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THE
CHURCHMAN

JANUARY, 1896.

ART. I.—HOME REUNION.¹

ONE of the most marked features of the revival of true religion in this century, seen under distinct and apparently opposing schools of thought, is a desire for unity. The prayer of Jesus has seemed to fall afresh on the hearts of true Christians, and they have longed, and are longing, for a deeper oneness. "The Church of Christ," says Hooker in his "Ecclesiastical Polity" (vol. iii., p. 1), "which we properly term mystical, can be but one—a body mystical because the mystery of their conjunction is removed altogether from sense." The unity of spirit, the unity of faith, the unity of life, is hidden and invisible. Our "life is hid with Christ in God." It is true that there is no real living, lasting union among men except on the basis of a common life in Christ; but Christ prayed for a unity which might be visible and manifest, "that the world may know that Thou has sent Me." The late Professor Milligan, a Presbyterian of great learning and influence—and I quote him because he was a Presbyterian—writes: "The slightest glance at the New Testament is sufficient to show that in founding what He called the 'kingdom of God' or 'the kingdom of heaven' in the world our Lord contemplated more than dealing with men as individuals: He aimed at constituting a community, a Church. . . . If, therefore, it be the duty of the Church to represent our Lord among men . . . she must not only be one, but visibly one in some distinct and appreciable sense—in such a sense that men shall not need to be told of it, but shall themselves see and acknowledge that her unity is real." The primitive Church was one Catholic and Apostolic Church; one by the initiation of

¹ A paper read at the Wakefield Diocesan Conference, October 16, 1895.
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baptism, "baptized into one body"; one by the bonds of Holy Communion, "we, being many, are one bread"; one by obedience to Apostolic rule, "they continued steadfastly in the Apostles' doctrine and fellowship."

A certain bishop advised his son to hold strong opinions, but never to give reasons for them, for "reasons could never be above dispute and criticism." If I do not give reasons for every statement in this paper, it is not because of the fear of criticism, but because of the shortness of time. I never quite realized till now how difficult a thing it is to get a gallon of liquid into a wineglass. Precious as are my moments, I must make one prefatory statement. I would warn myself and you against one danger—and the greater our yearning for unity, the greater the peril—viz., the concession of truths which are not ours to concede. Home Reunion can only be built up on the basis of the great Christian maxim, "In necessariis unitas, in dubiis libertas, in omnibus caritas." Among the necessary things for Reunion are the primitive doctrine and the Apostolic constitution of the Church. The temple of corporate reunion can only be built upon the rock of primitive truth. It is my firm conviction that an indefiniteness of teaching which gives colour to the impression that a fixed or settled belief is unimportant, so far from helping Reunion, is a grave hindrance to its accomplishment. The minimizing of religious differences often means the depreciation of religious truths.

I know that to most people the thought of the reunion of the Church of England with Dissenters seems chimerical. The question before us is not what is likely, but what is right. As I think of the political history of the various members of the present Government, I realize that there is an underlying truth in the paradox, that "there is nothing so sure as the impossible." Who of the last century would have dreamed that in Scotland to-day any descendants of the Covenanters would ever bear to entertain the idea of anything like a union with the descendants of a persecuting prelacy? What are we Churchmen going to do in this matter? Our liturgy breathes the spirit of unity. I cannot forget that it was neither Cartwright nor Baxter, but Hooker, who pleaded for freedom of thought and worship, and that it was not Owen, but Bishop Jeremy Taylor, who asked for "liberty of prophesying."

I will briefly refer to the chief difficulty which lies in the way of Reunion, and then state what I believe to be three clear duties which we must undertake if we desire to see its accomplishment. The chief difficulty, I need not say, is the question of the validity of non-episcopal orders. It is not necessary to discuss the question for a very practical reason. The authoritative recognition of such orders would break up

the Church at home and in the colonies and in the mission-field into fragments. Such a remedy as regards Reunion would be far worse than the disease. What are we to do? Spread information. Appeal continually to Apostolic history and to the constitution of the early Church. We have gained one great step. The late Home Secretary, during the debate in the House of Commons on the Welsh Disestablishment Bill, said: "I hold very strongly that it is a historical fallacy to represent the Church of England as ever having been a mere offshoot and dependency of the Church of Rome. . . . I am quite prepared to admit . . . that there has been amidst all these changes and developments a substantial identity and continuity of existence in our National Church from earliest history down to the present time." Admit the continuity of the Church, and the way is prepared by constant appeal to its early history for the acceptance of its Apostolic constitution. In saying this, I would remind you of Hooker's dictum, that episcopacy is necessary to the *bene esse*, but not to the *esse*, to the perfection, but not to the existence, of a Church.

I must at once speak of what I consider to be *three* clear duties which lie before us:

(1) Members of the Church of England ought candidly and openly to confess her shortcomings in the past. The Church of England has very largely created Dissent in this country. Many of its phases "were little else than an eager pursuit after some truth which the Church had ceased to recognise in her practice, and which could not be lost without injury." Habits have become crystallized, views have been stereotyped, and separation is hereditary. At a certain period of my boyhood I thought that soap and water were invented for the sole purpose of blowing bubbles. I was taught that they were to be used for more practical purposes. Churchmen sometimes blow bubbles instead of washing their hands and faces. Time prevents my speaking of the rise of Congregationalism. The historical environments are too manifold and intricate. I ask, Would the Society of Friends ever have existed if that saintly and ardent soul, George Fox, had found in the Church of the seventeenth century the recognition in preaching and practice of that fundamental truth, "I believe in the Holy Ghost, the Author and Giver of life"? Think of Wesleyanism and its origin. If the Church of England had recognised the desire of John Wesley, she would have had a great religious order within the Church—an order which she needs to-day—instead of a great denomination outside. Worldliness had so obscured her vision that she could not see the work of the Spirit in her midst. Think of men and women, for the most part of the poor, with love for perishing souls, visiting the

sick and dying, and with untutored lips speaking of One who came "to seek and to save that which was lost," and this after a long day of toil, whilst the clergy pocketed the parish endowments and neglected their work. The "oxen ploughed and the asses were feeding beside them." The shepherds ate of the fat and clothed themselves with the wool, but they did not feed the flock. Was it strange that the sheep should wander, when the fold was unguarded and the pasture bare? Let us frankly acknowledge the influence of the Wesleyan movement on the religious life of this land. I thoroughly agree with the Dean of Rochester when he said, speaking on behalf of Home Reunion: "Of this I am quite sure, that while all denunciations, all demands of allegiance, all satire, however caustic, all mere controversial arguments, will repel rather than attract that spirit of humility which recognises a wrong and seeks to repair it, will evoke the sympathy for which it prays and works."

(2) We must prepare the way for Reunion by adopting the methods of the Nonconformists if they prove adapted to reach souls which the Church has not yet influenced. We cannot change our doctrines, but we can be more comprehensive in our methods. What the Church of England needs is a spirit of conservative flexibility, "which, while zealously guarding every essential, enables her to reach out in this direction and in that as necessity may require." The clergy ought to be more ready to acknowledge the royal priesthood of godly laity. We have got rid of *prince-bishops*; *we want to get rid of parochial autocrats*. If some souls, for example, find extempore prayer to be a means of grace, shall I forbid them to meet for the purpose? Shall my methods be so stereotyped and unelastic that I shall drive my warmhearted, very likely ignorant, parishioners to sing in the streets, "We are frozen out," to be relieved by some new sect whose door is wide open, and whose fire is warm? Many parsons are like mulberry-trees. A mulberry-tree never puts out its leaves until all chance of frost is over. On the other hand, it is true that in almost every large centre of population there is some erratic brother who tries the most sensational methods to reach his people. These men remind me of that aggravating creature the corncrake, the chief end of whose existence seems to me to be to prevent the more orthodox and respectable birds in the immediate locality from falling asleep.

A holy order is not incompatible with a healthy freedom. Churchmen are sometimes too frigid and punctilious, prejudiced against all change, living paradigms of what always has been, and stubborn barriers against all that might be. The Archbishop of York, in his sermon at the Cardiff Church

Congress, said the Church "must make provision for the spiritual needs of all her children; if not, they may be driven to seek their satisfaction elsewhere. She must study the expression of those needs as she sees them in the modes of worship, and in the habits of thought of those who are separated from us. She must learn to satisfy all those needs if she is to draw the wanderers home." The primitive Church was the Church of the democracy. How can I put my thoughts in a few broken sentences? As I look back upon the past history of the Church of England, I see that she has been weakest when she has been an exclusive caste, and realized least the exclusiveness of a higher spiritual life wherever found. The Church of England is rising, and will rise, to a more primitive catholicity when she more reflects in her organization the spirit of that grandest of all sentences in the *Te Deum*, "Thou hast opened the kingdom of heaven to all believers." I believe that one of the barriers to Reunion will be removed when Nonconformists see that the Church of England desires to utilize every Christian force, to provide scope for the exercise of every Christian energy.

(3) I have well-nigh finished. If time allowed, I should have pleaded for Reunion on the ground of economy of effort and effectiveness of united labour. The *Times*, in a leading article on the Archbishop of Canterbury's Pastoral, said: "Is it quite impossible that persons may agree to differ, and may yet be so far united as to live peaceably and lovingly, and to work together for objects which they have in common? It is not all that the Archbishop is anxious to see, but it would be at least a step gained, and would make a visible union in discipline and doctrine and recognised Church membership less impracticable than it appears just now." This is true. Let us be careful to avoid every uncharitable word. Let us not forget that many within the Church are but nominally its members; many beyond it are in the enjoyment of its real graces. Let us at all times recognise the fruits of spiritual life in our Nonconformist neighbours. God has manifestly blessed their work. Let us know the Nonconformists socially as friends—religious friends—not primarily with a design to their conversion to our views, but because they are brethren in Christ. When speaking of this mode of action, Canon Gore writes: "Let us have fellowship; this will dissipate prejudice, and lead, we trust, in company with other efforts, to a large development and reunion in the one Church on the basis, not of our Anglicanism simply, but of the institutions, the creed, and the worship that are really Catholic, the inalienable heritage of the children of men." Patience must have her perfect work. We of this generation are not likely

to see corporate reunion. Like David, we are collecting materials for the erection of the temple which we are not allowed to build; the stains of warfare—of warfare often necessary and legitimate, sometimes illegitimate—are upon us. Our successors may or may not see its completion; but one thing is certain: God will bless every effort in the direction of Christian unity and love; and as certain also is the fact that we are preparing the way for David's Son. He will put the top stone to the temple of corporate reunion when He enters upon His reign of eternal and universal peace.

In conclusion, "charity begins at home." The one obstacle, I always find, in the discussion of reunion with Nonconformists themselves is the divisions within the Church. I cannot stay for a moment to show that from one point of view these very divisions are an argument in favour of reunion, that the comprehensiveness of the Church of England is her strength. This is true, and yet our divisions are a stumbling-block to those outside her pale. How can we desire Home Reunion and not strive for "reunion at home"—my home an Evangelical, your home a High Churchman? Not the home of those who teach Roman doctrine as distinct from Apostolic and primitive truth. We are brethren; we dwell under the same roof-tree, the home of our fathers. Let us each be unflinchingly true to our convictions, but let us beware of our prejudices. It was a saying of Charles Kingsley that "no man is so right that his adversary is altogether wrong." Let us be true to party, but let us pray to be delivered from party spirit. Shall the uniting principle become of less moment than the forces that rend asunder? I am going to put the matter strongly, but I speak from the observation of years when I say that party spirit is like the action of *foreign Governments with reference to tobacco. They always make the most revenue out of the worst quality.* Let us leave this conference "pledged by silent vow to 'walk in love, as Christ also loved us and gave Himself for us,' drawing ever nearer and nearer to Him, and so, like the radii of the circle as they approach the centre, nearer also to one another, clinging, each of us, to his own experience and conviction of the truth as God may have revealed it to him, but rejoicing also to love and honour every man, who, though separated from us by differences of opinion as wide as the poles asunder, holds fast with us Christ the Head, and already one with Him invisibly, by the nerve of a living faith, hopes hereafter to be one with Him visibly in eternal, manifested union."

J. W. BARDSLEY.

ART. II.—REUNION, UNIFORMITY, AND UNITY.

III. UNITY.

“Between all true Christians there already exists perfect oneness in the faith represented by the Lord’s Prayer, the Sermon on the Mount, and the two ancient creeds of Christendom. This is the real and only union—unity of the faith and of the knowledge of the Son of God—and it is ample. For Scripture neither dwells upon nor demands any humanly-invented external bonds of unity.”—THE DEAN OF CANTERBURY.

“**T**HAT they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou didst send Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be perfected into one; and that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me” (St. John xvii. 21-23).

It is not any outward reunion or uniformity that we pray for. We pray for unity with all who believe on Jesus through the preaching of the Word (ver. 20). A unity of the very same nature as that by which the Father and the Son are one. A spiritual, living unity, such as can only exist between beings who have the same spirit and the same nature. And this is possible for all true children of God, for “ye are made partakers of the Divine nature, having escaped the corruption which is in the world through lust” (1 Peter i. 4). Not only can all children of God have this unity, *but they have it already*. Accordingly, St. Paul exhorts them to walk worthy of their high calling, “Striving earnestly to hold fast the unity of the Spirit in the bond of peace, for there is one body, and one Spirit,” etc. (Eph. iv. 3, 4). We learn from the Epistles of the great Apostle of the Gentiles that two different kinds of schism marred this unity in the Churches which he had planted. The divisions in the Corinthian Church, mentioned in the first and second chapters of the First Epistle to the Corinthians, had no relation to false doctrine. One said, “I am of Paul;” another, “I of Apollos;” another, “I of Cephas;” and another, “I of Christ.” Of this nature are the divisions which exist at the present day between “those great non-episcopal reformed Churches” and ourselves, of which former the Archbishop of Canterbury says, “They are reformed Churches of Christ which have sought and found truth under great difficulties. We have a real unity with them.” The other schism in the body arose from the false teaching of the Judaizing “false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they may

bring us into bondage" (Gal. ii. 4). Of this nature are the divisions arising from corrupt teaching and practice which mar the unity of the Spirit to-day, whether within our own branch of the Church or without it.

Unity within our own Church.

It needs no proof that the unity for which our great High Priest prays cannot exist between all the members of any visible Church, for the enemy has sowed tares among the wheat in every branch of her, and there is no bond of spiritual union possible between the wheat and the tares. But there is another cause of disunion even within the pale of our own Church, more serious than the existence of tares among the wheat, viz., the teaching of false doctrines among us. There are some who say that we should shut our eyes to this fact, ignore all consideration of truth and falsehood, belong to no party; it does not matter what a man believes or teaches if he is only active in good works. In reply to all such, we turn our eyes to the Great Master, and ask how He acted under similar circumstances. He is both Truth and Love; He was, as a teacher on earth, the very soul of unity, and yet He never sacrificed the cause of Truth in order to advance that of Love.

The state of the Jewish Church, of which He was a faithful member, was, in His day, very analogous to that of our own Church in the present day. The Bible is a book for all ages. The same characters, the same phases of truth and falsehood which then existed in the one and only Church on earth, of which our Lord was a member, exist among us to-day. "Beware of the leaven of the Pharisees, and of the Sadducees, and of the Herodians," was meant by Him who spake it for us, just as much as it was for the disciples. The leaven of all three is in God's sight hypocrisy—it is the form of godliness without the power of the Holy Spirit.

The Connection between Unity and Mission Work.

It is an objection often brought against the Church Missionary Society that it is a party society, that it is not as broad as the Church of England, that it should require no other test of the fitness of candidates for the mission-field than that which is required by our bishops for the home-field, that it should simply divide its funds between the colonial and missionary bishops, and let each of them spend his share of it on his diocese as he may see fit. The Church Missionary Society follows the highest of all examples in rejecting such advice. Our Blessed Master was the President of a Missionary Society. The object for which He founded and built up His Church was

the evangelization of the world. He laid down as the absolutely necessary qualification for discipleship and service, true spiritual regeneration (John iii. 5), conversion so real as to become as little children (Matt. xviii. 3), the complete surrender of the heart's affections, of the life and property, to Him (Luke xiv. 26, 27, 33), and, above all, that they should be endued with power from above before they should presume to go forth in His name to evangelize the world (Acts i. 8). The Church Missionary Society strives to follow the example of the Great Master, and in doing so it strives to be, not as broad as the Church of England, but *as broad as the Church of Christ*. It carries on the great world-wide work of evangelization of the world in perfect harmony, union and communion with all the great Evangelical Reformed Churches, "with which we have a real unity" in all essential doctrines, though differing from them in matters of outward organization, and its missionaries, brought face to face with the darkness of idolatry, find no difficulty in keeping the unity of the Spirit with all who "are fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel." The vast gulf which separates heathendom from Christianity reduces to microscopic littleness the differences which exist between those who love the same Saviour. The field, which is the world, is vast, and there is room for all Christian Churches to labour in it. As missionaries, we never trespass on the sphere of other men's labours; we meet together for conference, for Bible-readings, and prayer with all who are willing to join with us. We exchange pulpits with them, we kneel down together with them at the Table of the Lord. During thirty-five years of pioneer missionary work among Mohammedans and idolaters, I have never found the want of *uniformity* with those who have the *unity* of the Spirit any stumbling-block to the heathen. *The differences caused by corrupt doctrines are stumbling-blocks indeed.* In Mohammedan lands, for instance, as far as my experience goes, each Sacerdotal Church or community anathematizes every other, and will have no communion with it, whereas all evangelical bodies work together in harmony and love.

The Moslem has a truer idea than many a Christian of the necessity, from the very nature of man, of the existence of different schools of thought co-existing in the same religion, though the priesthood do all they can to crush out by persecution every school but their own. A learned and very influential Moslem Chief Priest once asked me, "How many sects are there in England?" I replied, "I have not counted them, but suppose there must be as many as Mohammed said there were." He asked, "What did Mohammed say?" I replied,

“Art thou a Master in Islam, and knowest thou not what thy own prophet hath said? He said that there were seventy sects of Jews, that there are seventy-one sects of Christians, and that there will be seventy-two sects of Moslems.” He could not deny that these were the words of the prophet, so he changed the subject of conversation.

Our Lord’s own prayer imperatively demands that we should (1) consider the subject of unity *from a missionary point of view*; and (2) that we should inquire on what basis He would have us pray and work for unity. We believe the former will materially help us in coming to a right decision as to the latter.

There are only two schools of thought among all Christian bodies in Great Britain which actively carry on mission work. We will designate them as the Anglican and the Protestant. Many, if not all, of those who are of the former school apply the term Catholic only to Episcopal Churches, and designate all other Christian Churches as *the sects*, and they aim at unity on the basis of sacerdotal or episcopal uniformity. The words of the Archbishop of Canterbury, quoted above, are at variance with this school, for he says, “Those great non-episcopal reformed Churches are reformed Churches of Christ which have sought and found truth under great difficulties”; and, “We have a real unity with them.”

“Christianity,” says Mr. Gladstone in the *Nineteenth Century*, May, 1888, “is the presentation to us, not of abstract doctrines for acceptance, but of a living, Divine Person, to whom men are to be united by a vital corporation.” This is the basis of the unity, at which all Protestant bodies aim. They believe that “*there is one Body*,” “that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people,” *i.e.*, of all who believe in and love the One Lord.

It is allowed by all parties in the Church that THE MEASURE OF MISSIONARY INTEREST IN A CHURCH OR CONGREGATION IS THE MEASURE OF ITS SPIRITUAL LIFE. In *The Church Missionary Intelligencer*, January, 1895, there is a schedule of the sums raised by all Christian Churches in Great Britain for foreign missions, including those to the Colonies, “Condensed from Canon Scott Robinson’s Annual Analysis for 1893.” It may be divided into the sums raised by Protestants, Anglicans, and Roman Catholics, as follows :

(1) By Protestants :		
(a) Church of England	£343,774	
(b) Joint Societies of Churchmen and Nonconformists	211,510	
(c) English and Welsh Nonconformists	345,918	
(d) Scotch and Irish Presbyterians	203,999	
	<hr/>	
Total contributions of Protestant Churches ...	1,105,201	
	<hr/>	
(2) By Anglican Societies	139,776	
(3) By Roman Catholics	8,167	
(4) Smaller Societies, and gifts sent to Mission Stations		
direct	35,113	
	<hr/>	
Grand total for 1893 ...	£1,288,257	
	<hr/>	

The above speaks for itself, and ought to leave every unprejudiced mind in no doubt as to the basis on which we are to aim at unity at home in order "that the world may believe that Thou hast sent Me."

Nor does the voice of God from the mission-field speak in different tones. Well may we pray that God may remove from our own hearts all prejudice and whatever else may hinder us from Godly union and concord with those who are fellow-soldiers with us in Christ's great warfare with unrighteousness, worldliness, infidelity and false doctrine at home, and with idolatry and Islam abroad. The greatest of all prejudices, and one akin to hatred, is *that arising from pride*, and there is no pride so hateful to God as religious pride. "With all lowliness and meekness, with longsuffering, forbearing one another in love," let us endeavour "to keep the unity of the Spirit in the bond of peace."

The Jew, the Roman, the Greek, the Chinese, all in their day, did or do regard themselves as the aristocracy of the world. All other nations were, or are, by them despised, and therefore hated, as Gentiles, barbarians, *hostes*, or foreign devils. Caste is in India the greatest hindrance to the spread of the Gospel; but in no land is caste stronger than in Great Britain. The Episcopalians are the aristocracy among Christians. Thank God in the mission-field we have no excuse for regarding ourselves as the aristocracy, or in any way superior to our Nonconformist fellow-soldiers. They are doing just as great a work as we are, and God honours and blesses their labours just as much as He does ours. We praise God that our beloved Church is foremost in the battle-field, and that our Church Missionary Society stands, by universal consent, at the head of the list of all the Missionary Societies of Christendom. But what missionary of our Church would presume to claim for himself a higher place in the catalogue of Heaven's Hierarchy than John Elliot, the apostle of the North American

Indians, Ziegenbalg, Zinzendorf, Carey, Livingstone, Moffat, Duff of Calcutta, Wilson of Bombay, Newton of Lahore, and thousands of other non-episcopal saints and heroes, whose names are written in heaven.

In no lands is unity among all who love the Lord more necessary than in Mohammedan lands, where the unseemly quarrels of Episcopal and Sacerdotal Churches around the empty tomb of the Prince of Peace have been for centuries such a stumbling-block to the Mohammedan. Until the last few years all Protestant and Evangelical Missionaries lived and worked side by side in perfect harmony, and held fast the unity of the Spirit in the sight of the Moslems, and they had already learned that there was a form of Christianity pure from all idolatry and which had no sympathy with those who quarrelled over the empty tomb of our Lord. But, alas! our own dear Church now presents to the Moslem a divided aspect. Anglican priests have come in who have no sympathy with Protestants of any Church. In one case, well known to the writer, an Anglican Mission has been planted in a sphere which had been worked since 1833 by devoted American missionaries, and one of the chief leaders in it said to the writer, "I have no sympathy with those Western schismatics."

If we pray for unity at home, we must carry out our prayers in our actions, or our prayers will be empty mockery. How are we to do it? First of all, we must get the grace of God's Holy Spirit to take out of our hearts all Pharisaic ideas of *any kind of* spiritual superiority over those with whom we are fellow members of the family of God, and fellow members of the mystical body of Christ. And secondly, *we must go to them*, and not wait till they come to us.

In the heathen field no Ordinary would think of forbidding a missionary to preach in a heathen temple, a Mohammedan mosque, or a Jewish synagogue; we have preached in all of these, and we thank God that in Persia, by the kind courtesy of American Presbyterian missionaries, we have had the great privilege of using our own Liturgy, preaching the unsearchable riches of Christ, and administering the Holy Communion according to the rite of our Church, in a Presbyterian church, and every member of a large American mission knelt with us at the table of the Lord. *We must go to them*, and not wait for them to come to us, for two reasons: First, because in past times, as shown above, we were the chief cause of offence; and secondly, because we can go to them on terms of equality and they cannot come to us. In my own limited experience as a missionary missioner at home, I had two very interesting proofs of how easily some, at least, can be gained by going to them.

On one occasion a vicar in Suffolk sent his carriage eight miles to convey me to an evening meeting in a country village. It was a very wet evening, and I regretted having given the vicar the trouble of sending for me so far in the rain, as I felt sure the meeting would be a failure. It proved to be quite the contrary; it was one of the best attended and most successful meetings I had ever held in a country village. On my expressing my surprise and pleasure at having had such a meeting on so wet an evening, the vicar said: "I must tell you that it is owing to the Wesleyans that the meeting was so good; but I must also tell you how they came to be Wesleyans. Some years ago, in the time of a former vicar, a layman, with the vicar's consent, got up a Sunday-school in the church, and used to give an address to the scholars, both adult and juvenile, from the reading-desk. This went on for years, until some stranger came and told the vicar that it was a most improper proceeding; whereupon he turned them all out of the church, and they built a chapel across the road, and got a Wesleyan minister to take charge of it. But," added the vicar, "as soon as I came here *I went to them, and they come to me*, and it was they who filled the room this evening."

On another occasion a vicar near London took me to a fine commodious iron room, quite a small church, in which we were to hold a missionary meeting, and on the way said: "I must tell you the story of the iron room. Before I came here an influential layman, a member of my congregation, built the room, and got down evangelists from London to preach the Gospel in it. After my arrival in the parish, the first time I heard of a service being held in the room, I went and sat down among the congregation. The owner of the room came and said, 'Are not you the new vicar, sir?' and on my replying in the affirmative, he said, 'Oh, the vicar never comes here.' I answered, 'Oh, what a mistake! I intend always to come.' The consequence is that the room has been practically mine ever since, the gentleman who built it is my best helper in parish work, and no evangelist ever comes from London."

This desire of the soul of our blessed Lord for the unity of His disciples is not to be trifled with. It is a subject to which every child of God should apply the whole powers of his being, and strive earnestly to be brought entirely into unison with the mind of the Lord Jesus *at any cost*. Believing prayer honours God; unbelieving prayer dishonours Him. The conditions of believing prayer are that we should "pray with the Spirit, and with the understanding also" (1 Cor. xv. 15), and that when we pray we should "believe that we have the petitions that we desire of Him." How any man in his common-sense can pray for the reunion of all Christian

Churches, or for uniformity in them, and believe that he has the petition which he desires of Him, or that he ever will have it, is beyond our comprehension. A bishop¹ lately, in his charge to his clergy, speaking on this subject, used these mysterious words: "The thought that the disunion of Christendom is the great obstacle to the conversion of the world to Christ, there is no doubt, weighs heavily on many hearts. I know it has often weighed on mine. But I would emphasize a conviction that the intercession of our great High Priest for the unity of His people when He said, 'Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent Me,' has been progressively fulfilled during the centuries of the Church's warfare in those who pass within the veil."

In other words (if we rightly understand the above), we may console ourselves, in view of the apparent hopelessness of "corporate reunion" with Nonconformists and Roman Catholics, by the conviction that the answer to our Lord's prayer is to be looked for in the Church triumphant within the veil in heaven, and not in the Church militant on earth. If we could take this consolation to ourselves, which we are quite unable to do, would there not be a great danger of our using it as a salve to our consciences, and as an excuse for absolving ourselves from all blame in the matter?

It is no matter for trifling, but one that demands of us *the most intense earnestness and self-humiliation before God*. The powers of darkness on the battlefield are tremendous. Let us place ourselves in the position of our brother missionary Philips in China as he looked helplessly on while his fellow-labourers, Mr. and Mrs. Stewart and others, were being tortured and massacred, so lately as the first of August last, and we shall be in no humour to speak lightly of the sins which divide us at home from those with whom we have to stand shoulder to shoulder on the battlefield. In every war that ever was waged—and Christ's warfare is no exception to the rule—divisions in the camp have done more harm than any action of the enemy without it.

Nothing but sin can break the *temporary* bond of union which binds husband to wife, and nothing but sin should mar the *eternal and indissoluble* bond of union which binds together the members of Christ's mystical body. The Bishop, in his exhortation to his clergy on "the reunion of Christendom," quoted above, places in the same category seven sins

¹ The Bishop of Exeter's charge, the *Guardian*, June 26, 1895.

which make it impossible for us "to secure corporate unity with the Reformed Non-episcopal Churches and with Rome. The first two relate to the Non-episcopal Reformed Churches, and the last five to the Roman Church. The Bishop makes no distinction between them. The first two are disbelief in infant baptism and in the historic episcopate, in which "we steadfastly believe as *Christ's will and ordinance* for the shepherding of His Church;" "we dare not forego it (the former) to secure corporate reunion with Baptist Dissenters;" and "we dare not put it (the latter) aside to secure corporate reunion with Independent Nonconformists." As we are not treating of securing corporate reunion with any body of Christians, but of holding fast the unity of the Spirit with the members of the only body that we know of in this connection, we have only to deal with these sins in as far as they mar the unity which exists between the members of the "one body," which our Church defines to be "the whole congregation of faithful people dispersed throughout the whole world.

Oh for a Socrates to arise and demand of us, who are stewards of the mysteries of Christ, a definition of every term that we use on matters of such awful import! A few years ago it was Apostolic Succession which was the wall of separation; that was a definable term, and so it has been given up for one that has never yet, we believe, been defined. We speak of it only when made a wall of separation in the very Body of Christ. When so used it must mean, if it means anything, *Ubi Episcopus ibi ecclesia*.

The holy Eastern Church drew up a confession of faith at the Council of Bethlehem on March 20, 1672, of which the following is Article X.: "That there is a visible Catholic Church; that episcopal government is necessary to it; *that without it there can be neither Church nor Christian*; that the power of the Episcopacy is received by succession; that the Episcopate is entirely different from, and superior to, the priesthood."

This article of faith is quite clear and needs no definition of any of its terms. The historic episcopate does need to be defined, that we may be able lovingly to prove to our Nonconformist brethren that it is "Christ's will and ordinance."

The Episcopate of history is a hydra of many heads, a chameleon of ever-changing colour. It has passed through, and is at this moment of, many different forms. In which of these forms is it necessary to believe unto salvation? (i.) That of the first century, in which Bishop and Presbyter were synonymous terms, and Episcopacy (as we use the term) did not exist? (ii.) That of the second and third centuries, when every town, and in many cases every village, had its bishop?

(iii.) That of the next thirteen centuries, during which the Episcopacy of the early Church was changed into Prelacy, culminating in the blasphemous pretensions of the Pope, and stained with the vilest crimes that have blackened the annals of mankind? (iv.) That of the Syrian Church, descending from uncle to nephew without any regard to spiritual qualification? (v.) That of the other Eastern Churches, in which no parish priest, but monks only, can become bishops, for every priest must be the husband of one wife, and, as a great lover of Russia lately wrote, "ambition is the chief motive to become a Monk"?¹ (vi.) The Moravian Episcopate? The Moravian Church, or the Church of the United Brethren, is *the Missionary Church of the world*. No other Church approaches it in the proportion of its members devoted to missionary work. In its constitution it is partly Presbyterian, partly Episcopal. "The succession which they value is that of Apostolic truth, spirit and labours, and they give marked prominence to the sole headship of Jesus Christ over the Church in all her proceedings." (vii.) The Methodist Episcopal Church, which also is doing a great work in the mission-field? (viii.) That form of Prelacy and Episcopacy which exists in our own beloved Church? Are there not some truly earnest Christians in our own land who cannot agree with us in believing that it is the will and ordinance of Christ that a layman who may be not even a professedly religious man, and who may be far better known on the turf than in the Church, should be our bishop-maker. Is not this unchristian manner of appointing bishops a stumbling-block to many? And is not the fact that the majority of bishops thus appointed encourage sacerdotalism and discourage evangelicalism an additional stumbling-block to very many?

Again, is there not a historic Presbyterate and a historic Diaconate as well as a historic Episcopate? Are not the three orders of ministry as necessary to a fully-organized Church as the historic Episcopate is? And is it true that the historic Diaconate, *as founded by the Apostles, and as it was preserved in the early Church of the first three centuries*, exists at all in the Church of England at present? The three words *διακονέω, διακονία, διάκονος* occur no less than sixty-seven times in the New Testament to describe the office and work of a Minister of the Gospel, whereas neither *Episcopus*, in the sense in which we now use it, nor *hiercus*, occurs a single time. We only remind ourselves of these facts as a reason for charitable forbearance with those of our Christian brethren who cannot agree

¹ W. GAUSSEN, whose early death was so lately mourned in Russia and England—"A Russian Priest," Preface, p. vii.

with the Bishop in adding to the Apostles' Creed a thirteenth article: "I steadfastly believe in the historic Episcopate as the will and ordinance of Christ," etc.

A recollection of the following facts may also help us to a more charitable feeling towards those who differ from us in this matter.

Facts.

1. There is no historical proof that any one of the twelve Apostles of the Circumcision ever founded a Gentile Church.

2. Lists of the names of various Gentile Churches, said to have been founded by the said Apostles of the Circumcision, were drawn up several generations later. These lists were drawn up by bishops trying to trace their pedigree to the Twelve. They are generally headed by "The Church of Antioch, founded by St. Peter, and the Church of Rome, founded by St. Peter." The names of the two Apostles of the Uncircumcision are always excluded from such lists; the name of the great Apostle of the Gentiles, St. Paul, being apparently esteemed unworthy to head such a pedigree.

3. There is not the shade of the shadow of a historic proof that any one of the Apostles of the Circumcision, or either of the Apostles of the Uncircumcision, ever consecrated anyone as bishop.

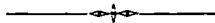
4. Though St. Paul either ordained, or caused to be ordained, presbyters and deacons in every Church which he founded, yet when speaking of the unity of the body, he alludes to none of the three orders of the ministry, but only to those ministerial offices and gifts which were entirely dependent on the grace of the Holy Spirit. "When He ascended on high, He gave gifts unto men, and He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith," etc. (Eph. iv. 8-13).

5. The belief in our own form of Episcopacy as *the article of a standing or a falling Church* seems to have the strange effect of rendering the majority of those who hold it blind to the sins of idolatry, superstition, and corrupt practices in the Church. A member of the Roman, Greek, Assyrian, or Armenian, or other heretical Eastern Church, may be guilty of picture-worship, mariolatry, simony, or even gross immorality, but he is a *Churchman*, for all that, whereas the most holy Presbyterian Missionary, whose work has been most manifestly owned and blessed by God, is *only a Christian, and therefore not a member of the body*, nor one with whom a *Churchman* can hold the unity of the Spirit.

Conclusion.

In fine, Holy Scripture does not teach us to expect reunion or uniformity; it teaches the opposite. The Church of this dispensation is not one golden candlestick with seven branches; its seven golden candlesticks and the bond of union is "the Son of Man walking in the midst of them." As with the member, so with the body, the path of unity is plain: "With all lowliness and meekness, forbearing one another in love," "let each esteem other better than himself." The Church which boasts herself on the length of her pedigree, and not on apostolic doctrine and practice, is the real schismatic. Other Reformed Churches, such as the Moravian and many others, find no difficulty whatsoever in practising intercommunion one with another, and manifesting to the world the true unity of the Spirit. Why should we do so? The difficulty is entirely of our own creation; the offspring, we fear, of our pride and of the fear of man. By the grace of the Holy Spirit we can have and hold fast the unity of the Spirit with all who love the Lord in every branch of the Universal Church; and we can manifest that unity, as other Reformed Churches do, by practising intercommunion with all who are willing to do so with us. If they are willing and we are unwilling, the sin of schism lies at our door, and *vice versâ*. The Word of the Lord is true of Churches now as it was of Israel of old: "A people which say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in My nose, a fire that burneth all the day" (Isa. lxv. 5).

ROBERT BRUCE.



ART. III.—THE AUTHORSHIP OF THE PENTATEUCH.

No. II.—THE STORY OF THE CREATION.

IN this and the following papers I propose mainly to confine my attention to the so-called "priestly code." My reason is this. It is no longer categorically asserted that the narratives of the Jehovist and the Elohist as they stand, can be separated into their component parts. Professor Driver, though he believes the narrative which has been drawn up from them to be composite, does not, as we have seen, deny that it may have been fused together in such a way that many of the individual traits of the two narratives so compounded have been lost.¹

¹ Introduction, p. 110.

It may be well to repeat once more the remark I have already made—that the phenomena presented by JE, it is thus admitted, do not necessarily conform to the rule he has elsewhere laid down, that the Hebrew historians were not writers, but simple compilers.¹ For JE, he is compelled to grant, was very possibly *not* simply compiled, but may have been composed in much the same way as our modern histories were composed. That is to say, the facts were taken by the writer from his authorities,² but the form in which they were related may have been, to a considerable extent at least, his own. Thus another of the favourite positions of the critical school is practically given up. We have therefore to deal with a history which is supposed to have been compiled out of two other histories, one of some antiquity, the other of a date little anterior to that of the compiler. I do not propose to say anything whatever in regard to the date at which the various portions of the Pentateuch were written. I simply wish to examine the reasons for detaching the rest of the history from this supposed earliest account, and assigning it to a post-exilic writer, designated by the symbol P.

I have already disclaimed all title to the term "scholar" or "critic" in the German sense of the word. I am quite content that in that sense those titles should be monopolized by the Germans and their disciples in this country. I am writing for simple people who love their Bible. And however much able and learned men may attempt to throw dust in people's eyes by saying that the contents of the Bible are unaffected by any theories about the time at which it is written, I know perfectly well that it is impossible on the new theories for an honest man to teach the Old Testament and preserve his people's reverence for it. For if the critics are right, the Old Testament *simply states what is not true*. Whatever excuses may be made for it, whether its errors are intentional or unintentional, there is no escape from the fact that *its statements are false*. It says Moses gave the Law, as we now have it in the Pentateuch. If the critics are right, *he did not*. It says Joshua had this Book of the Law when he entered the Promised Land. *He had nothing of the kind*. It says that worship at the one sanctuary was prescribed in the days of the Judges, of Samuel, of Saul, of David, and was carried out in the days of Solomon. *This is a misstatement published in the days of Josiah, in order to induce people to worship at one sanctuary in Jerusalem*. This is the critical view of the Old Testament when stripped of all verbiage which serves to conceal its real character. It is impossible for those

¹ Introduction, p. 3.

² Usually described as J and E.

who dissent from it to leave it to perish from its own intrinsic weakness. We must do our best to make known its real character. For if these views are true, then it is practically certain that no clergyman, no Sunday-school teacher who disseminates them, can long prevent the Old Testament Scriptures from sinking into contempt. Scholars may split hairs, but ordinary English folk have more rough and ready methods. Moreover, I find that German methods of criticism, though the industry and ingenuity of those who employ them is fully admitted, and though it is not denied that occasionally they lead to important discoveries, do not, as a rule, find much favour with our best English critics and scholars in the department either of New Testament criticism, or of early ecclesiastical or secular history.¹ They are too fanciful, too arbitrary, too *willkürlich*, to use a favourite word of their own, to suit the more practical and common-sense character of our best English investigators. I am content to adopt English methods of inquiry, such as have been tested and approved in other departments of historical and literary inquiry, and to incur the contempt of those who imagine it to be a first requisite of scholarship to be able to quote a score or so of German authorities. I have studied German Old Testament criticism, and I am convinced that, quite apart from any question of Inspiration, its methods are radically unsound. I have the hardihood to believe that for the last hundred years or so German ingenuity, so far as the Old Testament is concerned, has been led off by French vivacity upon an altogether false scent. I believe that whatever documents may have been used by the writer or writers of the Pentateuch, the occurrence of the names Jehovah and Elohim are in no sense indications of authorship, any more than the occurrence of the words "Jesus" or "Christ" would be an indication of distinct authorship in an Epistle of St. Paul, or in the sermon I wrote last week. The first step toward a discovery of the sources of the Pentateuch is, I am firmly persuaded, to discard altogether the "Jehovist" and

¹ The writer of the article in the *Quarterly Review* of last July on Tischendorf's Greek Testament seems to have the same feeling in regard to specialist critics in the department of textual criticism. "The great value of Lord Salisbury's address to the British Association," it says—and it will be remembered that Lord Salisbury in that address expressed precisely similar sentiments in regard to the dogmatism of a certain class of scientific investigators—"consisted in his combination in his own person of the knowledge of an expert and of a mind trained outside science in the best methods of the world. If any school of textual critics were possessed of a similar combination of special knowledge, sound scholarship, and practical experience, we should be more confident in the present, and more hopeful of the future of textual criticism" (p. 203).

“Elohists” theory; the second, to abandon the delusion that a story which cannot be denied to have been on the whole consistent and coherent—a story the literary excellence of which has repeatedly been acknowledged by persons well capable of judging—was pieced together in the extraordinary manner in which the critics would persuade us it was composed. When once we have made a clean sweep of the “cycles and epicycles” with which the Germans have striven to save the credit of the supposed discoverer Astruc—when once we revert to the ordinary and well-established principles of historical and literary criticism, then there will be a chance that the true components of our present histories will be discovered, and the approximate date at which they were written ascertained.

One assumption which underlies a good deal of the reasoning of critics of the German school, the unsoundness of which has not been so clearly perceived as it might have been, is this: It is asserted, and asserted reasonably enough, that the extant Hebrew histories were probably compilations. This assumption granted, as it may very fairly be, the critical school goes on to say: “These which we present to you are the various portions of their compilation.” But this is not a conclusion from their first assumption; it is simply assumption No. 2. No proof of it is even attempted. When proof of it is demanded, the critics point to the general agreement of most of the leading German and some of the leading English critical scholars. But it is obvious that an agreement such as this falls very far short of actual proof. If we grant that the Pentateuch is undoubtedly a compilation, it does not follow that any critic or set of critics can pretend to point out infallibly the portions to be assigned to the various sources, especially when these portions include half verses supposed to be interpolated in the midst of a flowing and consecutive narrative. If we grant, again, that Genesis is, as it must have necessarily been, a compilation, it does not follow in the least that any of the subsequent books were either compiled at all in the sense of being copied bodily from more ancient records, or, if so compiled, compiled by the same editor or “redactor” as Genesis. A genuine investigation demands some evidence for this supposition before we can accept it as fact. As was shown in the introductory paper, what evidence there is would point rather in the opposite direction.¹ There are also some serious difficulties in the way of the theory, as will, I trust, be

¹ *I.e.*, the conversion of the Elohist in Genesis into a Jehovist in Exodus and the following books. The supposed author of the “priestly code” should surely have been a Jehovist throughout.

seen before this inquiry has been carried to any great length. First of all, there will be found to be *signs of a common authorship of the whole Pentateuch*, in spite of the remarkably ingenious way in which special phrases and terms of expression have been detached and assigned to P. Next, besides the difficulty to which I have already referred of understanding what principles guided the "redactor" in his unaccountable method of swaying backwards and forwards between his authorities in a consecutive narrative, there is the fact that, inasmuch as JE is supposed to have been written centuries before P, any divergencies on P's part from JE must have been intentional. So far as I know, no one has ever mentioned this obvious fact. But if it *be* a fact, we are bound in the next place to ask from what sources P's narrative was derived. Was it a pure invention, or was it founded on inventions, or did he derive it from sources as authentic as those at the disposal of JE? If it was an invention, or founded on inventions, how did he induce the Jews to accept it? If it was derived from authentic sources, why did the "redactor" combine the two narratives in the strange way he is supposed to have done, when in either of them he had a coherent, consistent story at hand, derived from ancient and trustworthy authorities? Why did he not at least follow each in turn to the end of each particular section of his story? Or, if he were a supporter of the "priestly code," why did he refer to JE at all? If, on the other hand, he wished to tell the truth, and knew the narrative of P to have been later, and less authentic than JE, why did he embody any of it into his account? We are yet without sufficient information concerning the objects of the author or authors of the "priestly code," and their follower, the "redactor," supposing such persons to have had an actual existence. We do not know whether they were inventors or historians. If the former, the "redactor" at least would have made a clean sweep of all antiquated documents which conflicted with his purpose. He certainly would not have abridged, as he is declared to have done,¹ the history written by his own "guide, philosopher, and friend," in order to make way for passages from a history which it was apparently P's special object to supersede. If the redactor were simply anxious to hand down the truth, he would surely have discarded P altogether, and have copied the venerable pages of a story which he knew to have been in existence for some five hundred years. Or, once more, his object may have been to

¹ It is quite clear that if P be, as *ex hypothesi* it is, a separate document, the whole of it has not come down to us. This will be proved, if it needs proof, in the pages which follow.

obtain a workable compromise between new and old. But then how did he manage to induce the priestly party, whose influence had secured the triumph of that codification of ancient law, Ezekiel tradition, and post-exilic legislation, which is supposed to form three out of the five books of the Pentateuch, to accept his weak compromise, instead of the thorough-going narrative of P, written as it was from their own standpoint, and having their own special objects at heart? There are other questions, such as the entire disappearance of the rest of JE and P—after the commencement of the fifth century B.C., remember—and the survival of the singular compilation which has come down to us. These will well repay investigation, for if the account of the post-exilic period by the critical school be even approximately correct, it must have been, indeed, a remarkable one in the history of human thought. Such questions as these have repeatedly been asked, but as yet no one has deigned to give any answer whatever to them. But it is obvious that until these difficulties are cleared up, we may have a considerable consensus of opinion among scholars of the German school; but we have not a definite and intelligible *rationale* of the origin of our present Hebrew narratives, still less of the historical facts those narratives contain. Lastly, we have been told in authoritative language that Ezekiel was “the father of Judaism”; in other words, that the religion of the Jews as it has now come down to us was mainly shaped and even invented by him. But as proof after proof is accumulated that Jewish institutions were to a very large extent in existence *before* Ezekiel’s time—I have myself shown in your pages that there is scarcely a law, however trifling, in Leviticus, a supposed post-exilic compilation, which is not mentioned in the history of Israel¹—the theory that P is simply a “codification of pre-exilic legislation” gains ground; and as it gains ground, the “original legislation of P” will be found to shrink continually into a smaller compass, until, to use mathematical language, it becomes so indefinitely small that it may safely be neglected. Thus, as the date of the composition of the Gospel of St. John, once confidently assigned by critics, principally Germans, to the second half of the second century, was steadily driven back by incontrovertible arguments to between A.D. 110 and A.D. 100, so the original legislation of P will eventually be found to diminish alike in quantity and quality, until it does not matter in the least whether there were any such original legislation or not.

I now proceed to consider the question of the account of

¹ In August, 1893.

creation given us in Gen. i.-ii. 3. This is assigned by critics of the school to which I have referred to the author of the "priestly code," and, as such, is supposed to have been composed subsequent to the captivity. There are some *a priori* arguments against this theory, apart from considerations of phraseology, which I postpone to a future paper. First and foremost, we are told that the style of P is bald and formal—"juristisch, pünktlich, und formelhaft," as Dillmann puts it,¹ with the assent of other critics. A vast host of literary critics of proved capacity, including persons as competent on the one hand, and as far removed in point of date and point of view on the other, as Longinus and De Quincey, have come to a precisely opposite conclusion. They have regarded the Mosaic account of creation as one of the sublimest passages to be found in the whole range of the world's literature. Nor can minute critics of the German school be allowed any weight in broader aspects of literary criticism such as these, any more than we should look for a full comprehension of the sublimity of the Alps on the part of a *savant* engaged in mineralogical or geological researches at their base. The point of view of the investigator into detail is too contracted and its range too minute for any satisfactory general impressions affecting the whole. Readers of De Quincey will remember the passage in which he regards the founder of the Israelite polity, in his forty days communing with God on the Mount, as seeing in a series of magnificent consecutive visions the evolution of the primæval world. Whether in the forty days on Sinai, or during his forty years' sojourn in the wilderness, it is by no means unreasonable or unlikely that the inspired sage, to whose meditations a great religious and political system was owing, should have reflected deeply on the origin of things, as brought about by the wisdom of Him whose mouthpiece and interpreter he felt himself to be. Nor need we, with Mr. Gladstone in his memorable controversy with the late Professor Huxley, imagine that these visions of the inception of things which floated before the mind of Moses were of necessity in exact chronological order. That they were very nearly exact chronologically, Mr. Gladstone has fully proved; but on one or two points the Professor appeared to have the best of the argument. The matter is in reality of no moment whatever. The chronological sequence is in the English version only. The Hebrew appears to speak in language more or less figurative of a number of periods in which something was evolved out of nothing in various directions—periods in which a period of twilight preceded

¹ In the prolegomena to his Commentary, p. xi.

that of the full day. "And there was evening, and there was morning"; a "first," "second," "third day." This was the case alike in the evolution of order from chaos, light from darkness, vegetable, animal, and human life from the absence of all three. But in regard to the point whether these respective evolutions of animal and vegetable life took place consecutively or simultaneously, the narrative in Gen. i. cannot be regarded as speaking decisively. In fact, a history of creation in chronological sequence did not form part of the narrator's purpose. If Moses was the author of Gen. i., and, with submission, it is not yet proved that he was not, he was simply laying the foundation of his civil and ecclesiastical polity strong and deep in the original relations between God and man.

It will be seen from this that I incline to the belief that the Book of Genesis, from first to last, was written or compiled by Moses. There is another reason for this belief. Polytheistic and even monotheistic schemes have been accustomed to account for the origin of evil by the doctrine of the essential impurity of matter. It is an essential characteristic of Judaism and Christianity alike, when properly understood, that they stand almost alone among the religious systems of the world in basing their teaching on a flat denial of this most dangerous and delusive principle. It was surely, then, no obscure and unknown writer after the return from the Babylonish captivity, but the founder of the civil and ecclesiastical system of Israel, who penned those magnificent and far-reaching words, "and God saw everything that He had made, and behold it was very good." It is a sentence which only a leader in the world's thought could have written—one capable of taking his stand beside other great religious or philosophical creators, such as Confucius, Buddha, Zoroaster, Plato, Aristotle, Mohammed, and, with reverence be it spoken, in a sense beside Jesus Christ.¹ The vital principle it embodies is nowhere reaffirmed in the Old Testament, but it clearly underlies the whole, and, properly understood, the New Testament equally takes it for granted. Modern criticism has, it is true, evaporated Moses; but natural processes, we may be sure, will collect the scattered materials and combine them once more in their former shape. The critic may conduct his analytic researches to his heart's content; but no sound philosopher will be satisfied to regard Mosaism, with all its marked and most striking characteristics, as an indefinite product, evolved nobody knows when, and nobody knows how. The existence of a master

¹ Deut. xviii. 15. Quoted Acts iii. 22; vii. 37.

mind alone, those who can add philosophic to linguistic and so-called historical criticism will declare, can account for a system such as that which meets us in the books of Moses, and for the unique history of the Israelite people, which can only be explained by acknowledging the existence among them of special institutions of extraordinary originality and excellence.

I shall hereafter give other reasons for my belief that the first three chapters of Genesis are by the same hand; but for the present I will content myself with mentioning two points which seem to me to demand such a conclusion. The first is that chaps. ii. and iii. depend on and spring out of chap. i. The historian begins by laying down his theorem that all things, as they originally proceeded from the hand of God, were absolutely good and perfect. He then, after a more detailed account of the origin and early history of man, proceeds to show how this perfection was destroyed. Its destruction was the work of a malevolent being who set himself to ruin the world which God had created. That is to say, the historian proceeds from his vivid description of God as the Author of all good, and the Creator and Protector of man, to the origin of evil. The origin of evil, he tells us, was disobedience to the will of the Author of all good. Is it *primâ facie* more probable that this coherent and natural mode of transition from one subject to another was the work of a mere redactor, piecing together—and so awkwardly that he begins his piecework in the very middle of a sentence—two different and, as it is asserted, inconsistent accounts of the origin of things and the early history of mankind; or that we owe this most reasonable and intelligible solution of one of the most difficult problems which can exercise the human intellect to the working of a master mind—the mind of one specially selected by God to take a prominent part in the education of the human race?

My second point relates to the sources from which these supposed separate narratives are apparently derived. Professor Sayce, in his "Higher Criticism and the Monuments," points out that *both* these narratives, supposing them for the moment to have been by different authors, display a close acquaintance with Babylonian tradition. And what is more noteworthy still, the one which approximates most closely to Babylonian language is not that which, as written shortly after the return from the Babylonian captivity, might be expected to have been most coloured by Babylonian thought. It is in JE, it is supposed, the original materials of which were put into shape somewhere about the reign of Jehoshaphat (B.C. 914-889), that we find the closest correspondence with

Babylonian language. The words, "and every plant of the field before it was in the earth, and every herb of the field before it grew"¹ (Gen. ii. 5), are found almost word for word in a Babylonian tablet which Professor Sayce translates: "Their waters were embosomed together, and the plant was ungathered, the herb of the field ungrown." Another tablet, which, according to Professor Sayce, "goes back to Sumerian times"—that is to say, centuries before the age of Abraham—contains the words, "A plant had not been brought forth, a tree had not been made"; that is in the primeval epoch to which the writer refers. But it is remarkable that a line or two previously Professor Sayce gives us in the same Sumerian version of the story of creation, side by side with the passage which has just been quoted, words which agree closely with P's post-exilic account of creation: "The whole of the lands, the sea also, had not been formed; when within the sea the current was." Compare Gen. i. 9: "Let the waters be gathered together into one place, and let the dry land appear." In the later Babylonian tablet which he also quotes, and which he supposes to have been written about the seventh century B.C., we have great similarities with P's account, but a number of mythological details added, with which Jews of P's type would of course have no sympathy. Is it, then, more likely that the Jehovistic account of creation, showing as it does close correspondence with a Sumerian account of vast antiquity, was written at a time when Israel and Chaldæa had little or no communication with one another; and that the monotheistic writer of P, abhorring as he did Babylon from every point of view, religious, political, or social, would have taken the trouble to disentangle from the polytheistic absurdities, as he must have felt them to be, of Babylonish superstition a rational account of the origin of things? Or is it more reasonable to suppose that the whole account of creation and the fall in Genesis was handed down among the descendants of Abraham from their forefather, cleared by his monotheistic sympathies from the polytheistic accretions which had already probably grown around them?²

¹ The literal rendering of the Hebrew is, "and every plant of the field was not yet in the earth, and every herb of the field had not yet sprung up." This may possibly have been a quotation from some older document, because it does not fit in with the context of the Hebrew so well as it agrees with its context in the Babylonian and Sumerian documents above mentioned. If so, we know whence it is derived.

² It is of course quite possible that Abraham handed down to his posterity the early monotheistic account of creation before it had become corrupted by polytheistic accretions. But we must not forget that we have now definite evidence that the religion of Ur of the Chaldees was polytheistic before the days of Abraham.

But this is not all. In the narrative of creation we find unmistakable signs of contact also with Egyptian thought. In an early Egyptian hymn¹ we read the following words: "God is the primeval one, and existed when as yet nothing existed: He existed when as yet there was nothing, and whatever is, He made it after He was. He is the Father of beginnings." And, again: "*He blows the breath of life into their nostrils.*" These words are adopted word for word in Gen. ii. 7, just as the Sumerian tablet is apparently quoted in ii. 5. And once more: "God is the Creator of heaven and earth, the deep, the water, and the mountains; God stretches out the heavens, and makes firm the earth beneath." It is impossible to avoid seeing in this passage a similarity to P's narrative of creation in Gen. i. But we may go further still. Not only in the narrative of the creation, whether ascribed to P or JE, do we find traces both of Egyptian and Babylonian thought, but the conception of God presented to us in all the five books of the Pentateuch corresponds very closely to that presented to us in the hymn which has been quoted. There can be little doubt that the whole Pentateuchal conception of God was largely moulded by the ideas which were current in the best and purest days of Egyptian civilization. The word "Jehovah," *i.e.*, the eternally self-existing One, corresponds with the words of the hymn, "God is eternal, everlasting, and without end, perpetual, eternal." So we read in Deuteronomy (xxxiii. 27): "The eternal God is thy refuge, and underneath are the everlasting arms." Again: "The Lord is God, and there is none else" (Deut. iv. 35, 39), as well as the First Commandment, are echoed in the words of the hymn, "God is one and alone, and there is none other beside Him." Compare "He is the Truth, He lives by Truth and upon Truth. He is the King of Truth," with God is "abundant in goodness and truth" (Exod. xxxiv. 6). Again: "God is from the beginning, and has existed from the beginning." Compare Gen. i. 1. Again: "No one hath perceived His form, no one hath fathomed His likeness." Compare Exod. xxxiii. 20; Deut. iv. 12. He "Hears them that cry to Him." Compare Exod. ii. 23; iii. 7; xxiii. 27; Numb. xx. 16. Yet once more. In the hymn we read: "God is compassionate to them that fear Him." Compare Exod. xviii. 21; Lev. xix. 14, 32; xxv. 17, 36, 43; Deut. iv. 10; v. 29; vi. 2, 13, 24; x. 12, 20; xiii. 4; xxviii. 58.

Thus Egyptian and Babylonian ideas combined are seen to

¹ The hymn from which these words are taken appears in the "Maxims" of Ani, *circa* 900 B.C.; but the idea of God which it gives, and probably the hymn itself, is far older.

underlie not only the whole narrative of the creation, but the whole Pentateuch; and the Pentateuchal idea of God colours all the rest of the Old Testament. Canon Rawlinson, in his "Historical Illustrations of the Old Testament," has, moreover, shown that the writer or writers of Genesis and Exodus display a very minute familiarity with the customs of Egypt. The infallibility to which modern critics pretend has, it is true, enabled them to assert *ex cathedra* that the correctness of the descriptions might easily have been attained by a casual sojourner in Egypt. But, with submission, it is generally found that minute exactness is not usually attained by the casual sojourner, who is extremely apt to betray his ignorance in some unexpected way. Such exactness can only be reached by those who are familiar with the details by virtue of long and close acquaintance. I cannot enlarge any more on this subject. But I believe I have said enough to show that the phenomena presented by the early chapters of Genesis suggest more naturally the idea that they emanated from a great creative mind, well stored with the best traditions of Babylonia and Egypt alike, and evolving from them by infinite diligence and deep thought the religious system which even yet commands the admiration of the world, than the theory of an extraordinary, haphazard, inexplicable concoction of post-exilic times, which the critics have been pleased to recommend to us as a substitute for it. If it be said that I have left inspiration out of the account, I reply that inspiration is a question altogether outside the limits I have proposed to myself in these papers. But lest I should be misunderstood, I would explain that I conceive of inspiration, not as superseding the use of gifts, natural or acquired, but as providing its possessor with a guidance from above which teaches him how best to employ them.

ERRATUM.—In my last paper in THE CHURCHMAN for December, p. 129, l. 13, for "Barlaham" read Barlaam.

J. J. LIAS.

ART. IV.—OXFORD AND RELIGION IN THE EIGHTEENTH CENTURY.

THE University took an active part in the religious controversies of the seventeenth century, and whatever may be thought of the truths or errors put forward in these disputes, at least they were accompanied by a genuine zeal for religion. With the period which commenced at the Restoration the

religious earnestness of the country sunk rapidly from its height, till about 1715 to 1730 it reached probably its lowest point. It is not that good men were wanting in the country, whether in the English Church or the Nonconformist Churches. Ken and Sancroft in the one, Baxter and Bunyan in the other, are merely examples of a numerous class. There was much real piety and devotion in the country; but no doubt there was a great reaction from the overstrung enthusiasm of the period of the Puritan predominance. As will often happen, the attempt to force men at large into a religious attitude, which did not correspond with their real feelings, produced an intense reaction. And, indeed, it must be confessed that, though every right-minded Christian will do honour to the depth and sincerity of the Puritan movement inside and outside of the Church of England, yet the period of the Puritan predominance was a period of political despotism, though one of the finest in intention which has been seen in the world, and also of social tyranny in religious matters. The truth is, that the attempt to set up the visible kingdom of God in the world, which was the essence of the Puritanical conception of society, had ended, as the similar attempts in mediæval times had done, in producing a feeling of oppression in the minds of the people at large. What wonder is it, then, that the reaction was violent and far-reaching? Mankind cannot be coerced into saintliness by any political or social machinery; the utmost that this can do is to furnish the surroundings which may further and help on true religion and high morality.

Whether and how far the reaction penetrated into all classes of society is doubtful. The strength of Puritanism had lain neither in the working classes nor in the society of the court, but in the middle classes in the towns and the country, and it is very difficult to find out to what extent these shared in the general relaxation of morality. The accounts which we have of the matter are representative rather of special classes than of the whole of society. But this much is no doubt true, that the religious enthusiasm of the country declined after the Restoration.

The unhappy attempt on the side of the momentarily predominant parties in Church and State to drive out Puritanism and to suppress Nonconformity did something to maintain a real religious enthusiasm among the Nonconformists; but with the epoch of toleration which commences with the revolution, and the removal of this pressure, the Christian Church as a whole passed into a period of settled complacency and self-satisfaction which, though not without its compensations, contrasted somewhat unfavourably with the zeal and enthusiasm of the preceding periods.

We must not, however, undervalue the religion even of the

early eighteenth century. It has been the natural error of many of the historians of the great Evangelical revival to draw the period immediately preceding in colours which are too dark. If men had lost in intensity, they had gained something in light—it is not in all respects an evil change—from the somewhat harsh theology of the Puritans and the exaggerated Churchmanship of the school of Laud, to the Cambridge Platonists, and to such men as Tillotson. The religious sentiment of men like Addison and Sterne may not be of the most profound, but it is not wholly unreal.

We must also remember that at the beginning of the eighteenth century were formed the first of those societies which in England did so much to express and to promote the religious sentiment of the country. The Society for the Promotion of Christian Knowledge was founded in 1698, and the Society for the Propagation of the Gospel in 1701, and these represented the anxiety of the religious-minded part of English society to provide for the religious education of the people and the spiritual care of English colonists, and are the first English expressions of that missionary spirit which has always marked the Christian Church when it has been in a healthy condition.

Still, when we have made all necessary qualifications, it remains true that during the first quarter of the eighteenth century the religious life of the country was not very active. The state of Oxford during this time seems to have been much the same as that of the rest of England. I find no reason to suppose that religion had died out in Oxford; there is little evidence of this. But it seems probable that religion was rather correct than active. The University was evidently genuinely alarmed when the progress of Deism made itself felt among its members, and the ordinary rough and unwise means were used for suppressing it. But it cannot be said with any truth that the religious revival of Wesley in its early stages and that of the Evangelicals met with any very serious or determined opposition in the University. There was not, for instance, anything like the organized opposition which was shown between 1830 and 1840 in the University to the Tractarian movement. Wesley himself was allowed to preach before the University from time to time, and the college authorities at Lincoln, where he was Fellow, made no attempt to withdraw his pupils from him, as was done by the Provost of Oriel to Newman. Still it remains true that though religion in the University may have been sincere and correct, there was but little fire and conviction about it.

With the Wesleys and the Oxford Methodists and Evan-

gelicals began a movement which soon spread over England, and of which we in the present day still feel the effects; for the religious earnestness and zeal which first found its expression in Methodism and the Evangelicals has gradually penetrated through the whole body of the Church, and expresses itself now, not only among their direct successors, but also among those who would not always have sympathized with its early representatives.

But it was not from Oxford that the first impulse came. There can be no doubt that it was Law's "Serious Call" which first roused the somewhat enervated religion of the period of Queen Anne and George I. to a fuller and more active life. And William Law was from Cambridge, having been a Fellow of Emmanuel until, as a non-juror, he was compelled to give up his office. He first became famous through his letters against Bishop Hoadley, and showed himself a brilliant though narrow-minded controversialist of what we should now call the High Church school. But his great work, the "Serious Call," is one of the religious books which belong to all Christians. It is to the influence of Law's work that must be traced the first revival of religion in the University of Oxford. John Wesley, with his brother Charles and a small number of companions, set themselves to attempt to live the Christian life with more zeal and earnestness than had hitherto been found with them. The somewhat formal mode in which they at first conceived of the Christian life earned them the name of Methodists, but the system of religion of Wesley and his companions in their earliest days is very well known, and hardly needs any large amount of description; they divided their time carefully between prayer and good works. It has not always been remembered that this did not lead Wesley to neglect his regular duties as a tutor of his college, and as being charged with the mental as well as spiritual education of his pupils. Wesley was far from regarding, at least during this period of his life, his educational work as being something profane and unnecessary. Indeed, he gave up parochial work at the request of the Rector of Lincoln to take up regular tutorial duties, and seems to have felt that in his position in Oxford he was able to exercise a no less real religious influence than he could at that time do in a parish.

The exact number of men who were directly influenced by Wesley and his friends was not very large, but it is sometimes forgotten how many of the great names of the Methodist movement and of the Evangelical school of the last century belong to Oxford; not only the Wesleys and Whitefield, but also Hervey, and Romaine, and many others came from that University.

To what extent the Wesleyan and Evangelical influence penetrated through the whole University is, of course, a difficult thing to determine. Nothing is easier, as we have lately seen, than to make general statements without any special knowledge as to religion in the University; nothing is more difficult than to state these things accurately and clearly. The centre of the Evangelical movement in England is to be found at the close of the century in Cambridge with Simeon, but by that time it was a force whose influence extended over the whole country. We may say that in Oxford the Evangelical revival first took its origin, and that there it first developed that doctrine of the intimate personal relation between God and the soul of man which, having been from the first the doctrine of Christian men, had been sometimes obscured and overlaid by other ideas, and which have now happily passed into the belief of all sections of the Christian Church in the country.

A. J. CARLYLE.



ART. V.—THE NEED OF EVANGELICAL LITERATURE OF THE HIGHEST ORDER.

IF the Need of Evangelical Literature of the Highest Order, at present existing in the Church of England, could be handled by a writer of first-rate literary ability, instead of a busy town rector with but little reading-time, it might be placed before an audience with the charm that always accompanies the utterances of a master endowed with full and accurate knowledge. Then it would be more likely to arouse an answering enthusiasm which would never rest until the need were provided for. In default of such an introducer, an everyday man must speak, for if evangelical religion is not to perish out of the Church, it must be enshrined in literature worthy to hold its own, varying in form and expression with the tone of its own generation, while ever presenting, in undiluted strength and purity, the truths of the Gospel of Jesus Christ. For the task I have undertaken I have fortified myself by consulting several of our leading men in this field, and other thoughtful friends, whose assistance I now once for all acknowledge with gratitude.

What literature do we want, and how may it be supplied?

It must be literature of the highest order; that is to say, it must possess learning, power and clearness of reasoning, and beauty of style. In this way alone will it command attention and conviction from the best class of minds, which, above all others, are those we should seek to influence. It follows that

our demand to-day is not for tracts and small books, tales and anecdotes, parish magazines and pamphlets. These we have in excellence and abundance; we make a fair use of them, and they do their work well. We must plume our wings, however, for a higher flight.

There are weighty reasons for this plea for first-rate Evangelical books.

For example, there is the fact that Evangelical Church people do not sufficiently understand their own principles. They are not aware of the strength and impregnability of their position in the Church of England. They hear what is said by Sacerdotalists and Nonconformists, and they are not furnished with a reply. The former tell them that they are no Churchmen, and the latter affirm that the Evangelical truths which they hold so dear are not the doctrines of the Church. Hence they fall too often into the snare of confusing Evangelical religion with Dissent or Undenominationalism, and Churchmanship with Ritualism. They look upon themselves as being only tolerated in the Church, and accept with only too great equanimity the reproach of not being good Churchmen, instead of claiming, as they ought to do, to be the best and only true representatives of the teaching of our Church. This attitude on the part of Evangelical lay-people is as unjust to the Church as it is dangerous to themselves. It is, in fact, an abdication of their position, a march out, without a struggle, taking to the plain, and abandoning the fort to the enemy.

Evangelical Church principles want re-enunciation, philosophically to meet the trained intellect, and popularly to influence the general reader.

In the next place, we have to reckon with the fact that Evangelical men of the present generation have neglected the literary side of their work, and are suffering in consequence. They have devoted themselves to parish work with splendid ability. They have thrown themselves in the noblest spirit into missionary enterprise. For this reason their missionary literature is remarkably good, and is an honourable exception to the long series of their literary deficiencies. I have it on high authority that Evangelical men will not read. If so, how should they write? A popular London clergyman used language of this sort to a friend of mine not long ago: "I never read. I never attempt to preach sermons. I can only talk." Surely this cannot be right!

It was not thus that the staunch old fathers of the Evangelical revival made themselves felt. They preached and prayed, but they also wrote, and their works live to-day, enshrined among the treasures of the theology and devotion of the English Church.

While we have neglected writing, the press has been pouring forth enormous quantities of sacerdotal literature, Romish and Anglican. Our friends of these parties have been bringing out the ablest and most successful religious newspapers, and have acquired a remarkable influence over the secular press. They have brought out highly distinctive manuals and handbooks for all classes, clerical and lay, young and adult, working men, candidates for orders, and, what we must most regret, for children. Legion is the only name for their endless doctrinal and devotional books, catechisms, unauthorized service-books, Mass books, and directories. They are now provided with a complete equipment for a commentary; Cornelius à Lapide, translated by Mossman; Bishop Forbes' work on the Articles; and the controversial works of Prebendary Sadler. These and similar books are kept well to the front. They are published at a low price, circulated by able influence exerted upon the booksellers, and placed in everybody's hands. A lady of my congregation, now in the mission-field, who had been brought out of sacerdotalism into Gospel light and love, came to me and voluntarily gave up Sadler's "Church Doctrine" and Benson's "Bible Teachings," which had in former days kept the light from her soul. I thought of St. Paul and the books at Ephesus.

During the past two winter seasons three persons are known to have been received into the Roman Catholic Church from one boarding-house in Rome as the result of the diffusion of clever Roman Catholic books, which make a way for the personal proselytism of Cardinal Rampolla and Cardinal Vaughan amongst the English visitors. The Church of England there appears to be doing little to circulate counter-active works.

These facts are sufficiently grave. Many young clergymen, at a time when their minds are being formed, find themselves very inadequately supplied with sound and suitable books, and not a few, it is to be feared, do not know of the existence of such books.

Can we altogether wonder at the current misrepresentations of Evangelical religion or at the notion that the Evangelical clergy are inferior, narrow, and illiterate persons, for whom, if they must be tolerated, the lower places and positions of the Church must be reserved?

Our cause is good. Sacerdotalism cannot live in the presence of the exposition of God's Word, and we are in possession of the Word itself and the best interpretations. It is easy to refute the errors, and yet we allow them to be circulated without being adequately met.

I will now endeavour to indicate what appears to be most

needful: and first, the many good books that already exist should be more diligently circulated. We should mention them to our friends, procure and lend them, recommend them from the pulpit—we shall be surprised how eagerly they will be noted down by our hearers—recover second-hand copies from sale lots and old book lists, give lists of them in our parish magazines, and give them away to thoughtful readers, and especially to studious young men.

Oxford men of the last generation, and amongst them the present writer, have great reason to thank God for the holy diligence of Canon Christopher and the late Canon Linton in presenting them with valuable Evangelical works, especially those of Bishop Ryle, Dean Vaughan, Mr. Bourdillon, Dr. Blakeney, Canon Clayton, Dean Goulburn, Mr. Moule, Canon Heurtley, and others. Canon Christopher, who still continues his good work, has reprinted "Christ our Example," by Caroline Fry. Can we not help to circulate it, along with Ryle's "Knots Untied," the new work of Higher Criticism, "Lex Mosaica," and other good books recommended in the catalogue issued by the Church Pastoral Aid Society?

Next, there are many valuable works that have unhappily been allowed to go out of print and need republication. One of these is "that masterly book," as Canon Miller of Greenwich—I might say, perhaps, rather, of Birmingham—used to call it, "The Better Covenant," by the late Francis Goode (not *Dean* Goode), than which no book better sets forth the scheme and doctrines of the Gospel. There are also the works of Dean Goode, "The Divine Rule of Faith and Practice," "The Effects of Infant Baptism," and "The Nature of Christ's Presence in the Eucharist." These are a necessary part of our theological equipment, and never should have gone out of print. Two works of George Stanley Faber should also be reprinted—"Difficulties of Infidelity" and "Difficulties of Romanism." It is interesting to learn that the Bishop of Liverpool owed much in early life to the former of these books in establishing his faith.

Waterland on "Regeneration" is out of print; so is Edward Bickersteth on "Baptism," and Blakeney on the "History and Interpretation of the Book of Common Prayer," a learned work. Lightfoot on "The Christian Ministry" is only to be had with his "Philippians" or his "Essays on the Apostolic Age," each book at 14s. It should be separately printed. The following need reissue: Boulton's "Pre-Reformation Church History," Hare's "Vindication of Luther" (a singularly interesting book), Miss E. J. Whately's "Romanism in the Light of the Gospel" and her "Plymouth Brethrenism." Some of Professor Birks's excellent works are

no longer to be had. Unless these works are reissued, they will not find their way to the shelves of younger men.

It is said, however, that a mere reprint of an old work does not meet present needs. The better its language, modes of thought, and forms of expression suited its own generation, the less do they suit ours. I would suggest, therefore, that our Evangelical classics should be edited with notes and appendices by modern hands, bringing them into line with the movement of contemporary thought.

Archdeacon Sinclair, in a paper before the Islington Clerical Meeting of 1893, gave a number of other old works which should be brought out in a new and popular form. I trust that "Mozley on the Baptismal Controversy," now reprinted, will never again go out of type.

As to new works, with more diffidence, I put forward the following suggestions:

We need commentators on the whole of Scripture, and especially the New Testament, who shall combine the critical element with the doctrinal. Here we have, as a starting point, Alford, the Speaker's Commentary, Lightfoot, Ellicott, and the Germans. A popular, practical commentary on the New Testament, which shall be in advance of Brown and Fausset, would be a boon to the general reader.

An illustrated Bible—not containing plates showing an intimate acquaintance with the domestic surroundings of Adam and Eve, or the struggle for the top of a mountain between man and the beasts amid the rising waters of the Deluge, but realistic illustrations of Eastern life, scientific maps and plans, objects of natural history or antiquity, ancient cities and localities, manners and customs, and the like—would be of inestimable value, and has as yet not even been attempted.

The Higher Criticism demands a whole series of works for itself. Canon Girdlestone, Professor Stanley Leathes, Dr. Wace, and Mr. Lias have already shown the way.

As to the Prayer-Book, the learned material of Blakeney, Proctor, and others might be re-wrought, with the results of fresh investigation, in a form suited to the present day, into a work demanding less caution in use than that of Canon Evan Daniel.

The same might be done for the Articles on the basis of Harold Browne and Boulton. A desire has been expressed for a Help for the Clergy in preparing candidates for Confirmation, and also for a similar Help for National Schoolmasters in teaching the Church Catechism. I myself greatly value Dean Vaughan's "Lectures on Confirmation."

The doctrine of the Sacraments, settled by the learning of

Mozley, Waterland, Goode, and Vogan, is being disturbed by the class of works I have alluded to, especially perhaps by manuals of devotion. We have no perfectly satisfactory Communicants' Manual. Bishop Oxenden's, and that by "Fidelis," are good; but we still want a manual which, with the best and purest devotional and practical matter, will delicately and spiritually present the doctrine of I Corinthians and the Catechism, while guarding it from the notion of a localized presence on the one hand, and the merely commemorative view of Zwingli on the other.

In the department of Church History we want a popular history of the English Church from the earliest times to the present day, as interesting as "Green's Short History" and containing a careful philosophical review of the Reformation, the Evangelical Revival of the last century, and the various religious movements of the present century, especially the Oxford movement.

On the Christian Ministry we want a cheaper book than Dean Lefroy's valuable work, and we require that the subject should be treated on the historical method, as the late Dr. Hatch treated it in his Bampton Lectures.

As to Doctrine, can we not have a series of new text-books or primers, brought out like the Science and History Primers of Macmillan at a shilling? It has been a fatuous policy on our part to allow Sadler's specious and sophistical books, "Church Doctrine" and the "One Offering," to go on perverting generations of young men for want of a faithful scriptural antidote, which might so easily have been supplied. These have been followed by Staley's "Catholic Religion," and they all have a great circulation. I am happy to know that Archdeacon Sinclair, Canon Girdlestone and Dr. Moule are bringing out a book to be called "The Church of our Fathers," which I hope will be sown broadcast.

The matter of Dr. Handley Moule's "Outlines of Christian Doctrine" is excellent, but the price is a little high. It would be a daring thing to attempt to give a bird's-eye view of the subject in a shilling primer, in terms theologically accurate and in an interesting style, yet I think the attempt might be made.

For Devotional Manuals we naturally turn to Dr. Moule's beautiful little volumes on the spiritual life, and to the late Miss Havergal's small works. Could we not add others, not didactic, but purely devotional, with meditations, prayers and hymns? They should be well got up and bound, to resist the wear and tear of daily use.

One word as to serial literature. We have THE CHURCHMAN, but are not well represented in the secular reviews, such as

the *Contemporary* and the *Nineteenth Century*. This should be looked to.

A good penny weekly Church newspaper on Evangelical lines has been asked for. I would point to Mr. Bullock's paper, *The News*, which is very interesting and much liked in families. Could not this paper be still further developed?

If it should please God to raise us up a true poet, a man whose heart is full of Gospel light, with some of the depth and pathos of George Herbert, the natural simplicity of Cowper, the scholarly grace of Keble, and the intensity of Christina Rossetti, such a writer might do more than anyone else to keep alive and spread the Evangelical spirit.

These needs, or any considerable part of them, can only be supplied if we Evangelical men recognise it as a part of our own duty to combine for the purpose. We ought, I think, to regard it as much our duty to promote Evangelical literature of this order as we do to support the Church Missionary Society. We must begin by stimulating in ourselves and others the dormant literary spirit.

We might appoint a committee to confer with, say, the Council of the N.P.C.U. and the committee of the C.P.-A.S., with a view to the appointment of a body to consider and give effect to some plan. The works to be reprinted or edited, and the new works to be undertaken, might form the subject of a report. An editor in chief, paid, of course, would have to be appointed. Able pens would have to be engaged to undertake the various departments of the work. Many of the works produced would have to be sold at a loss, and therefore we should require funds to subsidize them. The books of the sacerdotalists are said to be heavily subsidized. Suitable arrangements must be made with publishers. A network of organization must be spread over the country to get book-sellers to keep our works on sale and push them. Pressure must be brought to bear on bishops and their examining chaplains to induce them to accept our text-books as at least an alternative to the less desirable books required sometimes of candidates for holy orders, and to print them on their lists.

It would be well worth while to furnish each student at Wycliffe and Ridley Halls and St. John's Hall, Highbury, on his ordination, with a set of suitable books. The outlay would be but moderate; the good done would be great. The liberality of a private donor could hardly be more profitably directed than in this way.

Above all, we must give ourselves to this literary work, and encourage young University men of piety and ability to devote themselves to it as a definite calling in the service of our Lord Jesus Christ. If we point one ardent youth to the foreign

field, may we not bid another listen for the call to write? St. Paul has reached more with his pen than he ever reached with his tongue. It is a noble and a glorious ambition to seek to indite words that will live, words that will in days to come bring glory to the name of our Redeemer.

It is very possible that in the remarks I have made I have made mistakes. If so, I shall be glad to be corrected, for I am only too conscious of the very limited character of my knowledge of the subject. But I feel no doubt or hesitation in the main contention of this paper, and I pray that it may contribute, in however slight a degree, to bring about the provision of the works that the Church so sorely needs.

A. C. DOWNER.

ART. VI.—TYNDALE.

The light shineth in darkness ; and the darkness comprehended it not.—St. John i. 5.

Wherein I suffer trouble, as an evil doer, even unto bonds ; but the word of God is not bound.—2 Tim. ii. 9.

THE English Bible is the greatest treasure of the English people. In whatever form the Word of God had been introduced to our countrymen, it would, as the revelation of the Son of God, the record of the foundation of His kingdom, the source of spiritual and civil liberty, and the ground for the inspiring hope of a life beyond the grave, have been of incalculable importance. But the distinguishing glory of our English version is the sublime dignity and simplicity of the language, its stately rhythm, its noble homeliness, its native and spontaneous ring of the genuine English genius, the matchless ease and vigour of its style, the absence of all bathos, ruggedness, and stilted affectation, the readiness with which it touches the heart and sinks into the memory. On it has been formed the English language ; on it has been founded English literature ; by it has been moulded English history and English character. It lives not only in the pages of its innumerable copies, but in the hearts and lives of the people. Its characters are the most familiar images in the thoughts of millions who may have little else to elevate their minds. Its precepts are a code of morals which few care seriously to dispute. Quotations from its writers at any part of the long 2,000 years of their contributions, all harmonious and homogeneous in our translation, fall like notes of music in our speeches, articles, and books. To no other influence is the English people so incalculably indebted.

The message itself we owe to God and His inspired Apostles and Prophets. But the determination that the Bible should be given in the common tongue to the English, and the consummate beauty of the translation which has made it the very life-treasure of our race, we owe to one man, William Tyndale. Tyndale has been called the true hero of the Reformation. We owe so much to so many at that critical epoch that it would be invidious to set one above another. To Cranmer we owe the Prayer-Book and the Reformed constitution of the English Church. Ridley was an indispensable assistant to Cranmer in theological research and exposition. Latimer and Hooper convinced all classes by their sermons, and made the Reformation a movement of the people. But Tyndale stands out as the one man who had absolutely no blemish on his character, and who at a time when in England no such enterprise was possible, voluntarily expatriated himself, and devoted his whole life to the magnificent conception of first translating the whole Word of God, and then presenting his countrymen with as many printed copies as could possibly be executed. Modest, unassuming, self-sacrificing, learned, patient, persevering, far-sighted, prudent, courageous, he seems to have lacked no single quality which would fit him for his magnificent task. He had one end in view, and he had faith to believe that it would be accomplished. He was in no hurry about it. He was willing that the whole of the splendid first edition of his laborious work should be bought up, that he might have the money to make a more perfect translation and a better edition. He knew from the first that he must face persecution, danger, and death, but he never faltered. He encountered bitter disappointments, but he looked beyond them. He cared nothing for honours, reputation, or even recognition. He had early in life become convinced that the one thing for the English nation was to have the Word of God in their own homely language in their own hands. That he saw was the key of the whole position. To that he devoted himself heart and soul and mind and strength. That he accomplished. He was martyred before he had finished the whole of the Old Testament, which he took up after the New; but his friend, inspired with his methods and by his spirit, accomplished it as if he had done it himself. Besides his great work of translation, Tyndale, in his prefaces, comments, and tracts, showed himself a master of the theology of the Gospel, and may be studied as one of the most clear-sighted, spiritual, faithful, and consistent of the Reformers.

It would be difficult to exaggerate the darkness and corruption of the Church before the Reformation. The persecuting laws of the House of Lancaster had checked the influence of Wycliffe and the Lollards. The voice of Evangelical teaching

was silenced. Wycliffe's rough translations of the Scriptures were circulated in secret; but the clergy thought all danger over; they returned to their evil ways, and the scandals so severely denounced burst forth afresh with new luxuriance. The ignorance of the clergy, particularly the religious orders, seemed deeper than ever. Tyndale asserted that there were 20,000 priests in England who could not translate into plain English the clause of the Lord's prayer, "Fiat voluntas tua." Bishop Hooper found scores of clergy in Gloucestershire unable to tell who was the author of the Lord's Prayer, or where it was to be read.

The Bible was practically unknown, either to clergy or people. Canterbury Convocation had expressly forbidden any man to translate any part of Scripture into the English tongue, or to read such translation without the authority of the Bishop; an authority not likely to be granted, as the enactment was already a hundred years old. The study of Holy Scripture did not even form part of the preparation for Holy Orders; theological summaries by the schoolmen took the place of the Word of God. As the inevitable result, religion had degenerated into an unprofitable round of superstitious customs and ceremonial observances. The service of the Church was so intricate that the study of years was necessary to enable priest or people to perform rightly the difficult task. The use and teaching of these ceremonies had become entirely obsolete; they were impediments to the very idea of religion. Relics, pilgrimages, pictures, images, commemorations, had lost all meaning, and were abused for purposes of imposture and debauchery.

To these evils of superstition was beginning to be added that of hypocrisy. Men continued to join in the services of the Church; they offered candles, they went on pilgrimages, they kissed St. Thomas's shoe, and knelt at the image of Our Lady of Walsingham; they fasted and paid the dues of the Church; but all this was no longer in the spirit of faith and reverence; smiles of incredulous derision were on the face of many a worshipper, and many sharp expressions of shrewd scepticism might have been overheard at many a shrine. Colet, Dean of St. Paul's, and Erasmus, Professor of Greek at Canterbury and Walsingham, were but expressing what was generally beginning to be felt.

Little is known about Tyndale's parentage, youth, and early manhood. He was probably born about 1484, the year before the battle of Bosworth, and most probably in Gloucestershire, possibly at the village of Slymbridge, in the lovely vale of Berkeley below the Cotswold Hills. It struck him even as a child, in reading his chronicles, how "King Alfred caused Holy

Scripture to be translated into the tongue that was then in England, and how prelates exhorted him thereto."

About 1508 or 1509 he went to Oxford, took his degrees in 1512 and 1515, and afterwards went to Cambridge. "At Oxford," says Foxe, "he by long continuance grew and increased as well in the knowledge of tongues and other liberal arts, as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted, insomuch that he, lying there in Magdalen Hall, read privily to certain students and Fellows of Magdalen College some parcel of divinity, instructing them in the knowledge and truth of the Scriptures. Whose manners also and conversation, being correspondent to the same, were such, that all they that knew him respected and esteemed him to be a man of most virtuous disposition, and of life unspotted." There is a picture of him at Magdalen Hall with this inscription: "This canvas represents, which is all that art can do, the likeness of William Tyndale, formerly student and pride of this Hall; who, after reaping here the happy first-fruits of a purer faith, devoted his energy at Antwerp to the translation of the New Testament and Pentateuch into his native language; a work so beneficial to his English countrymen, that he is not undeservedly called the Apostle of England. He received the crown of martyrdom at Vilvorde, near Brussels, 1536; a man, if we may believe his opponent, the Procurator-General of the Emperor, very learned, pious, and good."

Why he removed to Cambridge is not known; possibly because of the spirit that had been aroused there by the lectures of Erasmus. Cranmer, Gardiner, Latimer, and Bilney would be there at the time, but they are not mentioned by Tyndale. To Erasmus he always looked up as his principal guide until he came under the influence of Luther. Of the University learning of the time Tyndale had the poorest opinion: "Remember ye not how within this thirty years and far less, and yet dureth to this day, the old barking curs, Duns' disciples, and like draff called Scotists, the children of darkness, raged in every pulpit against Greek, Latin, and Hebrew; and what sorrow the schoolmasters that taught the true Latin tongue had with them; some beating the pulpit with their fists for madness, and roaring out with open and foaming mouth, that if there were but one Terence or Virgil in the world, and that same in their sleeves, and a fire before them, they would burn them therein, though it should cost them their lives; affirming that all good learning decayed and was utterly lost since men gave them unto the Latin tongue."

Of preparation for orders he gives an equally dismal

picture : "In the Universities they have ordained that no man shall look at the Scripture until he be nursed in heathen learning eight or nine years and armed with false principles, with which he is clean cut out of the understanding of the Scripture. . . . And when he taketh first degree he is sworn that he shall hold none opinions condemned by the Church, but what such opinions be, that he shall not know. And then when they be admitted to study divinity, because the Scripture is locked up with such false expositions and with false principles of natural philosophy that they cannot enter in, they go about the outside, and dispute all their lives about words and vain opinions pertaining as much unto the healing of a man's heel as health of his soul."

On leaving Cambridge, Tyndale settled as chaplain and tutor in the house of a wealthy squire at Little Sodbury, in Gloucestershire. The house is still standing, with its great hall and pleasant rooms. The little church behind was unhappily removed in 1858. Foxe gives us a charming picture of this quiet part of the Reformer's life: "As Sir John Walsh kept a good ordinary commonly at his table, there resorted unto him many times sundry abbots, deans, archdeacons, with divers other doctors and great beneficed men; who there, together with Master Tyndale, sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scripture. Then Master Tyndale, as he was learned and well practised in God's matters, so he spared not to show unto them simply and plainly his judgment in matters as he thought; and when they at any time did vary from Tyndale in opinions and judgment, he would show them in the book, and lay plainly before them the open and manifest places of the Scriptures, to confute their errors and confirm his sayings. And thus continued they for a certain season, reasoning and contending together divers and sundry times, till at length they waxed weary, and bare a secret grudge in their hearts against him."

Here Tyndale began his work as a translator. Erasmus might convince some who refused to listen to argument with an obscure priest. Erasmus had written in Latin "The Manual of a Christian Soldier." "It was a bold, outspoken protest against the whole method of theological study of that age, and against the wicked lives of so many of the monks and friars." With his own incomparable good sense he says: "Those things which pertain to faith, let them be expressed in the fewest possible articles; those which pertain to good living, let them also be expressed in few words, and so expressed that men may understand that the yoke of Christ is easy and light

and not harsh ; that they may see that in the clergy they have found fathers, and not tyrants, pastors, and not robbers ; that they are invited to salvation, not dragged to slavery." This noble treatise had been translated into several languages, and Tyndale rendered it into English. He did not print it, but lent it about. Lady Walsh, a stout and practical woman, had at first been sceptical as to the possibility that Tyndale, their tutor and chaplain, could be right against men of such splendid substance as the abbots and deans. She was now satisfied. The dignitaries were more rarely summoned, and at last withdrew altogether.

Tyndale preached much in the neighbouring villages and on the College Green at Bristol. The ignorant and violent priests raged and railed against him in the alehouses and misrepresented his teaching. The bishop of the diocese was an Italian, living a thousand miles away in Italy. Wolsey, who farmed the revenues, was also non-resident ; but the Chancellor summoned him. "He threatened me grievously, and reviled me, and rated me as though I had been a dog, and laid to my charge things whereof there could be none accuser brought forth." Tyndale refuted the charges, but began to see the vitality and overwhelming predominance of the ignorance, superstition, and wickedness against which he was contending. Consulting a friendly neighbour who was Chancellor to another bishop : "Do you not know," said his adviser, "that the Pope is very antichrist, whom the Scripture speaketh of? But beware what you say ; for if you shall be perceived to be of that opinion, it will cost you your life."

Long after, in his preface to the "Five Books of Moses," he describes how he was led at this time by such thoughts as these to his gigantic undertaking of the translation of the Bible : "A thousand books had the priests rather to be put forth against their abominable doings and doctrines than that the Scriptures should come to light . . . which thing only moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay-people in any truth, except the Scriptures were plainly laid before their eyes in their mother-tongue, that they might see the process, order, and meaning of the text ; for else, whatsoever truth is taught them, these enemies of all truth quench it again."

Talking soon after with a divine accounted learned, Tyndale obtained from him this rash assertion : "We were better without God's laws than the Pope's." Tyndale's reply was memorable : "I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

So Erasmus had spoken: "I totally dissent from those who are unwilling that the sacred Scriptures, translated into the vulgar tongue, should be read by private individuals, as if Christ had taught such subtle doctrines that they can with difficulty be understood by a very few theologians, or as if the strength of the Christian religion lay in men's ignorance of it. The mysteries of kings it were perhaps better to conceal, but Christ wishes His mysteries to be published as widely as possible. I would wish even all women to read the Gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way."

Opposition increasing in Gloucestershire, Tyndale determined to go to London and seek the protection and encouragement of the Bishop, the young and learned Tunstall, who had a reputation for liberality to scholars, and had been praised by Erasmus. He started over the Cotswolds, never more to see his native valley, and arrived in the summer of 1523. With great difficulty he obtained an audience of this lofty prelate, a man right meet and convenient—so Warham had assured Wolsey—to entertain ambassadors and other noble strangers at that notable and honourable city in the absence of the King's most noble grace. Tyndale was repelled by the cold and silent manner of the Bishop, whom he describes as a still Saturn that so seldom speaketh, but walketh up and down all day musing. Tyndale describes himself as evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow-witted. He had nothing to recommend him but a translation of Isocrates, which he brought in his hand as a specimen, and his hopes of translating the Bible in like manner. What he asked for was the Bishop's patronage that he might have maintenance while he executed his great work. Tunstall chilled him with coldness and reserve. "I thought," says Tyndale, "if I might come to this man's service, I were happy . . . but God, which knoweth what is within hypocrites, saw that I was beguiled, and that that counsel was not the next way to my purpose. And therefore he gat me no favour in my lord's sight, whereupon my lord answered me, his house was full, and advised me to seek in London, where I could not lack a service."

"And so in London I abode almost a year, and marked the course of the world, and heard our praters (I would say preachers) how they boasted themselves and their high

authority, and beheld the pomps of our prelates, and how busy they were (as they yet are) to set 'peace' and 'unity' in the world . . . and understood at the last, not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare." "The light shineth in darkness, and the darkness comprehended it not."

WILLIAM SINCLAIR.

(To be concluded.)

Notes and Queries.

THE bold and striking utterance of Professor Schlatter, of Berlin, will be read with interest by many. I am indebted for the original German to the kindness of the Berlin correspondent of *Evangelical Christendom*. What is here offered to the reader is a faithful paraphrase, rather than an exact translation of the Professor's published letter. I hope, however, that I have both retained the most important of his words and the unimpaired substance and spirit of the whole.

There are many who say, Can any good thing come out of Germany? Let them read the Professor and judge. There are not a few who would persuade us into the delusion that living Christianity has no defenders in the German Professoriate. These also may vouchsafe to read Professor Schlatter.

H. J. R. MARSTON.

Advent, 1895.

A member of the theological faculty of Berlin declared that he could not understand how theologians had taken part in the meeting of the Church, and he especially named me in the following terms: "This man and others like him not only give their names to the convocation of those who resist the free play of scientific theology, but neither do they enjoin moderation about points in which they will eventually sustain defeat from criticism."

When a man of such wide views professes to find in my action a mystery, a little elucidation may be of use. Our opponents deceive themselves with their eyes open about the nature of the opposition which separates us. They maintain, and publicly, that we protest against science. It would indeed be folly for men, the labour of whose lives is devoted to science, to take part in such a protest.

But all this is mere evasion. The opposition between us is a religious one. I took part in the Church Assembly, just because I am of the opinion that what are here opposed are belief and unbelief; and to be more precise, that the opposition touches belief in Christ the Lord. By this I do not mean for a moment to charge on our opponents total unbelief or repudiation of Christ. There are various degrees in the religious estimate of Jesus before we come to belief in Him; before He is for us the Lord to whom we look and by whose grace we live.

Belief in Him in an inward and earnest sense may really exist—a belief which has to a certain extent its ground in Him, and yet which looks

away from Him, and beyond Him, and rises above Him, leaving the despised Nazarene behind it as a great figure in religious history, yet one whose greatness has passed for ever. We may embody this opposition in the following formula: What shall be the outcome of the Church? Shall it be a union of those who propagate religious hero-worship with Jesus, or the congregation of those who believe on Him, who freely and thankfully, but with absolute devotion, steadfastly behold Him as the only Way to the Father, who find in His blood the covering for their guilt, and who receive from His hand everlasting life.

Wellhausen's gospel and the gospel of the Epistle to the Romans are thus opposed. Between these two subsists a religious antithesis. In the nature of things, this opposition passes over to the Bible; for Christ and the Bible cannot be separated. Where faith finds its object in Christ, there also it turns to the Bible; and where it does not rest in Christ, there it also leaves the Bible behind. Whoever takes up this attitude towards the question, for him the question is decided. To me it was delightful to stand with those whose faith was one with mine. The differences between us on other points will be settled gradually by quiet work. But when our colleagues offer us the choice between faith in Christ and their science, between the faculties and the Church—the Church, that is, which does not belie Christ—then, in my opinion, the apostolic word holds good for the modern theologian, "I count it all but dross."

After a passage in which the Professor explains why he had not been able at a gathering of clergy to make clear his views on inspiration so fully as he would, he thus concludes: "So long as the grace of God is with me, I will kneel with the Church before the sleeping Infant in the manger, and before the Crucified One by God forsaken, with this confession, 'My Lord and my God.'" This is at present not quite in vogue with our theological faculties. Till there is improvement here the complaint of the National Church Assembly will remain unanswered, that the mediating theology of the day in part misinterprets and in part absolutely denies the Divine acts of salvation.

Short Notices.

Good Words. Volume for 1895. Pp. 860. Price 7s. 6d. Isbister and Co.

DR. DONALD MACLEOD'S delightful volume is as strong and attractive as ever. The illustrations seem yearly to increase in delicacy and beauty. One of the great attractions is *Crockett's* serial story, "The Men of the Moss-Hags." Clarke Russell also has a capital story, "Hearts of Oak." Among the biographical papers, John Murray writes on "Authors I have known"; Professor Blaikie on "Professor Blackie"; Sir Robert Ball on "Copernicus"; Mr. Buckland on "The Girl-Martyrs of Ku-cheng"; Sir Robert Ball on "Halley, Newton, and Lord Rosse"; Mrs. Cobb on "Henry Moore, R.A."; and Dean Lake on "Rugby and Oxford." The papers on Ely, Farnham, Lambeth, and Wells, are those which reappear in Messrs. Isbister's delightful volume on "Episcopal Homes." The Sunday Readings are by Dr. Stalker. In the whole volume there is not a dull page.

The Sunday Magazine. Volume for 1895. Pp. 96. Price 7s. 6d. Isbister and Co.

Messrs. Isbister's other volume is no less fascinating. The principal serial is by Christabel Coleridge. Some of the "Episcopal Homes" appear in this volume: Fulham, Norwich, and Salisbury. There are interviews with Dr. Pentecost, Dr. Marshall Lang, Dr. Donald Macleod, Professor Shuttleworth, Mr. Sabin Baring-Gould, Dr. John Smith, and Christabel Coleridge. Missionary travel and descriptive papers, others on natural history, others of great importance on philanthropic and social questions, make Mr. Waugh's volume a most desirable addition to Christmas literature for the people.

The Fireside. Volume for 1895. Pp. 858. Price 7s. 6d. *Home Words Office.*

This is, as usual, a capital annual. Dr. James continues his series of fables, "Æsop in England." Mrs. Marshall has a serial on "Cromwell's Grand-daughter." The Sunday Readings are by Mr. Power, Dean Vaughan, Gordon Calthrop, Archdeacon Moule, and others. Mr. Symington supplies "Chats about Authors and Books." There are the usual interesting Science Sketches, Biographies, and Present-day Topics.

The Day of Days. Volume for 1895. Pp. 240. Price 2s. 6d. *Home Words Office.*

The chief features of this charming volume are Professor Moule's Biographical Series on "Charles Simeon"; eleven papers on "Light on Church Matters," by Mr. Bullock; twelve papers on "Mission Work at Home and Abroad"; ten Pencil Sketches in Palestine; and some welcome and interesting biographies.

Hand and Heart. Volume for 1895. Pp. 188. *Home Words Office.*

Here we find eleven "Ten Minutes' Talks," by various popular writers; four papers on the Temperance Question; four on "Earning a Living," including Shorthand, Mining, Old Clothes, and Street-Music; and others on Parliamentary Life, After-Tea Chats, Philanthropic Work, and Dr. Nansen's Expedition.

The Church Worker. Pp. 192. Church of England Sunday-School Institute.

Every Sunday-school teacher will find himself the better for possessing this most useful volume. The series of lessons are on "The Acts of the Apostles," by John Palmer. The information conveyed in Notes and Comments is of a highly comprehensive character.

The Dawn of Day. Volume for 1895. Pp. 286. S.P.C.K.

This volume is so well known in many parishes that it hardly needs a recommendation. It contains a serial by the popular novelist, Mrs. L. B. Walford; papers on "The Prayer-Book," by Mr. Ottley, of Eastbourne; "Christian Martyrs," by Mr. Montague Fowler; and another series on "Worship," by Canon Garnier. The latter would have been better if the author had distinguished, with Waterland, what are the sacrifices that are offered in the Holy Communion.

The Child's Pictorial. Volume for 1895. Pp. 192. S.P.C.K.

The coloured as well as the plain illustrations are specially artistic and pretty. We wish, however, that the Scriptural illustrations could be given in a less mediæval spirit. Mrs. Molesworth, Theodore Wood, Mrs. Hallward, and Ascot Hope are the principal writers. The book is thoroughly sympathetic with the tastes and ideas of healthy-minded children.

The Boys and Girls' Companion. Volume for 1895. Pp. 192. Sunday-School Institute.

This excellent volume for Sunday scholars will help to increase their sense of the interest and importance of their Sunday work and relations to their teachers. There are two series of twelve papers of Bible Questions and on the Bible Reading Union. The principal serial is by Mrs. Marshall. There are papers on Hymn Writers—Kenn, Newman, Cowper, Charles Wesley, Toplady, Heber, Watts, Kirke White, Keble, Lyte, Charlotte Elliot, and Frances Havergal; others on the Eagle, Wren, Humming-bird, Cuckoo, Swallow, Sparrow, and other birds; also stories on the Lord's Prayer.

The British Workman. Volume XLI. for 1895. Pp. 96. Partridge and Co.

The *British Workman* keeps up its high character in illustrations, matter, and general fitness for its purpose. Its warnings and encouragements are eminently suited to all classes of working men.

Ever Westward through Heathen Lands. By EDITH BARING-GOULD. Pp. 104. Price 1s. 6d. C.M.S.

This is the society's Christmas book, and gives an inspiring illustrated narrative of the journey of Miss Edith and the Rev. B. Baring-Gould through the mission-field: North America, Japan, Mid-China, Hong-Kong, Southern India, Ceylon, and North Egypt. Encouraging glimpses are given of the present stage of missionary success.

Loch Ce and its Annals. By the Very Rev. FRANCIS BURKE, Dean of Elphin. Pp. 137. Price 7s. 6d. Hodges, Figgis, and Co., Dublin.

This is a valuable contribution to local Irish history, compiled with much learned research and patriotic affection by a competent ecclesiastical historian. The district concerned is North Roscommon, and the book is an explanation of the interesting and mysterious ruins of the region of Boyle. It is founded on "The Annals of Loch Ce," an early Celtic MS., compiled and continued about 1585 by Bryan MacDermot. In connection with MacDermot's Rock, a vivid glimpse is given of ancient tribal life. Ardcarne, near Rockingham House, the seat of the King-Harmans, was for some centuries a bishopric and a centre of religious life. There is a valuable chapter on St. Columba, who was much in this part of Ireland. The accounts of the great monasteries of Trinity Island and Boyle Abbey give a picture of mediæval religious life. The description of religious affairs in the Middle Ages shows how little sympathy the Celtic Catholics had for Papal supremacy. The important fact of the conformity of the Irish bishops to the change at the Reformation is narrated, and the disaffection of the Irish to that movement accounted for by the fact that it came before them in the guise of a command from the King of England. The book is completed by an important historical sketch of the Diocese of Elphin; it shows most clearly that the cry of reunion with Rome is very modern, and that the Irish Churchmen in the Middle Ages took the opposite view, and fought very hard against its supremacy.

By-paths of Bible Knowledge. Series No. XXI. "The Sanitary Code of the Pentateuch." By C. G. K. GILLESPIE, A.K.C., A.C.P. Pp. 96. R.T.S., 1894.

"The critical investigations of recent years," says Mr. Gillespie, "have done much to bring together the past and the present in matters of language, history, and even science. About the last, the belief too commonly exists that our age is immeasurably ahead of all preceding times."

For some centuries the population of Palestine was over 1,000 per

square mile, the district of Galilee being comparable in density of population with our own Lancashire. If the smoke of a modern town were removed and the sewers rendered innocuous, very much in the Levitical code, thinks Mr. Gillespie, might with great advantage be adopted in each English home.

Mr. Gillespie shows how much very modern sanitary legislation was anticipated in the Levitical code. The prohibition of burial within a city boundary, the cleansing of the streets, the isolation of those suffering from infectious diseases, the illegality of food, and even of textile, adulteration, are among the many striking instances adduced in this most interesting book.

The Bread of Life. A Communicant's Book for Busy People. By Mrs. HASELHURST. Pp. 39. S.P.C.K.

A useful manual for the Lord's Supper. There is a short and simple introduction, and throughout the office there are short suggestions and meditations on the opposite page, which is kept blank for the purpose.

Album of Sixteen Views of St. Paul's Cathedral. Price: Paper cover, 1s.; cloth, 2s. 6d. and 5s. Photographs by J. FREEMAN DOVASTON; Descriptive Notes by the Rev. W. SPARROW-SIMPSON, D.D. Taylor and Co., Warwick Lane, E.C.

This large and important volume contains sixteen new and absolutely perfect views of the great Protestant cathedral of the age, which may be considered the central home of Church life in the British Empire. Mr. Dovaston is an amateur who has taken immense pains in visiting the cathedral at all times and getting photographs in all the best lights.

Never has the interior of St. Paul's been so thoroughly and perfectly photographed. A series on old and new St. Paul's from Longman's "Three Cathedrals of St. Paul," and from this series, would be a valuable addition to Messrs. Newton's collection of lantern-slides.

The descriptive notes are from the experienced and able pen of one who has been for more than a quarter of a century in the service of St. Paul's, and is one of her most learned and loyal sons—Dr. Sparrow-Simpson, the librarian and subdean.

Ralph Roxburgh's Revenge. By E. EVERETT GREEN. Pp. 186. Andrew Melrose.

This popular writer has taken an ordinary incident of social jealousy in village life, and expanded it into a capital and interesting story of self-conquest.

Stories of North Pole Adventure. By FRANK MUNDELL. Pp. 160. Price 1s. 6d. Sunday-School Union.

A series of fascinating glimpses into the chief Arctic expeditions of the last two centuries.

Shaven Crown. A Story of the Conversion of the Surrey Border. By M. BRAMSTON. Price 2s. S.P.C.K.

A skilful and charming picture by an accomplished writer of the conversion of the Saxons in Surrey about Addington. Miss Bramston realizes with imaginative power the difficulties which the pioneers of the Gospel had to meet in this country.

The Story of Princess Alice. By ELIZA F. POLLARD. Pp. 144. Price 1s. Sunday-School Union.

This royal lady was an ideal character, reproducing the virtues and characteristics of her illustrious father, and this excellent biography will do a useful work in spreading the influence of her noble unselfishness amongst the people.

A Popular Handbook to the Microscope. By LEWIS WRIGHT. Pp. 256. R.T.S.

The marvels of the creation are continually more and more revealed in the wonders of the microscope. The present volume is a beautifully illustrated manual, explaining first the instrument and its construction and properties, and then giving introductions to the various fields where microscopic investigations are interesting and profitable.

Nowell. By MRS. HADDEN PARKER. Pp. 95. Price 1s. S.P.C.K.

Like Enoch Arden, the father, after a long absence, returns to his home. Believing his wife to be dead, he goes back to France; but his son Nowell is the means of reuniting the husband and wife, who have been so long separated. The tale is brightly written.

Probable Sons. By the Author of "Eric's Good News." Pp. 80.

This book is sure to be a favourite. The heroine is a lovable little maiden, who wins her way to the heart of her old bachelor uncle. In her quaint sayings the child reminds us of Æditha in Mrs. Hodgson Burnett's charming story. Here is a sample: Milly sees a birch-tree among some firs looking "comfortable and warm, they hadn't lost their leaves like the other trees," but the birch-tree looked "so lonely and unhappy," that she "put her arms right round him and cuddled him tight," and told him "God would take care of him, and give him a beautiful new green dress next summer." Milly is a very "up-to-date" child, with the old-fashioned ways expected of children of the present day.

The Lady's Manor. By EMMA MARSHALL. Pp. 323. Price 5s. James Nisbet & Co.

This is one of Mrs. Marshall's happiest efforts, a story of the present day, which can be safely put into the hands of any girl in her teens. The characters of the three girls "between brook and river," are admirably lifelike, and the whole tone of the book very healthy and bracing. The illustrations are charming.

Fifteen Minutes' Sermons for the People. By S. H. FLEMING, Vicar of St. James', Croydon. Pp. 198. Price 5s. Elliot Stock.

The writer is well known for his desire to combine hearty musical services with courageous personal preaching. The title is well borne out by the contents of the volume, which contains forty-five short discourses on interesting religious topics. The teaching is thoroughly Scriptural, and the treatment original, suggestive, and popular. The language is simple and pointed; and the book will bring help and encouragement to many.

New China and Old. By the Venerable ARTHUR MOULE, D.D., Archdeacon in Mid-China. Seeley and Co., 1892.

We call attention with pleasure at this juncture to Archdeacon Moule's work on China, as it contains valuable personal recollections and observations during thirty years.

There are thirty-one capital illustrations, chiefly from photographs.

When we consider that the Chinese are a third portion of the human race, it is desirable that we should know more of them. The Archdeacon has many kind things to say about them, and is hopeful about the future, although the little specks of Christianity which exist at present are scarcely perceptible when compared with idolatry and unbelief. A correspondent of the *Times* is quoted, who says "The good effected by missionaries is by no means to be measured by a list of conversions. They are the true pioneers of civilization. It is to them we have to look to carry the reputation of foreigners into the heart of the country; and it is on their wisdom, justice, and power of sympathy that the Renaissance of China largely depends."

MAGAZINES.

We have received the following (December) magazines :

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, and Hand and Heart.



THE MONTH.

THE committee of the National Club have just issued, in connection with the jubilee of the club, an address "to the Protestants of the Empire." They point out that the crisis in the Church, caused by the inroads of Romanism, is more acute now than it was in 1845. The address proceeds : "A growing party in the English Church is committed to the sacerdotal, and consequently Romeward, movement. Many Bishops and clergy are either afraid to check it or are in actual sympathy with its progress. The laity are in many places driven either to indifference or to dissent by pulpit teaching with which they cannot agree, and by a gorgeous ritual which in their judgment savours more of Rome than of England. And yet we must not mistake the issue of this internecine warfare against what is false and disloyal both to God's honour and our own peace. Our struggle is not only about vestments, candles, incense, and the accessories of the Mass. The issue is far more serious. It is this : Is the pure Word of God restored to us at the Reformation to be deposed from its supremacy in our worship in favour of such erroneous teachings as those which underlie these debased externals? Further, is our Scriptural Prayer-Book, instinct from one end to the other with Gospel truth, to be altered and emasculated until it becomes a reproduction of the 'Use' of Sarum or of the mediæval Mass-Book of Rome? We hear already expressions of opinion among members of the Romanizing school that it is time to alter the Prayer-Book, so as to bring it more into line with the doctrines and practices which they advocate. Prayer-Book revision is once more in the air, but in a sense opposite to that with which we have been so long familiar. But the aims and objects of the sacerdotalists within the Church have become more defined than ever in this our jubilee year. The speech of Lord Halifax, the chairman of the English Church Union, at Bristol, has opened the eyes of many who before would neither see nor believe the real drift and aim of the organization which is so unfaithful to the Reformation and so anxious to destroy the unity of our beloved Church." The address also refers to the use of manuals for the Holy Communion framed upon purely Romish lines, and calls upon all Protestants "to wage war with prevailing errors, maintained by Rome from without and by the sacerdotalists within our National Church." In conclusion, the committee insist upon the need of union amongst all who feel the importance of the crisis.—*Times*.

Mr. A. Roberts has conditionally given £1,000 to the South American Missionary Society. Mr. W. Hughes-Hughes has promised £100 per annum to the Araucanian Mission just entered upon, and a lady in Chester has undertaken to support one of the missionaries. Messrs. Waldron and Wood have promised £50 per annum towards the proposed Straits of Magellan chaplaincy for the numerous settlers in South Patagonia and Tierra del Fuego.

The Bishop of Worcester has received a sum of £500 from an anonymous donor in response to his appeal on behalf of the poor clergy of his diocese.

The following important passages must be quoted at length from the Bishop of London's recent charge :

Reunion.

“ But there is one great difficulty which all Christians are beginning to feel more and more acutely every day, and which yet will take a very long time to remove and the utmost wisdom to deal with : I mean the difficulty which hampers not our own Church alone, but the whole body of Christendom, in the discharge of our highest and most important duties—the difficulty which arises from the divisions by which the Church of God is, and has long been, torn asunder. It is impossible to over-estimate the immense increase of spiritual force that would certainly accompany a real restoration of Christian unity throughout the world. The general uplifting of the moral standard, the universal strengthening of faith, the new fervour of desire to bring home to Christ the whole human race, the longing for the Saviour's quick return—all these and more than all are the certain fruits of that wonderful time when our Lord's own prayer shall be visibly fulfilled, and we shall all be one, as Christ and the Father are One, and the world shall know by the evidence, which is the crown of all other evidence, that the Father hath sent the Son. Well may it warm our hearts to see how this hope is working in many souls, and that Christians of such widely different opinions and temperaments are expressing in so many forms their longing to come together.

“ Yet all this needs the utmost caution in action, lest the very means we take to promote unity be found to hinder it or even to promote division. I have found myself quite unable to join in action which seems to kindle the hopes of so very many. I find so many traces of a spirit of division in the words and actions of those who are seeking unity. The call to unite with the Roman Church on one side, to unite with the Nonconformists on the other, seems often to point rather to a rending of our own Church in two than to a gathering of all Christians in one. We need, it seems to me, much more of the spirit of unity than we have yet attained before we can safely begin any action whatever to make that unity a concrete reality. Prayer for unity, earnest prayer by every Christian in his own secrecy, and the steady cherishing of reverence for each other's consciences, these appear to me to be much more appropriate for our present condition than gatherings and somewhat controversial speeches, or even sermons in church ; it is exceedingly difficult to prevent even sermons on unity from taking a controversial form. The letter addressed to the people of England by the Pope of Rome breathes throughout the tenderest longing that we may join with him and his in the bonds of Christian love, and share with him and his in the service and worship of one common Master. But it nevertheless assumes throughout that conviction of being not only absolutely but exclusively in the right, which once,

in the days of St. Paul, kept the Jews out of the Christian fold, and which, I very much fear, will hereafter prove the greatest obstacle to the unity we so much desire.

“I repeat that I can see no aids to unity in any of the present movements to that end. We want more prayer, more study, more thought, more self-examination, and we shall have, I believe, to wait for the results of this before any forward step is taken.”

Unauthorized Forms of Service.

“IV. But I feel bound to add, before I leave this subject, that nothing is less likely to bring us nearer to the desired end of unity than to increase the divisions amongst ourselves by the adoption of forms of service alien to the character and spirit of the Book of Common Prayer. I have every desire to speak gently of the men who are so often discontented with our present forms of worship and want ever fresh improvements, as they think them—services sometimes brought back from before the Reformation, sometimes of later date, but imported from abroad. I know many who are moved to this whose character and devotion to religious life guarantee that their aims and impulses are of the highest order. And yet I am quite sure that what they are doing is not only hurting the order of the Church, but shaking her inner unity, and in this way greatly diminishing her energy. I am certain that mischief will follow if we disturb that deep-seated unity among ourselves which is and has been for a long time a real source of strength. And wherever we introduce forms, whether of prayer or of ceremony, inconsistent with the general spirit of our authoritative documents, we bring with them exceedingly great perils. The Book of Common Prayer has been the possession of the English people for three hundred years. It has penetrated into their religious life far more than superficial observers are aware. If our services are to be improved, depend upon it all true improvement must follow the lines and be full of the spirit of the Prayer-Book.

“The promise which every incumbent makes at his institution to his parish, every curate when he is licensed to his curacy, to use no other form but that prescribed in the Book of Common Prayer, unless ordered to do so by lawful authority, is a very clear promise, and the very condition on which he holds his place. It is distinctly dishonourable to break such a promise as this. And if it be asked what is the lawful authority, the answer is quite certain. This authority has been in the Bishop from the earliest ages, and the State so entirely recognises the Bishop's position that it arms the Bishop with power to forbid the prosecution of any clergyman whom the Bishop considers it would be wrong to prosecute. If for any reason a clergyman desires permission to use any service not in the Prayer-Book, let him apply to the Bishop. If the Bishop give his sanction, all responsibility is transferred from the clergyman to the Bishop, and if anyone is to be prosecuted it must be the Bishop himself before the Archbishop in his court. If the Bishop refuses his sanction the clergyman will know that in submitting he is not only maintaining the order of the Church, but keeping his solemn promise. I charge the clergy of this diocese to remember this promise at all times, and not to use any services or forms of prayer not contained in the Prayer-Book without my sanction first obtained. And I entreat my brethren not to think this a harsh command, for, indeed, I have it on my conscience to say what I have said. And so far as these departures from the rule of our Church are prompted by a desire for reunion, I am confident that nothing will retard ultimate reunion more than unauthorized introductions of foreign customs or revival of long-discontinued practices. The creation of divisions among ourselves is not the road to union with others.”

Obituary.



THE BISHOP OF ANTIGUA.

WILLIAM WALROND JACKSON, D.D., Bishop of Antigua, died at his residence, Fulbrook House, Ealing, on November 25, after a long illness. Dr. Jackson was born in 1810 in Barbados, and received his education at Codrington College, Barbados, of which he was a licentiate in theology. In 1846 he received the Lambeth degree of M.A. He was Acting-Rector of St. Lucy, Barbados, from 1834 to 1836; Curate-in-charge of Holy Trinity, Trinidad, from 1836 to 1839; Rector of Charlotte, St. Vincent, from 1839 to 1842; Minister of St. Paul, Barbados, from 1842 to 1846; and Chaplain to the Forces in the West Indies from 1846 to 1860. In the latter year he was consecrated Bishop of Antigua at St. Mary's, Lambeth, by the Archbishop of Canterbury, and the Bishops of London, Winchester, Oxford, and Lincoln, and received the Lambeth degree of D.D. The diocese of Antigua, which comprises the islands of Antigua, Nevis, St. Christopher, Montserrat, and the Virgin Isles, had been formed eighteen years previously, when it and the diocese of British Guiana were separated from the diocese of Barbados. In 1879, in consequence of failing health, the Bishop came to England and settled at Ealing. The diocese was administered till 1882 by Bishop Mitchinson, and since that year the Right Rev. Charles J. Branch, D.D., has acted as coadjutor Bishop.—*Times*.

The Rev. Joseph Rawson Lumby, D.D., Lady Margaret Professor of Divinity in the University of Cambridge, who died lately at Cambridge, was born at Stanningley, near Leeds, and was educated at the Leeds Grammar School and at Magdalene College, Cambridge. He took his degree in 1858 in the first class of the Classical Tripos, and was afterwards elected a Fellow of his college. He was Crosse Scholar in 1860, and Tyrwhitt Scholar in the following year, and took the degree of B.D. in 1874, and D.D. in 1879. He afterwards acted as classical lecturer at Magdalene and Queen's. He was elected a Fellow and Dean of St. Catharine's College, and subsequently was Norrisian Professor of Divinity, being appointed to the Lady Margaret Professorship of Divinity three years ago. He was formerly Vicar of St. Edward's, Cambridge, and was examining chaplain to the Archbishop of York for seven years. He had also acted as examining chaplain to the Bishop of Carlisle. In 1887 he became Canon of Wetwang, in York Minster. He was a founder and an active worker of the Early English Text Society. He edited the ninth volume of Higden's "Polychronicon" and the first volume of Knighton's "Chronicle," together with a number of other works. He was one of the Old Testament revisers. Under his editorship the Pitt Press published "More's Utopia" and other editions. Professors Lumby and Mayor co-operated in editing Books III. and IV. of "Beda's Ecclesiastical History." In the publication of the "Cambridge Bible for Schools" series he acted as one of the editors, and himself contributed the annotations to the Acts of the Apostles. He was a contributor to the "International Commentary on the New Testament," the "Speaker's Commentary," to the ninth edition of the "Encyclopædia Britannica," and the *Expositor*. Among his writings may also be mentioned a "History of the Creeds" and "Greek Learning in the Western Church during the Seventh and Eighth Centuries."—*Times*.