation that "undoubtedly in some quarters the influence of Babylon upon Israel has been exaggerated" (p. 16). Although Dr. Driver still believes that the source of some of the early narratives in Genesis must be sought in Babylonia (pp. 16 and 34), yet he says: "These affinities . . . do not detract from that unique religious pre-eminence which has always been deemed an inalienable characteristic of the Hebrew race" (p. 16). Elsewhere he tells us that between the Hebrews and their neighbours "religiously there was a great gulf fixed, which, if possible, has been widened rather than narrowed by the new knowledge which has come to us" (p. 90). Recent discoveries in Palestine show how terribly true are the pictures the Prophets draw of the slaughter of children as offerings to false gods, when Israel and Judah fell away from the worship of Jehovah and imitated the heathen among whom they dwelt. The illustrations in this volume enable us to see for ourselves the bones of these little victims in the jars in which they were buried under the foundations of buildings. Of course no such traces remain of those who were "made to pass through the fire." Space will not permit us to dwell upon what Dr. Driver tells about the Aramaic papyri from Egypt (in which Sanballat is mentioned); the recently found Hittite bilingual inscriptions, which should be the key to the decipherment of that tongue; the famous Tell-el-Amarna tablets; the first known mention of Israel (in an inscription of Mer-en-ptah, discovered by Professor Petrie), etc. As to the value of the Mosaic account of Creation, and its harmony with science, some of us prefer the opinion of Professor Dana, who was a scientist, to that of Professor Driver, who is not. It may not be amiss to point out that in Persian (and Arabic) the city of Hamadān is spelled with *hê*, and not with *hêth* (as in p. 4, and also in the Brown-Driver-Briggs Hebrew lexicon, p. 1079). Persian scholars are aware that it is well to avoid the latter spelling, as the word so written has an undesirable meaning. Of the identification with Ecbatana there can be no doubt.

W. ST. CLAIR TISDALL.

THE OLD TESTAMENT IN THE LIGHT OF THE RELIGION OF BABYLONIA AND ASSYRIA. By J. Evans Thomas, B.D. *A. and C. Black.* Crown 8vo., cloth. Price 3s. 6d. net.

This book does not make for its author any claim to independent study. He has compiled a large mass of quotations from writers opposed to conservative criticism, and these he has interspersed with his own comments. Some of these, in tone and language, condemn themselves. When we find a writer gravely stating that, as "nothing to that effect has been discovered hitherto in the inscriptions," therefore "it cannot be positively said that Abraham migrated from Ur" (p. 97), and that "nothing is said on the tablets about Abraham purchasing the cave of Machpelah" (p. 162), we wonder if he is joking. Does he really mean that mention of these things could be expected in Babylonian annals? When he tells us that the Prophets denounced "the Israelite cultus" as "heathen" (p. 111), and suggests that Genesis informs us by implication that the Tower of Babel was built because of "man's insolent ambition to take possession of heaven itself" (p. 92), he

is doing what would hardly be termed honest in regard to any book but the Bible. We would commend to Mr. Thomas the words of an eminent judge to an ardent young "cocksure" advocate: "For Heaven's sake, Mr. —, consider it as remotely possible that you may be wrong!"

W. ST. CLAIR TISDALL.

A HISTORY OF THE CHURCH OF ENGLAND. By the Rev. M. W. Patterson. London: *Longmans, Green and Co.* Price 7s. 6d.

There is so much that is good and sound in this history of our Church, so much that displays the hand of a thinker who really tries to envisage the facts and to contemplate vital questions from more than one side, that we are sorry to find, in certain respects, a lack of caution in statement, and an omission of some essential historical features, which detract from the value of the book as it now stands. Most of the dubious statements occur in the appendices. Thus, in appendix ii., it is asserted that the Church of England teaches the doctrine of the Real Presence (of course, in a *spiritual* sense); but the writer does not tell us whether it is a Presence in or under the elements by virtue of consecration. Again, in appendix iv. (p. 268), we are told that our Lord is constantly pleading His sacrifice with His Father in heaven. How do we know this? What is the Scriptural authority for this statement, which is reiterated by the protagonists of sacerdotalism so constantly and dogmatically that the truth of it is often taken purely on trust by Church-people? These are blemishes in an otherwise excellent book, but they need not permanently disfigure its pages, for in a new edition, which will certainly be called for, they can very well be removed. *At any rate*, notes should be added, when statements of this sort are made, to the effect that a goodly number of Churchmen (numbering among them many great scholars) wholly repudiate the interpretation of Church doctrine which the writer of the book accepts. Mr. Patterson has written most wisely on the subject of the Reformation, and we commend (in the main) his chapters as a sufficient counterblast to Wakeman's brilliant but one-sided "Introduction," or, to name a later book, Dr. James Gairdner's utter misreading of the whole Reformation movement. A good rule for average readers to remember is this, when they see a "Church History" advertised in certain popular journals: Keep an eye on what the enemy is doing, and always suspect what comes from a suspicious quarter. As Mr. Patterson approaches modern times, so his book tails off. Well, authors get tired like other people, and we are disposed to assign this falling-off to a certain sense of weariness. But we greatly regret that he has not dealt with the Oxford Movement as fully as might be. In a new edition this defect might easily be rectified, and chapter xxi. enlarged from twenty to, say, fifty pages. The outcome of the Oxford Movement has been so profoundly important, not only directly but indirectly, that a really full and adequate discussion is a vital necessity.

HESIOD: THE POEMS AND FRAGMENTS. Done into English prose, with Translations and Appendices. By A. W. Mair, M.A. Oxford: *The Clarendon Press.* Price 3s. 6d.

THE SILVÆ OF STATIUS. Translated with Introduction and Notes. By D. A. Slater, M.A. Oxford: *The Clarendon Press.* Price 3s. 6d.

These two volumes are the latest additions to the Oxford Library of Translations, which has already been enriched with several excellent render-

ings from the Classics, notably Dr. Tozer's "Dante," and Mr. Jackson's "Meditations of Marcus Aurelius." Both the new books are well worthy of their place in a valuable series. A fresh rendering of Hesiod has long been a desideratum; and Professor Mair has given us a really good rendering. It is something more, too, than a bare rendering; the Introduction, though it consists of less than fifty pages, is an illuminating bit of criticism, and the appendices are unusually full and good. They deal with the Farmer's Year in Hesiod, a Calendar of Lucky and Unlucky Days, and Agricultural Implements. We cordially hope that the present volume is the precursor of a new and complete edition of the Greek Text of Hesiod.

Professor Slater's "Silvæ" is also good; we have examined it very carefully in a number of places, and have rarely found the rendering other than satisfactory. Sometimes it is distinctly felicitous in its turning of the original; and felicity in rendering Statius is not easy of attainment, for he is a difficult author at best. Candidly, Statius seems to us scarcely worthy of the trouble of translation, as a whole; he is a writer best read in selections. The "notes" that Professor Slater has added are too sparse to be of much use; and we hope that, before long, an adequate edition of the "Silvæ" may be produced, worthy to rank beside Ellis's "Catullus." It is not creditable to English scholarship that no edition of this book—once so popular, now so little read—has been produced in this country since that of Markland. And Markland's edition is nearly 200 years old. We may add that the *format* of these books is delightful in every way; worthy, indeed, of the great printing-house from which they are issued.

THE SCOFIELD REFERENCE BIBLE. London: *Oxford University Press*.
Price 10s. 6d. net.

Helps to Bible study abound, and this, one of the latest, is a new edition of the text of the Authorized Version, printed as the Oxford University Press can print it, together with a new system of marginal references and expository foot-notes. The references are connected by their topics, all the greater truths being traced through the Bible from the first mention to the last. The notes embody the result of modern research, and helps have been provided on the very page where help is needed. The great words of Scripture are defined in simple, non-technical terms, and each of the books of the Bible is provided with an introduction and analysis, the latter being carried out in the text by appropriate sub-headings. There are other features of almost equal interest and importance, making up a remarkable provision of practical help to study. The explanations will, of course, not command universal assent, but they are almost invariably suggestive and interesting. The helps provided necessarily vary in quantity, owing, no doubt, to considerations of space; but, taken as a whole, this is a truly noteworthy addition to our aids to Bible knowledge. For most readers it will provide all that they need apart from detailed comment on verses, while even clergymen and other students will find the book well worth consideration. We shall keep it close at hand for constant reference, and we are sure, from our knowledge of the editor and those associated with him as expositors of Scripture, that we shall not use it in vain. It is calculated to afford an extraordinary amount of real practical guidance in the study of Holy Scripture.

ORIGINS AND FAITH: AN ESSAY OF RECONCILIATION. By J. Compton-Rickett. London: *Hodder and Stoughton*. Price 6s.

Sir J. Compton-Rickett is well known as the author of two rather striking stories, "The Christ that is to be," and "The Quickening of Caliban." The present essay has for its object the discovery of some "reasonable basis of belief which shall bring into practical agreement the religious and scientific systems, preserving at the same time the essential truth of great traditions." The author was, perhaps, well-advised in writing "*practical agreement*," because theoretical agreement is hardly likely to be achieved, at any rate, as things are now. The fundamental idea running through the book is the recognition of the *limited nature of God*; the argument being that, as God is a Person, He must be less than the whole—that unknown infinite universe of which the present Cosmos is but a fragment—and that as Evil must be an active power in the universe it cannot be attributed to God, but issues (we know not how) from the unknowable. Broadly speaking, this cannot be harmonized with the concept of religion as presented to us in the Creeds of Christendom. Nor is it possible to harmonize the notion with the clear teaching of the Old or New Testament. The latent antagonism between the Goodness of God and His omnipotence has been sharply pointed before now (*e.g.*, by Mill); but the Faith of Christendom has never tolerated it. Man's will is free: so we believe and confess. God's mercy is real and infinite: equally so we confess and believe. Man is lost through his own fault; he is saved through the free grace of God, apart from which salvation is not. Here is an inextricable tangle of contradictions, thinks the critic. Perfectly true; and there is no human logic that can bring them into agreement. Yet there *must be* a Divine logic which can and does untie the knot. That we believe this is due to the faculty of faith, which equally is God's good gift. And so with the "nodus" implied in the present argument. We hold that God is infinite alike in mercy and power. How to reconcile these two things we cannot tell. But in the Divine logic we are sure that the seeming antagonism is resolved. Apart from his failure, as we deem it, to resolve this puzzle of the ages, Sir J. Compton-Rickett has written a book which is valuable in many ways. The sincerity and earnestness of it are above suspicion.

THE ANCIENT GREEK HISTORIANS. By J. B. Bury, Litt.D., LL.D. London: *Macmillan*. Price 7s. 6d.

This valuable and illuminating volume—consisting of a course of lectures delivered at Harvard University—from the pen of Lord Acton's successor in the Chair of History at Cambridge, is well worth attention and scrutiny. Professor Bury has, we believe, ere now given it as his opinion that history should not be interestingly written. With fine inconsistency he has contrived to give us a very interesting volume indeed. There are two lectures of outstanding importance in the book—the one on Herodotus, the other on Thucydides. Both these pieces of work are highly characteristic of their learned and conscientious author. Sayce and others have, in the past, tried (most unsuccessfully, we are glad to think) to decry and belittle the value of Herodotus's history; we are, therefore, all the more glad to be able to quote, in its vindication, the following: "The first phase of Greek historiography

culminates and achieves its glory in Herodotus. . . . He was the Homer of the Persian War, and that war originally inspired him. His work presents a picture of sixth-century civilization; and it is also a universal history in so far as it gathers the greater part of the known world into a narrative concentrated upon a single issue." Professor Bury would scout the intermixture of moral judgments with history. This theory is, in a fashion, novel; we believe it to be erroneous. "Annals" may indeed be composed without reference to moral judgments; but every true history is the placing of great and salient features in the life of men and nations within the light of moral judgments. Instinctively we pass moral judgments; our very selection of the facts employed to furnish out the history is throughout guided by a moral judgment—or an immoral, as the case may be. History is, in the final resort, first an exposition of data, and then a criticism of moral values.

R. C. MORGAN. By G. E. Morgan, M.A. London: *Morgan and Scott*. Price 5s.

This biography of that honoured servant of God, the Editor of the "Christian," "a veteran in revival," is a stimulus and a refreshment. The son's obvious pleasure and pride in his father is as delightful as it is intelligible. The late Mr. Morgan laid a helping hand on all good objects, in the interest of all classes, and on behalf, we might add, of all nations. The secret of his life and usefulness as a journalist and philanthropist was his intense love of souls, due to his intense love of Christ. The supremacy of God's Word in personal and national life was his unswerving position, and as we read this most interesting life we realize more than ever that Holy Scripture is the source of all real movement. We are delighted with the book; we marvel at the manifold interests of the man, and rejoice in the influence of a great life well spent. We do the biographer but justice when we say his biography is worthy of his subject.

ST. PAUL'S EPISTLE TO THE EPHESIANS. By J. Armitage Robinson, D.D. London: *Macmillan and Co*. Price 2s. 6d.

We have here the expository portion of the Epistle, and the results of study and scholarship are to be found on every page. There is more than this; there is illumination. A reverent and spiritual nature has been at work. The translation, paraphrase, explanation, and entire treatment lay us under a great debt. The "Man in the Street" who does not know his Greek Testament, can take up this volume and be sure he has all he needs. From such expositors we expect great things, for we look to them as deep students of the Word to solve our great problems on reunion, and to heal the divisions in the "Body of Christ."

MESSAGES FROM THE EPISTLE TO THE HEBREWS. By H. C. G. Moule, D.D. London: *Elliot Stock*. Price 2s. net.

The Bishop of Durham points out to us the masterpieces of the Epistle. He is not concerned with authorship so much as message. Believing the letter to the Hebrews to be in some ways the supreme word to our own time, he discloses its heart. We cannot do better than follow him, knowing that

we are in the hands of an illuminating guide, who will teach us to use our eyes, and will show us the excellences. To master these messages will be to lay the foundation of a solid study of the Epistle. The charm of style and the fidelity to the Word, living and written, stand out here as in all the Bishop writes. Our readers will be especially glad to have in book-form the papers which they so greatly appreciated when they appeared in our columns.

THE TESTS OF LIFE. By the Rev. Robert Law. London: *T. and T. Clark.* Price 7s. 6d. net.

The title disguises what is really one of the most valuable works on the First Epistle of St. John. The book embodies the Kerr Lectures, a foundation connected with the United Free Church of Scotland, which made such a fine start years ago with Dr. Orr's "Christian View," and has also been made more noteworthy by several other valuable and permanent additions to modern Biblical thought. Instead of a commentary verse by verse, Mr. Law gives us a series of chapters, seventeen in number, dealing with the fundamental topics of the Epistle, though notes at the end provide ample exegesis on particular passages. A freshness of writing, an ample and accurate scholarship, and a glow of spiritual experience, combine to make the book of particular value. We have read it with the deepest interest, with almost constant assent, and certainly with the conviction that no study of St. John's great Epistle will ever be satisfactory or complete without a careful reference to it. It takes its place at once among the outstanding works on its particular subject.

THE ANALYZED BIBLE. THE GOSPEL ACCORDING TO JOHN. By the Rev. Dr. Campbell Morgan. London: *Hodder and Stoughton.* Price 3s. 6d.

Dr. Campbell Morgan, having given us a general review of the Bible in three volumes (already noticed in these columns), here commences a more extensive study of the contents and message of each separate book. This on St. John's Gospel makes an admirable start, and affords a good example of the author's power of analysis and exposition. Opinions may differ as to both analysis and expositions here and there, but no one can question the practical value of the book as a help to our knowledge of the Fourth Gospel. Let anyone take the Gospel and work through it with the aid of this fine analysis, and he will get a thorough grasp of the substance and course of thought which will be of untold advantage. We have read it with great pleasure and almost entire agreement. It is a real and welcome addition to our materials for the study and mastery of one of the most important parts of the New Testament.

SPEAKING IN PUBLIC. By Charles Seymour. London: *George Routledge and Sons, Ltd.* Price 3s. net.

The sub-title is "How to Produce Ideas, and How to Acquire Fluency," so that the book is devoted, not to the actual speaking, but to the preparation for it. Starting with a discussion of "the verbal expression of thought," speakers are shown how to prepare and construct their speeches, and in the course of the treatment a large amount of truly valuable information and suggestion is provided. One chapter is on the delivery of sermons, and its

strong plea for the spoken as against the written discourse has our entire and hearty concurrence. For its special purpose of showing men how to prepare their speeches and sermons this is one of the best books we have ever seen, and it may be warmly commended to the attention of all who wish to become thoroughly capable speakers and give their audiences that which is worth hearing.

FIT FOR WORK. By A. T. Schofield, M.D. London: *Marshall Bros., Ltd.*
Price 2s. 6d.

"Glorify God in your body" is a well-known Apostolic injunction, and yet, as the author points out, a great deal of unnecessary waste of life, health, and vital forces is seen everywhere in the field of Christian work. As this waste springs largely from ignorance, Dr. Schofield sets out to point the safe path "that avoids all extremes and excesses, and leads to the greatest output of effective work." The author's thorough medical knowledge is combined with much common sense and spiritual insight, and the result is a book that every Christian worker should read and study. It will enable him to make the most of his God-given power for service. We heartily commend these sensible and practical counsels. The book is invaluable for its purpose, and we should like to see it studied and followed by all who are called upon to give time and strength to Christian work.

ENGLAND IN THE AGE OF WYCLIFFE. By G. M. Trevelyan. London:
Longmans, Green and Co. Price 6s. net (previous editions, 15s.).

A new and cheap edition of a well-known work by one of our ablest historical students. A new preface refers to recent publications of importance on the subject of Wycliffe and his times, especially books by Dr. Gairdner and Mr. Coulton. Not the least valuable feature of Mr. Trevelyan's discussion is the proof it affords of the real position and prolonged influence of Lollardy in English history. It is quite unnecessary for us to do more than call attention to this much cheaper edition of so familiar a book. It must suffice to say that it is regarded by all serious students as absolutely indispensable to an accurate and thorough knowledge of Wycliffe and his period.

SIDE-LIGHTS ON NEW TESTAMENT RESEARCH. By J. Rendel Harris, M.A.,
Litt.D. London: *The Kingsgate Press and James Clarke and Co.*
Price 6s.

This charming volume is one which it is difficult to put aside without wishing it had been longer. It is easy to read, thanks to the lecture-form in which it was originally written, and it appears to us to be without any serious fault save one (but serious that fault is)—it has no index. We would suggest to Professor Rendel Harris to fortify his book with a good reference-index when the time comes for a second edition. The authorship of the Epistle to the Hebrews is dealt with in the fifth lecture; and here (we think) the learned lecturer is somewhat perverse, for he catches at Harnack's theory that this anonymous writing is the joint production of Aquila and Priscilla. Surmises of this kind are of little value. In all probability the "authorship" will never be discovered. If so, why guess? Perhaps the most brilliant chapter is that devoted to the Art of Conjectural Emenda-

tion in the New Testament. Time was when conjectural emendation was disallowed in the criticism of the New Testament, but that time has, happily, passed. Professor Rendel Harris has shown us a newer and a better way.

IMMORTALITY. By E. E. Holmes. (Oxford Library of Practical Theology.)
Longmans, Green and Co. Price 5s.

Canon Holmes's book is likely to make a wide appeal, even in these days when the idea of immortality—we had almost said the idea of its value—is apt to recede into the background of the world's consciousness, thanks to the ever-increasing stress and strain of modern life. But we are not inclined to regard the book as really satisfactory. It is regrettable to find such sentences as these: "The pain and felicity of those in Paradise find utterance in their prayers for us" (p. 123). Or again (p. 140): "Prayers for the Faithful Departed are part of our Catholic inheritance, and the Blessed Dead have a claim upon them. The prayers of the living are the dues of the dead." We request the writer to bring forward, from the pages of the New Testament, his authority for these statements. Without such Scriptural authority such statements are valueless. To quote the Fathers is of no great consequence, save as testifying how rapidly false notions prevailed on this subject in the Christian Church. Canon Holmes is at his best in his criticisms of non-Christian or Pagan thought; in other places—apart from what we hold to be erroneous views—he is apt to be a little mawkish in sentiment.

CHRISTIANITY: ITS NATURE AND ITS TRUTH. By Professor A. S. Peake
D.D. London: *Duckworth and Co.* Price 2s. 6d. net.

Sixteen chapters, including such subjects as "What is Religion?" "Why I cannot be a Materialist," "Which is the Best Religion?" "The Trinity in Unity," "Does it matter if the Gospel is Untrue?" "Can we trust the Gospel Portrait of Jesus?" "The Problem of the Incarnation," "Personal Salvation." The treatment is very unequal. In parts it is admirable, in others more than doubtful. We do not think the distinction as here drawn between religion and morality is quite valid, and the doctrine of sin is essentially out of harmony with the New Testament teaching and with St. Paul in particular. The doctrine of the Atonement seems akin to that of McLeod Campbell, and quite fails to account for some of the outstanding passages of the New Testament. But on such apologetic subjects as the Person, Character, Virgin-Birth, Miracles, and Resurrection of Christ, the teaching is, for the most part, admirable in its clearness, freshness, and cogency. It will be seen, therefore, that we cannot recommend the book without serious qualification, for when teaching is inaccurate on sin and atonement, there is danger of weakness and error at the very heart of the presentation of the Gospel. We should be sorry to think that on these latter subjects Professor Peake's teaching represents the Primitive Methodism of to-day, and we are the more surprised at it because on such subjects as the Trinity and the Deity of our Lord there is so much that is true and finely said.

TYPICAL ENGLISH CHURCHMEN. Series II. The Church Historical Society.
London: *Society for Promoting Christian Knowledge*. Price 4s.

Six lectures on eminent Churchmen, from Wyclif to Gardiner. Dr. Figgis of Mirfield is responsible for Wyclif, the Warden of New College for William of Wykeham, Canon Holmes for Courtenay, Dr. Radford for Cardinal Beaufort, Canon Ross-Lewin for Tunstall, and Dr. Gairdner for Gardiner. Dr. Figgis's strong ecclesiastical bias prevents him from doing justice to Wyclif; indeed, he is too strongly opposed to the position for which Wyclif stood to be really capable of entering into the spirit of the great Reformer's work. Of the rest Dr. Radford's lecture is by far the best and the fairest. Dr. Gairdner makes a characteristic but unsuccessful apology for Gardiner.

THE DIVINE FRIENDSHIP. By the Rev. Jesse Brett. London: *Longmans, Green and Co.* Price 3s. 6d. net.

This is virtually a Roman Catholic book by a clergyman of the Church of England. The whole tone and almost every page is open to the objection of unfaithfulness to the doctrine of our Reformed Church.

FICTION.

HELIANTHUS. By Ouida. London: *Macmillan and Co.* Price 6s.

This unfinished novel is the writer's last bit of work, and, we incline to think, her best. Her hero is not a handsome, headstrong, and rather "flashy" youth who treads with bitter result the primrose path. He is the prince of a royal house, a lover of the people, of mercy, and justice. Because he is the contrast to his ultra-military sire and elder brother, and because right rather than might is his motto, the people idolize him. The novel is unfinished for obvious reasons; among others, the chief characters are some of them still living, and the literary disguises are thin. It is a work full of clever, well-put, though sometimes bitter thoughts, and we do not wonder at the hero's dislike of the religion of his country, which joins with royalty to strengthen the fetters that lie upon the people.

PATHS OF THE RIGHTEOUS. By Miss Dougall. London: *Macmillan and Co.* Price 6s.

Miss Dougall's new story is a frankly serious book, bringing before the reader the startling difference between the ideal and the actual relations of Christians who differ in forms of worship, and at the same time presenting a vivid picture of life and character in an English rural parish, drawn with subtle truth and unobtrusive humour. There is a refreshing actuality about it, because the scene is laid at the time of the last General Election, four years ago. The various characters are finely drawn, and the interest is sustained to the very end. We must not attempt to tell the story, but leave it to the discovery of our readers. It will suffice to say that no one who can appreciate a true and vivid characterization of certain phases of modern religious life in a country district should fail to read it. We have greatly enjoyed it.

FROM CLOISTER TO COURT. By F. M. Cotton-Walker. London: *Longmans, Green and Co.* Price 3s. 6d.

A novel of great power and quite thrilling interest. It deals with the life of Charlotte de Bourbon, Abbess of Jouarre, who married William the Silent, and thus became a Protestant Princess of Orange. It gives a wonderful and realistic picture of convent life under the rule of the truly Christian Abbess Ermentrude and her successor, the Princess. These Bible-taught women enable us to see convent life at its best, and we realize how marvelously God's Word is glorified in the lives of several Sisters. Alas! there is a darker side of ignorance and superstition, and all too clearly is shown the need of the Reformation. This book deals with most interesting personages of history, and bears proof of careful study of facts. It should be widely read, for it can do nothing but good to the cause of Evangelical truth.

THE WOOD-CARVER OF 'LYMPUS. By Mary E. Waller. London: *Andrew Melrose*. Price 6s.

A truly remarkable work of fiction. The story grips us as we read, and we do not wonder that twenty-one editions have been printed in America in four years. There is a wonderful power of delineation of character in it—characters that are so real and so living that we become quite well acquainted with them, and say our adieus with true regret. Then the New England atmosphere permeates the whole with an indefinable charm. The hero is a cripple, who has been injured for life in log-felling. While working as a wood-carver, with his physical life "narrowed to the space of a seven by four foot cot," his ever-broadening interests in literature and the influence of his friendships steadily build up a fine character. It is as impossible as it is undesirable to give any true idea of this beautiful story. We do not by any means always agree with the religious sentiments expressed, for they are very broad, and often strange. Yet there is no doubt as to the intense fascination and power of this fine piece of literary work. We shall be surprised if the English edition does not reach a wide circulation.

EDITH STANTON'S OPPORTUNITY. By Kingston de Gruche. London: *Church Missionary Society*. Price 1s.

An attempt to show in story-book form the aims of the now popular Missionary Exhibitions. A number of young people are led to take part as "stewards" of the exhibits, and in consequence their interest is aroused in the great mission-field. Their interest further develops into offers of service for work abroad. The book is brightly written, and should prove useful in enlisting the sympathies of those who have been unable to attend these "eye and ear" instructors on the work of Foreign Missions.

AUNT AFRICA. By G. A. Gollock. London: *Church Missionary Society*. Price 2s.

A missionary book of fascinating and attractive descriptions, which has no dull pages as we pass in imagination from country to country by the help of maps, models, and pictures. Aunt Africa, the future missionary, is in charge of a lively family of boys and girls while father and mother are away from home in search of health. Their combined ingenuity in holding a Japanese reception and thereby studying Japan, in visiting China, and the great world-family of which all are members, are portrayed in various chapters of exceptional interest. This book will, of course, be best appreciated by boys and girls who have at least commenced the study of geography. A great deal of information in a palatable form is packed into it.

THE BROWNIE'S BOX. A Story for Little Missionary Workers at Home. By Florence Bone. London: *Church Missionary Society*. Price 2s. 6d.

The heroine of this story is a charming little girl, and as lovable and good as she is charming. When eight years old she is sent from India to live in England, and her father's parting message to her is: "Remember, you will be a returned missionary." This she never forgets, and she lives up to her character, for she talks and works constantly for the children of India. Every chapter is full of incident, and, quite apart from its missionary aim, the story is most interesting. In wonderful ways she succeeds in filling her box, in order that Guru, an Indian boy, shall be sent to the Mission school and become a Christian. This book is one that the children will read again and again, and we most heartily recommend it to the notice of those parents who wish to find a new story-book for Sunday reading.

PAMPHLETS, PERIODICALS, AND REPRINTS.

THE REVIEW AND EXPOSITOR. A Baptist Theological Quarterly. July, 1909. Edited by the Faculty of the Southern Baptist Theological Seminary. Kentucky: *The Seminary Press*. Price 60 cents.

This quarterly deserves to be better known in this country, especially among members of the Anglican Church. Its articles are almost invariably of real value, while its book reviews are trustworthy and illuminating. The first and most important article in the present number is one on "The Need and Basis of a Doctrine of Holy Scripture," by Dr. Orr, and is at once timely, able, and convincing. Another useful contribution is "Scriptural Psychology"; while preachers will find many useful suggestions in an article on "Literature and Modern Preaching."

HOMILETIC REVIEW. October, 1909. London: *Funk and Wagnalls Company*. Price 1s.

The present number includes articles on "Hellenism and the Hebrew Spirit," "The Place of Emotion in the Religious Life," and one taking a strong critical line on "Faith and Old Testament Criticism." The various departments for the preacher, the pastor, the teacher, with suggestions for prayer meetings, are well sustained. We observe that the Vicar of Brompton is dignified with the title of Canon. This is, no doubt, no more than an intelligent anticipation of events.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. October, 1909. London: *International Society of the Apocrypha*. Price 6d. net.

The chief articles in this number are "The Use in Old English Literature of the Apocryphal Passage in the Third Chapter of the Book of Daniel" and "The Apocrypha and Pseudepigrapha and Christian Ethics," by Dr. Maldwyn Hughes; and "Ecclesiasticus in Literature," by Dr. James Moffat. This quarterly continues to provide interesting material illustrative of the various books and problems of the Apocrypha.

THE HERALD OF MERCY ANNUAL. London: *Morgan and Scott, Ltd.* Price 1s. 6d.

Full of Gospel illustrations, anecdotes, and appeals. Deserving of wide circulation.

THE ESCAPED NUN. By M. M. Moulton. London: *Cassell and Co., Ltd.* Price 1s. net.

The circumstances of this case, which occurred in Essex a few months ago, will doubtless be remembered. Here is the whole story told simply and naturally, without undue bias or warmth against the faith which the writer used to follow. The book deserves careful attention and wide circulation. It should open the eyes of the English public to what is going on in their midst, and lead to a demand for a Government inspection of monasteries and nunneries.

THE REVIVAL IN MANCHURIA. By Rev. James Webster. London: *Morgan and Scott, Ltd.* Price 6d. net.

An interesting and even enthralling narrative of the manifest work of the Spirit of God. It ought to be in the hands of all Christian workers.

OUR CONFIRMATION CLASS. By the Right Rev. Bishop F. R. Wynne, D.D. London: *Hodder and Stoughton*. Price 1s. net.

We welcome with all possible heartiness this new and attractive edition of one of the best helps in the preparation of Confirmation known to us. This is pre-eminently the book for all clergy who are called upon to prepare candidates.

THE MEN'S HYMN-BOOK. Compiled by G. E. Morgan. London: *Morgan and Scott, Ltd.* Price 6d.

This is intended as a supplement to "Sacred Songs and Solos," for use at men's meetings of all kinds. The Editor has done his work well, and the book will assuredly find acceptance, and prove useful for its particular purpose.

THE MESSAGE OF THE EARLIER PROPHETS TO ISRAEL CONCERNING THEIR OWN TIMES.

By Margaret G. Brooke. London: *Young Women's Christian Association*. Price 6d.

A series of studies intended to help teachers of Bible classes, specially, though not exclusively, prepared for use in connection with the Y.W.C.A.

THOUGHTS ON EDUCATION. By the Rev. I. Gregory Smith. Oxford: *James Parker and Co.* London: *Simphin, Marshall and Co.* Price 1s. net.

A series of essays on various aspects of the educational problem by one who is well known to our readers. Some of the material herein has already appeared in our columns.

THE MAINTENANCE OF THE PAROCHIAL SYSTEM. By P. Lyttelton Gell. London: *Oxford University Press*. Price 1s. net.

A survey of the requirements, resources, and possible unification of diocesan finance. Although prepared for the Southwell Diocesan Conference, it well deserves attention by all Churchmen who are concerned with the pressing problem of Church finance.

BOYS AND CHRISTIAN SERVICE. London: *Cambridge House, Camberwell, S.E.* Price 6d.

The Report of the Committee appointed by the Bishop of Southwark to inquire into the opportunities, actual or possible, for instilling into boys the duty of Christian service. All who are interested in work among boys will be glad to have and use the material found herein.

SECOND ANNUAL REVIEW OF THE FOREIGN MISSIONS OF THE CHURCH. London: *Central Board of Missions of the Church of England*. Price 1s. net.

A helpful outline of Anglican Missions during the year 1908.

PRAYERS FOR THE DEAD. By the Right Rev. Bishop Drury. London: *Elliot Stock*. Price 4d. net.

A reprint of the valuable paper which appeared in our pages in January last.

THE ARCHBISHOPS ON THE LAWFULNESS OF THE LITURGICAL USE OF INCENSE AND THE CARRYING OF LIGHTS IN PROCESSION. London: *Macmillan and Co., Ltd.* Price 1s. net.

We are particularly glad to call attention to this reprint of an important document.

MATRICULATION DIRECTORY. No. 53. September, 1909. Cambridge: *Burlington House*. Price 1s.

Full of information connected with the London University.

EVERYMAN'S LIBRARY. SPEECHES ON POLITICS AND LITERATURE. By Lord Macaulay.

THE LIFE OF WILLIAM CAREY. By G. Smith. THE BAYARD OF INDIA. By Captain L. J. Trotter. London: *J. M. Dent and Co.* Price 1s. net each.

Three out of the nine volumes which have been recently published, completing four hundred books in this series. The sales have reached the unprecedented number of over five millions. The present issue includes two volumes by Anthony Trollope, completing "The Chronicles of Barset"; two by Dumas, "The Count of Monte Christo"; two volumes of Prescott's "Conquest of Mexico"; and the three valuable works mentioned above. It is of particular interest to know that one hundred more books will be issued in this Library next year, so reaching five hundred volumes, and half of the total which Messrs. Dent set out to publish in 1906. No series has created greater attention or is more deservedly attractive. The sales alone prove this, and we shall watch for the further instalments of this most convenient, attractive, and valuable Library.

WITH KITCHENER TO KHARTOUM. By G. W. Steevens. THE UNVEILING OF LHASA.

By Edmund Chandler. Nelson's Shilling Library. THE SECRET OF THE LEAGUE.

By E. Bramah. LOVE AND THE SOUL HUNTERS. By J. O. Hobbes. Nelson's

Sevenpenny Library. EMMA. By Jane Austen. THE ABBOT. By Sir Walter Scott.

Nelson's Sixpenny Classics. London: *Nelson and Sons*.

With unfailing regularity Messrs. Nelson's three series appear, and provide readers with some of the most interesting of modern works as well as those of standard authors. These books need no praise at our hands; it will suffice to recommend them to our readers as a welcome addition to an already lengthy and attractive list of books. The enterprise of several publishing houses is laying readers under a great debt of gratitude for making available so many works of permanent value.

MARZIO'S CRUCIFIX. By F. Marion Crawford. A CIGARETTE MAKER'S ROMANCE. By

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