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THE CHURCHMAN

March, 1912.

The Month.

**The Dean of
St. Paul's.** WHATEVER Dean Inge writes or says gives men furiously to think, indeed seems to cause some men to think and write furiously. For our part, we should not care to indorse everything that he says; sometimes, indeed, the picture that he presents to us seems exaggerated. But it often happens in these days that only exaggerated pictures attract attention, and certainly Dr. Inge, since he has come to St. Paul's, has managed to compel men to face, and to face without possibility of evasion, many of the real problems of to-day. In our last number we printed a paper of his, read before the Clergy Home Mission Union of London, upon Evangelicalism and Liberal Churchmanship. Since then there have come into our hands in book form the four addresses, extracts from which in the daily Press won for him the title of the Gloomy Dean. Dean Inge is fearless and plain-spoken; he expects criticism and does not fear it; he says things that we do not like, but he compels us to think, and we venture to believe that behind all the excrescences of his style and method, he has messages for to-day to which we do well to pay heed.

**Christianity
and
Pessimism.** In the preface to his addresses he gives short shrift to the charge of gloom, and pours mild scorn on the unthinking optimism which dreams of a socialistic Utopia about 1950. He tells us that no Christian

can be a pessimist, claiming that Christianity is a system of radical optimism, asserting that all will be well some day and somehow. But the Dean warns us that we must not expect speed in the working of God, and that the millennium will come in answer neither to the call of the State nor even to the call of social activities, but only at the bidding of spiritual forces and in answer to a spiritual revival. We do not wish to incur the Dean's wrath by misinterpreting him, for he has been misinterpreted enough; but we venture to think that the Dean is entirely justified in throwing cold water upon the all too common and the all too enthusiastic heresy that the State and the Democracy are going to put the world right in their own evergrowing strength. The Church is right in using her influence to amend the social environment. The pig does make the sty, but, after all, the influences which tend to change the character of a pig operate best, or are helped to operate, when we have made the sty as clean and as respectable as we can. The power of the Gospel alone can change character, but it is unquestionable that the social evils of to-day hinder the effect of that power. The stone must be rolled away from the tomb of Lazarus before Christ can say "Come forth." It is the business of the Church to remove that stone, but it is not true to say that when that stone is removed the millennium will come.

Liberal
Churchman-
shp.

In an article in our own pages last month—an article read as a paper before the London Home Mission Union—the Dean discussed the relation of Liberal and Evangelical Churchmanship. The article was by way of an eirenicon, and we are bound to consider an olive branch; but *timeo Danaos et dona ferentes*. Liberalism is a very fluid thing: it is so in thought, it is so in politics. Sometimes the Radical and Socialistic tail wags the Liberal dog both in thought and politics. Liberalism implies freedom, and Protestantism stands for freedom and the right of private judgment. But there are limits both to our freedom

and to our right of judgment. Those limits are clearly stated in Article Six. Sometimes the Liberalism of to-day exceeds them. We gave an instance in our reference to a certain sermon last month. We are not afraid of honest criticism, but criticism in the Church of England that ignores Article Six is not honest. We believe that Liberalism is a good thing and we should be sorry to lose it either in politics or in thought. That does not mean that we always approve of Liberal measures or of Liberal thought. We are infinitely glad to note that Liberal Churchmen are joining us in our fight for spiritual religion, and in our protest against what Dr. Inge calls "the strangely external and mechanical theory of Catholicity which prevails in High Anglican circles." But we can be no party to that Liberalism which rationalizes Scripture or explains away entirely the objective aspect of the Atonement. We believe that the spiritually-minded Liberal Churchman does not wish to do either, but his language sometimes suggests it, and we can only hope that the growing contact between us and them will ultimately bring us to unity, a unity based upon the fundamental principles of Evangelicalism. No other sort of unity is worth the having.

In a leading article a week or two ago, our contemporary, the *English Churchman*, compares the Dean's article in our pages with one in the pages of the *Church Times* on the Evangelical School. The leading article is entitled, "Evangelicals and their Wooers," and the following extract presents its general view :

"Were we inclined for amusement we might easily find it in comparing this paper with the article in the *Church Times* to which we have already referred. Both agree in flattering the Evangelicals and pointing out the hope that lies before them when they have got clear of their 'old traditions.' The *Church Times*, however, appears to think that it may find in them an ally against 'shallow Liberalism'; while the Dean reminds them that they and the 'Liberals' both 'believe that what is called Sacerdotalism is as near to being purely false as any theory held by good and intelligent men can be.' Look kindly on me, says the priestly party, for you and I are in holy compact against destructive Liberalism. Open your heart to me, says the Liberal party, for you and I, have a common antipathy to Sacer-

dotalism. Well indeed would it be for the Evangelicals if these rival claims for their affection should show them the folly of entertaining either, and the necessity of rejecting both!"

The *English Churchman* blamed us for printing the Dean's article, always seeing our vices more clearly than our virtues—if, indeed, we possess any of the latter. We are not concerned to defend our action, but if Dean Inge's article was a love letter to woo us to rationalism, we are sorry that we did not realize it. May we venture to say that we are already engaged, nay, wedded, to our own fundamental position? Neither pseudo-Catholicism nor pseudo-Liberalism has any charms for us. But as we exist to propagate our principles as a school of thought, we are infinitely glad when those principles are being adopted by others, even if for a time they are maintained alongside another set of convictions, believing that in the long run the possession of Evangelical principles will make men Evangelicals. We exist to influence, we believe we are doing it, and one of the things upon which we do differ from Dr. Inge is the extent of this influence. He is a kindly but a candid critic. It is good sometimes to under-estimate the extent of one's influence and power, and we venture to believe that the Dean has done so in dealing with us. We are content to go on with our work, and we shall be delightedly content when the *Church Times* comes over to Evangelicalism, and the Rationalists enter our fold. But it will not be through sacrifice, on our part, of fundamental positions.

Most of our readers will probably, before the publication of our present issue, have made themselves familiar with the wise and weighty words of the Archbishop of Canterbury's recent Charge. It need hardly be said that, from more than one point of view, it is a pronouncement of the greatest importance, deserving of the most careful study. The point in it that we wish to recall here, with most grateful thanks, is the significant treatment of Biblical investigation in its relation to ecclesiastical authority.

The Arch-
bishop of
Canterbury's
Charge.

The Archbishop is for "the unfettered study of Holy Scripture." He rightly claims that in that study Church tradition and the effect in personal experience must have their due place. If they *do* have their due place, the student will feel that he is standing on holy ground. The Archbishop then proceeds :

"We stand for the principle that loyalty to truth, whatsoever it be, is the first and primary duty, and that no thought, at the outset or in the course of this investigation, as to the consequence of searching this or that conclusion, ought to divert the genuine truth-seeker from this path. In that way his study of Holy Scripture, as indeed of everything else, ought to be unfettered, and I respect the man who genuinely follows it to its ultimate conclusion, provided always that he has honestly utilized all the evidence before him, including the history and the effect of the belief itself, and that he is not starting with a presupposition which he regards as scientific, but which may vitiate his whole course of thought. The honest man, then, is to search, be it Scripture or anything else, unfettered."

The Archbishop then points out that "those upon whom rests the solemn responsibility of deciding whether or not to accredit him as a teacher" have also serious obligations. It is only, he declares, within the lines laid down by the formularies of the Church of England that a man can be so accredited within the Anglican Communion. If the individual student's pursuit of truth has carried him to a point lying unmistakably beyond the limits of those formularies, he can hardly take it ill if the responsible authorities, who are undoubtedly within their rights in giving or withholding the commission to teach and preach, should feel unable to continue that commission to him as an official exponent of the doctrine of the Church of England.

One of the most perplexing of the problems that
 The Problem
 of Race
 Distinction. confront both the statesman and the missionary is that of race distinction. For the former, it has its social, political, and educational aspects ; for the latter there is the question of combined worship and communion. The difficulty has recently been made prominent by a decision of the Appellate Division of the Supreme Court of South Africa. A European with a coloured wife, who is, however, the daughter

of an English father, claimed that his children should be permitted to attend an undenominational school, intended for children "of European parentage and extraction." The claim was contested, and ultimately reached the highest Court, which eventually upheld the exclusion. The decision of the Court was that, if one of a person's "nearer ancestors" on either side is of black or yellow race, that person must be regarded as of other than European descent. This, as the *Times* points out, brings up the question how far back an inquiry into the purity of blood should be carried. Whatever the statesmen may decide, the Church has clear obligations—attended, in practice, no doubt, by many possible complications—not only to her coloured members, but to those of mixed descent. Strenuous efforts have recently been made for the proper education of Eurasian children in India. Those in Africa who are the offspring of mixed parentage have an equal claim on her regard.

The discovery near Ipswich of a human skeleton in the "pre-boulder" clay cannot fail to be of greatest interest to Bible students, especially to those of the more conservative school. Till quite recent times the available evidence seemed to show that the Neanderthal man—a person of somewhat simian characteristics—was the earliest extant specimen—in Europe, at any rate—of the human race. But, if the geologists are right, the skeleton discovered near Ipswich is of far earlier date than the Neanderthal man. And further, it has conspicuous affinities in height, shape and formation with the modern man of to-day. The discovery, therefore, lends important confirmation to the view already held by some eminent anthropologists, that the modern type of man came into being at an extremely early date, and that long *after* this date an inferior type existed in Europe. In other words, the "modern" type of man is apparently the more ancient, and certainly existed long before the glacial period. The Biblical scholar, while profoundly grateful for this new side-light from

geology, will be wise not to press it for more than it is worth. But it may well serve to remind us that Science has not yet shed her last ray of illumination upon Holy Scripture. It may also warn us not too readily to forsake our Old Testament records for some attractive and sweeping generalization which fuller knowledge may prove to have been founded on insufficient and inadequate evidence.

**The Policy
of the
Vatican.**

It is difficult for Anglican observers in Protestant England to form an estimate of the true inwardness of the policy pursued by the Vatican. It is fairly obvious, however, that that policy must be very distressing to many faithful members of the Roman communion. The recent placing on the Index of Mgr. Duchesne's "L'Histoire Ancienne de l'Église" cannot fail to have put a strain on the fidelity of many a Catholic scholar. At the time of its publication the book—which is admittedly a solid and brilliant contribution to the study of Church history—was received with a chorus of approval, including the warm personal approbation of the Pope. It is true that there were some discordant voices, and since the translation of the book into Italian, these voices have gathered strength and have finally prevailed. The problem seems to resolve itself into this shape: How long are the scholars and teachers of a world-wide Communion to submit to the domination of a body of Italian ecclesiastics? Rome, we know—to be Rome—must be stable and immovable. But there is more here than immobility. If actions of this kind proceed much further it will be difficult to resist the impression that Rome is actively engaged in the construction of her own coffin.

**Sunday Rifle
Practice.**

It is a matter for very grave regret that the Army Council has seen fit to give its sanction to rifle-shooting on Sunday. It is true that certain safeguards are specified. The attendance at the practices must be purely voluntary, and there must be no interference with the amenities of any particular locality. It may be doubted, how-

ever, whether these safeguards will be very effective in reality. It is not improbable that those who decline to attend the Sunday practices will be marked men, and that their chances of promotion will be proportionately lessened. We do not say this in any spirit of hostility to the idea of universal national training. On the contrary, we think that the general spirit of discipline and self-sacrifice, which such a training would beget cannot fail to be profoundly beneficial to a generation that is somewhat lacking in these characteristics. We are not unaware, too, of the possible argument that many of these young fellows, if they were not at the practice-ground, would certainly not be at Church, and that if they are neglectful of the claims of the soul, it is at any rate something to promote the health and vigour of the body. But, in spite of all this, we regret deeply what seems to be another invasion of the sanctity of Sunday, with its necessary consequence in an increasing secularization of life.

Many speeches have been made and many articles have been written during the past month on the life and work of Charles Dickens. There has been a mingling flood of criticism and of praise. He has been discussed as creator, as stylist, as social reformer. It would be apart from our general purpose in these pages either to summarize these varied contributions or to attempt an independent survey. There is, however, one point of excellence in the work of Charles Dickens which has always seemed to us to be of peculiar worth. And at no time has it shone forth so pre-eminently as it does at the present day, when some of the prevailing tendencies in fiction are of an entirely different character. The point of excellence is that Dickens is always so thoroughly pure and clean. An appreciation of this was expressed in such emphatic terms by the *Times* leader of February 7 that we venture to quote the whole passage with warmest and most thankful appreciation :

“ The day that he penned his first book he made his country happier ; he made it younger, he made it better. And whenever people turn, as they

always in the end do after satiety with complex things and strange fare, to what is simple and fundamental, their admiration goes out to him who has brought mirth and sunshine into many lives. No one ever held a pen that moved more of his fellows to honest laughter; laughter which no one dreads but fools and rogues and pedants; laughter which blew to the winds a thousand cobwebs which the brooms of the past had respected. We say 'honest laughter' because every page was clean, no sentence dependent for its effect upon some nasty innuendo; no selling of the artist's conscience to buy the applause of the foul-minded. He could be strong and be pure. Like all healthy natures, he was not over-squeamish. He was not afraid to go into places and speak of things which it was deemed generally decorous to pass by. He did not talk about art for art's sake in the sense of filth for filth's sake. He handled and wrote of the evil things and temptations as do strong men. It was not in him to scrape together with prurient industry all that was foul, leprous, and malodorous, and to call this sort of business solving a moral problem or studying it scientifically. He is not always handling the mud-rake."

At this period of the year, parochial reports are beginning to make their appearance. To the casual reader they look uninteresting enough, but to him who looks beneath the surface they represent an enormous effort and an enormous influence. Statistics and statements of accounts, utterly uninspiring in themselves, tell the story of lives changed, homes brightened, and hearts cheered the whole land through. One such report has come to us from South-East London, and Canon Lewis calls it "A despatch from the Church militant in Bermondsey." Accounts and figures are kept for another place, and the story is told, in simple fashion, of a little of the work and a few of its results in a parish of over 20,000 souls. We venture to commend this despatch to the despondent pessimist and the kind-hearted millionaire if either reads our paper. The reading of it will rid the pessimist of his despondency and provide the millionaire with an outlet for his money. Those of us who are neither can read it, and many others like it, from every corner of the land; and, reading, thank God and take courage.



The Continental Reformation.

BY THE REV. ALFRED PLUMMER, D.D.

VI.—LUTHER'S WORK AND ITS MEANING.

IT is an instructive coincidence that the smiting of Luther with the ban of the Church and the ban of the Empire comes just between the death of the painter Raffaele and the death of Pope Leo X. Raffaele died on April 6, 1520. Luther was excommunicated in June, 1520, and outlawed in May, 1521. Leo X., the patron of the one and the persecutor of the other, died on December 1, 1521. Raffaele taught with pencil and brush, as Luther with voice and pen; they were magic teachers, and the spell of both is upon us still. Creighton has reminded us that the great painter was putting the last glowing touches to his glorification of the Papacy, just as the great preacher was beginning to depict, in lurid colours, its pestilential sores.¹ Does that mean that they were in opposite camps, and that Raffaele was anticipating the work of Loyola? A superficial observer might think so; and yet there was no real antagonism. These two mighty teachers, each in his own way, were showing how to make life worth living. Both pointed out the value of the individual as against the cramping demands of corporations. Raffaele showed the beauty of each man's body and mind, and the freedom which can be won by self-culture. Luther showed the preciousness of each human soul, and the freedom which can be won by trust in the grace of God. To some persons these two methods may seem to be opposed, and it is certainly possible to pursue the one without the other. But it is those that can follow both methods who produce the noblest results and find the deepest peace.

On his way home from Worms, through the wise policy of the excellent Elector Frederick, Luther was violently carried off and lodged in a place of safety; and the captors were

¹ "Popes," vi., p. 208.

expressly charged not to tell the Elector where they had hidden Luther. They took him to the Elector's fortress of the Wartburg, and here he remained, concealed from both friends and foes, for nearly a year, disguised in the dress and name of a young nobleman. The chief fruit of this seclusion, in what he called his "Patmos," was the translation of the New Testament.¹ There were already eighteen German Bibles, but all of them were translations from the Vulgate. Luther's was the first translation from the Greek, made by a master of German. And what happened in Germany happened in England also. The German language and the English language are what they are, because of Luther's and Tyndale's translations. No books have had more influence upon literature or the lives of men.

It was the extravagances of the Anabaptists which made Luther return from his "Patmos" to Wittenberg. The Elector Frederick advised him not to leave his safe retreat. Duke George of Saxony, who had presided in the disputation between Luther and Eck, was a dangerous enemy. Luther said, "If I had as pressing business at Leipzig as I have at Wittenberg, I would ride in *there*, if it *rained* Duke Georges for nine days!" The pressing business was caused by the arrival of Zwickau prophets at Wittenberg. They had converted Carlstadt, and their iconoclastic frenzy had caused monstrous destruction, not merely of Church ornaments, but of all decent discipline and ritual.² What was at stake was nothing less than the success of the religious movement. If these fanatical extremists got the control of it, the Reformation was doomed.

An interesting instance of thought-reading occurred. In an interview with the prophets, Luther warned them against being deluded by the devil. They said that, as a proof of their inspiration, they would tell him what he was thinking of at that moment, and Luther agreed to the test. "You have a secret inclination towards us," they said. "God rebuke thee, Satan!"

¹ Currie, "Letters of Martin Luther," pp. 94-110, 204, 211, etc.; Lea, "History of Indulgences," iii., p. 391; McGiffert, pp. 221-227.

² Kidd, "Documents," pp. 94 *et seq.*

he exclaimed. He admitted afterwards that he was conscious of some such leaning ; but he maintained that it was by the aid of Satan that they had read his thoughts.

The chief part of Luther's work was now accomplished. His most glorious years are those which lie between the nailing up of the ninety-five Theses in 1517 and the outbreak of the Peasants' Revolt in 1524. The excesses of the Anabaptists in 1521 had somewhat reduced the effect of the three great Reformation treatises in 1520; the address "To the Christian Nobility of the German Nation" (June); "The Babylonian Captivity of the Church" (October); and "The Freedom of the Christian Man" (November). The Peasants' War in 1524-25 caused still greater discredit to the Lutheran cause. Both of these outbursts seemed to be due to the preaching of Luther; and in a certain sense they were so. He had claimed a holy liberty for Christians: and these men had taken a most unholy licence, which was a very different thing. But it was easy to say to Luther, "See what comes of your teaching!" Then his turning against the peasants, and calling on the princes to put down with a strong hand these destroyers of life and property, seemed to the lower orders the act of a traitor. He had shown that they were oppressed by the exactions of Rome; and, when they rebelled against all exactions, he hounded their oppressors on to cut them down. The result was a worse state of slavery than that which they had endured before the war. The reproach was not just. He had encouraged the peasants to press their claims, but had charged them to do so with moderation; it was when they took to plundering monasteries and murdering nobles that he turned against them. But there was enough semblance of justice in the reproach to make Luther feel it keenly.¹ No act in Luther's life has been more severely criticized, and it had a bad effect on Luther himself and on his work. It destroyed his confidence in the people and in his own power over them. He ceased to be their

¹ Harnack, "The Social Gospel," p. 51 *et seq.*; Hobhouse, "Bampton Lectures," pp. 222 *et seq.*; McGiffert, pp. 257 *et seq.*, 283.

champion, and to many he seemed to have betrayed them. But, much as he lamented the results, Luther never repented of having acted as he did.

It was during the war, on June 13, 1525, that Luther married the nun, Katharine von Bora. Melancthon was greatly disturbed, but begged common friends to make the best of it. Even those who approved of the marriage thought that the time was ill chosen. Not only was the Peasants' War raging, but the good Elector Frederick had died only a month before. But Luther did not regret this step any more than his action about the peasants. He had long taught that marriage was better than celibacy, and he said that he ought to prove that he believed his own teaching. The end of all things seemed to be at hand; at any rate, his own end might be near, and therefore no time was to be lost. Neither advice nor abuse moved him. The ex-friar married the ex-nun, and the marriage seems to have been a happy one. In the same fateful year, 1525, Luther finally parted company with Erasmus and the Humanists, in the controversy about free-will.

Luther's translation of the New Testament stands first as a means of improving the moral and spiritual condition of the people. We may place next to it the collection of hymns, which he published first in 1524, and in making which he got many people to help him. It quickly became a national possession. But this first collection did not contain the grandest hymn of all, *Ein feste Burg ist unser Gott*. That was not written earlier than 1527, and was first published in 1529, after the famous Protest at the Diet of Spires, on April 20, 1529. It may be called the National Anthem of the German Reformation. Luther's third great instrument for the building up of the religious life of his country was his Catechism, both forms of which—the longer and the shorter—were issued in 1529. They still hold their ground as the basis of religious education among German Protestants. From 1531 to 1534, Luther was constantly engaged with others in translating the Old Testament. The whole Bible was published in 1534, and was printed eighty-

five times in eleven years. A revision of it was begun in 1539, and the extant text is the result of revisions by various friends.

Then, in 1540, came the bigamy of Philip, Landgrave of Hesse, who had joined the Lutherans about 1524, and was one of their chief supporters. Luther defended the bigamy, and so did Melancthon. Luther had always held that bigamy was better than divorce; and, like Clement VII., he had thought that bigamy might be possible for Henry VIII. But the majority of Lutherans regarded Philip's bigamy as a grievous stain on the cause. It certainly weakened the Protestant position, not merely by causing division among the Reformers, but by involving them in inconsistency. How was it possible to make an effective protest against Papal dispensations respecting the prohibited degrees, when the Reformers themselves sanctioned bigamy?

The last six years of Luther's life, 1540 to 1546, are not marked by any great incident, but we know a great deal about them from his "Table Talk" and his correspondence; and if these do not teach us much more about the great leader and Reformer, they tell us a great deal about the man. Luther is intensely human, and his human characteristics, as revealed in his conversation and in his letters, are all of them of great interest, and some of them are charming. Among these is his keen sense of humour. He is far less witty than Erasmus, but in his raillery there is far more sympathy and feeling. Luther can both poke fun and give hard knocks with the riotous good-nature of an Irishman. He is very human also in his occasional fits of despondency, when he fears that he has made grievous mistakes, and even that his whole career may have been a mistake. He has used strong language, and it may have been too strong. He has written a great deal, and he may have written too much. The Bible was being buried under mountains of comment. He could "wish that all his writings were buried nine ells underground, by reason of the evil example they will give."¹ And then there is that pathetic confession of

¹ Tulloch, "Luther and other Leaders of the Reformation," pp. 91 *et seq.*

the possibility of radical error. "How often, in the bitterness of my soul, have I pressed myself with the Papist's argument, art thou the only wise person? are all others in error? have they been mistaken, all these hundreds of years? What if you yourself are mistaken, and are dragging many souls with you into eternal condemnation?" But most pathetic of all is that conversation with his wife one bright moonlight night. They were walking in the garden together, and Luther exclaimed: "What a brilliant light! but it shines not for us." "Why not for us?" asked Katharine. "Why are we shut out from the Kingdom of Heaven?" "Perhaps because we left our convents," he replied. "Then, shall we return to them?" she asked. "No," said Luther, "it is too late for that."

It must have been a grievous disappointment to him that so many of the Humanists grew cold towards him, and that so few of the people took a serious interest in the movement, after the novelty of it had passed away. The Humanists, who could have done so much for him, cared less and less for the man whom they had at first heartily supported, but who was found to have so little interest in letters, and who seemed to be insisting on dogmas almost as fanatically as did the Church of Rome. They did not see that the Reformation, although for a time it withdrew men's attention from most of the subjects which constitute a liberal education, yet did a great deal for education by developing the intellectual faculties.¹ It took several generations to see the truth of this. The good effects of Luther's translation of the Bible could be perceived somewhat more quickly, but Luther did not live long enough to receive much encouragement from that source. And there were times when he would not have cared to live long enough for any such purpose. "Forty more years of life! I would not purchase Paradise at such cost!"

Luther has been rightly called a German of Germans. He said; "I was born for the good of my dear Germans, and I will never cease to serve them." He thought that the German language was better than all others, and that German people

¹ Hardwick, "History of the Reformation," pp. 355 *et seq.*, ed. Stubbs.

were more honest and true than all others. He worked to found a German Church, furnished with all the means of grace, and capable of producing stronger characters than those which were produced by the Church of Rome. It is perhaps a mere accident, but his German name was never Grecized, like Erasmus and Melanchthon, nor Latinized; like Calvin. The fact may help us to remember that the Humanist element, which was so strong in them, was wanting in him.

It is also worth noting that the "Storm and Stress" period of Luther's life lies between the closing of one Roman Council and the opening of another. Leo X. dismissed the Lateran Council, with promises of peace and his habitual smile, on March 16, 1517; and seven months later Luther was preparing his protest against the sale of Indulgences. "There are not many years in the world's history where two eventful pages come so close together as on the 16th of March and on the 31st of October in 1517."¹ The Council of Trent met for the transaction of business on January 7, 1546; and six weeks later Luther died. He preached his last sermon on February 14, and his last words in the pulpit were: "This and much more is to be said about the Gospel; but I am too weak, and we will close here." Four days later he passed away, in the sixty-fourth year of his age, at his native town of Eisleben.

In his combativeness, his humour, his sympathy, and his simplicity, as in his fits of deep dejection, Luther is the most human of all the Reformers. He was neither a great scholar, nor a great philosopher, nor even a great theologian: the repetitions and want of precision and arrangement in his ninety-five theses may suffice as evidence of that. But he was a great leader, and a great man. And he was a great religious leader because he was so real. Luther's religion may have been defective or erroneous, but he had one. He was full of it, and it made him what he was.² Moreover, it made him what he seemed to be in the eyes of his own generation. He was an

¹ Döllinger, "The Reunion of the Churches," iv.

² Mozley, "Essays," p. 374.

amazing phenomenon, a "sign," one of those impressive experiences which to many persons are far more convincing than any reasoning. Thousands who could not follow Luther's logic were carried captive by his character. This man, they felt, knows what he is talking about, and he is the real thing. In short, he had overwhelming religious convictions, and he could communicate them to others. He had a whole cause to champion, and more than half a world to challenge and attempt to defeat. The odds against him were enormous; but he came out of the conflict unhurt and with a large measure of success, because of the intensity of his conviction that he was fighting God's battle, and that, whatever became of the fighter, his cause must win. "I do not doubt," he said; "that if we are unworthy to bring this work to its conclusion, God will raise up others, worthier than we, who will accomplish it."¹

Luther's great work was that of freeing men from the terrifying and perplexing thought that, bad as the Roman Church unquestionably was, separation from it meant perdition; for its clergy were supposed to be the sole possessors of the means of salvation. Luther destroyed this crushing conviction in thousands of minds, and substituted for it a belief that it was quite possible to win salvation without having recourse to a corrupt hierarchy. He offered them a Church, or Churches, in which a man could be saved apart from Rome. To most of those in whom he planted this belief it came as a revelation, and was received with enthusiasm. It is quite true that, while Luther set men free in one direction he tried to impose bondage in another. But the bondage, even where he succeeded in imposing it, was only temporary, and he had already supplied principles of liberty by means of which the bonds which he imposed were broken.

Another delusion which he did much to destroy was the belief that "the religious life"—that is, life in a monastery, is a much higher life than life in the world. For centuries men and

¹ See his letter, written to cheer Melanchthon, June 27, 1530 (Currie, p. 224).

women had been taught that the surest way of saving one's soul is to enter a convent, and that to go about begging on behalf of one's convent is specially meritorious. Luther was never weary of teaching that all lawful modes of life may be consecrated to God, and that the true end of religion is not to save one's own soul, but to do as much good as one can to others.

It is difficult to estimate the service which Luther has done to society by opening men's minds to the truth, that it is not only possible to enter the Kingdom of God without either submitting to Rome or entering a monastery, but that Romanism and monasticism may be hindrances rather than helps towards leading a truly Christian life. This truth Protestantism has never forgotten; indeed, its fundamental principle may be said to be the religious freedom of the individual from the power of any particular Church. "The legally-constituted Church can never enforce its own ordinances as ordinances of the Church of Christ. In this conviction Luther shattered the power of ecclesiastical law over the Church of Christ. Until his time the opposition between the Church of Christ and the legally constituted Church had no existence for the life of Christians."¹

Luther is commonly regarded as one of the most conservative of reformers. Unlike Zwingli and Calvin, he has a reverence for the past, and parts regretfully from what has been long established, provided that it is not a long-established abuse. In 1528 he wrote: "I condemn no ceremonies but those which are opposed to the Gospel: all others I retain intact. I leave even images intact, excepting those which were destroyed by the rioters before my return. We celebrate Mass in the customary vestments and forms, only adding certain German songs, and substituting the vernacular in the words of consecration. I hate nobody worse than the man who upsets harmless ceremonies and turns liberty into necessity." As late as 1541 he wrote to Chancellor Brück that a layman from Italy or Spain, if he attended the Lutheran Mass, would find it very little different from what he was accustomed to have at home.

¹ Harnack, "The Constitution and Law of the Church," p. 180.

But his address "To the Christian Nobility of the German Nation" (June, 1520), is a marked exception to this general conservatism. In it he seems to be willing to throw cargo and rigging overboard, and to retain scarcely so much as a jury-mast to help the ship to sail on over the troubled waters. The existing organization of the Church had worked badly, and had produced or admitted many evils, and Luther sacrificed even the most venerable portions of it without an expression of regret. As Ranke once said to the present writer: "Luther would have kept bishops if he had had them; but he hadn't got them, and he did without." But Luther's earnestness and fervour, his simplicity and common sense, left his readers no time to think about the value of what he sacrificed. As Voltaire said of Beaumarchais: "One is carried away by his simplicity, and one overlooks his indiscretions."

Luther's influence on religious and political ideas, on literature, on social life, and on the map of Europe, has been enormous; and this influence has been won—largely without effort on his part—through his massive character; through his sincerity, earnestness, unselfishness; and, above all these, through his splendid courage. We may differ widely from some of his opinions, but we live in a world which is a wiser and a better world because of Luther's work.



The Philosophy of Bergson: the Data of Consciousness.

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ACCORDING to M. Bergson, the intelligence is an instrument of action; its function is to make man at home in the material world in which he finds himself. Conscious life begins in a world of things to which it has to adapt itself or perish; it looks outwards, and not inwards, and it looks with a view to action. Introspection is a later luxury. Intelligence works by concepts, and these were at first concepts of things in space, separate or separable, and exterior to one another. So concepts grew up, well defined and exclusive, like things side by side in space. When the intelligence is directed inwards, it tends—in virtue of its own nature and that of language which has developed in its service—to introduce into consciousness the same spatial and quasi-spatial separations and distinctions which it has found useful in dealing with matter. In the words of M. Gillouin, “Quand nous croyons nous contempler sans voiles, entre notre intelligence et nous il y a tout l’univers.”

Since the function of intelligence is “to think matter,” it is inadequate by itself as an instrument for philosophy; it cuts up the world into concepts which it treats as mutually exclusive and hitched together by various relations, and, having once dissolved the continuous, falls into endless contradictions in its endeavour to perform the impossible task of getting continuity out of the discrete. So Bergson breaks with those who assume that the immediate data of experience are disconnected, and leaves the intellectualist at his permanent employment of weaving ropes of sand.

But Bergson is not of those who turn their backs on science when they philosophize. Science is an advance on ordinary knowledge both in breadth and exactness, but there is something in reality which science has failed to grasp. The

machine theory of things, which seems so adequate in the realm of physics, fails when confronted with the problems of life and of consciousness. The scientist, as well as the philosopher, raises the question, "Is there one science of Nature?"

Reality must be reached by science and philosophy together. Intelligence is the instrument of science; the instrument of philosophy is intuition. Life overflows the categories of the intelligence, the "frames" which have been shaped for the not-living; it escapes the devices of induction and deduction, but it does not transcend experience: "Elle se saisit absolument elle-même dans une intuition qui, incomplète en fait, peut se compléter indéfiniment" (*Journal of Philosophy*, vol. vii., p. 388).

What is intuition? Probably no harder question can be asked about the philosophy of Bergson, particularly when a full discussion is impossible. Put negatively, it is neither reflective nor analytic; positively, it is the immediate experience of conscious life when all traces of the machinery of intelligence have been weeded out; it is knowledge of what is lived, and not merely thought.

Naturally enough, then, Bergson's critical inquiry starts with an exposition of the errors which have arisen in psychology through the attempt to treat consciousness as if the ordinary machinery of intelligence and the methods of exact science were adequate to explain it. Psychology, as Ebbinghaus remarks, has a long past and a short history. It began when mental processes first began to be named, and yet to-day, doubtful even of its purpose and its scope, it still lags behind its sister-sciences. Psychology and philosophy have hindered almost as much as they have helped each other. Philosophy has vainly endeavoured to reduce reality to one or other of the elements into which psychology analyzes experience—to thought or feeling or will. Psychology has floundered among difficulties, such as the relation of mind and body, forced upon it by a philosophy both inadequate and confused; yet its position is unique among sciences, standing as it does where the ways divide to the inner and outer life.

Bergson's "Essai sur les données immédiates de la conscience" was published in 1889. It is now in its seventh French edition, and has recently been translated into English under the title, "Time and Free Will." I propose to attempt an outline of the argument of this book. The main characteristics of the new way in philosophy will, I hope, come to clearer light than by an endeavour to give in a space necessarily brief a bare outline of the whole.

This essay treats of free-will; and it says no little for the philosophic endowments of M. Bergson that he laid the foundation-stone of his reputation by his discussion of a matter of such ill-omen. Philosophers, like Milton's devils, have

"Sat on a Hill retir'd
In thoughts more elevate, and reason'd high,
Of Providence, Foreknowledge, Will, and Fate.
Fixt Fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost."

As preliminary to the main issue, the nature of intensity and of duration are first discussed. The main thesis is that the problem of freedom has arisen from a question wrongly put—from a confusion of quality and quantity, of succession and simultaneity, of duration and extensity. In other words, the intelligence, adapted to the outer world, and full of "frames" acquired therefrom, has been uncritically turned upon the inner life, to which it is inadequate from its very nature; the result is misunderstanding and hopeless perplexity.

First, then, of intensity. In ordinary language the words "more" and "less" or other equivalent terms are applied to states of consciousness. We say our sorrow or our joy is greater or less to-day than it was yesterday; our headache is more or less intense. What, precisely, do we mean? Apparently we mean an increase or decrease in quantity.

Many psychologists hold that intensity is quantity of a sort—continuous quantity. The quantity thus attributed to psychical states is not discrete. It is not made up of separate or separable units; it is not spatial quantity, but still it is quantity; it is increase or decrease of a psychical state qualitatively the same.

Intensive and extensive magnitude differ in that the latter can, and the former cannot, be resolved into constitutive units; they agree in that the terms "more" or "less" can be applied to each of them.

But psycho-physics goes still further; it claims to have established the existence of a unit of sensation. The situation is briefly as follows:

A stimulus may be applied to a sense-organ, and yet not necessarily produce a sensation; it must reach a certain degree of intensity before it so affects consciousness, and this point is called the threshold or *limen*. A stimulus may become so intense as to change the sensation into pain; this point is called the upper limit of sensation. The threshold is not an absolutely fixed point; it is raised, for instance, when preceding or simultaneous impressions compete with the stimulus; it is lowered by custom. E. H. Weber, Professor of Physiology at Leipsic, discovered that there is just as much difficulty in distinguishing between the pressure of 29 and 30 half-ounces as between that of 29 and 30 drachms, in spite of the fact that the difference of weight in the first case is four times as great as it is in the second. Such experiments were the origin of Weber's Law: The increase of the stimulus necessary to produce an increase of the sensation bears a constant ratio to the total stimulus. For instance, in the case of light, an increase of one-hundredth in the stimulus produces a discernible difference in the sensation—that is, approximately and on the average. Fechner stated a formula for the ratio of the effect of a stimulus to the preceding stimulus: The strength of the stimulus must increase in geometrical progression in order that the sensation may increase in arithmetical progression. So, in order that a sensation may increase as 1, 2, 3, 4, the stimulus must increase as 1, 2, 4, 8.¹ But Fechner's most important step consisted in assuming that the same sort of quantity exists on the psychological side as exists on the physical side of the equation—viz., discrete quantity. He found his unit in the just-discernible increment in a given sensation, and held that this sensation-unit is the same through-

¹ This rule only holds for stimuli of medium strength.

out all the range of intensities, and that all sensations are sums of it. The fatal weakness of this theory lies in the fact that it contradicts the evidence of consciousness. We are never aware that a weak sensation, say of light, is contained in a stronger one, or that there are ten feebler sounds in a loud sound, or that the difference between two sensations is expressible in quantitative units. On the contrary, each sensation is, as Professor James says, "a complete integer." The "just-discernible increment" is really a judgment of difference. The emergence of a difference does not necessarily preclude a sensation from being regarded as "the same," for what is called identity in a sensation is not bare and total identity.

Bergson agrees with neither of these views. His position is that the notion of intensity is a confusion of quality with quantity in the case of conscious phenomena taken separately; it is space introduced into individual psychic states which are not spatial.

Intensity is resolved either into an "acquired" or a "confused" perception. It is the former in the case of sensations which can be set over against an external object as their cause. If the light in a room be increased until an observer says, "The light is more intense," is his experience a purely quantitative one? No; there are qualitative changes in the shading, colour, etc., of the illuminated objects on which he gazes, and he substitutes a "quantitative interpretation" for a "qualitative impression." The judgment of quality is translated into a judgment of quantity.

On the other hand, in deeper psychical processes intensity is explained as a "confused perception." It arises, not from the idea of the external cause, as in the case of sensations, but from the larger or smaller number of simpler psychical states involved; in a word, it is irradiation. A joy which becomes more "intense" is a joy which spreads through more and more of the elements of our consciousness, until perhaps there is not a thought, not a feeling, not an action, which is untinged by its warmth.

The importance of this discussion lies in the fact that, if psychical states were quantitative, they would fall under the

sway of mechanism ; for where quantity is, there is determination, and a quantitative interpretation of intensity is a step towards regarding the mind as an aggregate of parts.

Thus Bergson takes his first step by showing the latent confusion between quantity and quality in the notion of intensity.

Our psychic life is thus a qualitative, not a quantitative, multiplicity. What does this mean? How can there be a multiplicity which is not discrete or quantitative? Whenever we count, two conditions must be fulfilled: first, it must be possible to separate the things counted; secondly, the things counted must *somehow* exist side by side until they are counted. They may exist side by side in real space or in ideal space, but in nothing else is "side-by-sideness" possible. If you count the window-panes, you count in real space; if you count the strokes of a clock, in ideal.

How, then, do we count our own psychic states? We regard them as external to one another, which they are not, and we treat them as existing simultaneously. But consider psychic process *before* this spatial analysis. Then, says Bergson, "we must admit two possible senses of the word 'distinguish'—two conceptions, the one qualitative and the other quantitative, of the difference between *same* and *other*. Sometimes this multiplicity, this distinctness, this heterogeneity contains number only potentially, as Aristotle would have said. Consciousness, then, makes a qualitative discrimination without any further thought of counting the qualities, or even of distinguishing them as *several*. In such a case we have multiplicity without quantity" ("Time and Free Will," pp. 121, 122).

When we study our inner selves, therefore, we must not use the idea of a discrete multiplicity; it in a way distorts the essence of the psychic process which our object is to grasp.

These discussions clear the way for an investigation of time. In the external world, says Bergson, there is only simultaneity, and not duration. It is misleading to say that in the changes of this outer world there is succession; events succeed one another only in a consciousness which remembers.

Time, which can be measured, is a blend of space, which is external, and of that internal and purely qualitative change which Bergson calls "*durée réelle*." In so far, then, as the notion of time is spatial, in so far as it represents consciousness as subject to a sharp division into a past, present, and future compartment, it is for philosophic purposes misleading, however useful it may be practically as a convenient symbolism.

It is scarcely possible to find a word which, in its general usage at any rate, represents what Bergson means by "*durée réelle*." "Time," as we often use it, exactly leaves out what it should leave in—the individuality of the experience. For there are as many different "durations" as there are individual experiences. You and I may have a conventional "time" in common; the inner experience which we live is different, and the most essential part of the difference is what we must understand by "duration." Yet it is just this absolute inwardness of the psychic life before which the intelligence is powerless, and therefore it is here that science fails. It fails because it leaves out duration, the "process of organization or interpenetration of conscious states."

Naturally, in many ordinary expressions we use "time" in senses which more nearly approach "duration"—*e.g.*, "Time flies" when we are interested; "Time hangs heavily" when we are bored.

Perhaps the clearest, certainly the shortest, explanation is to be found in Bergson's lectures at Oxford in May, 1911 ("La Perception du Changement," p. 26): "Je me bornerai donc à dire, pour répondre à ceux qui voient dans cette '*durée réelle*' je ne sais quoi d'ineffable et de mystérieux, qu'elle est la chose la plus claire du monde; la *durée réelle* est ce que l'on a toujours appelé le *temps*, mais le temps perçu comme indivisible. Que le temps implique la succession, je n'en disconviens pas. Mais que la succession se présente d'abord à notre conscience comme la distinction d'un 'avant' et d'un 'après' juxtaposés, c'est ce que je ne saurais accorder."

The nearest we can get to an experience of "pure succession" is in listening to a melody; the impression is due to the con-

tinuity of the melody. Divide it into notes "before" and "after" one another, and the interpenetration of pure succession is gone—duration is translated into space.

The misconceptions which underlie the free-will controversy are of the same nature as those which have been shown to be present in the confusion of intensity with quantity, and of abstract or spatialized time with pure duration. Both determinism and indeterminism are saddled with an insoluble riddle, because both begin, not with the facts, but with a false interpretation of them.

Determinism, according to Bergson, has two forms—physical and psychological. The former is reducible to the latter, for physical determinism involves a psychological hypothesis. According to physical determinism, all the particles of inorganic matter act and react on one another in ways susceptible of definite calculation; living matter also is subject to similar determinations. State to a mathematician the conditions of the sum, the position of the atoms of your body at this moment, and the position of those atoms exterior to your body which might influence it; he should be able to tell you your past, present, and future with the same precision with which he would calculate the position of a star.

Though the adoption of the principle of the conservation of energy involves the position that physiological phenomena are necessarily determined, a further demonstration is required in the case of conscious states. It would have to be proved that a definite psychic state corresponds to a definite physical state. All that has been done amounts to proving that in certain cases (and those almost independent of volition) the physical and the psychical series are parallel; but this by no means proves that they are parallel throughout.

Physical determinism, however, finds reinforcement in psychology. We naturally explain an action by stating its motive; further, the phenomena of association lend some colour to the view of the determinist. Hence it is easy "to hold that the drama enacted in the theatre of consciousness is a literal and even slavish translation of some scenes performed by the

molecules and atoms of organized matter. The physical determinism which is reached in this way is nothing but psychological determinism seeking to verify itself and fix its own outlines by an appeal to the sciences of Nature" ("Time and Free Will," p. 149).

If the law of the conservation of energy be true, then our movements are determined though our consciousness may not be. Bergson's position is that the law of the conservation of energy cannot be applied to living beings or to psychic processes; its application presupposes a system which can return to its original state. "Let us note that the law of the conservation of energy can only be intelligibly applied to a system of which the points, after moving, can return to their former positions. This return is at least conceived of as possible, and it is supposed that under these conditions nothing would be changed in the original state of the system as a whole or of its elements. In short, time cannot bite into it" ("Time and Free Will," p. 152). But consider living creatures and consciousness: for both history counts for something; "duration seems to act like a cause." "A sensation, by the mere fact of being prolonged, is altered to the point of becoming unbearable. The same does not here remain the same, but is reinforced and swollen by the whole of its past" (*ibid.*, p. 153).

In effect, to apply this law to life and consciousness is to confuse concrete duration and abstract time. It is precisely to ignore those elements which differentiate life and consciousness from matter; and to ignore what one sets out to understand is an odd path to knowledge. "No machine profits by experience, nor trades with time, as organisms do. Therefore it is that the formulæ which serve to redescribe the activity of a machine will not suffice for living creatures, which demand a historical explanation" (Geddes and Thomson, "Evolution"). Thus physical determinism, in the last resort, implies a psychological theory, and is psychological determinism.

Psychological determinism implies an associationist psychology, and this involves a wrong conception of the self, representing it "as a collection of psychic states, the strongest

of which exerts a prevailing influence and carries the others with it. The doctrine thus sharply distinguishes coexisting psychic phenomena from one another" ("Time and Free Will," p. 159). This is the fatal error into which both determinists and their opponents have fallen. They argue as if motive and will were entities outside one another, each with a sort of existence of its own; and this is the spatializing process once more. Bergson, on the other hand, distinguishes between a multiplicity of juxtaposition and a multiplicity of fusion or interpenetration. In consciousness there is a plurality of elements, but they are not perceived as a plurality unless and until they are spread out in ideal space, and then they have ceased to be what they originally were, and have become symbols. "But because our reason, equipped with the idea of space and the power of creating symbols, draws these multiple elements out of the whole, it does not follow that they were contained in it. For within the whole they did not occupy space, and did not care to express themselves by means of symbols; they permeated and melted into one another. Associationism thus makes the mistake of constantly replacing the concrete phenomenon which takes place in the mind by the artificial reconstruction of it given by philosophy, and of thus confusing the explanation of the fact with the fact itself" ("Time and Free Will," p. 163).

It is those phenomena which happen, as it were, on the fringe of the self and the external world that association fits; but we have accustomed ourselves so to strip psychic processes of their personal and individual elements that we apply the term "love" to many forms of "love," robbing them of their vitality and reducing them to a colourless, impersonal form. The novelist and the poet add personality to them in a way, but all their additions are set side by side, and what is side by side can never adequately represent what in its essence interpenetrates. There remains the chasm between a life lived and a life described.

A deep feeling—love or hate—is not something outside the

soul which drives it by an almost irresistible impetus ; rather it *is* the soul, for in it appear all the contents of consciousness. " To say that the soul is determined under the influence of any one of these feelings is thus to recognize that it is self-determined " (" Time and Free Will," p. 165).

Our freedom, then, is not absolute. The soul is free in proportion as it acts as a whole. Actions which originate on the " surface " of the soul, where the states are more sharply defined as they approach space, are determined and even automatic. So it is misleading to approach the question of freedom by an analysis of ordinary actions, which usually are determined or automatic. " It is at the great and solemn crisis, decisive of our reputation with others, and yet more with ourselves, that we choose in defiance of what is conventionally called a motive ; and this absence of any tangible reason is the more striking the deeper our freedom goes " (" Time and Free Will," p. 170).

It is clear that under the whole argument lies Bergson's conception of " *durée réelle*," that organization and interpenetration of psychic process which delivers it from the rigour of a logic which would split it into pieces, and then reason as if the pieces which it has manufactured were the original experience. The upshot is to emphasize the reality and the importance of those personal elements which belong to the individual experience, from which, as " merely subjective," science has averted her eyes.

There remain, of course, many problems, and in particular the relation of soul and body, which is the subject of " Matter and Memory." Even those who think that in the work we have been discussing Bergson has unduly sharpened the antithesis of outer and inner, of space and duration, must acknowledge that this will not make the rest of his task easier.

In conclusion, let those who have not yet read Bergson begin without loss of time. They will make the acquaintance not only of a great philosopher, but of a great artist, and will understand that an outline such as this is perilously like an attempt to represent a statue of Praxiteles by straight lines.

Possibilities and Impossibilities of Comprehension.

By T. H. S. ESCOTT, Esq.

COLERIDGE'S "BIOGRAPHIA EPISTOLARIS." Edited by A. Turnbull. *Bell and Sons*. 1911.

MODERN ANGLICAN THEOLOGY. By the Rev. J. H. Rigg. *Alexander Heylin*, 28, Paternoster Row.

FREMANTLE'S NATIONAL CHRISTIANITY. *Harper Brothers*.

LIFE OF DEAN STANLEY. By R. E. Prothero. *Nelson and Sons*.

OPTIMISTS and pessimists alike would often profit by a minuter acquaintance with the historical aspect of the public questions that respectively raise their brightest hopes or their darkest fears. On King George's Coronation day, June 22, 1911, the Bishop of Hereford pleased many, scandalized some, and pained others, by inviting the representative Dissenters of his diocese to join Anglicans at the Communion Table in his cathedral. Even among those who approved the motive of the action as well as recognized its broadly Christian purpose, doubts were expressed whether opinion within and without the national Church had ripened sufficiently for such a step. In itself, of course, the obliteration of all sectarian differences on the part of loyal adherents to a common evangelical faith was much to be desired. Further, the holders of this view agreed that the day might come, might even be nearer than definite signs warranted prediction, when the only means of effectual resistance to the encroachments of Rome on the one hand, and the inroads of popular infidelity on the other, would be for all English Protestants, church and chapel indifferently, to stand together against the same foe. Such was the deliberate—indeed, the dying—conviction of that most sagacious and far-seeing, as well as enlightened, widely sympathetic, but consistently devoted son of the Church he ruled, James Fraser, Bishop of Manchester, who in 1885 died, amid the sorrow not less of Dissenters than of Churchmen. Fraser, of course, abstained from any forecast of the time or the circumstances which might necessitate or promote such a reunion. Still, it was with him not merely a pious opinion, but

a practical conviction that, at some point in the unforeseen future, evangelical Christendom's various sections, if they were not to be crushed out by the pressure of Rome, must devise some *modus vivendi* among themselves, and present a compact front to an ecclesiastical system that had never despaired of winning back the British Isles to the patrimony of St. Peter, or ceased to find and fee possible betrayers of the Reformation citadel among its professedly sworn custodians.

A Fellow of J. H. Newman's College at Oxford, Bishop Fraser did but desire the adoption of a policy that, some two centuries earlier, had commended itself to distinguished men trained at the Universities of Cambridge or Aberdeen. Locke and Chillingworth, the spiritual and philosophical champions of the Church and State principles, whose triumph the 1688 revolution was to involve, had both foreseen the possible necessity, in a coming age, of an alliance like that so often thought of by Fraser, though, beyond encouraging a tendency towards the goal, he may have done nothing. In this, the nineteenth-century occupant of the Manchester See showed himself genealogically descended from the prelate of the Orange and Hanoverian era who, whatever else he might have regarded with indifference, had beyond doubt Church comprehension deeply at heart. Gilbert Burnet's appointment, under William and Mary in 1689, to the Salisbury mitre was a throwing down of the gauntlet to the exclusive High Church faction that had enjoyed ascendancy with the Stuarts. Rightly enough, and with perfectly natural resentment, it was interpreted by the Tory high-fliers as an earnest of the conciliatory methods which Dissenters might look for in the new reign. The essential features brought out by Macaulay in his portrait of Burnet may not lack the colouring of truth in their essential details. The sketch itself, however, was introduced for literary effect, rather than with any serious historical purpose. The great Whig stylist wished to relieve his page with a vivid and amusing illustration first; secondly, by delineating Burnet, a typical and enthusiastic Whig Churchman,

in an aspect, not perhaps unfair, but at least droll, he showed that, if elsewhere hard on the Tories, he was not blind to the foibles of the leaders on the other side. The result is, not a genuine personal likeness, but a masterly and good-tempered caricature. As Burnet's selection for Salisbury formed the earliest exercise of high ecclesiastical patronage by the new dynasty, so this Bishop subsequently became the first pioneer of the Church policy favoured in the Victorian age by James Fraser, and in the present reign likely to receive a welcome from at least one spiritual peer in addition to Bishop Percival. Burnet, indeed, resembled most of his contemporaries on the Bench in being not only a political Churchman, but a keen political partisan, carrying his party passions so far as to accept the absurd fable of the Pretender's supposititious birth. On the other hand, he showed conscientious loyalty to his spiritual office in remonstrating with the second Charles on his profligate courses, at the risk of his own preferment ; while his sincere piety effected the most conspicuous of seventeenth-century conversions, that which won the witty Rochester to the faith of the Cross.

Burnet's true and undefiled religion owed much to the teaching of an exemplary Presbyterian mother ; with her he had passed most of his youth in the Low Countries and in Switzerland. The Evangelical associations of those countries had taught him not to mistake the accidents of spiritual devotion for its essentials. Always tenacious of the cardinal points in Anglican theology and worship, he at the same time recognized the triviality of the differences between the various uses of Anglican and nonconforming Protestantism. Unity among all Christians, not being Arminians or Papists, became the object of his life ; to secure it he would have surrendered the mark of the Cross at baptism, the surplice, and chanted prayers. As regards the Thirty-Nine Articles, while stopping a good deal short of the point in relation to them reached by the most modish among the Anglican priesthood of our time, he would have acquiesced in the modification of the letter of subscription. Incidentally we may point out that it is these Articles which

suggest the chief contrast between Church reunion, as understood in Burnet's day and ours. To-day the substance of those declarations would be readily accepted by most sects of Protestant nonconformity. It is demurred to only by the representatives of advanced Anglicanism, on the ground of their being merely articles of religion and not of faith. The only reunion meant by up-to-date employers of the term is not, as in the first half of the last century, with the Greek Church, but with Rome. The fact of Burnet's reunion being with Dissenters did not make him indifferent to the sufferings of the sacramental non-jurors, thrown loose upon the world at the 1688 revolution. Some of the non-jurors' friends, if not of the non-jurors themselves, Burnet trusted might come within his own comprehensive scheme. A temper like his, sanguine as well as sagacious, found some ground for such a hope in the readiness with which, during a period of fifteen years, the national Church had first (1645-47) become Presbyterian, and then at the Restoration of 1660 had reverted to Anglo-Catholic doctrine and worship. The time, therefore, being one of such ecclesiastical plasticity, what need prevent the establishment of Burnet's own day from amalgamating the discipline of Laud and the teaching of Knox? The Presbyterian experiment had not been popular. Upon its final failure, and the consequent outburst of Anglo-Catholic exultation, there supervened a feeling that Presbyterianism and Episcopalianism might learn a good deal from each other, and coexist quite comfortably. By 1654 the religious feuds and scandals of the realm had reached such a height as to convince Oliver Cromwell that he must proceed on another tack for the tranquil reorganization of the national faith; he allowed the Presbyterian formularies to remain in force, but the State religion became that of the Independents. These changes, then fresh in the public mind, as well as the proved possibility of various Protestant sects contriving to hold their own simultaneously justified, as Burnet thought, his policy of so far extending the Anglican pale as to include not only Presbyterians, but all Dissenters, not being declared enemies to the Church, and in any degree disposed to become her members. During most

of these negotiations, Bishop Burnet himself was constantly communicating with the Dutch and Swiss non-episcopal churches.

These were not the only signs of the times that may well have strengthened Burnet and his friends in a belief that their scheme was politically feasible as well as eminently Christian. Some among the best brains of the day, clerical and secular, were on their side. The Cambridge Platonists generally, and among them in a special degree Thomas Burnet, no relative of Gilbert Burnet, worked with pen and tongue in the same direction as the Salisbury prelate. Inside the establishment the movement found able and earnest supporters. Patrick's original orders had been received from a presbytery; Stillingfleet stuck to his Bedfordshire living of Sutton through the whole term of Independent ascendancy under Cromwell (1657-60). Thus, in the seventeenth century, religious comprehension was the child of Church unsettlement, more widely spread and organic than has since been experienced. The conditions under which the idea of ecclesiastical coalition grew up made it impossible to predict the form of faith that might be foisted on the country a few years hence, or even to define from what party or sect the established faith of the moment took its dominant colour or creed. Church recreation, therefore, rather than comprehension, formed the real task that Bishop Burnet took in hand. After the final overthrow of the Royalist hopes at Naseby, what is understood to-day, and was understood then, as the national Church, ceased to exist. Its religion did not die out of the land; its services and its ministers were too deeply rooted in the popular affection for that. But even the best traditions of its faith had grown dim and inactive at the Restoration in 1660. The piety and learning of seventeenth-century divines, High Church or Evangelical, had done little to prepare the way for Burnet's well-meant endeavour; this, as has been already said, was less to amend and enlarge an existing institution than out of the most discordant and incongruous elements to create a new structure.

Such a combination of circumstances has never repeated itself since. Only at one point of the nineteenth century could there have been traced the faintest analogy to the situation that

confronted Burnet. That was when, as a counter-move to the Anglican Romanizers, William Palmer of Magdalen devoted himself to promoting union between the Greek and English Communion at the cost of what proved an unfruitful mission to Moscow. Nevertheless, as was said earlier in the course of the present remarks, at intervals since Burnet's day there have reappeared Church reformers of his temper who, if they have been able actually to do little, have said and written much in favour of reviving his experiment. How to make the State once more so nearly co-extensive with the Church that the two should be almost convertible terms, was a problem which habitually engaged certain early nineteenth-century intellects who, by turns the admiration and perplexity of their own age, have stamped the subsequent course of national thought and letters with their own character.

Among these, the first, in order of time as of far-reaching and subtle influence, S. T. Coleridge, born in 1772, received the usual education of an English clergyman's son. A philosopher before he had been put into jackets, even in the nursery, he associated himself with no particular vagaries till after he had been bought out of the dragoon regiment in which he had enlisted as a trooper. He then returned to and completed his Cambridge studies. Without having subjected himself to the form of taking a degree, he made his first appearance as an intellectual and religious leader in a Unitarian chapel, 1796. The foundations of his poetic fame had been laid by his "Ancient Mariner" before his first visit to Germany in 1799. But he had to make his mark as a journalist on the *Morning Post* long before becoming, in his later years, the philosophic and intellectual oracle of his age. Mr. Turnbull's two interesting volumes of Coleridge's "Biographia Epistolaris," just published, illustrate with fresh personal details his fidelity to those views of Church comprehension originally recorded in "Table Talk." About this he showed himself at least as eager and liberal as Bishop Burnet, if a good deal less definite and practical. Dying in 1834, Coleridge did not live long enough to witness Christian Bunsen's mission to London on behalf of the Anglo-Prussian

bishopric of Jerusalem, an idea that owed not a little to Coleridge's influence. Before, however, he passed away, Coleridge had the satisfaction of seeing himself acclaimed a chief founder of the theological school in which the two Hares came first, Maurice and Kingsley came afterwards. The idea was not more doctrinal reform than the framing of an ecclesiastical polity that should give a place to every individual conscientiously struggling towards a worthy life. Thus there would be brought into mutual harmony all varieties of faith which had proved instrumental in moving any to choose the higher and the better part. Instead of Thirty-Nine Articles, Coleridge had formulated five; their effect was, after due examination, to admit Quakers, as well, indeed, as practically all Dissenters except Unitarians and all such as denied the efficacy of the sacrifice on the Cross. About Romanists he says nothing, not from any want of charity towards them, but from a modest desire to avoid placing himself in competition with the Pope. Apart from his dalliance with an ideally constructed latitudinarianism, Coleridge was ultra-High Anglican, ever leaning more and more towards Rome. The utmost he can say for the Communion of his birth and the nurture of his youth is that the Reformation, whose child the establishment became, was a necessary evil. It errs, however, he thought, grievously in fixing far too modern a date for the appearance in the Apostolic Church of the heresies or superstitions to-day falsely considered to vitiate its authority. Protestants, he allows, may have the historical arguments on their side, but they are sadly to blame for their indifference to the older and better Roman saints, especially Theresa. As it was, in the Church outlined but not instituted by him, he would have given Lancelot Andrewes and Jeremy Taylor a place only a little, if at all, below the Bible. With respect to one personal detail, he is far more uncompromisingly Protestant than the least pro-Papal of the Oxford Anglicans who wrote and thought before High Churchmanship had associated itself with ritualism. He not only defends Luther for burning Servetus, but refutes, with only less of circumstantiality and power than was done by Archdeacon Hare, the charges of carnality and

antinomianism brought against him. Indeed, Augustus William Hare excepted, Coleridge seems the one nineteenth-century champion of Church comprehension who treated even with justice the man that, to quote Disraeli's spirited description, "showed how well he recognized the spirit of his age when he nailed his theses against Indulgences on the doors of a Thuringian church."¹ Thomas Arnold shared in the ecclesiastical liberalism of S. T. Coleridge, and admired his genius, but thought, as a spiritual and political reformer, he would have gained much from the steady influence of a regular profession. The Rugby headmaster also had his own notions of national Church re-organization; though they widely differed from the Coleridgian ideal. The sacramental and superstitious overgrowths of Gospel religion, due to a designing priesthood, were to disappear. There was to be no other test for membership than the acceptance of those truths on which all Christians were agreed; while every congregation was to have the form of worship it preferred. That last provision would have involved the substitution of a disintegrating congregationalism for the cementing principles of a compact and cohesive religious system. It was therefore of the essence of the Rugby project to purchase reunion at the price of Anglican unity.

In other parts of Arnold's native county were the parsonages, Eversley and Hursley, of two men, both in their different ways Church reformers, but wide as the poles asunder on all points connected with comprehension. Keble wrote his "Christian Year" for the purpose of permeating all classes with the Church of England sentiment in its most attractive form; might not he thus win back to its communion the hearts and minds of some who had unnaturally deserted their spiritual mother? Carlyle's teaching had made Kingsley mutiny against the Gradgrind varieties of modern liberalism. He rejected the economical precept making it a duty to buy in the cheapest market and sell in the dearest. Not so much Amyas Leigh in "Westward Ho!" or even the old Scotch Chartist in "Alton Locke," Sandy Mackaye, as the Christian Socialist of a later day bent on making the national

¹ Rectorial Address at Glasgow University, 1873.

Church an agency for private and public righteousness and equity, for social virtue of all kinds was his ideal. In the theological and sectarian chaos of the seventeenth century, Burnet could have alleged good reasons for maturing a detailed and practical plan, almost as soon as he had thought out the idea of Church comprehension. Such, however, are the circumstances of the present time, that any premature talk about or advertised preparations for the project would indefinitely delay, and most likely altogether destroy, the possibility of anything in that direction ever being done. The reception recently given to the proposed inter-denominational exchange of pulpits is not the only experience emphasizing the conviction that, in this matter, *festina lente* indicates the only safe and wise policy. Recall what happened at Westminster during the last century's second half. In 1864 Archbishop Tait set apart St. Andrew's day for missionary intercession. Himself pre-eminently a peacemaker among the sects, rather than a controversialist, Dean Stanley hoped the time had come for opening an interdenominational era of mutual charity, good-will, and even co-operation. R. W. Dale of Birmingham, for learning, ability, and pulpit power, would then have been given, not less by Anglicans than Nonconformists, a foremost place among the preachers and teachers of his time. Stanley had already gone through some friction with his Chapter about appointing select preachers. His suggested invitation to Dale to the Abbey pulpit at the mission services received only the coldest approval from dissenters, additionally embroiled him with his Westminster colleagues, as well as brought upon him the silent wrath of Convocation; and a real chance of Anglican interest in religious comprehension showing itself was missed. No further instances of amicable overture on the part of the Church towards Christians outside her pale attracted any great degree of notice till the invitation, issued last summer, by the prelate who, appropriately enough, had been headmaster of Arthur Stanley's old school, the Rugby that Thomas Arnold created. Since then "exchange of pulpits" is a theme about which, to the gratification of many and the dismay of some, a good deal has been said and written.

Historical experience, however, makes it as clear as anything in the world can be, that the process of comprehending in a single formula the tenets of innumerable communions can only be promoted by agencies whose complexity, as well as slowness in operation, may remind one of the centuries-long struggles, upheavals and reconstructions, that have been needed to produce the political dispensation under which we live. Exchange of pulpits, for instance, has been called the thin end of the wedge. The reception given some time since to this proposal convinced everyone that, to press it now, or within measurable distance in the future, can only be hopelessly to widen the gulf already separating, not only Churchmen and dissenters, but the various parties within the Church itself.

As regards the relationship between Anglicans and Nonconformists, it may or may not be a token for good that the average High Church or even ritualistic vicar habitually shows himself far more tolerant and amiably disposed to the dissenting Evangelicals than to the establishment Evangelicals of his parish. He cultivates the Presbyterian pastors of any local repute as pointedly as was done by Burnet himself, cordially welcoming their appearance by his side on social platforms, occasionally, too, inviting the company of any Congregationalist minister who happens to be in fashion. Such courtesies cost little but may do much. The associations of missionary or hospital meeting in the town hall are far more likely to promote real comprehension than any ostentatious surrender of doctrines or ceremonies such as we have seen Burnet, Church comprehension's historical pioneer, was ready to make. There are other, perhaps even stronger, reasons for thinking that whatever is to be done must follow on the Church of England's unadvertized initiative. Her own little domestic differences do not prevent her from being on better terms with the various Free Church managers at this moment than has often, perhaps ever, been the case before. Never was she attracting more strangers or shedding fewer friends. Within comparatively recent memory, the popular and universally respected Octavius Winslow, Baptist minister of Grosvenor Chapel, Bath, exchanged

that position for the pastorate of a well-known Brighton place of worship, which subsequently passed to the Countess of Huntingdon's Connection, under Mr. J. B. Figgis. Here he repeated his earlier successes in the Somerset capital. Before his death Winslow had received Anglican orders, bringing with him to his Church of England charge many of his old flock. During Octavius Winslow's Evangelical progresses to and from Bath, Brighton, and elsewhere, Thomas Carlyle, if not in his writings, yet in the oracular talks with his disciples, had declared the Church of England to be, in his own words, "the best thing of its sort so far known." Carlyle, whatever his later beliefs or disbeliefs, never outgrew the Scotch Calvinistic training of his boyhood. This compliment of his to Anglicanism may be explained by S. T. Coleridge's observation in 1830: "I never felt distinctly the heavenly superiority of the English Liturgy till I had attended some kirks in the country parts of Scotland." Fitzjames Stephen, therefore, spoke in the spirit both of Coleridge and Carlyle when he described the Church of England prayer-book as unique in the avoidance of formalism on the one hand, and emotion on the other. Forty years ago, during the ascendancy of Disraelian jingoism, the clever writers and keen thinkers, tinged with Positivist doctrines, made a point of exalting, now Mohammedanism, and now Popery, to the Anglican faith's disparagement. To-day, little or nothing in this strain is heard. In 1894 G. J. Romanes found a Christian ending for a course of aggressive agnosticism. At this present moment it is significant that Mr. Frederic Harrison, first made famous by the bitter attack on the Church of England in his "Westminster Review" article on "Essays and Reviews," pointedly abstains from any criticisms or innuendoes unfavourable to the Established Church and its ministers throughout his "Autobiographic Memoirs," while his lament over the sliding away from all religion of the present age might fairly be interpreted as an undesigned warning for all those whom it concerns not lightly to neglect that which Matthew Arnold never denied the Church to be—an organization for promoting national and individual righteousness.

On Teaching Children.

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III.—EFFORT AND INCLINATION.

IN recent discussions on educational aims and methods, no word has occurred more frequently than the term "Interest." As part of everyday speech, it often means no more than amusement, an agreeable pastime from which all semblance of labour has been removed. In common with much of the philosophical vocabulary, Interest, as a "term of art," suffers from the divergent interpretation belonging to the more widely current sense of the word; the feeling of gratification or pleasure customarily implied is often supposed to exhaust its meaning.

But the mental state, for which the term stands, is not so simple. Interest may be painful as well as pleasurable; the returned truant is in most instances greatly interested in the schoolmaster's movements. But interest is much more than feeling; its essential constituent and root-principle is the recognition of the interesting object as a means through which some cherished, or even necessary, purpose can be attained. An interested person is a person bent on self-realization by the help of certain definite objects, or in certain unequivocal ways.

The self which is being realized may, of course, be noble or the reverse; in either case, and in the intermediate instances, the recognition is intellectual, not emotional. So understood, it will be generally conceded that interest may carry with it a readiness to put forth strenuous effort, and even to undergo pain in reaching the desired end. The merely amused person frequently acquiesces in the situation, and no more; that state of things is not unknown to school-rooms where the teacher has failed to consider the idea of interest on all sides. But the really interested boy or girl, man or woman, is too earnestly

active to occupy a position so semi-detached; the greater the interest, the more evident the attention which expresses it, and, within limits, the more acute the feeling which accompanies it. The clearer the recognition of the value, *for the self*, of the object, circumstance, or person which interests, the greater the feeling and the attention. It is to the German philosopher, Herbart, that the position of interest in modern educational theory is primarily due, and for him the word was scarcely less than a synonym for mental activity generally. In Herbart's opinion, children were instructed, and were made to acquire knowledge, in order that they might be interested about many things.

Interest in this sense means more than "inclination," and it has nothing to do with, or, rather, is the very opposite of, purposeless caprice. Modern America appears to be the author of the expressive, if unhandsome, phrase, "soft pedagogy," and many writers of the present day deprecate the requirement of effort from children at school. But the wish to make childish inclination the guiding principle of curriculum and method is in origin neither modern nor American. The neglect of the history of education deprives us of many valuable lessons bequeathed by the past, and in this connection none is more convincing than that associated with the name of Basedow, who opened an "educational institute" at Dessau, Anhalt, in 1774. When the opposition between effort and inclination as principles of education is under review, the doings of Basedow should be recalled.

In scholastic method, Basedow was the disciple of Locke. Since the master laid great emphasis upon utility as a criterion of a study's educational value, and also upon inclination as a condition of learning, Basedow adopted these two maxims as his own. But, lacking the illogical common sense of Locke, he made them the foundations of his system. The consequences were grotesque and disastrous. Only a pedant would regard utility as disqualifying a study to become an instrument of education; but when utility is allowed to be the prime principle

underlying a course of studies, educational considerations lose their importance, and superficiality usurps the place of knowledge. So it was in Basedow's institution. There are very many things of which it can be said that they are "useful," and as long as that quality is all-sufficing, there is no limit to the number of things that can be brought to the notice of children. The point is illustrated by Basedow's "Elementarwerk," recently reprinted with the original hundred or so of entertaining copper-plates. Although issued in 1774 as a combination of school-book and "book of directions" for the teacher, it is in effect an "encyclopædia of useful information," which could only be profitably used as supplementary to a more systematic course of study. The dissipation of interest and the encouragement of bird-wittedness in the pupils, consequent upon the use of a collection so multifarious, is well illustrated by the position ultimately assigned to manual work in Basedow's scheme. Hand-work is unquestionably useful; but, also unquestionably, it involves serious effort, and is therefore opposed to the principle of "recreative instruction." Successful manual work demands interest; mere inclination will sooner or later be crossed by it. Manual work, therefore, maintained its place in the Dessau scheme only by becoming a mode of punishment!

Basedow's conceptions and principles were not all of this kind; if they had been, he would not have remained the esteemed correspondent of men so different as Kant and von Zedlitz, Frederick the Great's Minister of Education. But the notion of "recreative instruction" and a thorough-going adherence to utility conspired with his own defects of character to ruin his institution. Meaner men made even a greater failure, and so brought discredit upon Basedow's whole system and upon educational experiment generally.

The doctrine of interest, sanely interpreted, seems to furnish a mode of reconciliation between the opposite methods of those who advocate "recreative instruction," and those who insist on the paramount need for discipline of mind and conduct. It is not the office of interest to banish drudgery and hard work

from the business of learning, from which they are, in truth, inseparable. Interest is, rather, a spur which compels the learner to face the arduous and disagreeable with endurance, and perhaps with pleasure. On the other hand, it is a mistaken asceticism which needlessly places these retarding forces in the learner's path; the nature of the case usually insures a sufficiency of these for wholesome discipline, apart from the educator's interference. But the doctrine of interest is based upon the assumption that it is possible to excite the desire for knowledge—that that desire is natural to all rational minds, or to minds that are becoming rational. The incitement may be of many kinds, direct or indirect, but all kinds issue in the same desire to know, and, therefore, in a willingness to learn. In favourable cases, it is sufficient to indicate that there is a problem to be solved; in others, it may be necessary to show that there is primarily a pleasure to be gained, or a pain to be avoided. But in the less favourable circumstances, it is the educator's duty to be assured that what is proposed for learning is suitable to the powers of the learner, and the general immaturity of his mind. In the last resort, it may be necessary to insist upon obedience to authority pure and simple; the pupil *ought* to learn, and, therefore, he must. But in this case, the educator's attitude is justified by moral, rather than by intellectual, considerations. Appetite may come by eating, but on the whole, only a meagre repast can fairly be expected from eaters who have little taste for the fare.

Treating the child as a rational creature means more than just accepting his level of mental life and intellectual incapacities. These are the starting-points from which he is to be brought in due course to higher levels and his incapacities removed, so far as that is possible. To revert to a former illustration, the textbook presents a body of knowledge logically articulated and complete, and it is the teacher's object to assist the pupil to construct for himself such a body of knowledge; the purpose which the teacher has in view, when he re-casts the order and treatment of the textbook, is to bring about in the pupil's mind

a more living understanding of the book itself, or rather of the branch of knowledge with which the book deals. While beginning with the concrete and with things seen or handled, the goal is the abstract and general, conceived apart from the things of sense.

The movement is in accordance with the nature of the child's intelligence which spontaneously generalizes and unifies, weaving the different threads of knowledge into a texture which is much more than the sum of the threads. In spite of vague, ill-defined beginnings, the mind moves onward to system; new ideas are understood only on condition that there is a previously established combination of ideas into which the new-comer can be fitted. Basedow's scheme was destined to failure because this systematizing of the intelligence was regarded as of no account; so long as the pile was increased it was thought that all went well. Ideas and the groups of ideas, or systems, which the language of the school-room calls "subjects," can only become integral parts of a child's mind by incorporation. A subject which is detachable, so to say, to that extent is not educative. Hence the valid plea that, if religious instruction is necessary to education, it cannot be so taught as to be taken or left at discretion. There is no escape from the dilemma; either instruction given in such circumstances is no real part of the education which the school gives, or the pupil is being imperfectly educated. The point has not escaped the attention of those who organized German education; religious instruction of a denominational character, Protestant, Catholic or Jewish, is as much part of the curriculum as is the mother-tongue in German schools of all grades.

The systematizing spontaneously undertaken, or attempted, by all learners gives the key to the position which should be accorded in a child's education to authoritative statement, or dogma. In the first place, as already hinted, education has to do with other matters as well as with the child's intelligence, or understanding; notably, education is concerned with conduct. Remembering the power for good and evil which habit exercises

upon all, and the ease with which habits may be established whose full moral significance is not recognized till much later, it is clear that circumstances may require the educator to place actual behaviour above knowledge in his scale of values. In consequence, his teaching becomes dogmatic, and his pupil is required to defer to authority. But these conditions are not always absent from teaching and learning of the purely intellectual kind. For the time being, at least, *Ipse dixit* must be conclusive.

Those who deny any place in a child's education to dogma, assert, in effect, that children should have no teachers; *discentem oportet credere*. So soon as we come down from platforms, or drop our pens, and bear a hand in the management of children who are not the mere phantoms of our brains, we discover many occasions when it is fitting, nay necessary, that the child shall accept some propositions purely on authority, even though they be little understood. Nevertheless, the child's point of view is still to be respected. Whence it follows that the teacher must be tolerant of vague and ill-defined beginnings, satisfied that all is well if progress is being made. He will not, in the supposed interest of precision, force upon his pupil an accuracy of expression which only conceals a poverty of understanding. As educator, he will at first tolerate interpretations which may shock the theologian or philosopher. With liberty to picture, illustrate, and otherwise realize statements in his own anthropomorphic fashion, the child is capable of *an* understanding of many abstruse doctrines. But these will be withheld so long as the pupil is incapable of investing them with the minimum of meaning.



The Missionary World.

HORACE BUSHNELL'S list of those who are exempt from giving to foreign missions, quoted in the *Missionary Review of the World*, is specially suggestive during the month of March, when so many missionary agencies close the year's accounts. He says:—

“The man who believes that men without Christ are not lost and do not need a Saviour.

“The man who believes that Jesus Christ had no right or reason when He said: ‘Go ye into all the world and preach the Gospel to every creature.’

“The man who believes the Gospel of Christ is not the power of God unto salvation, and cannot save all who believe.

“The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

“The man who believes that the best motto is, ‘Every man for himself,’ and who, with Cain, asks, ‘Am I my brother's keeper?’

“The man who wants no share in the final victory of Christ and the glory of His kingdom.

“The man who believes he is not accountable to God for the time, talents, and money entrusted to him.

“The man who is prepared to accept the final sentence from Christ: ‘Inasmuch as ye did it not to one of the least of these, ye did it not to Me.’”

Another penetrating statement is given in *Men and Missions*, the organ of the Laymen's Missionary Movement in America. Speaking at a great dinner, presided over by the Bishop of Massachusetts, Mr. J. Campbell White said:—

“About two out of three of the people of America are outside the membership of all churches; two out of three people in all the world live in non-Christian lands; two out of three people in the non-Christian world are beyond the combined agencies of Christendom; and, in spite of these appalling needs, two out of three of the Church members are contributing nothing to Missions.”

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Missionary-hearted Church members are encouraged by finding that the S.P.G. and the China Inland Mission, whose financial year closed on December 31, each record an increase of income, and are full of thanksgiving for financial mercies. The Moravian Church, whose record has long been an inspiration to other Churches, and which now desires to do “better

still," is in serious straits, and in the *Quarterly* of its London Association pleads with passionate intensity for gifts to enable it to maintain existing work. We earnestly trust that ere this number is issued, the heroic missionary Church may have been relieved from its distress. Of the societies whose books remain open till March 31, the C.M.S. reports a "present upward tendency," asking for instant prayer and unsparing effort "that our forces at the front may be no longer harassed by short supplies, either of men or of means"; the C.E.Z.M.S. expresses relief at the absence of any threat of a serious deficit, but this is said to result rather from reduced expenditure than from increased income; the Baptist Missionary Society states that its income "does not yet show signs of that increase which we have hoped to see" which would justify the maintenance of existing work and avert a deficit; Dr. Wardlaw Thompson, in the *Chronicle* of the L.M.S., writes gravely of a decrease of £10,000 in the general income of the Society in the last four years, and, in appealing to supporters for more adequate giving, urges that "a stationary enterprise speedily becomes an unsuccessful and failing enterprise."

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There is need that the whole Christian Church should give itself to thought and prayer concerning missionary finance. If the expenditure on the work, and its widening enterprise, are divinely guided, it is clear that the present income cannot express the Will of God. Here we have one of those fundamental contradictions between thought and action which it is our habit, speaking generally, to shirk rather than to face. Let us, as a task to be laid upon ourselves at this Lenten season, think through; then let us speak out. It is illogical—and worse—to talk of "the decisive hour of Christian Missions," of "the call of the awakening East," of "the primary duty of the Church," and then to look on while existing work is abandoned because empty missionary exchequers are unfilled. This work ought either to be repudiated or supported. Is there a question which? There is need that many should rouse themselves

sternly to face realities, casting from them the cloak of "interest in Foreign Missions" which, wheresoever it leads to no sacrifice, is obviously insincere.

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The C.M.S. *Gazette* has an interesting article by Dr. Weitbrecht on "The Board of Study for the Preparation of Missionaries," which shows that this outcome of the Edinburgh Conference is working deliberately—as we hoped it would—but wisely and well. The proposal to hold a Vacation School of Missionary Study in Oxford in August is a good one. Besides the actual instruction given, it will afford opportunity for the establishment of friendly relations between outgoing missionaries representing various Churches and Societies. The rapid development of Government plans for a School of Oriental Languages in London, as recorded in the *Times*, will greatly facilitate the work of the Board. In many directions the ideas set forth in the Reports of the Edinburgh Conference are taking concrete shape.

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Problems of missionary preparation are gaining due consideration, but they are some way from solution yet. There is still, in the minds of a few honoured seniors in all the organized missionary bodies, some fear lest the new desire for fuller intellectual equipment and specialized preparation should be substituted for the old fervour of devotion, simplicity of faith, and dependence upon the Word of God. The habit of seeing alternatives instead of unities dies hard. It is not the substitution of a good thing for one far better which is needed, but the unrestricted combination of both. Investigations in preparation for the Edinburgh Conference showed that the new and the old ideals were livingly combined in at least one training centre—the Women's Missionary College in Edinburgh. This college, which belongs to the United Free Church of Scotland, and is under the direction of Miss A. H. Small, has not only done great things for its own Church, but has welcomed students from the Anglican communion and from the Nonconformist

Churches. There is scarcely a society which has not one or more of its *alumni* on its roll. Now, in view of increased numbers, and a growing realization of the need for training, the English Free Churches have combined to open a new hostel for women candidates, which is to be situated at Selly Oak, near Birmingham, in order to take advantage of the facilities offered by the training centres there belonging to the Society of Friends. We can wish the new venture nothing better than success in following on the lines already laid down by Miss Small. Every year sees greater need for women in the mission field who are disciplined and developed, prepared as far as the home Church can do it not only to proclaim the message of salvation, but to build up a Christian womanhood in Africa and the East.

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The consecration of the English Cathedral at Khartoum and the tragic death of the Duke of Fife at Assouan have called attention to Egypt. The war between Turkey and Italy has been making matters far from easy for the missionaries there, though on the other hand Lord Kitchener's influence is being helpfully felt. Readers of the *CHURCHMAN* are aware of the C.M.S. Mission in Egypt, but prayer and fellowship should range more widely. The current issue of *Blessed Be Egypt*, the quarterly paper of the Nile Mission Press, sets forth many needs. It reports fully the work—very interesting and pervasive it is—of the Nile Mission Press, from which issue not only several Christian publications—one being the *Occident and the Orient*, a weekly paper partly Arabic partly English, founded by the late D. M. Thornton—but which produces a considerable vernacular literature, some of it specially simple and popular, some specially prepared for very ignorant Arabic-speaking women. The influence of the Press is extending to many lands. The Egyptian quarterly also includes an interesting sketch of work done from the "Delta steamer," belonging to the American (Presbyterian) Mission. The extent of this mission may be gathered from the report of its "Eleventh Annual Prayer Conference," at which 500 Christians were present.

We also find a brief review of the Egypt General Mission, an undenominational agency, which has a chain of stations along the railway from Cairo to Suez, and a charming record by a German doctor of the expanding work of the Sudan Pioneer Mission, which has its field base at Assouan and its home base at Wiesbaden. An account of a Moslem Brotherhood—the ascetics of Demerdache—and some “Suggested Outlines for Preaching to Moslems in Mission Hospitals,” by Dr. S. M. Zwemer add to the value of the number.

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We speak of “changing China,” and from day to day know not what our newspapers may bring. The *C.M. Review* has a brief sketch of an afternoon in the “Strangers’ Gallery” of the National Assembly of China, by the Rev. A. A. Phillips, which aids our realization of the change. It also publishes a memorandum by Bishop Cassels of Szchuan on “The Unrest in Western China,” which is brought down to date by additional notes, both personal and local, thus forming a useful historical summary of recent incidents. Archdeacon Moule, also, gives a noteworthy retrospect in the *Missionary Review of the World*, covering the period which has elapsed between the Taiping revolt of fifty years ago and the present revolution. Then he spent 112 days in journeying to China; now, it can almost be reached in twelve days. Then, there was one mail a month from Europe, and the postage, *via* Brindisi or Marseilles, was eighteenpence; now, there are three or four mails weekly, and the Archdeacon anticipates a daily mail and penny postage soon. Then, in China there were scarcely a hundred Protestant missionaries; now, the statistical table issued in the same number of the *Review* shows over 4,000. Then, there were about 1,000 Christians; now, there are nearly 200,000 communicants, and quite half a million of baptized men, women, and children. The article is prefaced by a map showing the walled cities of China. A note tells us that there are over 1,500 of these, and that only 400 of them as yet have resident missionaries. In the Editorial Notes in *China’s Millions*, which always go to

the heart of China's need, we are asked to pray, not only for the missionaries, but for the Christians of the land.

"The leaders in the Chinese Church, and the Christians themselves, claim a constant interest in our prayers in these difficult days, that God may grant unto them grace in such measure that their faith fail not, but, contrariwise, may gain vitality by the severe testing to which it is at present being subjected."

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Many evangelical Churchmen have used, and will continue to use with thankfulness and profit, the beautiful "Quarterly Intercession Paper" prepared by Canon Bullock-Webster. It has been truly said, "the Paper has a sure touch in each of its sentences—they have meant something definite both in the prayer and in the illustrative matter." We read in the February number of the S.P.G. *Home Workers' Gazette*:

"The Quarterly Intercession Paper has now reached a circulation of 113,000 copies a quarter, being in round numbers:—Ordinary edition, 100,000; large type, 1,000; junior edition, 12,000; Braille edition, 300. The number of orders on the register stands at 5,860. . . . In spite of the very low price charged for the Intercession Paper (twelve copies of 16 pp. each, post free, for 4d.) the year's profit has steadily increased from a deficit in 1900 of £7 to a profit in 1910 of £375, and in 1911 of £384."

When to this striking record is added a remembrance of the parallel aid to intercession issued by the C.M.S.—Mr. Bardsley's monthly "Paper of Subjects for Intercession and Thanksgiving"—which has a far lesser but a growing circulation, one's heart is filled with hope for things yet to be. G.



Discussions.

"MIRACLES IN THE NEW TESTAMENT."

("The Churchman," January, 1912, p. 9, and February, 1912, p. 100.)

IN your January issue, the Rev. J. M. Thompson is quoted as obtaining his definition of a miracle from "Murray's Dictionary," and putting it forward as "embodying the view of those who regard miracles as being due to supernatural agency."

Through the courtesy of the writer of the article (the Rev. J. A. Harriss), I learn that the definition comes from the monumental and epoch-making "Oxford Dictionary," edited by Dr. Murray.

May I be allowed to point out—

(a) That a dictionary edited from that standpoint is hardly the place to which to go for an exact theological definition to be attributed—by Mr. Thompson—to a particular school of thought in the Church. Mr. Thompson is perhaps still young enough to learn that the first requisite in controversy is to insure that you take your definition of an opponent's views from an authority which he will recognize. That he has not done so in this case, Mr. Harriss has ably pointed out.

(b) That the minds of many readers would naturally turn to a *theological* source for the definition, and therefore "Murray's Dictionary" may, not unnaturally, suggest to many readers the equally well-known "Dictionary of the Bible," published by Mr. John Murray (whether in the 3 vol., 4 vol., or 1 vol. edition), and bearing his name. It seems, therefore, necessary to disavow that definition on behalf of "Murray's Dictionary of the Bible." Probably, every student of theology prefers his own exact definition of miracle, according as he is anxious to protect it against one or other of the current misapprehensions of the term, and therefore no definition may be entirely acceptable to any large school of thought. But, at any rate, the definition in a *Bible* dictionary may be fairly taken to represent one *theological* view, and might be more fittingly used than one from a secular dictionary.

It will be interesting for readers to compare the one quoted (p. 9, CHURCHMAN for January) from the Oxford Dictionary with the following, which is the view of the writer in the latest edition of "Murray's Dictionary of the Bible":

"We define a miracle, then, as a 'special providence'—an act suggesting either in itself, in its results, or in the person who performs it, the direct action of God, revealing His will and purpose towards mankind, *whether or not it can be fitted into the known course of nature.*"

W. C. PIERCY.

"REORDINATION AND REUNION."

(*The Churchman*, December, 1911, p. 910.)

Owing to the late publication of Mr. Levens' letter, precluding a reply within the usual time limits, I am kindly permitted to meet his criticisms in this present number.

I would cordially agree with Mr. Levens' proposal as to the terms of reunion with Scotch Presbyterians. But, whereas he regards my proposal of "Extended Ordination" as certain to be unacceptable to them, I can but reply that his own proposals as to reordination seem to be absolutely the same as mine, *plus* the proviso that such reordination shall only be carried out gradually (though becoming automatically universal at the end of a generation). But that is merely a question of the practical details, into which I had not entered.

As for his further objection that certain Nonconformists refuse ordination of any sort, even non-episcopal, there are extremists on either side, and, if their wishes were regarded, not even the first steps towards a better state of things would ever be taken. If the moderates prove in actual practice the possibility of reunion, the extremists will either have to give way or to risk being eternally discredited. The responsibility will be theirs, not ours.

H. T. MALAHER.

"THE KIRK OF SCOTLAND AND THE EXPERIMENT OF 1610."

(*The Churchman*, January, 1912, p. 44; and February, 1912, p. 148.)

Although Mr. Levens offers no criticism of my article on the above subject, yet his reference to it in connection with the question of "Reordination and Reunion" entitles me, I think, to point out that, in one particular, his remarks do an injustice to my point of view. When he asks, "Supposing that the Established Church of Scotland and the Church of England were to unite, would it be necessary for the ministers of the former to be reordained?" he goes on to say: "Mr. Henderson would require reordination, but he would qualify it by the formula, 'If thou art not already ordained.'" Now, this is precisely what I do not hold. In my remarks on Mr. Malaher's paper I expressly, and in so many words, left Scottish Presbyterians out of the question altogether, my suggestion as to conditional ordination applying only to those Nonconformist bodies which have been neglectful or indifferent in regard to the principle of historic continuity in ordination. The position of Scottish Presbyterians differs *toto cælo* from theirs, for, as Mr. Levens says, the question of the validity of their Orders gives them no concern, seeing that they "can trace their Orders through ordained Presbyters to the time of the Reformation, when they merged into

Episcopal Orders; and *they are persuaded that the Episcopal power of ordination is inherent in the Presbyterate.*" Quite so; and therefore the purpose of my article on the Experiment of 1610 was to show that this last point was conceded when the three Presbyterian ministers were consecrated to the Episcopate without even conditional ordination to the diaconate and priesthood, and that, as a consequence, the Church of England, by regarding them as fit and proper "consecrandi," recognized as Catholic and Apostolic the source from which their Scottish Orders were derived.

If these facts be admitted, it follows logically that when Dr. Wallace Williamson, or any other duly ordained Presbyterian minister, celebrates the Holy Communion, he does for his own Church and people precisely what an Anglican priest does for his. Since, however, we cannot speak with equal confidence of the ministrations of Nonconformists in general, it would seem that *some* sort of reordination is necessary as a mutually recognized basis of intercommunion. Whether we call this "conditional" or "extended" ordination does not seem to matter much once the *principle* is recognized—that which Mr. Malaher so admirably defines as "the corporate preservation of historic and organic continuity with the original society."

As to the further question of the *expediency* of an interchange of ministry between Episcopally and Presbyterally ordained ministers, that is a matter of jurisdiction, and lies quite apart from the present discussion.

ALEXANDER HENDERSON.

"LIBERAL AND EVANGELICAL CHURCHMANSHIP."

(*"The Churchman," February, 1912, p. 96.*)

The Dean of St. Paul's in his excellent paper accuses the Evangelicals of not being sufficiently explicit in their preaching and teaching.

The advice of a candid friend is not always acceptable, but, when such a statement is made sincerely and kindly by a thoughtful and impartial friend, we feel that we ought at least to weigh the matter carefully and examine ourselves to see how far this statement is true.

Is it a fact that Evangelicals are in the habit of speaking in a language "not understood by the people"?

To some extent it is true, and the reason is fairly obvious. Every profession has its own peculiar phraseology which has grown up around it. In some cases it becomes quite a distinct language. It would be, for instance, comparatively an easy task for an electrical engineer to explain the complex arrangement of some piece of machinery to a brother engineer, but if a friend of another calling were to pay a visit to the works, to be initiated into the mysteries, the task of explanation

would become a task indeed. He would have to interpret the technical terms as far as possible into every-day language.

It is much the same in the matter of religion. It has its own peculiar phraseology, which has grown up around it, and which requires special elucidation when dealing with the uninitiated.

New experiences are bound to seek expression in new words. Hence, in the Bible, in the works of the Fathers, in the writings of the Schoolmen, in the books of the Reformers, we find new words and phrases gradually being coined to express new thoughts and experiences.

With these, the theological specialist has made himself familiar.

The more poetic and the allegorical phrases are used by hymn-writers, who do not find it convenient within the compass of a short hymn to explain allegories.

It is well to remember this, for the majority of children memorize quite as many hymns as they do portions of Scripture, and much of the "popular theology" is gained from hymns.

The candidate for Holy Orders has to concentrate for some years upon religious thought and writing, so that in time religious phraseology flows glibly from his tongue. It is objected that this use of Biblical and religious phraseology hinders the preacher from being explicit.

How far is this true? It is only partially true in the case of the regular worshipper, who has been educated from earliest days to study the Word of God. First, the *facts* of the Bible came to him. Then, he began to formulate a theology concerning them, and so, bit by bit, the truth dawned upon him. What may not have been explained in one sermon, may possibly have been gleaned from many others; and so, at length, he has a fair knowledge of the facts of the Bible and a theology concerning them. To him, the allegory, parable, and pictures of the Bible are quite clear, and, so far as he is concerned, the teaching of the pastor, given and received through the medium of religious phraseology, is easily understood. In fact, there are some people—once quaintly described by a little girl as "Ebenezer gentlemen"—who in the matter of religious and Biblical phraseology might well quote the words of the psalmist, "I have more understanding than my teachers," so adept are they in its usage. But, to be quite serious, the truly converted Christian is not slow of heart, and will, almost by a religious instinct, quickly divine the meaning of an allegorical saying. But the same cannot be said with regard to those *outside the Church*. What is suitable inside the Church is not so well adapted to the needs of those who are not professing Christians. When we come into contact with the uninitiated, the task of explanation becomes more difficult, and requires much thought and prayer. At the meeting at which the paper was read, the writer submitted, as an instance, the question so frequently asked in the open air, "Are you washed in the blood of the Lamb?" and the Dean, replying, stated that that very phrase was in his mind—in fact, in his notes. Although it

may seem almost incredible to a Christian mind that anybody should fail to understand what is meant, such a phrase really needs a tremendous amount of explanation to the uninitiated. It is necessary to explain Who is the Lamb; why He is called a Lamb; what is the connection between the Lamb and the Sacrifice, between Sacrifice and sin, between Christ's Sacrifice and our sins, between pardon and washing, between washing and cleanness, between cleanness and holiness.

Even the exhortation to "Come to Jesus!" requires much explanation. It should be shown that God is Spirit, that man is spirit, and that the contact between God and man is spiritual.

Another fruitful cause of misunderstanding is the failure on the part of some to explain such an important phrase as "Believe on the Lord Jesus Christ and thou shalt be saved." The words, instead of being explained, are simply reiterated and emphasized. "Only believe, my friend." "All you have to do is to believe." "The moment you believe you are saved." The poor listener cannot believe that this is really all he has to do. It seems too good. "Yes, my brother," says the Evangelist, "It *does* seem too good to be true. But it's gloriously true. Only believe, and you are saved now, once and for ever." It is gloriously true, but it is only a part of the glorious truth. John the Baptist began by preaching *Repentance*. The Lord Jesus began His mission with the words "*Repent* and believe the Gospel." The Gospel says, Repent, believe, surrender, obey, continue.

In like manner the word "saved" is emphasized rather than explained, with the result that the general impression left upon the hearer is that Salvation is from Hell rather than from sin.

It seems, then, that we must admit that the Evangelical party have in the past taken too much for granted, that they are guilty of not clearly explaining their terms.

We are rather surprised, however, to find that this lack of lucidity is attributed to Evangelicals only!

Are we to understand that the "Anglo-Catholics" (let the term pass) are, either inside or outside the Church, more explicit than their neighbours?

Must we believe that there are no nebulous Liberal Churchmen— that all their thoughts are so simply expressed that the wayfaring man, though fool, shall not err therein?

Is it not fairer to state that, although the Gospel of Jesus Christ is undoubtedly adapted to the deepest necessities of human nature, it has been interpreted but inadequately in the past by *all* sections of the Church. It has been overlaid by the "mediævalism" of the "Catholics," hacked to pieces and badly put together by the Liberals, and but vaguely expressed by the Evangelicals.

It remains for the present generation to give earnest heed to the important work of *interpretation*. We Evangelicals, believing, as the

Dean has said, that there is a great future for us in the Church, should gladly take to heart the advice that has been given us, and preach the old glorious Gospel with increasing earnestness, but with a greater regard to lucidity.

P. R. PIERCE.

THE RELATIONS OF LIBERAL AND EVANGELICAL CHURCHMANSHIP.

(*"The Churchman," February, 1912, p. 89.*)

Many Evangelical Churchmen will have read with feelings of sadness and with searchings of heart the paper of the Dean of St. Paul's on the above subject.

They will be led to ask, Is this a true description of the state of parties in the Church, and is the remedy for the present distress to be found in the proposed alliance between Liberal and Evangelical Churchmen?

The statements made as to the relative condition of parties in the Church seem to require modification. It is true that the dominant party is that which would describe itself as "Catholic." It is, however, probable that at no time in the history of the Church were the "Evangelical" clergy in the majority. In the early part of the last century the High Church party comprised not merely persons of strong Church views, but the large number of persons who did not wish to be called party men. The fashion in the present day is for a clergyman to describe himself as a "Catholic," or as a "good Churchman," or, at least, as a "moderate" man. The last thing that a clergyman is willing to do is to subscribe himself an "Evangelical." This may arise in some cases from the feeling that in so doing he might seem unjustly to deny this title to others. The fact remains. The avowed "Evangelicals" as a party are in a minority. Their number, however, is not insignificant, though they may not be very ready to assert themselves. The lay people who stand behind them are, however, a great company and they probably largely outnumber the "Catholic" laymen. The action of extreme Ritualists has caused a deep cleavage in this matter. This is increasingly manifest. The same causes that drove the Wesleyans from the Church are still at work, especially in country parishes.

Dr. Inge draws attention to the fact that "there are some who predict the ascendancy of the Anglo-Catholic party in the near future." Some things certainly point that way. The great majority in the Southern Convocation were found ready to accept, without serious investigation, the Report of the Five Bishops on the Ornaments Rubric. A very large number of the same body were prepared to recommend a return to the first Prayer-Book of Edward VI. These facts show the

lengths to which the official clergy of the South are willing to go in an anti-Protestant direction. We must not forget, however, that this Convocation is not representative of the Parochial clergy, that it contains no lay element, and that the Northern Convocation has shown, particularly in its Upper House, a different temper.

We must, however, look before us. Dr. Inge points out that there are signs that the Anglo-Catholic movement has "reached its height." Disintegrating forces are at work. The isolation of the party which assumes to itself the title of "Catholic," is becoming more evident, especially through our intercourse with Nonconformists at home, in the colonies, and in the Mission field. But there is a falling away among the High Church party of a more serious kind. Many of our younger men at the Universities who come from "Catholic" homes, as well as those who come from "Protestant" families, are in danger of losing their hold upon the principles in which they have been brought up. The manuals which are placed in their hands, and from which their knowledge is largely drawn, contain not only extreme Church teaching, but the cut and dried conclusions of the Higher Criticism.

Dr. Inge writes of the younger generation of High Churchmen as "willing within certain limits to accept the results of scholarship and science." We should gladly learn what these "well-defined limits" are. Do they include the wild speculations of Dr. Cheyne on the Psalms, or the assumptions of Wellhausen and his followers, as to the origin of the Book of Deuteronomy? It is easy to demand a "theory of inspiration which shall satisfy the results of critical scholarship," even when those results seem assured. May we not demand in return some account of the "assured results" referred to? This, however, is a certain and lamentable fact, that many who have entered our Universities with the intention of taking Holy Orders have abandoned that purpose under the influence of what some would call "Liberal" theology.

This fact tends to break up the "Catholic" party. Many High Anglicans are becoming very anxious as to the maintenance of the Creeds. They oppose on this ground any modification of the opening and closing words of the "Quicunque Vult." They put this question in the forefront of their objection to any revision of the Prayer-Book, and they claim on this account the help of the Evangelical party in opposition to any change. We may gladly sympathize with them in any efforts to maintain "the faith of the Gospel," even if we would approve of some change in the use of the minatory clauses of the Athanasian Creed and desire some adaptation of the Prayer-Book to modern needs. Evangelical Churchmen have much sympathy with those High Churchmen, and they are many, who do not push to their extreme and logical conclusions the doctrine of Apostolical Succession, and their claims to sacerdotal prerogatives. We recognize them as allies in the defence of the faith.

Such are some of the considerations by which the description of parties in the Church given by the Dean of St. Paul's must be qualified.

But what are we to say to his invitation to the Evangelical party? What is the object of the proposed alliance? What is the "citadel" which they are to defend? Is it the Church as an Establishment, or as a "witness and keeper of Holy Writ." If the latter, then there must be some kind of agreement as to what the authority and value of Holy Scripture is.

When we turn to the Dean's paper to learn what his view of inspiration is, we are perplexed. I will not repeat the terms in which the Christian faith is spoken of on pages 93-5. I will take one sentence only—"The dogmas of the Church's Creeds, to come to close quarters with the burning question, are not believed in by Christians as brute facts, but are something rather different." We are not told what is meant by "brute facts." Bare facts, or facts that have no connection with our spiritual life, we understand. The facts of common life, of secular history, of science, these we can discuss and examine "coldly." But the facts of the Creeds, the truths of the Gospel we cannot treat thus. "It is not a vain thing, because it is your life. If Christ be not raised, your faith is vain, ye are yet in your sins."

"The word of the truth of the Gospel" cannot be treated by Christians as an open question. The Christian must have examined for himself the "many infallible proofs" that have been given to us of "the faith once for all delivered unto the saints." He must "hold fast the form of sound words" committed unto him. The Gospel of Christ has from the first preaching of it been "the power of God unto salvation to all them that believe." It has commended itself "to every man's conscience in the sight of God." To this Gospel we hold fast. We cannot be again and again inquiring into the character of our tried friends.

"The friends he had, and their adoption tried, he grappled them to his soul with hooks of steel." We seem now to be invited to forsake "our confidence which hath great recompense of reward" and to trust in a "sacramental, or symbolic element in belief, mediating somehow between the world of science and the world of faith." Those who follow this new light are described by the Dean of St. Paul's as "reduced to a perplexed and troubled silence" in their conflict with prevailing doubts. He says to such "I have no answer to give." May we reasonably ask Evangelical Churchmen to accept this new Gospel? We find that St. Thomas demanded, and received that kind of proof of the resurrection which Dr. Inge says we might be supposed to seek.

The result was that St. Thomas did say, in effect, that "his faith was established on an absolutely sure basis." He did say that "Christ was certainly God." His devout and joyful exclamation was, "My

Lord, and my God." So far, however, are we from being taught to make a like demand that we are admonished not to imitate him. "Blessed are they that have not seen, and yet have believed." Our faith rests upon attested facts. They are not bare facts, but are full of significance and power. "Because I live, ye shall live also." St. Paul desired to "know the power of Christ's Resurrection." The Gospel he preached is thus described, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." If it can be shown that these are not facts, then is our faith and preaching vain, and nothing can take its place.

We come therefore to the conclusion that the Evangelical clergy cannot unite with the party whose views are expressed in this paper. They believe that they are "set for the defence of the Gospel." Others, who hold different views on Church order, and who may lay claim to sacerdotal powers which we do not believe to be warranted, may yet unite with us in the maintenance of the literal truth of the Creeds of the Church. If it be true, as is alleged in this paper, that "the younger generation when they hear sermons about resting in the finished work of the Saviour, and being washed in the blood of the Lamb, wish to understand what the preacher means, but the words convey little or no meaning to them," then we must sorrowfully confess our fault, that we have allowed the children of our day to grow up without the knowledge of "the grace of God which bringeth salvation," and of the song of the redeemed. The remedy is plain. We must "strengthen the things that remain that are ready to die." The people are still waiting for the voice that says, "Come unto me." The Holy Spirit, the Giver of Life, is present to "convince of sin, of righteousness, and of judgment." It is recorded of one recently taken from us that "his whole heart was thrown into his extempore address at the evening service when he seldom failed to preach, and when he was listened to by a crowded congregation. There was no attempt at oratory . . . and though the sermons were by no means short, the hearers would often say they could have listened to him all night." What then did he preach about? "These discourses abounded in references to the blessedness of man's reconciliation to God through the merits of His Son." ("Life of Archbishop Maclagan," by F. D. How, p. 65).

JOSEPH NUNN.

THE RELATIONS OF LIBERAL AND EVANGELICAL
CHURCHMANSHIP.

(*"The Churchman," February, 1912, p. 89.*)

As one of the younger Evangelical clergy, may I be allowed to welcome the article by Dr. Inge? All is not well with the Church of England, though there is no reason for despondency, and if the Liberal Churchmen and the Evangelicals can agree to unite on a common policy for the future, the Church of England may have a still more glorious future than its past has been.

I, too, speak as one who wishes to see the Church of England representative of the Christianity of England. Though still the Established Church, we have long since ceased to be the Church of the nation, and are in danger of still further sinking to be only one of the many denominations. This increasing weakness, relatively to the other great Christian bodies, has undoubtedly been brought about largely by the Church's own mistakes and lack of statesmanship.

Both Liberals and Evangelicals deplore the dominance of the sacerdotal party in the Church. It has gained an ascendancy far beyond its mere weight in numbers, by its vigorous enthusiasm and splendid organization, while the others have been disunited, and, until recently, not over-vigorous. The sacerdotal movement has forfeited the sympathy of the common-sense layman; it has hardened the differences between Church and Nonconformity, and it is certainly largely responsible for the present attack upon the Establishment and Endowments of the Church. Thousands of people have ceased to worship in the Church of England owing to the increase of Romanizing customs. They do not join the Nonconformists in any large numbers; they become the indifferent masses.

The Evangelicals have suffered most from the modern critical tendency, and have often been thought of as the last defenders of a lost cause. But balance is being recovered, though "the new Evangelicalism" is not the same as the old. It is frankly critical; it has gained a more spiritual theory of inspiration; it is more interested in social life; it refuses to use the old phrases; sometimes it looks suspiciously at the old organizations. Many young men will only call themselves Evangelicals with a qualification. Those who aim at more reverence in the services of public worship call themselves Central; others, in sympathy with critical thought call themselves Broad Evangelicals; some of us prefer to call ourselves Liberal Evangelicals, as showing our sympathy with Liberal thought without the haziness which we often attribute to Liberal Churchmen or Modernists. This groping after a new name shows the tendency of thought. The old phraseology is avoided, because it has so often been used as if religion were a mechanical "scheme of salvation" into which somehow we had

to fit ourselves. Religious phrases have often become a mere jingle, with little spiritual depth. Now the critical tendency has deepened the inward, personal grasp. Our religion must be that of experience, a moral and spiritual devotion which makes the whole of our life and work a ceaseless prayer. Religion becomes more mystical, more pervading, more all-embracing, though sometimes less articulate. And as religion deepens, it is less satisfied with external phraseology; words become more symbolic and indicative of truth, rather than fully expressing it. The Creeds become more personal, as their truths are grasped as spiritual facts. The Church becomes less an ecclesiastical polity, and more the dwelling of the Spirit. Hence the difference between the invisible and the visible Church; hence the desire to make the visible Church as comprehensive and expressive of the invisible Church as possible.

It is here, then, on this doctrine of the spiritual nature of the Church that we can unite, and as we do so, we shall aim at a Church that will be truly an expression of the national Christianity. Its Prayer-Book will be revised so as to be more adapted to present-day needs. The mediæval idea of hide-bound uniformity will be cast aside. Spiritual religion is not to be bound with "red tape." We shall aim at Christian re-union, not so much by absorption, as by comprehension. We shall cease to be reckoned as the ally of any political party, but, gaining sympathy with growing social ideas, shall show the applicability of our faith to all human needs. In short, we shall seek once again to establish in the hearts of English people a true Church of England, expressive of all that is best in our English religious life.

If the Dean of St. Paul's can help us to form a Liberal-Evangelical alliance which can do this, he may be assured of a very large measure of support from the younger clergy, and we shall have hope for the old Church of England yet.

A. J. HUMPHREYS.



Notices of Books.

HISTORY OF CREEDS AND CONFESSIONS OF FAITH. By Professor D. A. Curtis. London: *T. and T. Clark*. Price 10s. 6d. net. And—
 CREED AND THE CREEDS. By J. H. Skrine. London: *Longmans and Co.* Price 7s. 6d. net.

The first of these two books is a comprehensive work of a very valuable kind. The writer has read widely and studied deeply, and he gives us in readable English the results of his work. In a short but valuable Introduction he considers the various purposes served by credal forms, as ejaculations of personal faith, as spontaneous outcomes of the faith of the community, as liturgical forms, as public testimonies, as conditions of admission to the Church, as tests of orthodoxy, and as authoritative dogma in settlement of controversies. Then there follows a brief survey of the Creeds of the world, first non-Christian, heathen and Jewish, and then Christian.

In dealing with Christian Creeds, the Creeds in embryo of the New Testament and the great Creeds of the Early Church are fully but briefly considered. In the case of the Athanasian Creed, Dr. Curtis finds its origin in France, probably at Lerins, and dates it about the middle of the fifth century. Then follow some two hundred pages given to the discussion of Creeds and Confessions brought into being at or after the Reformation. The last chapters consider the difficulties of retention, revision, and subscription. Dr. Curtis's sympathies are evidently in favour of simplicity and of comprehensiveness, and the book ends with some sentences which merit quotation :

“Whenever we are assured that the faith of a fellow-Christian is also personal, and directed towards the same Person, we should beware of withholding fellowship from him because of minor differences. Grave as may seem to us the points in which the Christian Churches differ from one another, and desirable as it may be that the best system should ultimately absorb the others, it were pitiable to suggest that the Gate of the Kingdom of Heaven is barred against all save one particular denomination. If to the Fisherman Apostle it was given to hold the Keys, it will be difficult for him to refuse admission to the Christians of all Communion who can unreservedly profess in his own earlier or later words: ‘Thou art the Christ, Son of the Living God’; or more simply still, ‘Thou knowest that I love Thee.’”

We may well rejoice over the spirit of these words, but we must still remember—as, indeed, his book compels—that the Creeds of the Church are not mere accidents, but that they represent something of that search for truth to which the disciple of Christ is committed.

The book closes with a series of tables and an excellent index. It is a really valuable contribution to the subject, and well deserves a place amongst its literature.

Canon Skrine's book is of an entirely different kind. Only to a small extent does he examine the history of Creeds, and that but incidentally. He is concerned in discussing the philosophy of Creeds in relation to life. He begins with definitions, and regards life as a mutual self-adaptation of organism and environment. In the main this means sacrifice to environment. God is the great environment, and salvation is the Divine self-giving

in answer to our giving of self. Creeds help to salvation, because they help us to self-giving. Then follow chapters, somewhat mystical and poetic in character, in which belief in Immortality and the Resurrection is tested by the fact that, if a Creed be true, life results from it. Creed in the individual then gives place to the corporate Creed—the Creed of the Church. The Church's belief in the Incarnation is warranted by the fact that from it has flowed the Church's life.

Thus the two great contentions of the book are, first, that life is sacrifice; and, second, that it is the test of Creed. The last chapter gives these contentions a practical application. First he speaks to those within the Church: we must be prepared for sacrifice of thought. Old Creeds may need interpretation, and that need not mean the corruption of the faith. Again, we must be willing to submit our difficulties and differences to the test of life. Here is an illustration of what is meant:

“Does not this at this moment offer itself a test of the value of life as an eirenicon in Churchmen's differences? We are in difference about a rubric: whether the plainness or the richness of the symbolic dress in which we outwardly clothe our chief mystery is the right interpretation of the Church's rule. That an agreement will be reached by the ways of legal or historical scholarship seems hardly to be expected. Let us submit the question to the test of life. We shall do so if we grant the liberty of option, and learn by experiment which system proves more to make vitality of soul in those who use it.”

The argument has its attractive side, but the illustration shows that it might lead to the abolition of all creedal tests and to weakening of most rules of life. Anarchy as an experiment might prove too expensive. Then follows a word to those outside the Church—a wholly admirable appeal for sacrifice in the effort to find life, to live—and with that the book closes.

Canon Skrine has caught one view of truth, and has emphasized it, but it is not the whole of truth. Life is a much more complex thing than this book suggests, and sacrifice covers more ground. The book is beautifully written, is full of suggestiveness, but it is not always quite easy to understand; and its final appeal to sacrifice, excellent in itself, does not take account of all the problems which attach both to life and to Creed.

THE SPLENDOUR OF A GREAT HOPE. By Archdeacon A. E. Moule, B.D.
With Foreword by the Archbishop of Canterbury. London: *Robert Scott*. Price 3s. 6d. net.

All that Archdeacon Moule writes, especially when it bears on China, is worthy of attention. It is only a few months since his previous volume, “Half a Century in China,” was reviewed in these columns. Its applicability to the present crisis is still marked. “The Splendour of a Great Hope” is a collection of sermons and reprinted articles ranging over nearly half a century. Some of them are purely devotional; most of them have a missionary purpose; many of them are directly concerned with China. Newer conditions are recognized and discussed; but the special value of the book lies in its interpretation of the Chinese religions. The analysis of Taoism, in particular, is luminous and of deep interest. The book contains also the translation of a striking letter to the scholars of China, written by

Archdeacon Moule on his return to China a few years ago after a protracted absence. It is offered as indicating "to mission-workers the way in which to approach thoughtful, scholarly readers and hearers with a clear statement of the Christian faith."

THE ENGLISH COMMUNION OFFICE. By A. G. Walpole Sayer, B.D.
Cambridge: *University Press*. Price 3s. net.

This is an interesting book, which many will be glad to read who dissent from its conclusions. The writer sets out to disprove the charges of insufficiency which are sometimes brought against our Communion Office, and to deny the necessity of the interpolations, which are sometimes without authority, made in it. So far we are quite in sympathy with him; but sometimes he denies the necessity of interpolations by asserting that our Office contains elements which we have never been able to find in it. The book begins with a brief discussion of the Scripture narrative. We are often amazed at the very small space given to Scripture in books of this kind. Brief though the discussion is, it is decidedly unsatisfactory. For instance, the word *ἀνάμνησις* is superficially treated in a way which does not bring out its correct meaning. The chapter ends with a list of the things deemed essential to a proper Communion Office as gleaned from Scripture, and the list includes the "Verbal Oblation of the Memorial." Then the history is traced through the various uses, and chapters are given to those points where our Office seems to differ from Eastern or Western use. The book is interesting, but it contains too much special pleading to be convincing. Its general view seems to be that we do not want pre-Reformation additions, because we already have them.

FACING THE FACTS. Edited by Rev. W. K. Lowther Clarke. London:
J. Nisbet and Co. Price 6s. net.

This series of essays is an attempt to deal faithfully and honestly with the present position of religion in England, and the book is one to be studied and thought over rather than reviewed. It opens with a general essay on the present outlook by the Bishop of Hull. The Bishop is an optimist, and we are glad of it. Sometimes, however, we cannot help feeling that some aspects of his optimism are only made possible by the ignoring of difficulties. We agree that we must respect each other's principles, but the Bishop does sometimes write as if his principles were intrinsically more worthy of respect than those of other people. The essays that follow deal with the various grades of society, of education, and of geographical position. On the whole the facts are fairly faced. It is difficult to summarize conclusions, and the book ought to be read; but the general impression is that the religious forces of the world, still extraordinarily powerful where they have opportunity to exert their influence, have somehow lost touch with the mass of mankind. The essayists tell us that this has happened; they tell us partly how and why, but in the main they leave it to the reader to find the remedy. The first step to a real cure is a correct diagnosis. Here we have it bluntly and sometimes a little despondingly put. We are truly grateful for it, and those who are engaged in the effort to extend the kingdom of God will do better and wiser work for the reading of this book.

STUDIES IN THEOLOGY: CHRISTIAN THOUGHT TO THE REFORMATION. By Herbert B. Workman, M.A., Litt.D. London: *Duckworth and Co.* Price 2s. 6d. net.

This is one of a cheap, scholarly series of books intended specially for "students, clergy, and laymen," and as such Dr. Workman's contribution well deserves its place. To give, in scarcely 250 pages, a concise, connected, yet comprehensive account of Christian thought during 1,500 years is no mean achievement, and this is what Dr. Workman has certainly succeeded in doing. Starting with the "Jewish Factors," he points out that "the Jewish consciousness, even when nominally Christian, was generally unable to interpret Christ," and emphasizes as evidence the poverty of St. James's Christology. A good chapter follows on the "Influence of Hellas," and Dr. Workman asserts that "Greek philosophy had a divine function in the world as well as Mosaic law" (p. 21). "The story of Hellenization," he declares, "is the study of the conditions under which the Spirit worked, and of the continuity of the life of which He has ever been, under different forms and in diverse manners, the Lord and Giver" (p. 22). He shows clearly, however, that Greek philosophy never really grappled with the problem of sin, and thus, as "the great touchstone of the Christian faith, as distinct from philosophical speculations, will always be found in a real theory of the Atonement," the Cross remained "the one great dividing-line between faith and unbelief, between a reformed heathenism and Christianity" (p. 31). Dr. Workman gives high praise to the work and teaching of Clement of Alexandria, but he sums up the chief defect of Alexandrian theology as "a deficiency in the idea of divine holiness," and thus, consequently, of the absence of any adequate doctrine of sin (p. 51). With regard to the Eucharist, Principal Workman asserts that the idea of transubstantiation was alien to the genius of the Alexandrians, and that they held "a spiritual Real Presence of Christ, of which the bread and wine were symbols" (p. 51). He also thinks that, although "the gross conceptions of a later age are altogether lacking," it was "in Origen's doctrine of purgatory that the Churches of the East and West find the germs of much later teaching."

Dr. Workman gives a good description of Neoplatonism, and declares that "in it we have the connecting-link between the mystics of the Christian Church and the old Hellenic world of philosophy" (p. 57). In his chapter on the "Person of Christ" he points out that discussion on this subject was inevitable, because Christianity differs from all other religions in being "essentially adherence to the Person of Christ." Dr. Workman fully emphasizes the great importance of the Arian controversy, and the urgent necessity for the careful definition of the Church's symbols of faith. "The controversies on the Person of Christ were not the outcome of an attempted transformation of the faith into a system of speculative theology, but were due to the richness and breadth of the spiritual experiences which men felt owed their all to Him" (p. 70). "The Creeds remain," he insists, "because there was in them the dynamic of a living faith." "Their value lies in the complete explanation they give of the deepest facts of experience and history" (p. 71). Proceeding to deal with "The Genius of Rome," Dr. Workman declares that "Roman thought for more than a thousand

years was the all-important factor in the development of Christian philosophy and theology—at least, in the Western world” (p. 91). One of the direct results of the failure and suppression of Montanism was, in Dr. Workman’s opinion, the assertion of the Apostolic succession and authority of Bishops. In tracing the growth of the hierarchical and sacerdotal conceptions of the Church, he lays himself open, we think, to adverse criticism by his generous concession that its final triumph was “the work of the Spirit,” because, in his opinion, “its development was invaluable for the taming of the barbarians, and that in no other way could the chaos of the Dark Ages have been reduced to order” (p. 108). Dr. Workman devotes a chapter to “St. Augustine,” and points out the great influence and importance of his teaching. In commenting on St. Augustine’s conflict with Pelagianism, he traces the historical connection of this heresy with Nestorianism, and declares that the ultimate effect of both doctrines “is to deny the need and power of the Atonement.” In discussing the “Dark Ages,” Dr. Workman points out that the “essential unity,” which was the main characteristic of medieval thought, must not be exaggerated, because “there never was a time in the Middle Ages when men were so cramped by dogmatic system that there was no room left for individual opinion” (p. 131). Although he is inclined to regard the penitentials as necessary for disciplining the masses of semi-heathen who had nominally embraced the Christian faith, Dr. Workman well remarks of this system, and also of the medieval doctrine of the “Treasury of Merit,” that their effect was that “the Pope and not the Holy Spirit became the administrator of mercy and pardon. The human race was afraid of dealing directly with God, and sacerdotalism won its long triumph” (p. 138).

In an interesting chapter on the “Renaissance of the Eleventh and Twelfth Centuries,” Dr. Workman emphasizes the great and permanent importance of Anselm’s doctrine of the Atonement (in his “*Cur Deus Homo*”), “as a satisfaction rendered to God’s honour and justice,” a theory which completely destroyed the old patristic idea of a ransom paid to Satan” (p. 176). He writes most appreciatively of Abailard, who, he declares, was far in advance of his age, both in knowledge and breadth of view. Abailard’s great plea, as against the demands of an unreasoning obedience to authority, for a reverent inquiry into matters of faith “contained,” Dr. Workman asserts, “the very spirit of Protestantism” (p. 182). He gives an instructive account of the “Medieval Mystics,” and declares that their special service to the Church consisted in “the emphasis they laid on the doctrine of the Holy Spirit at a time when His work and place were almost totally ignored” (p. 207). In his closing chapter on “The Schoolmen,” Dr. Workman gives a full account of the advanced and enlightened views of Marsiglio of Padua, and shows how his teaching anticipated the truths revived later by the Reformers. He also points out the great importance of the theological views of Thomas Aquinas, and gives a good review of the struggle between Realism and Nominalism.

The book, as a whole, is most ably and impartially written, and we cordially recommend it as a most useful and valuable supplement to the more general Church histories of the periods which it covers.

C. SYDNEY CARTER.

CAMBRIDGE BIBLE (GALATIANS). Edited by A. Lukyn Williams, B.D.
Cambridge: *University Press*. Price 1s. 6d. net.

Dr. Lukyn Williams has now issued an edition based on the English text of the Commentary that he has already written on the Greek. His introduction is concise and intelligible. He rejects the South Galatian theory, and gives reason for his rejection, but he does not ignore nor fail to appreciate the arguments for Professor Ramsay's view. The notes are simple and straightforward, and the big difficulties are fairly and clearly faced. Here and there where occasion demands it—as, for instance, in the case of the word "covenant" in iii. 18—he writes a full note worthy of a bigger Commentary. Occasionally he forgets that he is writing for schools, and we fail to understand, to give one illustration, why he does not quote the English translation of Deissmann. Otherwise the Commentary deserves nothing but praise, and will be read with profit by many to whom school and college are things of the long past.

THE MINISTRY OF OUR LORD. By T. W. Drury, D.D. London: Longmans, Green and Co. Price 2s. 6d. net.

An intelligent grasp of the general course of events in our Lord's ministry ought surely to be within the knowledge of all educated Christian people; yet, even among those who pride themselves on their familiarity with the text of Scripture, we often meet with a surprising ignorance with regard to the main outlines of the Gospel story viewed as a whole.

"The Ministry of our Lord," by Dr. Drury, whose name is now happily connected with the See of Ripon, is a book which should prove to be of the greatest value in helping many to a wider and clearer understanding of our Lord's life work and the broad outlines of its development.

Dr. Drury divides our Lord's ministry (from His Baptism to the Crucifixion) into five sections: (1) The opening Ministry in Judæa; (2) The Central Galilean Ministry; (3) The Ministries in the North; (4) The Journeyings to Jerusalem; (5) The Week of our Lord's Passion. He shows that the outward course of our Lord's ministry was largely influenced, in the first place, by the mission, imprisonment, and death of John the Baptist; secondly, by the growing hostility of the leaders of the Jewish Church; and, thirdly, by the slowness of the disciples to understand their Master's Divinity, and the necessity that He should suffer. Dr. Drury's exposition of the Gospel story is always clear and suggestive, and under his guidance the student is often enabled to trace the inner threads of cause and effect which underlie the surface of the narratives, and so escape the notice of the casual reader.

It is not easy to single out special points of interest from among so many; but we would specially draw attention to the description of the Galilean ministry, as a series of short missionary journeyings undertaken from Capernaum as a base of operations (pp. 31 *et seq.*). Very suggestive also is the picture given us (p. 38) of our Lord's home-coming after the second of these itinerations, when He finds in many quarters signs of growing opposition to His teaching, and commences in consequence His new method of "teaching by parables." And one might multiply instances of the way in which the Bishop opens up new and fruitful lines of thought, as, for example, in his

comment on the word "ἐξόδος" in St. Luke's account of the Transfiguration :

"Can we doubt that a choice of ways was then *possible* to our Lord, and that an *Exodus* in glory was at least possible? We know the *Exodus* that He chose" (p. 67).

And many equally suggestive passages might be quoted, did space permit.

With regard to the length of our Lord's ministry, Dr. Drury holds that it probably extended from the spring of A.D. 26 to that of A.D. 29, accepting what is known as "the Four-Passover Theory" in preference to the "Three-Passover Theory," which assumes that St. John's explicit references to three separate Passovers during our Lord's ministry were intended to form an exhaustive list, and that, consequently, the ministry began in A.D. 27. This latter theory, it will be remembered, is vigorously defended by C. H. Turner in his well-known article on "Chronology" in Hastings' "Dictionary of the Bible," and it can also (according to Turner) claim the support of the early Church: "No writer before Eusebius mentions a three to four years' ministry." But Dr. Drury postulates a fourth Passover, between the Passover of the opening ministry (John ii. 13) and the Passover near to the time of the Feeding of the Five Thousand (John vi. 4), holding that, "unless we admit this additional Passover and its harvest season, we shall have to crowd the events of the Galilean ministry into a very small space" (p. 21).

"The Ministry of our Lord" is a book marked by a distinctively English type of scholarship. In the preface Dr. Drury speaks of "using the inspired records as they stand, yet not disregarding the results of reasonable criticism"; and these words strike a keynote of the whole book. It is by such methods that Dr. Drury endeavours to show that the Gospels "as they stand" exhibit a story of our Lord's life which is not only consistent, but full of intense and living interest. His book is one to be carefully read and weighed by those who may have been carried away by the confident assertion that the narratives of our Gospels cannot possibly be harmonized into a consistent whole; for in many cases Dr. Drury's straightforward exegesis will suggest that perhaps a less high-handed treatment of the Gospels may after all be the more scientific. The Bishop lays stress upon the subtle undesigned coincidences between the Fourth Gospel and the Synoptists (p. 50, etc.), and utters a timely protest against the charge that the Evangelists are "mutually irreconcilable" whenever they assign different motives for the same action. "Few events are the result of a single cause" (p. 13).

At the same time, "The Ministry of our Lord" is not one of those books which claim to have solved every difficulty; nor is it marked by artificial attempts to force apparent inconsistencies into agreement with one another, as though the very existence of the Christian faith were at stake in every case.

It is also interesting to notice that on certain important matters Dr. Drury's conclusions are in substantial agreement with the results reached by more critical methods. For instance, although (so far as we have noticed) Dr. Drury nowhere explicitly commits himself to the acceptance of the

priority of our Second Gospel, yet in those cases where there is a divergence in order among the Synoptists, he always appears to follow the Marcan order, whether with or without the support of one of the other Gospels (see, *e.g.*, pp. 24, 48, 88). It is encouraging to find that the conservative and critical methods of study thus seem to be leading towards similar conclusions with regard to some of the crucial problems of the New Testament.

"The Ministry of our Lord" is a book which will be of real service to the Church in many ways. It will help many to realize that our Gospels are not (as Strauss and other extreme critics have affirmed) a mere "Redebündel" or promiscuous collection of the sayings and doings of Christ, but a living narrative, developing itself on an intelligible plan. And it offers us the example of a scholarly and reverent treatment of New Testament problems in the true spirit of the Apostolic precept: "*Πάντα δοκιμάζετε τὸ καλὸν κατέχετε.*"

E. C. DEWICK.

THE SPIRIT AND THE BRIDE. By Canon J. G. Simpson, D.D. London: Hodder and Stoughton. Price 6s.

A third series of sermons from the pen of one who is rapidly becoming one of our most famous preachers. We do not wonder at his reputation. He is a man with a message, and the message is the message of the Gospel.

Canon Simpson writes an introduction of a general kind. He rejoices over the fact that the sermon criticism of to-day is treading surer paths than that of sixty years ago. He deplores unwise exclusiveness and unwise latitude in dealing with the problem of reunion. The refusal of some Churchmen to welcome the Free Church proposal of a concurrent Mission at Manchester is his instance of the one, the invitation to Nonconformists to communicate with us at Coronation time his example of the other. The methods of the Student Christian Movement seem to him nearest the ideal. The introduction closes with an intimation that some of the sermons have been preached more than once, with the amusing comment: "Alas! publication puts an end to these apostolic journeys."

Of the sermons the first three deal with the Resurrection and the Ascension, two with the Coming and Work of the Holy Spirit, and three with the Church and the Sacraments. The remaining fourteen concern themselves with the Christian Life, the Christian Witness, and the Christian Hope. They are all marked by real spirituality and by considerable force and aptness of illustration. Their characteristic notes are fondness for the Gospel of the Cross, insistence on social service, and assurance of the truth of the message they contain. Canon Simpson has the fearlessness of the prophet and the persuasiveness of the evangelist. You may not agree with quite all that he says, but you are quite sure that he does. In actual fact Dr. Simpson so frequently and so insistently presses the aspects of truths which are essentially Evangelical that Evangelicals can read all that he says with profit, and will find in him, where they differ from him, a courteous and sympathetic opponent, who differs because he feels that he must, and whose words are even then worthy of the most careful study. We can cordially thank God that Canon Simpson is able to preach such sermons as these from one of the most influential pulpits in the country. We are glad,

indeed, that they are to start in print on another series of "apostolic journeys" in the hands of the very many readers that they deserve to have.

ROMANS i.-v. London: *Religious Tract Society*. Price 2s. THE WORK OF THE MINISTRY. London: *Hodder and Stoughton*. Price 6s. net. By Professor W. H. Griffith Thomas, D.D.

We want to give a very warm welcome to these two books. We should have wanted to do so in any event for old acquaintance' sake, for we cannot forget the yeoman service that Dr. Thomas rendered as editor of this magazine in days that are gone. Sentiment, however, sometimes finds itself in conflict with truth. As we should have expected, we have no such conflict to face here. These two books for their own sake are wholly worthy of commendation, and will do admirable service in their respective spheres. It remains only briefly to describe them that they may find their way into the hands of the right readers. The little volume on the Romans is one of the series of devotional commentaries which the Tract Society has been issuing for some time. The series is neither critical, nor in a detailed way exegetical, but purely explanatory and devotional. Critical examination can never do harm to the Christian's Bible; in the long run it must always do good; but sometimes it is a relief to get out of the region of criticism altogether into the purer air of the Book itself. But when one does so one must have a capable guide, one who has read what has been written, one who knows the things that are difficult and doubtful, and one who can put the message and the meaning clearly and plainly before us.

For a book like the Epistle to the Romans we can have no better guide than Dr. Thomas. He knows and has read what has been written. He has a power of analysis and exposition that few men possess, and to him the Sixth Article of our Church is a reality. His Commentary on the Romans will occupy three volumes, of which this is the first. He gives us a brief, but for our purpose sufficient, introduction; then he breaks up into sections, each with a title, the first five chapters, and in the most illuminating way draws out the meaning and scriptural message. The work is magnificently done, and we are very grateful for it. For many a hard-pressed Sunday-School teacher, yes, and for many a more scholarly student it will make a difficult Epistle a living understandable message. It is not mere popular writing; there is nothing sensational about it; it is a plain straight-forward explanation of one of the most important inspired writings that we possess. We have said enough, at least we hope we have, to win for it a place on most bookshelves. We will add but one thing more. We would like people of all schools of thought to read it. And so it is perhaps worth while noting that in no sense is it a party Commentary. If proof is needed, we should simply note the fact that again and again Bishop Gore's Commentary is quoted with approval. Many Commentaries have been written on this Epistle, but if this maintain the standard of its first volume, as we doubt not it will, we venture to think that none will be more useful, none more suggestive, for the average reader than the two which have proceeded from the pens of Principals of Wycliffe Hall, this by Dr. Thomas, and that in the "Reader's Commentary" by Mr. Grey.

The second book is concerned with pastoral theology, and represents

Dr. Thomas's work in that department during his tenure of the Principalship of Wycliffe. It is full, clear, and suggestive. As in most books of this kind, there is much of detail, and the detail is always valuable, but, as in few, everything is brought into relationship with the spiritual motive and purpose. Dr. Thomas finds his text book of Pastoralia in the Bible. His first four chapters lay the foundation. He writes of the Ministry of the Prophets, of the Ministry of the Twelve, of the Ministry of St. Paul and of the Ministry in the Pastoral Epistles. Then he turns to the Prayer-Book and depicts the Christian Ministry as the Ordinal understands it. Not until then do the practical chapters come. They concern themselves with the Prayer-Book services, preaching, visitation, confirmation, children's work, Bible-Class work, foreign missions, prayer-meeting, the social work, amusements, etc. Then the book ends, as it began, with a reminder of the spiritual character of the Ministry based upon a passage from John Bunyan. The book deserves to be added to our library Pastoralia, and for those who possess no such library this volume will be a small library in itself. We are very glad to welcome such volumes as these from an old editor, now working across the Atlantic.

CONDUCT AND ITS DISORDERS. By C. A. Mercier, M.D. London: *Macmillan*. Price 10s. net.

Dr. Mercier is a specialist in the treatment of mental disease, hence a book by him on the disorders of conduct—and insanity is, in the main, such disorder—ought to receive respectful attention. No one who has read the present volume through can fail to see that the writer's knowledge is singularly full and fresh. Whether he has succeeded in his attempt to organize and systematize our knowledge of human conduct is perhaps open to question. For, with all its fulness and freshness of exposition, the book is obviously one-sided; conduct is considered purely from a biological standpoint. But a biological view of conduct, though it has its value and its importance, is partial; it does not (cannot indeed) exhaust the content of conduct. Dr. Mercier is not unaware of this, and he endeavours in his preface to justify his own method by declaring that his aim, being purely scientific, is merely to describe and explain. But it seems to us that any description, whether of disorders or orders of conduct, let alone any explanation, is doomed to failure unless conduct itself is interpreted on larger, other lines than purely biological ones. A work of this kind, which leaves out the religious sanctions which underlie human conduct, must inevitably seem insufficient and jejune. As affording invaluable material for psychologists and moralists, this book has, indeed, no mean value; as a complete explication of the subject with which it deals, it is seriously deficient. So, at least, it appears to us.

THE RELIGIOUS QUESTION IN PUBLIC EDUCATION: A CRITICAL EXAMINATION OF SCHEMES REPRESENTING VARIOUS POINTS OF VIEW. By Athelstan Riley, M.A., Michael E. Sadler, C.B., and Cyril Jackson, M.A. London: *Longmans, Green and Co.* Price 6s. net.

This book contains twelve carefully thought out "schemes" for dealing with the education difficulty (representing different view-points), with notes and comments by the editors. Mr. Riley some three years ago invited the drawing up of such "schemes," and about a hundred replies were received

in answer to his invitation. Some of these were merely "sketch suggestions," others more elaborate draft Bills. Of these the most important are here collected and published for general consideration. The book is prefaced with a twenty-one page introductory essay, which is deserving of very careful attention. The fact that Professor Sadler has had so prominent a share in the publication of this book would alone entitle it to a patient and sympathetic hearing. We would go so far as to say that no draft Bill can in the future have any hope of becoming embodied in an Act of Parliament unless its drafters take the trouble to master the contents of this admirably arranged and most helpful volume. It is most important that all those who have any influence in the educational world should become thoroughly conversant with the schemes set forth in these pages, and that the comments of the editors should be digested. The "religious question" in public education is bound to come up for discussion in the Legislature before long, and the present work is certain to influence public opinion. Nothing but good can come of patient endeavours to understand the problem involved; this book supplies just what is needed if we are to master the intricacies of that problem and to appreciate the difficulties involved.

CHRISTIAN ETHICS AND MODERN THOUGHT. By C. F. D'Arcy, D.D., Bishop of Down. Anglican Church Handbooks. London: *Longmans, Green and Co.* Price 1s. net.

Bishop D'Arcy has already contributed one valuable volume to this excellent series. The Bishop is not afraid of modern thought, and his fearlessness is partly due to the fact that he understands it. He understands, too, that if the kingdom of God is to advance in the world, there must be a clear understanding of its ethical principles. There is too much tendency to tacitly accept a divorce between religion and ethics, a tendency which has been emphasized, if not created, by the many misconceptions of the Church. Dr. D'Arcy gets the right conception at the outset. He writes:

"Modern critical scholarship is practically unanimous in rejecting the medieval interpretation of the phrase 'kingdom of God' as it occurs in the Gospels. It is recognized that to identify the kingdom proclaimed by our Lord with the ecclesiastical corporation is to ignore many of His most important teachings, and to depart from the whole spirit of His instruction. In His mind the kingdom presents as many sides as human life itself. Nothing is more remarkable in His teaching than the various aspects in which this great conception is presented. Yet we are not to imagine that the organized life of the Church is omitted from the doctrine of the kingdom; rather it is included, as the less is included in the greater."

Starting from this basis, the Bishop proceeds to expound the Christian ethic in correlation with modern thinking. After a chapter upon our Lord's teaching concerning the kingdom, he shows that the Gospel conception of goodness as an internal rather than an external thing is a truth towards which the best modern thinking has almost completely found its way. Chapters follow upon the individual and social aspects, and the rest of the book is given up to the consideration of Christian ethics in their relation to human character. The book is a small one, but its value is not to be measured by its size. Bishop D'Arcy has packed into these pages much of the kind of teaching that we have long needed. A general introduction to Christian ethics, written by a Churchman of Evangelical sympathies, is here

given us, and it will be to our profit as a school of thought if we can persuade Evangelicals to read and study it. It is clearly written, interestingly written, and with a moderation which we should expect from so distinguished an author. We commend it as a most admirable number of a most admirable series.

PROBLEM OF THE WORK. By Rev. J. Wilbur Chapman, D.D. London: *Hodder and Stoughton*. Price 5s.

Dr. Chapman is an American, and there is something of America about his book; but there is very much which will help us in England. A few crisp sentences from his preface will make his purpose clear:

"My plea is for the best and highest type of Evangelism. I commit myself, however, only to that Evangelism which strengthens the Church, cheers the minister, and makes plain the way to the Cross for the sinner. Any method of evangelistic work, if used for too long a time, unconsciously to the man who uses it, draws hindrances to itself, and its strength not infrequently becomes its weakness. I am persuaded that oftentimes it is necessary to forget the methods of men and go back to the first principles, which are Pentecostal. Machinery becomes too complicated, methods too mechanical, and naturally the results accomplished are too superficial and far from satisfactory."

The book is written in the same bright style, with illustrations drawn from many directions and pointedly applied. All Dr. Chapman's methods will not commend themselves to us, but his principles are the principles of the New Testament, and his book will not fail to inspire and to help.

SPIRITUAL PROGRESS: A WORD OF GOOD CHEER. By Dr. A. W. Robinson. London: *Longmans, Green and Co.* Price 2s. 6d. net.

This is the book which the Bishop of London has commended for Lenten reading, and this year, at any rate, we can warmly echo the Bishop's commendation. Dr. Robinson writes with his usual charm—the charm which he shares with his family—and he writes with manly and dignified helpfulness. It is, indeed, a word of good cheer, but it is also a word of encouragement in the right path of spiritual progress. Dr. Robinson's wide experience in the work of parochial missions stands him in good stead in a book like this. He is full of sympathy, full of encouragement, yet plain of speech, and firm in his emphasis upon essentials. He writes, too, with such fair-minded moderation that there is scarcely anything in the book to which the bitterest partisan could object. He deals with special wisdom with the difficult question of confession, evidently basing what he says upon Archbishop Temple's well-known charge of 1898, which he quotes as a footnote. Dr. Robinson writes:

"The decision as to whether the absolution shall be ministered to individuals separately or in their places in the congregation is in the English Church left to the individuals themselves, though the constant provision of the public absolution goes to show that this method of ministry is to be accepted as the rule. The freely permitted alternative is intended to meet exceptional needs or exceptional circumstances."

There is nothing here of that encouragement to auricular confession, almost amounting to compulsion, of which the diocese of London is much too full; and we are glad to note that the Bishop in his preface speaks of the chapter in which these occur as being "absolutely loyal to the teaching of the Prayer-Book, and coming with great weight from so experienced a missionary as Dr. Robinson." We hope the clergy of London will take note.

CHRIST AND THE CHRISTIAN LIFE. By the Rev. J. McIlveen, B.A., D.D. London: *Morgan and Scott*. Price 2s. 6d. net.

Twelve sermons from a ministry of forty years. They are expository in character and analytic in style, and sound the note of New Testament Christianity. We like best the description of the seven virtues added to faith in 2 Pet. i. 5-11 as "the rainbow graces." A useful book to give to those who are kept from ordinary public ministrations.

THE GARDEN PATCH. By Alice Massie. London: S.P.C.K. Price 2s.

We have in this little book of short stories some very interesting fairy-tales. They are suitable for children up to twelve years or more, and will commend themselves specially to children with vivid imaginations. Number four, "The Castle Wall," is very sad, and scarcely suitable for young children, but all the stories are quite unique, and the illustrations really excellent.

THE CROSS IN HOLY SCRIPTURE. By the Rev. James Little, B.A. London: *Robert Scott*. Price 2s. net.

The author remarks in his Introduction that some writers "come to the study of the Atonement with minds having a certain philosophical bias, and then each one proceeds to mould the scriptural teaching thereon according to his own chosen system of philosophy." He prefers to make Scripture the test of philosophical theories. Most of the book is occupied by a very fair statement, in successive chapters, of the Bible teaching on Sacrifice, Ransom, Propitiation, Redemption, Reconciliation, Forgiveness, and Salvation. The exposition is enriched by many quotations from Denny, Forsyth, Fairbairn, Hodge and others, and Stevens' "Christian Doctrine of Salvation" gets a good deal of criticism. A most useful summary, with the main position of which we entirely agree, though we could wish that in parts the writer had done more to commend the teaching of Scripture to the "modern mind."

THESSALONIANS, I AND 2 TIMOTHY, AND TITUS. By the Rev. H. W. Fulford, M.A. *Cambridge University Press*. Price 1s. 6d. net.

A nice little edition for schools based on the Revised Text. The Introductions are sufficiently full and are conservative in tone. The commentary is freed from unnecessary minutiae and cross references, and explains difficulties in substance in a straightforward way. There is a good excursus on the passage 2 Thess. ii. 3-12.

THE STORY OF ISRAEL AND JUDAH. By the Rev. H. J. Chaytor, M.A. Pp. 311. London: *Blackie and Son, Ltd.* Price 5s.

The Head-master of Plymouth College has written for the benefit of upper forms in Public Schools. He thinks that nothing "can take the place of a sound knowledge of the Biblical text," but that it should be so taught that in after-years boys "may have nothing to unlearn on the ground of either science or history." This aim it has been attempted to secure by constant reference to select portions of the sacred text which must be read along with the history, and by the adoption of a moderately "critical" position. It is assumed that J and E are documents of the Kingly period, that a nucleus of Deuteronomy existed before Josiah, and of the priestly legislation before the exile, but that all the literature was edited and expanded in successive periods. "Sacred" and "secular" history are exhibited in their relationship by a full use of our knowledge of the history of surrounding peoples. But the author is careful to insist that from the days of Abraham, God had a special religious purpose for Israel, and their prophetic and historical writers were inspired to dwell on it. We like the tone and spirit of the book, and the constant reference to the literature, including the prophets. The printing is well done, and there are many excellent maps and illustrative plates from the monuments.

THE USE OF THE BIBLE IN THE EDUCATION OF THE YOUNG. By T. Raymond, M.A. London: *Longmans, Green and Co.* Price 3s. 6d.

Written by a "parent and teacher" from an educational point of view for "the men and women who teach in our ordinary day-schools, both elementary and secondary." This sounded promising, and we began to read with high hopes, which, so far as education is concerned, were not disappointed. The writer well distinguishes the points of view—religious, theological or literary—from which we may study the Bible, and illustrates the different kinds of criticism we may apply to it. Moreover, he gives some useful and necessary hints to the teacher how to study the Bible intelligently for himself. In the last section of the book he suggests what kinds of instruction are suitable to children of different ages, and gives some most useful hints on the preparation and delivery of a lesson, with several illustrations. So far, we can thoroughly recommend the book. But the writer

devotes over one hundred pages to a survey of the Bible, and here we must express strong dissent. He takes a somewhat extreme critical view of the compilation of the Old Testament, and regards as immaterial a contention that much of its history is not history. In the New Testament, he favours the theory of a Little Apocalypse in Mark xiii., looks on the Fourth Gospel as a "highly idealized portrait," and in matters of Introduction generally, adopts the positions advocated in Dr. Moffat's recent book. These we feel are serious blemishes which detract greatly from the value of the whole.

THE EVILS OF ALCOHOL. By Dr. W. A. Chapple, M.P. London: *G. G. Harrap and Co.* Price 1s. 6d. net.

Upon the first page of the book stands the remark of Shakespeare, "Oh God! that men should put an enemy in their mouths to steal away their brains." The author's aim is to impress the evils of alcohol, which he does in two ways. The first is by giving a simple and interesting explanation from a physiological standpoint of the effects of alcohol upon the brain nerve centres, beginning with the highest, so that one understands the rationale of the stages of drunkenness. The second is by narrating the incidental effects of alcoholism in physical, mental, and moral disease. But this is done in typical life-histories of drink's victims—histories which, if appalling, speak a moral plainly. Active temperance workers should find the book distinctly useful. The author is known as one of the keen temperance advocates in the House of Commons.

CHARACTER. By Canon C. R. Ball. London: *S.P.C.K.* Price 1s. 6d.

A series of readings for Advent and Lent. for educated people. Perhaps no one will endorse everything that is said, but everyone will be better for what he reads.

NANCY AND HER COUSINS. By L. E. Tiddeman. London: *S.P.C.K.* Price 1s. 6d.

Nancy is an only child, brought up in London, amidst all the beauty and refinement that wealth and a loving mother can surround her with. While her parents are abroad, Nancy is sent to her cousins in the country. At first life is very hard for Nancy, her cousins seem so rough; but they understand one another better as time goes on, and Nancy is all the better for the experience, and the cousins too. All little girls will like this story, but specially, we think, a little old-fashioned child of the Nancy type. The illustrations are specially good.

MOLLY'S DECISION. By L. E. Tiddeman. London: *S.P.C.K.* Price 2s. 6d.

A capital story for schoolgirls. Molly at school, and afterwards with various friends and relations, is a lovable and charming personality. We hope there are not many teachers like Miss Jackson, but the Lloyds and Uncle Peter make up for all her deficiencies. The love-story at the end is very sweet and natural, and one feels that Molly deserves her fortune and will use it well.

RICHARD OF LYMPNE. By Violet T. Kirke. London: *S.P.C.K.* Price 2s.

Like "Brothers Five," this book is full of stirring adventure. Richard is an English lad, and he introduces us to Madcap Harry, Prince of Wales, and the mad King of France, Charles VI. We then travel to Italy, and our brave hero nearly loses his life in the service of the young Duke of Malvia. The interest is well sustained throughout, and the illustrations are excellent. The book would be a capital gift for boys and girls from ten years old.

EVERY MAN'S LIBRARY. Masterpieces of French Literature. London: *Dent and Sons.* Price 1s. each volume.

The enterprise of Messrs. Dent is boundless. They have added another fifty volumes to "Every Man," making five hundred and fifty in all. The new fifty comprise fiction by Ainsworth, Tolstoi, George Sand, Dickens, and others, and much more than fiction. We have books of reference and books of science; we have Mommsen's "History of Rome," and "The Ethics of Aristotle"; we have books for children and books of reference; and we have a promise that the number shall be brought up to a thousand. And yet the firm is not content. They are issuing a series of French literature under the general title, "Tous les Chefs-d'œuvre de la Littérature française." There are to be one hundred volumes in all, and each century of French literature is to be represented. There have been already issued volumes by Voltaire, Rabelais, Alfred de Musset, and others.

THE LIFE OF AUGUSTUS M. TOPLADY. By Thomas Wright. London: *Farncombe and Son.* Price 5s. net.

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THE GREAT TEXTS OF THE BIBLE. Romans viii.—xvi. Deuteronomy—Esther. J. Hastings, D.D. London : *T. and T. Clark.* Price 10s. net.

Two new volumes of this remarkable series. To those who know the earlier volumes they need no commendation ; to all others we most warmly commend them.

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A series of Bible Studies, based on places which Christ visited, of a very suggestive kind.

HOLY BIBLE. London : *Henry Frowde.* Oxford and University Press. Price 2s. 6d.

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TRUE EVANGELISM. By L. S. Chafer. London : *Morgan and Scott.* Price 1s. 6d. net.

Studies in Evangelistic work, written by an American. Reasonable and likely to be useful.

'AN EIRENIC ITINERARY. By Silas McBee. London : *Longmans, Green and Co.* Price 4s. 6d. net.

The story of Mr. Silas McBee's tour to Europe and the East in the interests of Reunion. An interesting book despite its extraordinary title.

MIRACLES. London : *Longmans and Co.* Price 2s. 6d. net.

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MENDING MEN. By Edward Smith, J.P. London : *R.T.S.* Price 1s. net.

The story of Adult Schools, told much after the manner of "Broken Earthenware." We are bound to confess that our experience of Adult Schools has not shown them to be as definitely Evangelistic as this book happily makes them. We hope the leaders of the movement will learn some lessons from the line here suggested.

SUNDAY EVENINGS IN THE COLLEGE CHAPEL. By F. G. Peabody. London: *Constable and Co.* Price 5s. net.

An interesting series of sermons to young men of the student class, mainly on the living of the Christian life, but a little lacking in the Evangelistic note.

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