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JULY, 1902.

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THE
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JULY, 1902.

ART. I.—A CORONATION SERMON: THE UNITY OF
THE EMPIRE.

“What portion have we in David?” (1 Kings xii. 16).

DAVID was one of the most remarkable men who ever lived. He was distinguished for heroism as well as piety. He could use the pen with the same skill as the sword, and some of his lovely and helpful Psalms will outlive all his military exploits; whilst he possessed the singular fascination of bowing men as well as women at his feet, and of winning their affection as well as their devotion. He brought great glory to his nation, not by aiming at it, not by pandering to the tastes or passions of his subjects, but by doing right and acting in the fear of God.

A Frenchman was amazed at reading all Wellington's despatches and not finding one word about glory from the beginning to the end of them. Napoleon avowed that he played with French feeling and tendencies. He said: “Luxury and glory have never failed to turn the heads of the French.”

One of David's greatest works was the unity and consolidation of his kingdom. Abner assisted him in this most important undertaking. His aim was to “set up the throne of David over Israel and over Judah, from Dan even to Beersheba” (2 Sam. iii. 10); and he brought the people to the point of decision with the memorable exhortation, “Now, then, do it.” They did it, and David sat on the throne of a united kingdom. And yet in a few short years this essential element of a nation's success and stability was swept away. The ten tribes asked: “What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David.” What was the meaning of this question and of this action?

It meant national sin. David closed his career in the midst of national unity and prosperity, and he was succeeded by his son Solomon. All went well for a time. God gave to Solomon wisdom, power, riches, honour. Jerusalem became famous for its magnificent temple and for its splendid palace. Probably no house, probably no throne, probably no kingly ceremony and no external grandeur, eclipsed that of Solomon. But signs of degeneration and decay and of disruption began to manifest themselves. The thunders of heaven were rumbling in the distance. "The Lord was angry with Solomon"; and no wonder, for, in spite of all his wisdom, he gradually surrendered his judgment to his lust, and "he loved many strange women," and they "turned away his heart from God." Playing with edged tools, he wounded his own soul; toying with serpents, they stung him with their poison. Not that he utterly rejected God; not that he altogether approved of the idolatry that his wives introduced into his kingdom: he tolerated it. "His heart was not perfect with the Lord his God, as was the heart of David his father." As the child of many prayers, as one to whom God had been very good in almost countless ways, his action was not merely an outrage upon decency, but it was an evidence of base ingratitude, and it was an insult to that holy and jealous God to whom Solomon owed continuous obedience and loyal devotion. The aggravation of his sin was God's goodness. So we read: "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, *which had appeared unto him twice.*" Lot's wife, though she had felt the pressure of angels' hands on her wrists, yearned after the treasures and pleasures of Sodom, turned, and was lost. Her daughters had learnt something of sin in the wicked cities of the plain, and though miraculously saved, in a little while they were guilty of awful iniquity. An impenetrable gloom overshadows the closing hours of Solomon's life. No description is given of his death-bed. His name is not mentioned in the great roll of spiritual heroes recorded in Heb. xi. It seems as though we should hear through the ages, and kings, with all their privileges and responsibilities, should always hear, those awful words: "The Lord was angry with Solomon."

It meant also national punishment. The King's conduct affected the nation at large. "No man liveth to himself"—this is especially the case with those who occupy high positions in life. They cannot be, if they would, isolated individuals. Solomon was more than once warned of the consequence of his actions, till at last the words were uttered: "Forasmuch as this is done of thee, and thou hast not kept

My covenant and My statutes, which I commanded thee, I will surely rend the kingdom from thee and give it to thy servant. Nevertheless, in thy days I will not do it, for David thy father's sake : but I will rend it out of the hand of thy son" (1 Kings xi. 11, 12). The curse of division came in the days of Rehoboam. From that time onwards Israel may truly have been designated a thorn in the side of Judah. Unity is strength ; division is weakness. How careful rulers ought to be in their private and public conduct. There can be little doubt that if they seek God's favour and are obedient to His precepts they will be permanently established on their thrones, and will secure the welfare of those they govern. "The Lord God of Israel saith : them that honour Me I will honour, and they that despise Me shall be lightly esteemed."

Turning now to the great Empire with which we are associated, we have no right to complain of a want of unity. The growth of England has been slow. It is a common saying that "Rome was not built in a day." No great or valuable structure is hastily erected. There have been times when the expansion of our Empire has been from various causes, and not unfrequently by the character and conduct of the ruling Sovereign, frustrated and delayed ; but in spite of internal division and external opposition it has, sometimes very slowly and sometimes with a measure of rapidity, advanced. The early progress of Christianity was not by leaps and bounds ; and when we speak of the Reformation settlement, we must not conclude that such settlement was effected on a particular day, or month, or year, or by one King or one set of rulers. It had its ups and downs, its successes and its checks, its incipient stages and its solid developments, extending over more than a century and over several reigns. The unity of our Empire is the result of various moral, religious, and national causes, associated with a long and strange history, until it stands out to-day as one of the great wonders of the world. Vast as is the dominion of our King, it is wonderfully consolidated and held together in the bands of a mysterious and beautiful unity.

I. *There is the secular unity of the Empire.* One of its first and distinguishing elements is the *English language*. Our American cousins are in the habit of saying that "the English-speaking race is bound to dominate the world." The English language is a part of Continental education. It is taught in many schools in India, in China, in Japan, and in Uganda, a country just awaking to civilization and just creating a literature. In all the dependencies of the Crown, English is rapidly becoming the common language, and its diffusion has much to do with the unity of the Empire.

It is possible to press this matter too far, and we made a mistake in trying to force English upon the people of Ireland at the time of the Reformation. In a remarkable book only recently published, entitled "The Ruin of Education in Ireland," the gifted and racy author, F. Hugh O'Donnell, refers to the subject. He is advocating the culture of Gaelic, and, though a Roman Catholic, he states our national mistake fairly: "This is not a question of English against Irish, or of English at all. It was the question of teaching Christianity so as to be understood by the Irish people of the time. However useful and necessary the knowledge of the English language, that is no excuse for the religious teachers of a nation abandoning the only speech understood of the people before that people had time to acquire a substitute. *There was a peculiar ingratitude on the part of Catholic ecclesiastics who flouted the speech which had kept Ireland Catholic.* Dean Swift was neither the first nor the last of the Protestant clergymen in Ireland who bore witness that it was the language 'which prevented the Irish from "being tamed."' In truth, the non-English tongue had been an insuperable barrier to the introduction of the English religion. The Irish Kerne could not learn the new creed, which involved knowledge of the strange speech. In our day the descendants of those Irish Kernes were to unlearn the old creed, which had adopted a strange envelope, while the people still clung to the ancient language. Three-fourths of the island were still Gaelic speakers when Maynooth, slothful and parasitical, resolved to know no Gaelic."

Another element of unity is justice. England is pre-eminent for moral government, as is readily admitted by foreign Powers. It is manifested in policy and diplomacy. Never is there a whisper against the integrity and equity of our judges and magistrates. The highest and lowest in our land are certain of the exercise of justice on all appeals to law. This moral aspect of our national life helps to consolidate the whole kingdom. Does anyone for a single instant suppose that the dependencies of the Crown would rally to a common standard, at great inconvenience and great loss, in a time of real emergency, perhaps of danger, if there were the least shadow of doubt as to the strict justice, fairness, and integrity of England's action? In the South African War, Canada, Australia, Tasmania, and New Zealand gave ready service in a cause of righteousness. India would gladly have sent her millions to fight under the Union Jack, if only allowed to do so. Even the native African races would heroically have done the same. Justice and equity between man and man can alone inspire such national sentiments as these—can alone

awaken such a spirit of true patriotism. It should be our holy ambition to foster such sentiments, which give their external manifestations in what may truly be termed a common national brotherhood.

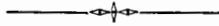
II. *There is the religious unity of the Empire.* We must not, we would not, ever forget: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." It is obvious that religious unity is limited; and yet it is a significant circumstance that Hindoo lips offered prayers to heaven and supplications were made in Mahomedan mosques on behalf of England's late Queen. And it is a matter of historical evidence that, however much the native Indian races may differ from Christian dogma, they are united in their desire for the inculcation of moral duty—that duty which has its most correct form in Christian standards. A pure Christianity is destined to uproot existing native religions, to destroy caste, to burst open the cruel doors of the Zenana, and to give women their legitimate rights. As missionary enterprise progresses, religious unity will become a dominant and controlling factor in national life.

In dealing with our subject we must not make too much of our Christian divisions. I boldly say they do not interfere with national patriotism. Nonconformists are not one whit behind us in the exhibition of those graces which have to do with our national dignity and stability. The general principles of Canon Hensley Henson, in his sermons on Unity, we may accept. The charge of the Archdeacon of London, recently delivered, expresses many sentiments that moderate Churchmen have long advocated. The old sentiment that "Unity is not uniformity" is true. No human power can check true unity. All real believers in Jesus Christ are one, are kings and priests to God, and belong to the true Church of the living God. They may call themselves what they please. They are all taught by one Spirit. They are animated by one living faith. They trust, obey, love one Lord. They are traversing one road to one common goal.

They are the persons who add to the order and dignity of States. They are swayed by more than a patriotic sentiment, for they love and deal with those principles which regulate, conduct, and elevate character. They are the friends of order. They are the supporters of all institutions that alleviate suffering, exhibit growing sympathy, and encourage mental and moral activity. They practise those virtues which are the real strength of domestic, social, and national life. Let us individually be of their number. If we combine to uphold what is good and pure in secular, moral, and religious

institutions, we shall exhibit Christian patriotism in its most resplendent form, and we shall have our share in the maintenance of the greatest Empire the world has ever known, and in the security of the most dignified and Christian of all thrones.

JOSEPH M'CORMICK.



ART. II.—"OUR UNHAPPY DIVISIONS"—III.

OUR object has been to show that, whilst our English theology is strong in support of Episcopacy, it is far from endorsing such a view of Episcopal succession as would make it absolutely essential to the being of a Church, and would therefore unchurch the Churches of the Continental Reformation.

For this purpose we have appealed to the names of English divines most commonly supposed to be the most uncompromising in maintaining the highest view of the Episcopal office.

But now let me be allowed to strengthen my position by reference to the authority of the great

BISHOP ANDREWES.

I take the following quotation from a letter to P. Molinæus, dated December, 1618:

"Id agimus, ut palam sit, et in confesso, eam esse apud nos Politicæ formam, quæ quam proxime accedat ad morem institutumque Ecclesiæ priscæ, sive (ut tu concedis) *Apostolis* proximæ, sive (ut semel scripseras, et nos contendimus) ipsius *Apostolicæ*. . . . Nec tamen si nostra *divini juris* sit, inde sequitur, vel quod *sine ea salus non sit*, vel quod stare non possit Ecclesia. Cæcus sit, qui non videat stantes sine ea Ecclesias: Ferreus sit, qui salutem eis neget. Nos not sumus illi ferrei: latum inter ista discrimen ponimus. Potest abesse aliquod quod *divini juris* sit (in exteriore quidem regimine) ut tamen substet salus: nec tu igitur *addices Tartaro, aut sententiam damnationis feres in gregem tuam*: Non est hoc damnare rem, melius illi aliquid antepone. Non est hoc damnare vestram Ecclesiam, ad formam aliam quæ toti antiquitati magis placuit (id est) ad nostram revocare; sed, ubi Deus dederit, et res vestræ ferent. De hoc si conveniat inter nos, cætera concordēs erimus" ("Opuscula," pp. 191, 192, A.C.L.).

Let me add the following important quotation from Spottiswood:

1610. “A question in the meantime was moved by Dr. Andrewes, Bishop of Ely, touching the consecration of the *Scottish* Bishops, who, as he said, must first be ordained Presbyters, as having received no ordination from a Bishop. The Archbishop of *Canterbury*, Dr. Bancroft, who was by, maintained ‘That thereof there was no necessity, seeing where Bishops could not be had, the ordination given by the Presbyters must be esteemed lawful; otherwise that it might be doubted if there were any lawful vocation in most of the Reformed Churches.’ This applauded to by the other Bishops, *Ely* acquiesced, and at the day and in the place appointed the three *Scottish* Bishops were consecrated” (Spottiswood, “History of Church and State of Scotland,” p. 514; London, 1677).

It should be well observed that this extract is important, not only in its testimony to Andrewes acquiescence: it is still more important in the witness it bears to the views of the applauding Bishops; and yet more in what it tells us of Bancroft,¹ who, on account of the views expressed in his well-known sermon of February 9, 1589, has been supposed to be a staunch upholder of exalted views of Episcopacy as a superior order to that of Presbyters *jure Divino* (see Cardwell’s “Doc. Annals,” vol. ii., p. 5).

But more important evidence still, if I mistake not, may be found in a declaration of Andrewes concerning the “*Harmonia Confessionum*.” This work had been published in Latin at Geneva, in 1581, under the title: “*Harmonia Confessionum Fidei Orthodoxarum et Reformatarum Ecclesiarum, quæ, in præcipuis quibusque Europæ regnis, nationibus, et provinciis, sacram Evangelii doctrinam pure profitentur.*” An English translation had been published at Cambridge in 1586.

In this publication the English Church is represented by Jewel’s “Apology.” The English translation had been stayed in printing by order of Archbishop Whitgift—desiring “that nothing be done more thereon, until you shall receive further direction from me.” Strype says: “No doubt the printing of

¹ Collier accordingly is severe upon Bancroft for thus “interposing in defence” of “the reformed churches” of the Continent (“*Eccles. Hist. of G. Br.*,” vol. vii., pp. 362, 363. London. 1840). And Dr. Elrington even goes so far as to reject the narrative as quite inconsistent with the opinions of Bancroft (“*Life of Usher*,” p. 259). But in this particular Spottiswood’s account is confirmed by Neal (“*Hist. of Puritans*,” vol. i., p. 449. Ed. 1837). It would appear that another argument was also urged to the effect that “the Episcopal character might be conveyed at once” *per saltum*, as in the case of Ambrose, Nectarius, Eucherius, and others. And this suggestion is attributed to Bancroft by Heylyn (“*Hist. of Presbyterians*,” Lib. xi., p. 382. London, 1672), while Neal ascribes it to Abbot, then Bishop of London (vol. i., p. 449).

the book had the permission of the Archbishop, after some review or correction of it" ("Annals of Reformation," vol. iii., part i.). It had originated with the Churches of Zurich and Geneva, and appears to have been the work of Beza, Danau, and Salnar (chiefly, it is said, of Salnar, or Salvart). "In this 'Harmony,' we are told, "the teachers of the Reformed Churches are wont exceedingly to glory" (Koecher, as quoted in Hall's "Harmony," Introduction, p. xii.)

And in his approval of this "Harmony" Andrewes identifies himself and the English Church with the other Reformed communions, regarding it as "*our* Harmony" (or, more accurately, as the "Harmony" of *our* confessions), and as testifying to a unity of doctrine among them all, saying: "Fidem autem unam retinere nos tamen Confessionum nostrarum Harmonia satis per se loquitur" ("Adv. Bellar.," cap. i., p. 36, A.C.L.).

We need not wonder, then, that, preaching before the Count Palatine, he included in the bidding prayer, "the Churches in Great Britain and Ireland, and the two Palatinates" (see "Opuscula," p. 80, A.C.L.).

But the position I am maintaining, and the distinction I am drawing, can hardly be shown more clearly than by referring briefly to the history and writings of the good and loving and humble-minded

BISHOP HALL.

The reader may very probably be somewhat startled, or, perhaps, greatly surprised to be told that among the divines of the Church of England there were very few, I believe, who took stronger ground, and more stoutly defended that ground, as to the claims of Episcopacy, than Bishop Joseph Hall. His treatise is entitled "Episcopacy by Divine Right asserted." And this "Divine right" is, indeed, clearly insisted on (see Works, vol. ix., Edit. Pratt, pp. 505, 510, 600, 705, 712), and unflinchingly maintained throughout the work. He claims for the Bishops, as of right, the power of governing and ordaining (see pp. 545, 547, 553, 713). He says also: "All the world of men, judicious and not prejudiced with their own interests, both do and must say this: and confess with learned Casaubon, Fregevil, and Saravia, that no Church in the world comes so near to the Apostolic form as the Church of England" (Works, vol. ix., pp. 516, 517). Yet he can say to those who in opposition could plead their conformity to other Reformed Churches: "We can, at once, *tenderly respect them*, and justly censure you" (p. 517). But this is not all. Hall's treatise should be read not only in view of

the circumstances under which it was written ; it should also be read in full view of the fact that it had to pass under the censure of Archbishop Laud, at whose recommendation it had been written,¹ and whose unhappy innovations were beginning to show themselves, especially in the matter of the attitude to be assumed in respect of the Reformed communions on the Continent.² And we know that in this way the treatise was made to suffer loss, especially as respects passages in which (after the manner of Bishop Andrewes) the writer had spoken favourably of the Reformed non-Episcopal Churches abroad. In his strictures on the first draft, we find the Archbishop complaining : " I conceive there is no place where Episcopacy may not be had, if there be a Church more than in title only " (Jones's " Life of Bishop Hall," p. 158). Again we are told : " His Grace disapproved of Bishop Hall's waiving the question, *Whether Episcopacy was a distinct Order, or only a higher degree of the same Order* ;³ and of his advancing the *Divine right of Episcopacy no higher than the Apostles ; whereas he would have it derived from Christ Himself.*" And, again : " His Grace was not pleased with the sentiment, *that presbytery was of use, where Episcopacy could not be obtained* "⁴ (Jones's " Life of Bishop Hall," pp. 161, 162).

But this is not all. Not only did Bishop Hall, preaching before the Synod of Dort, say : " *Unum corpus sumus, simus et unanimes* " (see Goode, " Brotherly Communion," p. 19), but in a discourse addressed to his clergy he said : " Blessed be God ! there is no difference in any essential matter between the Church of England and her sisters of the Reformation. . . . The only difference is in the form of outward administration, wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it according to our several apprehensions thereof ; and that we do all retain a reverence and loving opinion of each other in our own

¹ See Heylyn's " Cyprianus Anglicus," p. 398 *sqq.* (London, 1668), and Prynne's " Canterbury's Doom," pp. 229-238 (London, 1646).

² See Goode's " Brotherly Communion," pp. 24-28.

³ See Bishop Hall, pp. 553, 562.

⁴ While deeply regretting this unhappy tendency of Archbishop Laud, we must not do him the injustice of supposing that he was altogether out of sympathy with the doctrinal reforms of the Continental Churches. Witness his saying : " Nor yet speak I this as if other Protestants did not agree with the Church of England in the chiefest doctrines, and in the main exceptions which they jointly take against the Roman Church ; as appears by their several confessions " (" Conference with Fisher," p. 41 ; Oxford, 1839). See my " Vox Liturgiæ Anglicanæ," Preface, p. xvi. See also Durel's " Eccles. Angl. Vindiciæ," p. 355 (London, 1669), where we are told of Laud, that " Ecclesiam Anglicanam et alias Reformatas sorores esse dicit in iisdem ædibus Catholicis habitantes."

several ways, not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another” (Works, vol. viii., p. 56; edit. Pratt). And elsewhere he affirms: “That there should be a power of lawful ordination and government in every settled Church it is no less than necessary; but that, in what case soever of extremity and irresistible necessity, this should be only done by Episcopal Churches which have no Bishops are thereby become very much defective in their government, . . . yet for the testifying of my communion with these Churches (which I do love and honour as true members of the Church Universal), I do profess that with like affection I should receive the Blessed Sacrament at the hands of the Dutch ministers if I were in Holland as I should do at the hands of the French ministers if I were at Charantone” (p. 23).¹

And all this while (let it be well observed) the Church of England was testifying in her ordinal that from the Apostles’ times “there have been three Orders of ministers in Christ’s Church—Bishops, Priests, and Deacons.” Not only so, but when the rule and practice was made strict in 1662, so that no one was afterwards to be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England but such as had received Episcopal consecration or ordination—this strict regulation being probably judged expedient on account of the previous disorders, and having reference no doubt especially to irregularities during the time of the Commonwealth²—we have still good evidence that the underlying principle of brotherly regard for Reformed Churches on the Continent was not regarded as thereby dishonoured, rejected, or brought to nought. For witness to this the reader may be referred to the remarkable correspondence of 1705 and 1706

¹ These words were written to correct a misapprehension, as if, while recognising a Church in France, he had questioned there being a Church in Holland. (See Elrington’s “Life of Ussher,” pp. 258, 259.) As to the views commonly connected with the name of Archbishop Ussher in consequence of the treatise entitled “The Reduction of Episcopacy unto the Form of Synodical Government received in the Ancient Church,” Dr. Elrington observes: “If the Primate did ever make such a concession, it must have arisen from the effect produced upon his gentle nature by the violent commotions which he witnessed.” (“Life of Ussher,” pp. 209, 210.) Bishop Gauden assures us that “before he died” Ussher’s “earnest desire was that such a due succession of Episcopal authority might be regularly preserved in England, as might keep up the completeness and validity of Ecclesiastical and Catholic Ordination,” and that he esteemed “Apostolic Episcopacy” to be “the great vein, which hath from the Apostles conveyed, in all ages, all Ecclesiastical Order, Power, Authority, and Jurisdiction” (“Eccles. Angl. Suspiria,” pp. 649, 650; London, 1659).

² See Goode, p. 19.

between the Archbishop of Canterbury, the Bishop of London, and the University of Oxford on one side, and the pastors of the Church of Geneva on the other (p. 31).

But the following extract from a letter of Archbishop Wake, written to the pastors and professors of Geneva (*fratres charissimi*) in 1719, is specially to be noted: "The Reformed Churches, though differing in some points from our English hands, we never meant to affirm; it is enough that, regularly, it should be their act" (vol. ix., p. 691).

Certainly we have here another example to show that Episcopacy may be maintained as (in some sense) of Divine right, and yet not maintained as essential to the being of a Church.¹

Let these examples suffice. I cannot but think that they *do* suffice. I have chosen them because they seem to me to illustrate with singular clearness and establish very convincingly the point which I am desiring to insist upon. Moreover, their testimony is the testimony of those who, if I mistake not (with the exception of Bishop Hall), are very commonly regarded as adverse witnesses. And I have dwelt upon them the rather because (apart from a slight mention of Bishop Hall) they are not taken account of in the very valuable and important pamphlet of Dean Goode, which was published nearly fifty years ago (Cambridge, 1859) under the title "Brotherly Communion with the Foreign Protestant Churches desired and cultivated by the highest and best of the Divines of the Church of England." If any reader should desire further evidence on the point, I cannot do better than refer him to the pages of this brief tractate. He will find there an

¹ The following extract from Bishop Davenant is important, and specially valuable as explaining (and on true grounds defending) what seems to some to be an inconsistency in the teaching, on this point, of English divines. Alluding to the case of Colythus, the Bishop says: "Certum igitur est, potestatem ordinandi ex officio solis Episcopis convenire, Presbyteris inferioribus non convenire: quod manifestum est Episcopalis dignitatis et Presbyteralis inferioritatis argumentum. . . . Sed in ecclesia turbata ubi Episcopi omnes in hæresim aut idololatriam inciderunt . . . si orthodoxi Presbyteri (ne pereat Ecclesia) alios Presbyteros cogantur ordinare; ego non ausim hujusmodi ordinationes pronunciare irritas et inanes . . . Necessitas non inscite *lex temporis* appellatur: et in tali casu defendit id quod coegit. Armacheni opinio est, quod si omnes Episcopi essent defuncti, sacerdotes minores possent ordinare. . . . Hac freti necessitate, si Ecclesiæ quædam Protestantium, quæ ordinationes ab Episcopis Papistis expectare non poterant, consensu Presbyterorum suorum Presbyteros ordinarunt, non inde dignitati Episcopali præjudicasse, sed necessitati Ecclesiæ obtemperasse judicandi sunt" ("Determinaciones Questionum," Qu. xlii., pp. 191, 192; Cambridge, 1634). See also the valuable observations of Tyrrell in Elrington's "Life of Ussher," Appendix vii., p. cliv.

invaluable accumulation of evidence, and that not from one theological school alone, nor from one period of English history alone. The position taken by Cosin is well known. He was not ashamed to defend his willingness to communicate with the French Protestant Church (p. 29).

The following words of Archbishop Ussher are well worth reproducing: "Howsoever, I must needs think that the Church, I willingly embrace. I could have wished, indeed, that the Episcopal form of government had been retained by all of them. . . . Meanwhile, far be it from me that I should be so iron-hearted as to believe that, on account of such a defect (let me be permitted without offence to call it so), any of them ought to be cut off from our Communion, or with certain mad writers among us (*cum quibusdam furiosis inter nos, scriptoribus*) to declare that they have no true and valid Sacraments, and thus are scarcely Christians" (p. 32).

Other testimonies will be found from Archbishop Sancroft (p. 30), Archbishop Sharp, Archbishop Tenison, and Archbishop Secker, to which may be added weighty words of Bishop Compton and Bishop Tomlin (pp. 32, 33).

"From these testimonies," says Dean Goode, "it is quite clear that the original doctrine of the Church of England, the principles upon which our Church was founded, and the opinion of nine-tenths of her great divines, are all in favour of the cultivation of brotherly communion between that Church and the foreign Protestant non-Episcopal Churches" (p. 34).

This witness is true. I believe it will be acknowledged to be true by all who fairly examine the evidence; and it is impossible (I think) to gainsay the importance of this truth in its bearing on our present unhappy divisions.

With every desire, I trust, to do justice to the views of those who regard the matter from a different standpoint, we may not shut our eyes to historical facts.

If there is any one thing which the history of the English Church and of English theology (as it seems to me) makes abundantly clear as to the principles on which we should be guided and governed in all questions which have to do with attempts to restore "the unity of Christendom," it is surely this: that whenever we have to set on one side of the balance such matters as have to do with visible organization, and on the other side that which has to do with the essential doctrines of Christianity, we must hesitate not for a moment in recognising the far superior weight, the paramount claims, of the doctrine of Christ, the doctrine of the Cross, as restored to faith's view in the light of the Reformation. However highly we may value an Order preserved to us in the Church of England which we believe to be Apostolic, we must never

think of sacrificing the truth of the Gospel—the light which was lighted in the fires of Oxford and Smithfield—to any specious pleading for union with a "Catholic Episcopate," knit together in the visible Communion of an infallible Vicar of Christ upon earth, in which are taught the "dangerous deceits" of "the Sacrifices of Masses."

Certainly we have learned from our ancestors, and our Fathers have taught us (always excepting the *furiosi* of Archbishop Wake, and making allowance for individual eccentricities), to seek Christian fellowship and hold brotherly communion with imperfectly ordered Churches of the Reformation, much rather than with the most carefully guarded succession, and the most completely and perfectly organized system of ecclesiastical unity, held together and compacted by bonds of medieval error and scholastic superstition.

But a few additional words on this subject must be reserved for a future paper.

N. DIMOCK.

(To be continued.)



ART. III.—THE OBJECTIVE IN POPULAR EDUCATION.

IT is not so long since we were informed by Mr. Harold Gorst that our educational machinery turns out a uniform type of mind.¹ He reminded us "that the process of teaching, to which children are subjected at too early an age, succeeds in ninety-nine cases out of one hundred in merely checking their intellectual development." He pointed out that "England has never felt more acutely than in the past eighteen months the want of great men." This lamentable and admitted defect he attributed to the fact that the "idiotic" plan of class instruction merely develops "conventionally-educated, uniform-patterned, honourably-intentioned mediocrities." Doubtless there are various influences at work in the production of mediocrities. The frivolous and lying literature which, as Sterling said, infests our very chambers; the incessant calls entailed by ever-increasing population and frenzied locomotion; the agitating of men's minds by the wonders of modern discovery; the electric transmission of the world's news—all tend to foster a certain amount of mental feebleness induced by bewilderment and exhaustion. There is great weight in Mr. Gorst's indictment of our educational errors. Summing up his article in one word, we ought to leave young minds

¹ In the *Nineteenth Century*, May, 1901.

free till the age of seven to gratify their natural instincts of observation and reflection, and afterwards develop by individual care their peculiar powers.

Let us see how far this treatment can be applied to the improvement of our national teaching.

It will be necessary at the outset to guard against unjustifiable assumptions. For instance, we may assume in respect to the children of rustics that during this period of seven years the mind will be developing habits of accurate observation, and that these habits will eventuate in mental power. No assumption could be more at variance with facts. It has been said of Captain Burton that he *absorbed* languages; and to judge by the immensity of their acquirements, it would appear that such persons as Linnæus and Darwin do apparently *absorb* impressions of natural phenomena, otherwise their colossal acquirements would be inexplicable. It may be admitted also that in all healthy minds there is in early youth a certain degree of this absorptive faculty, too often abused and stultified by the gratuitous blundering of irascible dogmatists. But granting that the average mind is thus gifted with absorptiveness, it can but absorb the element that surrounds it. The mind needs *direction*,¹ and it needs aliment. Direction in most cases comes from other more developed and contiguous minds; aliment, from environment. A decided, innate, individual, mental bias towards science or literary form is so rare that it deserves whenever seen the appellation of "genius." Among the English working-class not one in a thousand (or one-tenth per cent.) seem to possess this decided bias. Dr. Smiles has, indeed, informed us that Locke, Helvetius, and Diderot believed that all men possess the same *aptitude for genius*. It is a comfortable doctrine; but the phenomenal attention evoked by the apparition of a Keats, or a Faraday, or a Gifford, with his problems engraved upon flattened leather, indicates its falsity. A youth, triumphing over obstacles and uncongenial surroundings, amply vindicates his title to this Divine inheritance called "genius." The "aptitude" may certainly exist in the average mind, but it is the aptitude of the sparrow to sing the canary's song. He has now and then learned to do it, but how rapidly he reverts to type! Just so the labourer who has been through the standards of a country school after a few years of toil often cannot write his own name. He, too, reverts to type. "You cannot," says the proverb, "make more of a cat than its

¹ Let us note also that, to fairly apply this principle of a seven years' assignment to Nature's school, we should start clear of hereditary bias and evil environment. What applies in this matter to a country boy of self-respecting parents can scarcely be true for the City arab.

skin." Nor can you "make a silk purse of a sow's ear." By generous treatment, indeed, you may expand a small mind, but you cannot make it large. Scrooge transformed is but a master fancy. Quantity, quality, and peculiarity are all practically permanent factors in the average human subjects of secular education.

But whatever theory we may hold regarding the individual mind, probably few legislators would aver that the view of the *State* educator must embrace man's final condition. Limitations of time and instruments forbid the pursuit of ideals that relate to his possible "imago" condition.

If the three stages of insect growth afford a true type of man's development, it is to be feared that the masses must in this life remain intellectual larvæ. For, indeed, much that operates in all the schools is not merely, as Mr. Gorst would say, idiotic in its futility, but potently pernicious in its tendency to stunt and to distort. Universities are no exception. Have we not all known men whose special acquirements, instead of really helping, entirely befooled them; who, instead of applying those acquirements to some useful pursuit, were wagged by them as the tail wags the dog? This ludicrous spectacle, not merely irritating to practical minds, but even exasperating, shows how a man may be educated beyond his natural powers, and placed in the pitiable position of the diver, who thought he had found a treasure, but soon realized that something—*i.e.*, the octopus—had found him.

Educators, from the University to the ragged-school, seem often to forget that the vision of the average mind embraces but a small field of view. They would make not merely a University, but an Omniversity, and that, too, for the "man in the street." Plainly put, it is the creation of a true and sound unit of the social organism, not the *ultimate* development of the individual, that should suggest the limits of our educational objective. It is a common lament of Churchmen that it is so hard to evoke amongst the people a sense of the grand ideal, the harmonious onward movement, and the glorious destiny of the Church, and by consequence to value and maintain their membership in its living, spiritual organism. Just so might it well be with the State. But, alas! the leaders themselves have been too much actuated by their own party and personal ends to inculcate among their constituents the sense of patriotism, and in elementary schools failure has often resulted from the application of middle and upper class ambitions to the primary curriculum.

The evolution of a genius or a hero may be a laudable objective to the sixth-form master in a Grammar School; it can scarcely be a reasonable one to dominate the mind of a

teacher of embryo ploughmen. Let us fire lower and take truer aim. Let us cultivate, among our boys especially: (1) *Esprit de corps*—the most potent influence that exists among lads and yokels, who think more of the jeers of their comrades than of the majesty of the law or the King's proclamation. (2) Submission to authority and command—the beginning, though often, we fear, the end, of religion with vast numbers of the "masses." (3) A sound and healthy physical frame—a far surer aid to social independence than (even great) intellectual endowments. (4) Alertness of mind and keen perception—this, in its application to trade, manufacture, or agriculture, must, if attended by industry, augment the productiveness and wealth of a nation. (5) A reasonable temper and a just sense of proportion, specially in relation to studies and the work of life. The fads and theories of educational cranks have done vast mischief to the faculty of just perception. (6) A sense of the mighty unseen forces of the physical world. (7) Last, but in importance first, the fear of God, reverence for parental authority, awe for the moral forces of social government, and respect for humanity.

The true and enduring basis of social advancement has been laid down with pregnant brevity by St. Peter in a single verse of his weighty epistle: "Honour all men, love the brotherhood, fear God, honour the King." This we also believe to be the bed-rock upon which a sound structure of public education must be reared.

In extending the application of these principles "line upon line, precept upon precept," will be found, I verily believe, the only guarantee for solid national and educational progress. And in thus speaking we admit to the full the necessity and importance of mere intellectual development; the exigencies of trade demand it; the increasing love of knowledge will insist upon it. Yet in the final struggle, in the cyclic upheavals of the world, survival will depend upon truth and courage, endurance and right. The moral is (as Napoleon justly said) to the physical "as ten to one." Witness Marathon. Witness the conquests of Christianity.

One very obvious reason for adopting a short view, or near educational objective, lies in the fact that the ultimate development of individual minds must result from voluntary and strenuous personal effort. Every instance of men who have attained true eminence witnesses to this. Personal self-discipline is based upon an intelligent appreciation of the educational blunders and defects by which progress has been hindered. Mental development is not the accretion of matter to a crystal, but the growth and expansion of a living organism. False methods are an obstruction to that growth, and a

thoughtful habit must be the basis and starting-point of true personal development.

Now, when we come to apply these principles to the elevation of the masses, we have to face the conviction that their operation would infallibly result in an upheaval of society. Such thoroughness would entail, in fact, a radical change in existing conditions, and it has never been considered a function of a wise government to initiate social cataclysms. However, when we calmly examine our instrumental equipment for popular elevation we are constrained to acknowledge an appalling deficit, and to admit that there is but a slender chance for the application of such scientific methods.

Where is that vast army of teachers necessary for the awakening of thought among the masses of our people? Echo answers, Where? Whilst, on the one hand, the teaching staff would need to be quadrupled to evolve individuality in children, it will be admitted by practical teachers that, with a vast number of them, not even Locke, Roger Ascham, or Socrates himself, could assure a fruitful return for such specialized tuition. Too many not only will, but *must* "stick at K." And the most potent factor in this retardation is the semi-idiotic family type of brain, or the immoral proclivities so often entailed by heredity. "Their fathers," as the school-master puts it, "also stuck at K." On the other hand, a Garfield or a Franklin is as sure to rise as the man of whom the poet wrote the following couplet is sure to fall:

"He knew no medium betwixt guzzling beer,
And his old stint, a thousand pounds a year."

Dr. Smiles has reminded us that a representative Government which is better than the people deserve will surely be dragged down to suit them. By a similar law Cowper's young gentleman of pothouse affinities inevitably forfeited his position. Truly "Excelsior" is a noble motto, and the right "ascent of man" eminently desirable; yet, in the coming age, it is a problem, indeed, who will be the dockmen and scavengers. Practical recognition of the dictum of Carlyle that there is "a perennial nobleness in work" would seem, to judge by recent results, incompatible with a superficial education. In itself it indicates a nobility of disposition which is above and beyond beggarly elements. On all sides it is admitted that England has been receding in those technical arts and processes of which accurate observation and intelligent interest in natural phenomena form the basis. Social ambition and superficiality go hand in hand, and their best corrective is a return to that open book of priceless

object-lessons which the Divine Artificer has so lavishly bestowed upon us.

Let us then, in recasting our educational methods, reverence and act on the advice of Wordsworth: "Let Nature be your teacher." By doing so we shall indisputably lay the foundation for a supply of experts and skilled mechanics, and for national advancement in art and science; but beyond and above this we shall encourage and foster those habits of true thought and reasonable action which are eternally opposed to bigotry, partizanship, and social disorder.

Speaking to an assembly of young women, not long ago, a lecturer remarked that the education of a child should begin, not at the age of seven, or any other age, but a little while before it was born—with the *mother*. We cannot begin too soon. Heredity is against us, and the transmission of habits from one generation to another by imitation is against us. We are moulded, not only by the forces of what we call "the present," and the environment of our own individual youth, but by all the cumulative influence of our ancestors. Hence the necessity of using every possible means to influence parents as well as children. It has become a truism that the best chance of elevating the masses is to get hold of the young. But the enemy has *the start* against us in the form of vicious home influence. We have to wield the sword with one hand, while we build with the other.

Carlyle's dictum, that the people are "mostly fools," is best illustrated by the fact that they *hate knowledge*. They positively resent it, as conveyed in the ordinary channels—*i.e., by books*. What a rustic mother likes in a book is its brilliant cover, by which she can exhibit to strangers the perfection of her own Johnny, who took it as a prize. They resemble a Hunts cottager who gruffly assured the writer that what she liked to see about her husband was his *back*.

How to impart even the faintest tinge of a love of reading to country folk is a problem not yet tackled.

It is, indeed, still a problem, even with the middle class. The pestiferous swarms of pernicious periodicals, so far from increasing real readers, are making them more scarce. No stimulant of thought can vie with parables of Nature, nor is there any incitement to inquiry, like the impulse of an observant eye. Ruskin's idea that every country school should have attached to it a garden, as well as a playground, goes to the root of the matter, and ratepayers would gain by it in the end if such gardens were used for imparting object-lessons.

Indoor museums will prove a costly addition to expenditure: the best school museum is like Wordsworth's study—

out of doors. By an able demonstrator elementary lessons in almost every branch of science needful for rustics might be deduced in the open air, amid suggestive surroundings, from a selection of plants in various stages of growth.

If teachers do not come forward under our present system, why not engage a travelling staff? Is intelligent observation on the part of our rustic population an important national factor or not? We know by experience that they *will not read*. We also know by observation that they do take interest, and keen interest, in their little gardens, their caged birds, and their *tame* rabbits. Why then drive them to take interest in *wild* ones, and turn them into criminals, by imprisoning them for breach of the game laws?

The truth is that both schoolmasters and scholars are hungering for a reform in the direction of advanced object-lessons. I trust I may be allowed to offer two illustrations of this fact.

Being a lover of birds, I recently asked a village schoolmaster if he would like a lecture upon this subject, with special reference to local species. He gladly agreed, and arranged the entire school for the purpose. I was amused, some time after, while visiting in the village, to find that one of the smallest boys had carried home a graphic account of a sketch made on the blackboard—viz., a curlew carrying a large shoreworm in his beak. This evidently aroused the mother's interest also. Similar interest was shown in a lecture which I gave in the same schoolroom upon the "Forms of Cloud," explaining some of the properties of the atmosphere by the help of lantern-slides. A goodly number of cottagers, chiefly young people, attended, a small charge being made. Over half a guinea was raised for a local object, and at least one farmer expressed his satisfaction, and declared that he had no idea so much could be said about clouds. Surely our numerous "wranglers" and "honour men" might do a little social work in this way to elevate and amuse their parishioners. They would not lose, but gain by it, in their proper clerical sphere. Witness Henslow of Hitcham and his use of natural science as a parish civilizer, with the best results.

One objection raised at times by teachers themselves is the "spelling difficulty." Some thirty years ago, after I had advocated the teaching of physiology in schools, a Liverpool elementary schoolmaster wrote to say that he would be delighted to support the movement if this spelling difficulty could be disposed of. The answer is obvious. Everything that quickens perception helps to dispose of that difficulty. The very reason why children spell badly is because their perceptive faculty has not been applied to the form of words. How is it that a lad with a turn for languages—in this I

speak from experience—never requires to be taught Greek or Latin *spelling*? Simply because his linguistic faculty and the necessity of the case compel him to observe, and to observe with brains.

So much for the class of objections advanced by the "spelling difficulty." But there are a thousand other benefits, both moral and intellectual, which accrue from obedience to Nature's dictates in the matter of education, which go far beyond mere sense-perception. Perhaps no profession has gained more from an attentive study of her methods in the structure of animal dwellings than engineers. Indeed, it may be said that there is no constructive art which does not owe much, and which might not owe more, to the structures of animal and insect life. Observation, however, like the painter's colours, should be mixed with brains, and the subjects "Eyes and no Eyes," and "Learning to Think" should be studied contemporaneously.

Low conceptions of life involve low ideas of education. By the bulk of our people Napoleon's dictum is necessarily inverted. The physical *is* to the moral as 100 to 1, and to the spiritual as 1,000 to 1.

A Yorkshireman, being visited by his clergyman, who desired to console him upon the loss of his little boy, remarked, in the midst of his tears: "If t'warna agin t'law, A' should liked to have t' little beggar stoofed."

Does not this contain the key to our modern—let us hope temporary, descent upon the rungs of the educational ladder? Outward form before inner quality. "The world is still deceived with ornament."

"Flannelled fools at the wicket, and muddied oafs at the goals," cries the indignant poet, and the wrath of the galled sportsman re-echoes to the end of the earth. How, then, shall we stay the advancing tide of frivolity? We answer: By a return to national sobriety and seriousness; by the restoration of parental discipline; by the inculcation of nobler and truer ideals of life.

What constitutes a State?

"Not high-raised battlement or laboured mound,
Thick wall or moated gate . . .
But men—high-minded men—
With powers as far above dull brutes endued
In forest brake or den,
As beasts excel cold rocks and brambles rude.
Men who their duty know,
But know their rights, and, knowing, dare maintain."

To form such men should be the true objective in national education.

S. BARBER.

ART. IV.—THE EPISCOPAL CHURCH IN SCOTLAND.

III. PROSPECTS FOR THE FUTURE—(Continued).

I NOW come to that section of the Church's work which is causing her people the most anxiety, and in connection with which there is the greatest difficulty in arriving at a just estimate of the prospects for the future; I refer to the Day Schools. There are now 73 schools, educating 13,251 children.¹ In ten years there has been a decrease of 4 in the number of schools and 324 in the number of scholars—not a serious decrease in itself, but, considering the great increase in Church membership during the same period, scarcely to be regarded as evidence of a potential power for development. And yet, when all the drawbacks and difficulties, which the Voluntary Schools in Scotland have to face and overcome, are taken into consideration, it is not a little remarkable that it has been found possible to continue the struggle even until now.² It must be admitted that a large number of Scottish Episcopalians take no interest as Churchmen in the question of education, and some are openly opposed to the continuance of the Day Schools. But, happily, the majority still maintain that neither the very restricted religious instruction imparted in the Board Schools, nor the necessarily irregular teaching of the Sunday-school is in any sense an equivalent for the regular education in religious subjects given in the Church Schools. To my mind the moral fibre of Scottish youth is not improving under the present system, and any reasonable solution of the difficulty will be welcome. In the meantime, and in view of the new departure in educational principles of the present Government, it behoves Scottish Episcopalians to support their Day Schools with whole-hearted loyalty. On this question I am glad to be able to give the opinion of the highest authority on the subject in the Church—the Reverend Dr. Danson, Rector of St. Andrew's, Aberdeen, and Convener of the Church's Board of Education:³

“I can only say,” Dr. Danson writes, “that I see nothing in the condition of our schools considered as *educational institutions* to cause despair as to the future. I go about among them a good deal and am struck with the efficiency,

¹ *Vide* Return made up to June 30, 1901.

² According to the latest returns available, there are now, in addition to the 73 Episcopal schools, 31 Established Church, 7 Free Church, and 188 Roman Catholic Schools in Scotland.

³ Formerly Vice-Principal of the North Wales Training College at Carnarvon.

both religious and secular, which I witness in some of the most rural. If we can have the blessings of the English proposals extended to Scotland, *plus* help in Building and Upkeep Grants, we shall have no difficulty in holding our own against all competitors. The working-classes welcome our efforts for the religious training of their children, and raise no difficulties for 'conscience' sake.' It is only ignorance, apathy, and bigotry that we need fear, whether inside or outside our own Communion. Personally, I am as optimistic as ever as to the future of our schools."

Nothing, I think, is more eloquent of present activity and future promise than the steadily increasing number of new churches and mission-chapels. Every new church built gives fresh impetus to the desire to provide proper accommodation for the growing congregations. In my last paper I referred to the building of the cathedral at Perth. Since I wrote the accounts in connection with the recent additions to that church have been presented to a meeting of Churchmen from different parts of the diocese, interested in the work. These accounts show that of the £13,500 spent upon the chapter-house and other additions, over £12,000 has already been raised, chiefly through the zeal and energy of the Bishop of St. Andrew's (Dr. Wilkinson). And at the meeting referred to it was resolved to make an earnest endeavour to pay off the balance before the anniversary of the Consecration Service held on July 30 last year. I firmly believe that the collecting of this large amount for the cathedral at Perth has stimulated rather than retarded church-building effort in the St. Andrew's and other dioceses. Herein, to my mind, lies great promise for the future. Probably in the course of a few years Glasgow and Dundee will each, also, possess its Cathedral Church, housing a parochial congregation and focussing the spiritual activities of the diocese.

The question of the admission of the laity to a larger share in the government of the Church has also reached a stage which augurs well for progress in the future. A sub-committee was appointed last year to prepare a report on the subject, and the proposals formulated by them¹ have formed

¹ The chief proposal is worded thus: "The sub-committee recommend that the powers of the Church Council should be enlarged to enable it, when expedient, to discuss any question affecting the welfare of the Church; but so far as such questions do not pertain to finance, subject to a veto on discussion by a majority of the Bishops, and also subject to the further proviso that no resolution not pertaining to finance shall be binding unless enacted by competent authority. The object of this Recommendation is to secure that the opinion of an assembly representative of the Church may be got on the various questions affecting the

the subject of discussion in the Synod of each diocese. In at least two dioceses (Edinburgh and Glasgow) these proposals have been approved, in one or two modifications have been suggested, and by the remainder they have been rejected. The mere discussion of the question cannot fail to stimulate lay interest in the question, and the time may not be far off when the laity as a body may be qualified to assume the responsibility it is proposed to allot to them. The reform will probably be reached quite as soon as the average layman is fit for the extended franchise.

If I have taken too sanguine a view of the Church's prospects for the future I at least err in good company, as the following extracts from letters received quite recently will show.

From one who, after many years of strenuous and successful labour in the Church of England, is devoting his ripe experience and great powers of organization to the advancement of some of the highest aims of the Church in Scotland :

“ I think the prospects of the Scottish Church are most hopeful. Anyone who knows the early history of Dundee, under Bishop Forbes, and contrasts it with its present condition of thousands of Communicants, etc.; anyone who reads the ‘ History of the Episcopal Church in Perth,’ by Canon Farquhar, and attends service in the cathedral on any Sunday; anyone who worships in the cathedral at Edinburgh; anyone who notes the large number of Mission Churches which have been erected in every part of St. Andrew’s diocese; anyone who studies the efforts which the Church in Glasgow is making to grapple with the needs of the masses who were hitherto uncared for; anyone, in fact, who has even a superficial knowledge of what is going on in the Church, must be satisfied that it shows everywhere signs of life and progress. Or, to take another illustration, the Scottish Church is now taking her part in all the great movements—such as Temperance, Christian Unity, and the like—which are engaging the attention of Christian people in Scotland. She is holding fast to the truth which has been entrusted to her from the Apostolic Church, the faith once delivered to the Saints, but is doing all in her power to co-operate with other Christian people in everything in which such co-operation is possible without ignoring vital and Catholic principles.”

From one who, within the last year, has become incumbent

Church, which from time to time become of importance, and also that there may be a means of ascertaining, if wished, the feeling of the whole Church on proposals to alter the law before these proposals take definite shape.”

of one of the most important of the pastoral charges of the Church—the Very Reverend Archibald Ean Campbell, Provost of St. Ninian's Cathedral, Perth, for many years vicar of All Souls' (Hook Memorial Church), Leeds :

“ You ask me, a highlander who has returned to work in his native land after twenty years in the ministry of our sister Church of England, to give my impressions of the future of the Scottish Church. . These may be summed up in one word—in-
spiration. Thirty years ago many were content for it to be referred to as the English Church, content if opportunities of worship were afforded to those accustomed to the Book of Common Prayer. To-day our people dream dreams and see visions—dreams in which we hear the voice of God calling together the scattered remnant to prepare for greater and higher work ; visions of Scottish Christendom united in heart and mind, in one communion and fellowship. Clergy and laity alike seem to be inspired with a revived sense of vocation and of mission—inspired with devotion and strenuous activity. I do not say that we try to penetrate into the future, prophesying with a foolish certitude of what is hidden from our eyes. The vision fades and inspiration fails when impatience bids us conjure up a detailed picture of what lies beyond our ken ; but the strong certitude of a great and glorious future remains, and quickens to a stronger beat the pulses of the Scottish Church's life. But we are for the most part content to wait, giving thanks to God for the great things He has done for us already, content to wait and work and pray because we know that the Master hath need of us, both to-day and on the morrow.”

And, lastly, from one who has spent the whole of a long life in the service of the Scottish Episcopal Church, and who has done more than any other of her sons to make her work known and to break down prejudice within and without. The Very Reverend Dr. Walker, Dean of Aberdeen (for fifty-six years Rector of Monymusk) writes :

“ I am glad to learn that you are doing something to make our Church better known in the South. In answer to your question as to my opinion of the outlook at present, I have no hesitation in saying that the prospect, not only for our Church, but for the whole religion of Scotland, was never so good as it is at present. Within the last forty years there has been a wonderful and most thankworthy abatement of the old seventeenth-century prejudices. Men of all Churches are coming to take a broad and tolerant view of Church principles, and to think more of agreeing in fundamentals than of differing in non-essentials. Then our own little Church seems now more alive to the duty of adapting itself to changed times and circumstances, and our leading men have met with the

leading men of the two Presbyterian Churches and conferred with them as Christian Brethren.

“The prospect is good. I hope it may not be marred by human frailty. In God’s own time union and harmony will come.”

My task is finished. And as I close this paper comes the report of the treasurer of the Representative Church Council (“the most satisfactory report made for some time”), showing increased contributions under every head save one—that of Education—where the decrease amounts to only £15. And to compensate for this last slight falling-off comes, also, the announcement that an anonymous donor has offered to supply a new class-room to the Dalry Training College for School-mistresses. Happy omen, when even the most tried of the Church’s causes shows returning strength!

H. D. HENDERSON.

ART. V.—NOTES ON GENESIS XLVIII.—I.

IN this paper we reach Jacob’s death-bed speech. As it stands in chap. xlviii., though it is assigned to P, it follows most naturally on the account of Jacob’s sickness, which, nevertheless, Kautzsch and Socin assign to E and J, vers. 1 and 2*a* being declared to be from the former, and ver. 2*b* from the latter. The extraordinary insight which professes to distinguish between J and E in passages such as these is very reasonably disclaimed by Professor Driver, who admits that it is not always easy to disentangle one from the other. But the ingenuity which distinguishes ver. 2 from ver. 3, though it has received the Professor’s imprimatur, is quite as surprising, as may be seen by a glance at the English version. As anyone may see by reading it, there is no solution of continuity in the passage as it stands. Save for the phrase, “be fruitful and multiply,” which the critics are compelled to assign to P, because they occur in Gen. i., there is no ground for supposing a change of author. There is no break or contradiction here—no awkward hiatus of any kind. The speech is such a one as would be likely to be made by the aged patriarch under the circumstances described in the passage assigned to JE, but it does not fit on to P at all. There is a decided hiatus in the narrative ascribed to P, and one of the most awkward kind, as will be seen by looking at the two passages consecutively. “And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred and forty-seven years. And Jacob

said unto Joseph, God Almighty (El Shaddai) appeared unto me at Luz in the land of Canaan," etc. The narrative, as it stands, brings Joseph into Jacob's presence on a momentous occasion, to which the solemn and affectionate address of the elder patriarch is entirely suitable. He has brought his two sons with him, and to this circumstance the father at once refers. Take away, as the critics do, the intervening verses between xlvii. 28 and xlviii. 3, and the narrative displays at once what Wellhausen calls "Spuren der Bruchigkeit." For, be it observed, we do not arrive at a coherent narrative on the separation theory; we only break a coherent narrative up into a number of disjointed fragments. This is true here as elsewhere.¹ We do not know why Joseph has come to his father. In fact, on critical principles he has never come to him at all. P "knows nothing" of such a visit, though he has something to say of what occurred at it. This, to say the least, is very strange. Ephraim, and Manasseh too, are brought into the narrative in a surprisingly sudden and violent manner. According to Kautzsch and Socin, P "knows nothing" of them. All that P knows is that Joseph had two sons (xli. 50). Their names are not known to him, but only to the redactor, to whom chap. xlvii. 8-27 is attributed by these critics. Thus, criticism converts a perfectly natural and consecutive story into a succession of jerks and jolts, which would be amazing even in a writer of a mere abstract, such as P is supposed to be.

Then we have the primitive name Luz, used here by Jacob, most naturally if our author has a primitive and authentic narrative before him, but utterly inexplicable if the passage before us is the work of a post-exilic writer, composing his work years after the name Luz has been forgotten, but when Bethel must have been a name thoroughly familiar to him. It is even possible that Jacob may be explaining to Joseph here where Luz is, as he had been so long an exile in Egypt. The same may be said, once again, of the antiquated name Ephrath for Bethlehem in ver. 7. This verse is assigned by Kautzsch and Socin to the redactor. But no one, so far as I know, has attempted to explain why the redactor disinters these ancient names, long since forgotten. It is at least most unreasonable to suppose—I do not know if the explanation has ever been suggested—that he did so to give verisimilitude

¹ It had escaped my notice that El Shaddai appears in a passage (xliv. 14) assigned by Kautzsch and Socin to E. They are equal to the occasion, and promptly assign the expression in question to the redactor. What reason the redactor had in thus breaking the continuity of the narrative to bring in an obsolete expression we are not told. But on the theory that we have here a primitive narrative of the history of Joseph, its introduction is natural enough.

to his narrative. If so, he took a vast deal of very unnecessary trouble in an uncritical age, such as that in which he is, on all hands, supposed to have been writing. But on the supposition that we have before us an ancient narrative, the use of the ancient name for Bethlehem would occur as a matter of course, and the gloss "the same is Bethlehem" would naturally be appended in later times, and as naturally creep into the text.

Criticism has managed to assign the expression קהל, occurring in the sense of "a company" of people or nations, to P wherever it occurs (xxviii. 3, xxxv. 11, xlvi. 4), and it must be confessed that in these cases it occurs, not alone, but in company with other phrases regarded as characteristic of the post-exilic author. Arbitrary, however, this selection remains, since the expressions in question are just as likely to be characteristic of the author of Genesis as of the author of a certain part of Genesis. Still, the assignment is less arbitrary here than where a half or quarter verse is severed arbitrary from a consecutive narrative, on account of the occurrence of a word which is assumed to be a characteristic of a certain source, or when, as we have just seen, the words El Shaddai are struck out of a coherent narrative and assigned to another author, in deference to the necessities of a theory. But criticism has not managed to deal quite as satisfactorily with the expression כַּבְרַת אֲרִיץ, which occurs here (ver. 7) and in chap. xxxv. 16.¹ The latter passage is assigned to JE by Kautzsch and Socin, and Wellhausen thinks there is a confusion of sources in the chapter. Ver. 7 of the present chapter is assigned by Kautzsch and Socin to the redactor, by Professor Driver to P with a query. He may well put a query, for, if the passage be indeed P's, he is quoting xxxv. 16 (JE) verbatim, as anyone can see. And if he quotes JE verbatim, he must have had JE before him. If, as is further asserted, he repeatedly contradicts JE, he must have done so not in ignorance, but on purpose. If so, what was his purpose? Moreover, if he omits anything contained in JE, he cannot, if he has had access to JE, be said to "know nothing" of what he does not record. "Omission," then, "is not prohibition," or contradiction, but quite the contrary. Omission, in that case, is a sign of approval. Thus, the sharp lines of demarcation criticism has drawn between JE and P are proved to have no existence. Kautzsch and Socin, therefore, in

¹ The expression occurs also in 2 Kings v. 19. It is odd, on the theories of the critics, that this expression is known only to P and the North-Israelite biographer of Elisha, and that, though known to the post-exilic writers, the Septuagint translators cannot translate it.

referring ver. 7 to the redactor, are wiser in their generation than Professor Driver. He is an extremely convenient person, this redactor, as we have frequently seen. When the critical barque is on the rocks or the quicksands, the redactor takes her in tow, and brings her off again triumphantly. It is the redactor, therefore, of course, who, having *ex hypothesi* JE before him, is quoting it here. But then why has Professor Driver any doubt whatever on the point?

Ver. 16 contains one or two points of interest. We all of us know the striking passage in Exod. xxiii. which refers to the Angel of the Covenant. This passage is said by critics to form a portion of the "Book of the Covenant," the oldest part, so the critics say, of the Hexateuch. It is referred to several times in the portions assigned to JE. And a reference to this Angel occurs here in a passage assigned to JE. But if the critical theory be unsound here, the whole history gains in force and in coherence. We all know the very prominent part angels play in the patriarchal history, and especially in that of Jacob. They appear to him in Bethel, and the thought of their ministrations never leaves him. He mentions it continually, not only in JE, but also in P (xxxv. 9-15). The being with whom he wrestled was doubtless believed by him to be the Angel who redeemed him from all evil. It is far more reasonable to suppose that Moses gained his idea of angelic superintendence from the patriarch than that the belief in that superintendence is deduced by JE from the passage in the supposed "Book of the Covenant" in Exod. xxiii. I may remark parenthetically that the hortatory passage in Exod. xxiii. is singularly like Deuteronomy in form. Even Professor Driver admits there is a resemblance. And if these hortatory passages occur in the very earliest portion of the Law, we cannot assume it to be impossible that they were addressed to a people who *had a faith in God already*—a faith handed down by tradition from their fathers. The faith presupposed in Exod. xxiii. is *the faith of Abraham, Isaac, and Jacob*—a faith which may have grown dim, but which has never died.¹

The whole chapter is a little improbable, unless it be authentic history. For both J and E—that is to say, the presumed Jewish and North-Israelitish writers—represent Ephraim as having been placed before Manasseh, and the two sons of Joseph are stated *by P* as having been placed on an equality with the sons of Jacob. Now, first of all, it was extremely unlikely that the Jewish writer J should have devoted himself, if we suppose him to be more or less *invent-*

¹ We have in this verse a ἅπαξ λεγόμενον וַיִּגַּד, which, if critical methods are correct, oblige us to postulate an altogether new author here.

ing his facts, to celebrating the greatness of Ephraim, considering that Ephraim was, and always had been, the head of the confederacy against Judah. It is also extremely unlikely that the compiler, who must have been Jewish, would have inserted this passage in his compilation. Neither is it very probable that P, whose history is thought to have been composed after the return from the Captivity, would be the historian to give us the account of the high position assigned to Joseph and Ephraim by Jacob, when P's object, according to the critics, was to glorify Judah and to magnify Israel's disobedience — Israel, be it observed, being very largely dominated by Ephraim. That P should have invented such a scene as is here described is impossible. That he would have mentioned it is unlikely; that the redactor would have inserted it is exceedingly improbable. But on the hypothesis that the history is authentic, and not composed to support preconceived notions, the whole story is reasonable enough. Joseph was the best and best beloved of Jacob's sons. His descendants enjoy the pre-eminence, therefore, throughout all the earlier history of Israel. It is not till the time of David that the hegemony devolves upon Judah, and its ultimate result is to awaken the jealousy of the tribes of Joseph, and to dismember the monarchy. The more true the incident here described, the more intelligible Israelite history becomes. "The blessing of Jacob," says Professor Driver, "is, of course" (why "of course" does not appear quite clear), "incorporated by J from an independent source. It may have been in circulation either as a separate piece or as part of a collection of sacred poetry." Possibly; or it may be that the actual blessing of the patriarch has been handed down in a poetical form. For, first of all, it assumes the correctness of the history as it stands. The conduct of Reuben, Simeon, and Levi are all well known to the writer. The prophecy about the "scattering" of the tribe of Levi, though fulfilled, would hardly have been handed down by a "priestly" redactor, writing when the priesthood had been assigned to that tribe, and when it was the object of the compilation to glorify it as much as possible. In fact, it seems hardly probable that it could have been invented after the time, whenever criticism supposes that to be, when Levi had become the sacerdotal tribe. Then, again, the song could hardly have been written after the separation of the Ten Tribes, since the praises of Joseph were hardly likely to be sung by their inveterate enemies. Or even supposing it came from a North-Israelitish source, and was actually composed at a later period, it still remains difficult to explain its embodiment in a history which was compiled for objects against which it

certainly appears very strongly to militate.¹ There is yet another objection to its composition after the revolt of the Ten Tribes. The description it contains was then no longer applicable to the tribe of Joseph. The history of that tribe after Jeroboam's rebellion was a history of very rapid declension. Defeat, disgrace, civil war, misfortunes of all kinds fell upon the unfortunate Northern kingdom. Beside the improbability that a prediction so absurdly incompatible with the facts would ever have become incorporated into the Jewish history, there is the additional strong improbability that the Chauvinistic spirit could have reached so high a development in the Northern kingdom that its poets, after the separation of the Ten Tribes, could venture to paint a picture of the tribe of Joseph such as is contained in *xlix.* 22-28. We must, therefore, of necessity place this blessing before the reign of Saul, when Ephraim for the first time lost its pre-eminence in Israel. And this view is corroborated by the silence of the blessing on the subject of the hegemony of Benjamin, so pointedly referred to in *Ps. lxxviii.* 27. It may be added that Deborah's song appears to point to the existence in her time of Jacob's blessing, and to endeavour to emphasize the declension of Israel by the contrast. True criticism will not meet difficulties such as these with a high-handed "of course," but will estimate them carefully and discuss them fairly. Not till this has been done shall we be in a position to fix the date of the document, or to assign it authoritatively to the true source. One point more in reference to it before we pass on. At whatever date it was composed, even were it written subsequent to the exile, it is difficult to avoid the conclusion that the words "until Shiloh come" (or "until he come to Shiloh"), and "unto him shall the obedience of the peoples be," are a distinct prophecy of Jesus Christ. And if in the Pentateuch there be one undoubted prophecy, why should we contend that other prophecies must needs have been written after the event?

Chap. xlix. 28a is given by the critics to the redactor, so that the portion assigned to P in this chapter consists only of the first part of ver. 1 and vers. 28b-33, with the exception of the words "he gathered up his feet into the bed," in ver. 33, which are, rather strangely, assigned to JE by Kautzsch and Socin. The reason, presumably, is that P has never mentioned the bed. But we have, of course, no explanation of the reason why the redactor should have left off copying P and betaken himself to JE for such an unimportant insertion.

¹ "In the latter days" simply means "in time to come." It does not necessarily involve the *ultimate* fate of any tribe.

This consideration increases the probability that Gen. *xlvi*., *xlix*. is a consecutive narrative by one author, save the song of Jacob, which it is by no means necessary to suppose was, as it stands, the actual composition of Jacob himself, but which may very probably have been an early poetical embodiment of the substance of his blessing.

Of the latter part of ver. 28, assigned to P, we may remark that "every man according to his blessing he blessed them," presupposes the blessing which precedes it. Whether Jacob's blessing is inserted by P or not, the document must therefore certainly have been known to him in substance, and it is a question whether the marked reference to it in this verse must not be held to imply that he inserted it *in extenso*. The remark has already been made that the words "and there I buried Leah" fall naturally from the lips of the patriarch, but do not fall so naturally from the lips of a writer whose object it is to invent or embellish the details of the covenant between God and the progenitors of the chosen people. An inventor of post-exilic times would almost certainly have buried Rachel, Jacob's favourite wife, as well as Leah, in the tomb at Machpelah. It is hardly likely, again, that he would have displayed ingenuity enough to cause Leah to be buried at Machpelah because she was the ancestress of the Jews. Had he been possessed of this amount of ingenuity he would have gone further. He would doubtless have excluded from his narrative all the allusions we find to Jacob's preference for Rachel. The more one examines the Book of Genesis, the more one recognises the naturalness, the artlessness, the transparent honesty, the absence of contrivance, which are the signs of a genuine narrative, and make the compilation theory, in its present shape, absolutely irreconcilable with the phenomena before us. It is a small matter, but if, with the critics, we make chap. l. 12, 13 follow immediately on *xlix*. 28b-33, the repetition of the details about the cave at Machpelah in the latter passage becomes absurd and nauseating, even for P. And it is a curious instance of the inconsistency of the criticism with which we are dealing that, while sometimes repetition is an indubitable sign of another hand, we are nevertheless told that repetition is a characteristic of P,¹ and not only here, but elsewhere, as has been already pointed out more than once in these papers. We are asked to believe that P, with "damnable iteration," insisted on repeating what he had already said, not after a considerable interval, but immediately before his most unnecessary repetition of it.

¹ Driver, "Introduction," pp. 11, 122.

The embalming of Joseph, attributed to JE, is a remarkable feature in the story. It was not the "manner of the Jews," as we know, to "bury" after this sort. We have no hint of embalment on any other occasion in Genesis or elsewhere in the Old Testament. We may be pretty sure that such a feature in the story was not an invention. Still less, were it possible, could it be an invention of a writer of "the eighth or ninth century B.C." The author or authors of Genesis, whosoever they may have been, and whosoever they may have written, had evidently authentic materials before them. The only possible explanation of this passage is that Joseph, from his long residence in Egypt, had been partially Egyptianized, and that he further saw the advantage of embalment as a means of carrying out the wish of his father to be interred in the land of Canaan. It is further remarkable that, if we may trust Kautzsch and Socin, the same idea occurred spontaneously to the North and South Israelite writers of J and E respectively. J embalms Jacob; E embalms Joseph (chap. l. 26).¹ No wonder the idea that J and E can be satisfactorily disentangled from each other had reluctantly to be abandoned, when such close signs of agreement between them are found. We may confidently look forward to the day when the era of foregone conclusions will come to an end, and when the early books of the Old Testament will be studied without prejudice. And then it will be seen that, despite the marvellous skill, patience, and industry with which the alleged narrative of P has been disengaged from the rest of Genesis, it is far too closely combined with the other portions to admit of the treatment which has been meted out to it.

One further point has occurred to me since I wrote on Mamre and the burial-place of Abraham. I referred to the statement of the narrative that the children of Heth "were in possession of the city at that time, and remarked that it postulates an early, not a late, date for the chapter, because (1) the Book of Joshua speaks, not of the children of Heth in connection with Hebron, but of the children of Anak; and (2) because we now know from history that the Hittite power had received a decisive check, previous to the exodus, from the arms of Rameses II. I may add, in confirmation of this argument, that Esau's wives were taken from among the

¹ Dr. Watson ("The Book of Genesis," p. 60) quotes Dr. R. S. Poole as saying: "The Egyptian documents emphatically call for a reconsideration of the date of the Pentateuch. It could not have been written," he avers, "much later than B.C. 1300, while the memory of the events was fresh. The minute accuracy of the text is inconsistent with any later date."

Hittites, that Rebekah speaks of herself as dreading that Jacob should marry with the "daughters of Heth." We know that Isaac ultimately broke up his encampment at Beer-la-hai-roi. He was driven thence by a famine. He led a wandering life for some time, and died, as we are told, at Mamre. At Mamre, therefore, among the children of Heth, we may imagine Esau and Jacob entering into friendly relations with the Hittites, and the former ultimately contracting marriage alliances with them. What is remarkable in the matter is that Gen. xxvii. 46 is assigned to the redactor. It is P and the redactor, then, writing after the exile, who make this masterly guess at the political conditions of Palestine more than a thousand years previously—a guess, strange to say, entirely corroborated by the recent discoveries among the monuments. We have here, then, another strong argument in favour of the conclusion that the author of Genesis, whoever he may have been, was, if not himself an early writer, at least no fabulist, but a man in possession of authentic information.

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J. J. LIAS.

ART. VI.—SOME MODERN VIEWS OF OUR LORD.

EVER since Hess published his "History of the Life of Jesus" in 1768, one of the first attempts to explain and defend the Gospel miracles, scarcely any German theologian has omitted to put forward a Christology of some kind. Herder, Paulus, Schleiermacher, Hase, Neander, Ebrard, Weisse, Ewald, Keim, Baur, Strauss, and Harnack, are a goodly list of writers who have taken a deep interest in the life, personality, and Gospels of our Lord. As it would be impossible in the course of this article to notice their various conceptions of Jesus, I shall confine myself to a short notice of the principal theories of Jesus of which Baur, Strauss, Renan, and Harnack are the representatives.

It is not wise to imagine that Baur's tendency-hypothesis has been wholly exploded. Modern writers are reproducing his arguments. Baur's explanation of the genesis of Christianity is of a piece with his reading of history. Men who lived and wrought are but the embodiments of "the idea," or the mouthpiece of the "tendency." Human and historical characters are bereft of their individuality; they vanish into smoke; they do not act, or think, or speak; the idea or the tendency incarnate for the time in their bodies attends to such matters. Christianity has been the result of a development from a conflict between two of these tendencies—the

proclamation of universal religion and the claim of Messianic honours. And the idea of the Teacher's divinity was the outcome of the love and reverence of His followers, who, if Baur is right, were but poor deluded creatures after all.

While Baur thus explained Christianity as a development by contrasts, Strauss and his successor, Schmiedel, found its origin in the land of myth. In his "Leben Jesu" he has proved to his own satisfaction the mythical origin of the history of the miracles and resurrection of our Lord. He has endowed the evangelists and early Christian writers with wonderful imagination and power of invention, but he does not seem to be aware of this assumption, for he declares that they had everything mapped out for them. They knew exactly what the Messiah was to be, and to do, and to suffer. The Old Testament prototypes, David, Daniel, Elijah, Moses, and the servant in Isaiah, and later Jewish conceptions of the "silent" age, afforded them abundant material from which they could draw and present a comparatively Christian character. These writers did their work of recording as facts things that had never occurred in good faith. They were justified by their "theological interest," and, after all, a myth was merely an unhistorical narrative, in which a religious community recognises a constituent part of its foundation. They required a medium to express their doctrines of forgiveness, the true sacredness of the Sabbath, and that death is but a sleep—ideas that were now rising in the public consciousness. And the mythical Messiah of the Jews was the only form to hand in which they could express these Christian ideas, which were breathed as a new and better soul into narratives based upon the Old Testament and the Messianic hopes.

Common-sense be the judge which of these explanations be the more likely—that the Gospels were the simple records of a superhuman life, or that they were the result of a deliberate attempt of a whole community to compose and accept a narrative which they well knew had no foundation in fact, but which was required as a vehicle for their propaganda. Human imagination could hardly create so simple and so sublime a picture as that of the Christ of the Gospels. And would fraud be successful where fancy would fail? In those mythical stories, the apocryphal Gospels, which were invented for the purpose of glorifying the Master, we have specimens of what human imagination and theological "interest" have done for Jesus. From such a source we are safe in saying that the writers of the historical Jesus did not draw. For if this Jesus be but an artificial creation, it is the most miraculous thing the world has ever seen or known that the

crowning event in the history of the world should be the revolution by which the noblest portions of humanity passed from the ancient religions, comprised under the vague name of "paganism," to a religion founded on the Divine unity, the Trinity and the Incarnation of the Son of God, and that that revolution should have had its origin, at least, in a historical fact, if not in a Divine person. In the opening sentences of his "Vie de Jésus," Renan admits that the cause of this revolution was "a fact which took place in the reigns of Augustus and Tiberius, when there lived a superior person, who, by his bold initiative and the love he inspired in those around him, created the object and marked the point of departure of the future faith of humanity."

No writer, perhaps, shows a truer appreciation than Renan for the human character of the Master: His human-hearted love of Nature; His tenderly mysterious manner, that wins the woman's devotion; His strongly sympathetic spirit, that compels the man's admiration; and His sweet simplicity, that brings the little ones to His arms. No one saw better the significance and tendency of the Master's teaching or valued more the poetry of His soul, and yet no one was less in touch with His Divine nature and mission. The visionary Jew, the gentle Messiah, that earns divinity by His devotion to humanity, the amiable Reformer, who founded the religion of the Father, when separated from the Divine attributes He claimed, the Divine nature He assumed, the Divine powers He commanded, may be an attractive and idyllic figure, but He could not be the "ever-enduring principle of spiritual regeneration" that Mr. Lecky admits He has been. It is impossible to look upon Jesus as a purely human life, described in purely human records as Hase and his school did. For as the cause must be equal to produce the effect, we cannot eliminate miracle and inspiration from the Gospel and the Founder of our religion. In their efforts to reconcile the Christ of the Gospels with the requirements of history, men have been content to look away from those Divine attributes and powers of Christ, which would have made it utterly impossible for them to treat Him as an ordinary man. It may be quite true, as Herder remarks, that it is inexcusable in us who have the moral evidences of Christianity around us to need such credentials as physical miracles, which were but emblems of a higher activity; but we can never forget that the supernatural origin of the Founder is the only rational explanation that can be offered of the supernatural growth of His religion. The German "tendency," "legend," and "vision" are simple myths, while Christ is a sublime reality, as the best writers of our age allow.

In Harnack we have a modern writer of power and piety, who treats the sacred subject of our Lord's personality with reserve and respect. He warns us not to seek to analyze His psychology. That is His secret; we cannot fathom it, and we dare not attempt to do so. In one sense He was the Messiah, and in another sense He was not, for He left that idea far behind Him, and filled it with a new content that burst it—an idea, however, that cannot be altogether incomprehensible, seeing that it had given to a nation the ideals of centuries of its life. But He knew Himself to be the Son of God, and that He had the Father's work to do. He had already determined that matter in His mind before He was baptized. But the rôle He had to play, the suffering and the cross, these things were gradually revealed to His soul as He became aware of the prophecies He was to fulfil. But beyond this Harnack does not attempt to carry us, for the personality of Christ, according to him, has no place in the Gospel, which merely concerns the soul and God. "The Evangel has no Christology, but it has the mercy and love of the Father; it holds forth a choice between God and Mammon, Truth and Falsehood, *and to it belongs, not the Son, but the Father only.* To the Father the Son leads us. Thousands find the Father in Him, who is the way to the Father, not only by reason of His Word, but even more by reason of what He is, and does, and suffers. The Parable of the Sower contains no dogma; it states a fact: The blind see, the lame walk, the deaf hear, and the poor have the Gospel preached to them—through Him. In this experience His majesty, which the Father had given Him, shone forth in His hours of trial and combat; and His personal work, being consummated by His death, will remain a fact decisive and effectual for the future. 'He is the way to the Father.' Has He made a mistake? Nay, He has been justified by history. He is not a constituent part of the Gospel; He is the personal realization of His Gospel and the power of the Gospel, and is ever felt to be so. For the experience and knowledge to which He has led men has been the subject of their message, and that message is a living one."¹ These are beautiful words, to be surpassed even in the next chapter, where the death and resurrection of Christ are treated. We are, therefore, hardly prepared for the remark that "the true doctrine of Christ threatens to become the centre of the system, and to pervert the majesty and simplicity of the Gospel."² "It was far from His purpose," he had already said (p. 80), "to give any doctrine of His person and His worth independently of the Gospel"; and "He would

¹ *Das Wesen des Christentums*, pp. 90, 91.

² Page 115.

have no other devotion to Himself or faith in His person than that which expressed itself in the keeping of His commandments." If that be true, why did our Lord reveal Himself under so many different types—Shepherd, Door, Vine, Bread of Life, Light, and Life—that express nothing if not a personal relation, and introduce them with such emphasis—"I am?" If the doctrine of the Divine personality and two natures of Christ was indeed, as Harnack would show, the discovery of a later age, it was not an invention; it was not due to the identification of the Greek *Logos* with Christ. That identification may, indeed, have given a metaphysical meaning to His nature (p. 128), but it did not create His Church's belief in His divinity and in His oneness with His Father. The Jewish enemies of Jesus knew the claim He made, and crucified Him for what they called His blasphemy. His disciples were equally conscious of that claim, and sealed their faith by dying to maintain it. In the very first statement of their faith—the baptismal formula—they had linked His name with those of the Father and the Holy Spirit. It is true that metaphysical definitions of the personality and natures of Jesus profit little if truth and righteousness and brotherly love be forgotten; but who will dare to say that the simplicity and power of the Gospel are lessened when read in the light of His personality, who, though He was the Son of God, became the Son of man to make the sons of men sons of God? Hess may have dwelt truthfully upon the incomparable grace of His life and the singular appropriateness of the Gospel scenes; Herder may have lingered exclusively over the moral elevation of His character and teaching; Schleiermacher may have tried to reconcile faith and reason in the natural development of His consciousness of God; Neander may have sought a *modus vivendi* between inspiration and natural gifts; Mill may have found consolation in the ideal goodness of His personality; Renan may have sympathetically depicted the historical and psychological growth of His mind and heart; and Harnack may have, in powerful and vivid phrase, depicted the course and consummation of His consciousness as Son of God and Messiah of the Jews; but the Lord of the Christian Church is not the personified ideal of the German rationalists, nor the romantic hero of the French humanitarian, nor the visionary Jesus of the Docetæ, nor the human Messiah of the Ebionites, nor the semi-divine creature of the Arians, but He is the "strong Son of God."

In the "Finding of the Books" the Irish Primate, Dr. Alexander, has uttered this clever satire of the modern conceptions of Christ—the Christ of Renan and Strauss, the Christ made in Germany and France:

“They call Him King. They mourn o’er His eclipse,
 And fill a cup of half-contemptuous wine;
 Foam the froth’d rhetoric for the death-white lips,
 And ring the changes on the word ‘divine.’
 Divinely gentle—yet a sombre giant;
 Divinely perfect—yet imperfect man;
 Divinely calm—yet recklessly defiant;
 Divinely true—yet half a charlatan.
 They torture all the record of the Life;
 Give what from France and Germany they get,
 To Calvary carry a dissecting-knife,
 Parisian *Patchouli* to Olivet.”

But satire, after all, is not argument; there are, indeed, many who honestly doubt His divinity. It is hard, they say, to deify a man. It would indeed be hard for us to raise a man like ourselves to a Divine position. But if one were not altogether like ourselves, if one were superhuman, should we not give Him His Divine honours? The divinity of Jesus has been believed for nearly two thousand years; the burden of proof, therefore, fall upon those who declare Him to be but human. Let them fairly prove that He was so; and without depending on such questionable theories as legend, tendency, vision, and hypnotic power, let them explain the uniqueness of His personality, the triumph of His cross, the marvellous perfection of His character and revelation, and that never-dying principle of spiritual regeneration which He has been, and is, and shall be to the end of the chapter.

F. R. MONTGOMERY HITCHCOCK.

ART. VII.—BIBLIOMANCY.

BIBLIOMANCY, or divination by the Bible, was introduced into the Church as early as the third century, and has prevailed more or less then in every part of Christendom. In proportion to the ignorance of the people has been their resort to this superstition. Goethe acutely remarks: “Superstition is a part of the very being of humanity; and when we fancy we are banishing it altogether, it takes refuge in the strangest nooks and corners, and then suddenly comes forth again as soon as it believes itself at all safe.” Divination by the Bible was named “Sortes Sanctorum,” or “Sortes Sacræ,” (the Lots of the Saints, or Sacred Lots), and consisted in suddenly opening or dipping into the Bible, and regarding the passage that first presented itself to the eye as revealing or predicting with a kind of Divine certainty the future lot or fortune of the inquirer. We have known persons ourselves who in perplexity or trouble sought comfort or guidance in this way, and were

alarmed or quieted according to the nature of the passage of Scripture which met their eye!

This peculiar species of augury, like some other practices in the Christian Church, has been borrowed from Paganism. The heathen used to divine by a sort of lots which they called "Sortes Homericæ," or "Sortes Virgilianæ." They took the work of one of their famous poets, as Homer or Virgil, and wrote out different verses on separate scrolls, and afterwards drew one of them; or else, opening the book suddenly, they regarded the first verse that presented itself as a prognostication of future events:

"What gains or loses, hangs or saves;
What makes men great, what fools or knaves."

Thus we are told that Hadrian had the empire foretold to him by drawing his lots out of Virgil, for the first words that appeared, "Missus in imperium magnum," portended that he should become the Roman Emperor. And so Lampridius, in his "Life of Alexander Severus," says: "That Emperor also understood by this sort of divining lots out of another verse of Virgil that he should obtain the government of the Roman Empire." And in modern times there is an instance of a Persian General who twice decided upon besieging cities by opening upon verses of the poet Hafiz which he thought warranted that course.

As the Jews of old "mingled among the heathen, and learned their works," so it was with the Christians. Those of them who came under the influence of superstition in the early centuries argued that this sort of divination might be much better made by the use of Holy Scripture, so they forthwith substituted the Bible for Virgil or Homer, to learn their fortune by sacred lots in the way we have pointed out. The principle of casting lots was recognised in Scripture as an appeal from the ignorance of man to the providence of God. A successor to Judas was chosen by lot. Under the Old Testament lots were regarded as of Divine appointment, and therefore final and conclusive. No appeal was permissible from them (Acts i. 26; Prov. xvi. 33, xviii. 18). It seems that some of the clergy at an early age, moved by a lucrative spirit, encouraged the practice and made a trade of it as do gipsies and fortune-tellers of the present day. Prideaux says it mostly obtained in the West, especially in France, where for several ages it was the custom on the consecration of a new Bishop to consult the Bible concerning him in this way of divination, judging from the result his character, life, and future conduct. It was therefore found necessary to ordain in the Council of Vannes, held A.D. 465, "That whoso-

ever of the clergy or laity should be detected in this art should be cast out of the communion of the Church." And in 578, the Council of Auxerre, amongst other kinds of divination, forbade the "Lots of the Saints," as they were called, adding: "Let all things be done in the name of the Lord." But, notwithstanding, the practice seems to have continued, for Gregory of Tours describes a scene in which with great solemnity, in the presence of Bishops and priests in the celebration of Mass at Dijon, the volumes of the Epistles and Gospels were thus opened, in order to ascertain the fortunes of Kramnus, the son of Clothaire! One Peter of Toulouse, being accused of heresy, and having denied it upon oath, a person who stood near took up the Gospels on which he had sworn, and opening them suddenly, the first words he lighted upon were those of the Devil to our Saviour, "What have we to do with Thee, Jesus of Nazareth?" "which," says the chronicler, "agreed well with such a heretic, who, indeed, hath nothing to do with Christ."

On more than one occasion the well-known St. Francis of Assisi resorted to this curious device of bibliomancy for guidance and direction. Bernard de Quintavalle, his first proselyte, was a man of wealth and distinction. "Tell me," said he to Francis, "if a slave should receive from his master a treasure which he finds to be useless to him, what ought he to do with it?" "Let him restore it to his master," was the answer. "So, then," replied Bernard, "I render back to God the earthly goods with which He has enriched me." "We will go together to Church," said the cautious Francis, "and after hearing Mass we will ascertain His will." On their way thither they were joined by Peter of Catania, who, though a Canon of the Cathedral Church of Assisi, was another aspirant after discipleship to Francis. The three knelt together before the altar, and when the Mass had been sung the officiating priest, at their request, made the sign of the Cross over the Missal, and then devoutly opened it. Once on behalf of each of them were these "Sortes Sanctorum" tried. To the first inquiry the response of the oracle was: "If ye will be perfect, go and sell all that ye have." To the second it answered: "Take nothing for your journey." To the third and last was returned the admonition: "He that would come after Me, let him deny himself, and take up his cross and follow Me." "Ye have heard, my brethren," exclaimed Francis, "what must be our rule of life, and the rule of all who shall join us. Let us obey the Divine command." And they obeyed it implicitly: Bernard and Peter sold all they had, and gave it to the poor, and having stripped themselves of all temporal wealth as absolutely as their leader, "the Spouse of Poverty," they

put on his austere dress, and avowed themselves his disciples.

There are those who represent St. Augustine's conversion as brought about by the same sort of consultation—divining by sacred lots. But the circumstances which attended that memorable event do not justify such a conclusion. The great Bishop himself, in his "Confessions," gives us a definite and detailed account of the cause which led to his adoption of the Christian faith. He represents it as owing to a providential call like that of St. Paul from heaven. He says he heard a voice, he knew not whence, saying, "Tolle et lege"—"Take it up and read." Accordingly he took the Bible and opened it, and the first words that met his eyes were those in the Epistle to the Romans: "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." He looked upon these words as spoken to himself, and applied them to his own condition, and so by God's grace they became the means of weaning him from a life of sin and sensualism to that sobriety, purity, and Christian temper of which he was so consistent and eminent an example to the end of his days. There is no divination in this, but a wise and prudent application to his own condition and circumstances of an impressive passage of Holy Scripture, in the same way, as he tells us, St. Anthony had done before him in the case of the words: "Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me." In fact, St. Augustine was opposed to this superstitious practice. In one of his epistles he says: "As for those who divine by lots out of the Gospel, though it be more desirable they should do this than run to ask counsel of devils, yet I am displeased at this custom, which turns the divine oracles, which speak of things belonging to another life, to the business of this world, and the vanities of the present life." From which it seems clear that he regarded this sort of augury as a great abuse of the Gospel, though not so bad as going directly to consult devils.

Bishop Burnet relates that when Fisher, Bishop of Rochester, who was beheaded by Henry VIII., came out of the Tower of London and saw the scaffold, he took out of his pocket a Greek Testament, and, looking up to heaven, he exclaimed: "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book, and his eye glanced on the text: "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The Bishop instantly closed the book, and said: "Praised be

the Lord! This is sufficient both for me and for eternity!" An interesting example of Bibliomancy is mentioned by Dr. Macleod in *Good Words* for June, 1895. In the year 1876 three scholars of Balliol College, in for the Ireland Scholarship, thought of trying the "sortes" by opening a "Corpus Poetarum" and taking a line at random. The "sortes" gave them Claudian, "De Laudibus Stilichonis," ii. 251:

". . . totam cum Scotus Iernen
Movit."

"Ierne," meaning "Ireland," made a sufficiently remarkable coincidence in itself. But, in addition, the other name was prophetic. The Ireland Scholarship of that year was gained by Mr. Walter Scott.

Nearly allied to Bibliomancy was the use of the amulets or charms, termed "Periammata" and "Phylacteria," pendants and preservatives to secure from danger and drive away bodily distempers. They were formed of ribands, with sentences of Scripture or some other charm of words written upon them, and hung about the neck as magical remedies against evil. In the early ages of the Church they were worn by many Christians, though we find them frequently denounced by the best and most thoughtful of the clergy as dishonouring to religion and inconsistent with the profession of the faith of Christ. Chrysostom often mentions them, and always with reprehension and abhorrence. The Council of Laodicea (A.D. 364) condemns those of the clergy who pretend to make them, declaring that such phylacteries or charms are bonds and fetters to the soul, and decreeing that those who wore them should be cast out of the Church. St. Augustine thus expostulates with those who used them: "When we are afflicted with pains in our head, let us not run to enchanters and fortune-tellers and remedies of vanity. I mourn for you, my brethren," he goes on to say, "for I find these things done. And what shall I do? I cannot yet persuade Christians to put their trust only in Christ. With what face can a soul go unto God that has lost the sign of Christ, and taken unto him the sign of the Devil?" Basil and Epiphanius make similar complaints, and express equal abhorrence of the practice. At a council held in Rome under Gregory II. (A.D. 721) the phylacteries of the Christians were condemned, and the Council of Trullo forbade the use of all charms or amulets as the relics of heathen superstition still remaining among the weaker and baser sort of Christians, and ordered the makers of them to be cast out of the Church. "For what communion," says the Apostle, "hath light with

darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

It is not unlikely that these phylacteries of the Christians, though found among the heathen, as the Trullian Council intimates, were really derived and copied from the "tephilin" or phylacteries of the Jews. They were small slips of parchment, or vellum, on which certain portions of the law were written, enclosed in cases of black calf-skin, and tied about the forehead and left arm. The Jews considered them as a Divine ordinance, and founded their use of them on Exod. xiii. 9, and similar passages. The design of them was believed to be, first, to put them in mind of those precepts which they should constantly observe, and, secondly, to give them reverence and respect in the sight of the heathen. These were, however, afterwards degraded into instruments of superstition, and used as amulets or charms to drive away evil spirits. Lightfoot thinks it not unlikely that our Lord Himself wore the phylacteries, in accordance with the custom of the country, and that He condemned not the wearing of them, but the pride and self-sufficiency of the Pharisees, of which they were the conspicuous symbol. Be this as it may, superstition lies at the root and heart of Bibliomancy in all its forms. Lord Bacon well explains the radical defect of divination in his "Essay on Superstition," where he describes it as "the taking an aim at Divine matters by human, which cannot but breed mixture of imaginations."

WILLIAM COWAN.

ART. VIII.—THE "MORNING POST" HOME.

SEVERAL London societies are doing highly commendable work for the nation by rescuing boys and girls from vicious and criminal surroundings, and by reclaiming women who have become social outcasts, but comparatively little is done for those unhappy, despairing men who, through misfortune or their own folly, have been rendered homeless and reduced to the verge of starvation. The idea that a tramp is necessarily a rogue and beyond reclamation is far too prevalent. Certainly there are tramps who have no desire for work and refuse it when offered, but there are others, men without character and without friends, who would gladly avail themselves of an opportunity to earn an honest living. Many, despairing of this opportunity ever presenting itself, become in time habitual criminals. It is lamentable, but it cannot be considered surprising. What chance of obtaining work has a clerk discharged for dishonesty? For every vacant clerkship

advertised there are, at the very least, a score of applicants, and nineteen of them can produce testimonials. Is it likely that the advertiser will engage the twentieth man? The poor clerk may be willing to work and fully determined to be honest, but his one dishonourable act is a barrier which he tries in vain to surmount. A skilled workman may have committed a far greater crime, but, belonging to a class that is not too plentiful, he has little difficulty in obtaining employment; his work is considered of more importance than his character. But for want of work, the ex-clerk sinks lower and lower in the social scale and is driven to theft. It is very easy for anyone whose greatest hardship has been to miss one meal to declare that on no account should a man steal, but is he confident that he would resist the temptation if he and his family had been without food for thirty-six hours, and he saw that the only way to appease their hunger was by theft? Necessity makes many criminals, and it is one of the ironies of London life that, while every year hundreds of boys are removed from evil influence and trained to become good citizens, scores of men who have been brought up respectably are driven by want of work and food into the ranks of the criminal class. Stroll along the Embankment any night after the theatres have closed and you will see plenty of these human derelicts—the man willing to work and anxious to lead a respectable life sleeping side by side with the rogue, whom all the help in the world would fail to reclaim.

Nevertheless, the state of affairs on the Embankment is slowly but steadily improving. This is largely due to an article which appeared in the *Morning Post* about four years ago, describing the condition of the men who slept nightly on the Embankment, and urging that efforts should be made to reclaim them. In response to the article, the readers of that paper subscribed a sum of money for the starting of a Home for outcasts. The matter was placed in the hands of the Church Army, with the result that premises were taken in Millbank Street, Westminster, and opened as "*The Morning Post Embankment Home.*" It was soon seen that the Home, which had sleeping accommodation for ten men, was destined to be a success, and a few months later it was found necessary to remove to its present premises at 59, Millbank Street. The Duke of Westminster opened the new Home in the presence of the late Bishop of London, and from that time, managed by the Church Army and financially supported by the readers of the *Morning Post*, it has been the means of restoring many outcast men to respectable and honest lives.

When the Home was started, and was unknown to the

men whom it sought to benefit, "Captain" Sims, the superintendent, went nightly to the Embankment and invited men whom he found sleeping there to return with him. Now, however, it is so well known and appreciated that they come of their own accord and ask for admission. Frequently they are told that all the beds, fifty in number, are occupied, and have to trudge off disappointed to pass the night on the Embankment seats. But occasionally there are one or two beds vacant when midnight arrives. Then the superintendent goes off to the Embankment and invites men to come and occupy them. He tells them that in return for their supper and bed they will have to chop six baskets of firewood, a task occupying about an hour and a half. The invitation is usually accepted promptly and thankfully, but sometimes on arriving at the Home a difficulty arises—a man refuses to have a bath. If he persists in his refusal he has to quit at once, but those who prefer dirt to cleanliness are small in number. When a new arrival has had a bath and supper he is shown to his bed. Every inmate has a small room to himself, and it must indeed be a joy to a poor fellow who has slept for several nights on the Embankment to find himself after a satisfying meal in a clean, comfortable, spring-mattress bed. In the morning the man can have breakfast, in payment for which he has to chop three baskets of firewood. By chopping another six he can obtain dinner, and for two more tea.

When I visited the Home I saw a schoolmaster, a barber, and a clerk hard at work with other men chopping wood. At times the variety of men to be found thus employed is striking. "Captain" Sims showed me the book, in which are entered the names, age, and calling of every inmate, and, glancing through it, I saw that a lawyer, a commercial traveller, a musician, a cigar merchant, and a draper's assistant had recently found shelter at the Home. Labourers, carmen, and clerks were numerous. The majority of these men attributed their downfall to drink. The particulars which some of them furnished were, no doubt, incorrect; but when a man describes himself as a lawyer, a schoolmaster, or a musician, there is little difficulty in discovering whether or not he is speaking the truth. Some of the men who vaguely describe themselves as labourers give false names in the hope of escaping the attention of the police. But assumed names do not throw the police off the scent, and occasionally one of the inmates is marched to the police-station for some crime which he committed before entering the Home. This is no disgrace to the institution. It is not a Home for respectable men only, but a shelter for any destitute man, irrespective of his character, nationality, or creed. It is a casual ward,

with the very important difference that it strives to better the condition of those whom it shelters. Some of the men have, unfortunately, no desire to be reclaimed, and a few are ungrateful enough to attempt to evade the task of wood-chopping allotted to them in return for the supper and bed which they have received.

There are, however, many men who not only do their work cheerfully and thoroughly, but are truly grateful for the timely help they have received. Here is an extract from a letter written by a former inmate to "Captain" Sims: "As you must remember, it is now nearly a twelvemonth ago that I was obliged to knock at the door of the *Morning Post* Home. . . . I was too weak to seek or obtain employment, but, nevertheless, I was taken into your Home after wandering the streets of London for nine consecutive nights; and the cup of tea I had the first night of my admission was the first I had tasted for nearly a week; but that is not all—you sent me to a neighbouring place for a day's work. I persevered there until I obtained regular employment, and am working there still at the present time; and notwithstanding having to leave work lately for seven weeks through an accident, the place was kept open for me, and my salary was even increased on my return. So in concluding this letter, let me only fervently wish that those Homes kept open by your society may long—ay, for ever—exist and flourish for the sake of suffering humanity. . . . I know by experience that untold good is being done daily and hourly by that estimable Church Army. Again thanking you as one of the many you have benefited and, so to speak, raised out of the mire."

Although wood-chopping is the task on which most of the inmates are employed, there is other work carried on at the Home. All the washing is done on the premises, and it is very rarely that an outside man has to be called in for any job. When possible a man is put to work at his ordinary trade, and all the cubicles have been erected by inmates. A complete set of furniture has been made in the Home, and many articles in use there testify to the inmates' cabinet-making skill. Some men are employed in folding, addressing, and distributing circulars, and anyone requiring work of this description done would be assisting a most deserving cause if he placed it in the hands of "Captain" Sims. The work is carefully supervised, and the management is hopeful of being able to extend it considerably. Clerks, messengers, and sandwichmen can always be obtained at the Home.

Since the outbreak of the war some fifty of the inmates have enlisted and gone to South Africa, many with the determination to remain, if possible, in that country when

their period of service expires. Unfortunately, the war has driven other men into the Home. When the reserves were called out many large employers of labour had the unusual experience of finding a difficulty in obtaining the class of men they desired, and were compelled to fill their vacancies with men of a type which at any other time they would on no account have employed. As a result, there were very few men in London willing to work who did not obtain employment. But as the reservists began to return and to take up the places which had been kept open for them, many of the temporary men found themselves once more out of work. Scores of men willing and eager to work descended step by step until, homeless and starving, they applied for admission to the *Morning Post* Home. But many of these applicants, men who in a time of national urgency had taken a humble but very necessary part in keeping at work the machinery of commercial life, failed to obtain admission, the Home being full. It is, however, hoped that before long the Home will have accommodation for many more inmates than at present, as 59, Millbank Street, being doomed by the London County Council's Embankment Improvement Scheme, the Church Army and the *Morning Post* are anxious to build new and larger premises.

One room in the present Home has been converted into a pretty little chapel and dedicated "to the honour and glory of God, in memory of Alice Beatrice, Lady Glenesk." Here morning and evening prayer is held daily, and every Thursday evening there is a service at which some of the neighbouring clergy officiate. Near-by is the common room, where the meals are cooked and eaten, and where the inmates, when they have finished their day's work, assemble to smoke their pipes and amuse themselves. For such as care for reading there is a well-stocked bookcase, and for those musically inclined there is a piano. Sometimes a visitor drops in to play and sing to them, but now and again it happens that there is an inmate who can perform with more or less skill. Indeed, not long ago, a dinner given to the inmates by a generous lady was followed by a concert in which many of the tramps, criminals, and deserving poor took a prominent part. A music-teacher, who had been raised by the Home from abject poverty and given a fresh start in life, formed a glee-party among the inmates, who sang, "Hail! Smiling Morn," and "Sweet and Low." Several men recited, but the event of the programme was an original recitation by an inmate, who related in blank verse the story of his downfall, his experiences in search of work, his nights on the Embankment, his introduction to the Home, and his return to a

respectable life. In the course of his recitation, which was highly eulogistic of the Church Army's social work, he declared that "a square meal is more than a tract, and a bed is better than a sermon." Another eulogy was delivered by an ex-inmate who had obtained employment in the City. In the course of his speech he mentioned that before the superintendent of the Home found him on the Embankment he had slept in the open air for twelve consecutive nights. "I felt," he said, "that the whole world was against me, and did not care what might become of me, but thanks be to God, who put it into the hearts of the readers of the *Morning Post* to help me and the like of me. They do not know what a great and noble work they have been doing for the outcast poor of London."

Many of the inmates having, by performing the task allotted them, paid for their supper, bed, and breakfast, go out into the streets, perhaps to return again at night. No man is, however, admitted more than two nights in succession and three in one week. But in the lodging-house part of the Home, which is separated from the casual side, fifteen men live week in and week out. These men perform the work given them, and the cost of their board and lodging is deducted from the money they earn. Of the balance, a shilling or so is, if they desire it, handed over to them to spend, and the remainder is put in the bank. Before a man has been in the lodging-house many weeks he almost invariably obtains employment, and the money he has saved is used to provide him with a suitable outfit. One man picked up destitute on the Embankment is now in the service of a peer, and another is in the employ of a well-known M.P. Wonderful, indeed, is the change which two or three months in the *Morning Post* Home makes in a man. A dirty-looking, ragged, hungry outcast is admitted to the casual side of the Home, and two or three months later he quits the lodging-house, respectably-dressed and in high spirits. Once more he feels a man, and is determined that the folly which caused his downfall shall not be repeated. The gratitude of one ex-inmate is expressed in the following letter: "I cannot but help being very thankful that by God's mercy my steps were directed to the Home in Millbank Street when I was utterly destitute. I was treated most kindly, and was soon, by the 'Captain's' influence, able to obtain a situation, where, thank God, I am doing very well. I shall ever feel most grateful for it, and trust others may be as fortunate as myself. I feel it my most earnest duty to show my employer and all I come in contact with that the confidence placed in me must be most faithfully kept."

Whenever a vacancy occurs in the lodging-house it is promptly filled up by transferring a man from the casual side. There are always plenty of candidates for the removal, as it is well understood by those who are anxious to rise in the world that admission to the lodging-house is an important step in the right direction. Unfortunately, the lodging-house has only accommodation for fifteen men, and therefore some have to bear disappointment. In the new Home there will be, it is hoped, ample accommodation both for casuals and lodgers. The institution has done so much good during its comparatively brief existence that every Londoner who takes an interest in the welfare of his poorer fellow-citizens must hope that it will not be long before the new premises are built and occupied.

HENRY CHARLES MOORE.



The Month.

THE "glorious first of June" found a successor in the first of June 1902, when the news of the Boer surrender reached England. On the following Sunday the King and Queen attended in state a public thanksgiving at St. Paul's, and a suitable form of service, approved by the Archbishops, was used throughout the country. These services happily relieved the feelings of many Churchmen who deplored the absence of any national humiliation before God during the continuance of the war. Despite the presence of a good deal of boisterous conduct, and, alas! much drunkenness in the streets of our great cities, the tidings of the end of the war were, upon the whole, received in a dignified and proper spirit. The sentiment of the nation towards the Boer, who now become a part of the Empire, has at once taken on a friendly tone, which promises well for the future of South Africa.

The Education Bill has occupied much of the attention of Parliament during the month. The Government have so far shown little tenderness towards amendments, especially such as in any way threatened the main principles of the measure. They have had, however, the assistance of the Irish members, whose reinforcements have made the Government majorities overwhelmingly great. The tone of Nonconformist opposition to the measure has in some degree moderated. The attempt to raise a strong feeling in the country against the measure has failed. But what hope could the promoters have had of doing anything in the face of current events? The public can hardly think of more than one thing at a time, and the news of peace, coming when the Coronation engrossed attention, left exceedingly little room for excitement over such a topic as Education.

The Archbishop of York, addressing his Diocesan Synod on June 12, dealt in tones of welcome firmness with the plea for Reservation and the endeavour to make fasting community obligatory. In regard to the former, his Grace held that nothing had occurred to weaken, but a great deal to confirm the Lambeth "Opinion." He believed that to be commending itself more and more to the sober judgment of the Church of England. The idea of solitary Masses, or of such communions as accompanied the reserved Sacrament, were, his Grace added, alien to the very spirit of the Holy Sacrament itself. Against communicating fasting, if found spiritually profitable, he had nothing to say; but he held that if any person found that for want of a little food they were in a less favourable condition to receive the full blessing and comfort of the Holy Sacrament, they were equally bound to take some little nourishment before communicating. The horror which was felt by many of the clergy at the thought of receiving any particle of food before the communion seemed to be wholly absent from their minds as regarded the very common custom of sitting down to an abundant meal as soon as the Holy Sacrament had been received. His Grace then went on to point out that the practical result of never administering the Holy Communion except at an early hour was that a large majority of the sick and suffering were not in a bodily condition to enter into the enjoyment of the service provided for them by the Church, and were therefore excluded from receiving the Holy Communion in such a manner as the Church had ordained. He felt that if once they could see in the custom of fasting a counsel of perfection rather than one of universal obligation a very serious difficulty and stumbling-block would be removed out of the way of a large section of the members of the Church. Plain speaking of this kind was very much needed, and we can only hope that it will receive due attention from the Archbishop's clergy.

The Bishops are rapidly providing themselves with hostels for the training under their own superintendence of candidates for Holy Orders. The Bishop of Durham has now announced that he hopes to reopen Park Gates House, Auckland Castle, on October 1, as a hostel for candidates for Holy Orders in the Diocese of Durham, being graduates of Oxford or Cambridge. Particulars will be given, on inquiry, by the Resident Chaplain, Auckland Castle, Bishop Auckland. The Bishop of Liverpool, speaking a few weeks ago at St. Aidan's, Birkenhead, told his hearers that his diocese requires at least thirty new men every year. The number ordained last year was only twenty. There had been at least twice as many applicants, but more than half were unsuitable men. Dr. Chavasse pointed out that no Church did less than our own, not merely in paying her ministers, but also in training them for their work. In this latter detail we are, however, on the way to improvement.

Dr. Gore's advancement to the Episcopate has not lessened his zeal in the cause of the Church Reform League, and he spoke with considerable effect at its annual meeting in June. He professed himself as distinctly hopeful for the future of reform, but laid stress upon the necessity of Churchmen being prepared to make sacrifices. He thought the Report of Convocation on the Position of the Laity was extremely useful, and in regard to the very serious question of the lay suffrage, he said: "I am still firmly and profoundly convinced that the only form of the lay suffrage which has practically the least chance of securing its ground and holding the field is that which requires for the lay voter that he should be a person who holds the full status of a Churchman, and is not deficient in any of the requirements for being a communicant, and that he should

be a person who is not a member of any other religious body. That I believe to be a practical basis for the lay suffrage, and for that I am prepared to contend." Now, the Bishop of Worcester is a strong man, and if he holds fast to this line of policy, we may see the question coming nearer and nearer to the region of practical politics.

The Bishop of London has explained to his Diocesan Conference his policy in regard to the incumbents of the diocese who do not accept the decisions of the Lambeth tribunal in regard to the use of Incense and Reservation. The returns provided by the clergy showed that thirty-nine churches are offending. In ten of these incense has been in use for from thirty to forty years; in six more it had been used for from twenty to thirty years; in ten more for between ten and twenty years; and in thirteen more from between five and ten years. Certain modifications have been insisted on by the Bishop and accepted by the clergy; but his lordship adds: "As Bishop of the diocese, I cannot be present at any service where incense is ceremonially used, or visit any church in which the limits already referred to with regard to the Reservation of the Holy Sacrament are transgressed." No side, of course, is satisfied with this line; but it will be agreed that the policy of the Bishop's predecessors had surrounded his course with difficulties. Some of the secular papers (the *St. James's Gazette*, for example) have pointed out the illogical character of the policy which the Bishop has resolved to adopt. In truth, it is hardly likely to have any serious influence on the situation.

It may be convenient here to place on record the list of subjects chosen for the programme of the Southampton Church Congress in October next. The "Main Subjects" are as follows: Tuesday, October 7. 2.30-5, The President's Address. Home Reunion—(1) the basis to be adopted; (2) practical steps towards Reunion. 8-10, The Duty of the Church in South Africa. Wednesday, October 8. 10.30-1, Public Worship in the Church of England—(a) The duty of worship; (b) The ideal of worship; (c) The adequacy of the Prayer-Book services. 2.30-5, Christianity and Social Questions: the moral teaching of the Sermon on the Mount as applied to (a) social obligations; (b) economics, including the public relief and housing of the poor. 8-10, The Mayor's Reception. Thursday, October 9. 10.30-1, Bible Study and Teaching: the position and responsibility of the clergy and laity in relation to modern criticism and its influence on theology—(i.) as students; (ii.) as teachers. 2.30-5, The direction of individuals in spiritual matters. 8-10, Working Men's Meeting. Friday, October 10. 10.30-1, Prayer—(i.) its obligation; (ii.) its conditions; (iii.) its results. 2.30-5, The duty of the Church in regard to Education—(i.) primary; (ii.) secondary; (iii.) The provision and training of Teachers. 8-10, Church Reform: (a) The Lay Franchise, qualification of electors and elected; (b) Houses of Laymen, their constitution and work; (c) Reformed Convocations and a National Synod. The "Sectional Subjects" are as follows: Tuesday, October 7. 8-10, The Temperance Problem, including tied houses, workman's clubs, and public-house trusts. Wednesday, October 8. 10.30-1, The miracles and supernatural character of the Gospels. 2.30-5, The maintenance of religion in the home under the changed conditions of modern life. Thursday, October 9. 10.30-1, Church work among sailors—(a) the Royal Navy; (b) the Mercantile Marine. 2.30-5, Women's Meeting in the Theatre. 8-10, How to remove grievances rising from—(1) the present exercise of Church patronage; (2) alterations of existing customs in the conduct of Divine Service at the sole instance of the incumbent; (3) the continuance in office of an inefficient incumbent.

Friday, October 10. 2.30-5, Supply of clergy—(a) sources of supply—(i.) universities; (ii.) other sources; (b) causes of reluctance to take Holy Orders; (c) clerical poverty.

The only serious objection to this programme is that it attempts too much. The topics are so subdivided that nothing can obtain more than superficial attention. It is probable that more good would be done by discussing with greater care a single aspect of some topics set out in detail on the programme. But the promoters of the Congress seem most laudably anxious to give their constituents a good deal for their money. The selection of speakers is proceeding, and, so far as the names are known, they promise an interesting Congress.

There seemed at the time this was written little probability that the Dean of Peterborough's fund for extinguishing the adverse balance of the C.M.S. would reach the necessary total by Coronation Day. It has, however, exceeded a sum of £8,000. The advent of peace caused a large number of special appeals to be made, and these may have had some effect on the C.M.S. fund.

There is, we believe, some prospect of the S.P.G. issuing a quarterly periodical devoted to the scientific discussion of foreign missions. There is undoubtedly room for such a publication; but, of course, its value would depend very much upon the extent to which its columns were open to an exchange of opinion. The appointment of Canon C. H. Robinson as editorial secretary of the S.P.G. is likely in any case to have a marked influence upon the publications of the Society.

Some entertainment was caused during June by the publication of a letter from a group of very prominent Anglicans, who solemnly declared their inability to use the service provided for Coronation Day. Their objection was grounded on the fact that in the service "the minister is directed to inform the people, amongst other details, that the King has taken the oath to maintain 'the Protestant Reformed Religion established by law.' Whatever may have been the signification of the term 'Protestant,' either originally or at the period when it was first introduced into the Coronation Oath, it has acquired an extended meaning, in which it is popularly taken as opposed to 'Catholic.' To inform the people that the King has taken an oath in the above terms will probably create an erroneous impression that the religion of the Church of England is in some way opposed to Primitive and Catholic antiquity." This statement, proceeding from a number of clergy who appear to treat the ordinances of their own Church with very scanty respect, appears to have created more amusement than sorrow. After all, are they sure that they quite fully stated their reason for objecting to the word "Protestant"? Perhaps, quite unconsciously, they overlooked a feeling of resentment against the word because it denotes the historic hostility of our Church to the pretensions of Rome. But in any case the Church and the nation will survive their inability to use this particular service.

Unhappily, some persons seem to have taken this curious protest much too seriously. They brought the matter before Parliament in question time—no doubt to the immense gratification of the persons most concerned. But, save for some not very enthusiastic support from their own organs in the press, they have not met with much encouragement. The *Spectator* put the facts of the case very fairly when, in commenting on the letter, it said: "The whole thing strikes us as a piece of silly

pedantry. In the first place, however much the clergy who sign the letter may dislike it, it is a fact that the King takes the oath. Next, it is not true that the public regards 'Protestant' as opposed to 'Catholic,' but as opposed to 'Roman Catholic,' a very different thing. Thousands of good Churchmen, who would never abandon the designation 'Catholic' as the exclusive designation of the Roman Communion, glory in the name 'Protestant' as implying the fact that their Church—the Church of England—protested at the Reformation against the errors and corruptions of the Church of Rome. In truth, this dread and detestation of the word 'Protestant' is the vulgarest of errors for those who profess to be loyal Anglicans. The repudiation of the term does not in the least impress the Roman Catholics, if and when it is done to win their favour, and it does separate those who advocate that repudiation from some of the noblest and most typical members of the English Church."

The talk of reunion still goes on. The Archdeacon of London, in his Charge delivered on May 29 and 30, usefully recalled the statement of the Pan-Anglican Conference at Lambeth, and said "the time had now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they held themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves originate such conferences, and especially arrange for representative meetings for united humiliation and intercession." After recalling the way in which the proposal of the Bishops was received, the Archdeacon went on to enumerate some hopeful signs in the ranks of Nonconformity. There was, for example, the fact that Nonconformists were falling rapidly into line with Church methods of work and worship. Further, they were cultivating unity amongst themselves, insisting on the name of "Church," and compiling a catechism intended for common use, though not authorized as a common declaration of faith. It should never, he urged, be forgotten that the Continental Reformers of the sixteenth century were all in favour of episcopacy if it could be had, and he quoted to that effect the Augsburg Confession, Melancthon, Luther, Bucer, Beza, the reformers of Poland, Hungary, Italy, Norway, Sweden, and Scotland, Grotius, and the Synod of Dort. Reviewing all the mistakes of the past, the attitude of the Church should, he held, be gentle and conciliatory, and such conferences as the Bishops had so earnestly desired should be attempted. In every town and village Churchmen should do their utmost to make those who did not agree with them feel that there was no social ban upon them because they were unable to unite in all things with the ancient Church. Outward and formal unity they could not at present expect—the lines of division were still too deep; but they could all strive for the unity of the Spirit in the bond of peace. In weighing this statement it should be remembered that Archdeacon Sinclair is one of the few dignitaries who have had much intercourse with Nonconformist leaders, and have taken pains to learn their views in this matter.

The London Diocesan Conference debate on Lord's Day observance has given satisfaction to very few persons who are anxious for the preservation of that day as a day of rest and of worship. The astonishing inconsistency of the Lord Chancellor, who pleaded that the wealthy should not cause labour to others on the Lord's Day and then admitted that he indulged himself with Sunday golf, presented, in truth, a melancholy and ominous spectacle. Under the specious guise of recreations all classes are tending to impose Sunday labour on others. Unhappily, too,

the clergy of the English Church give no clear leadership on this subject, and it is hardly surprising that the laity should suppose their growing laxity to find some measure of clerical approbation. If the incumbent of the parish incites his people to indulge in Sunday sports after attending "Mass," it is little wonder that the throng who attend no places of worship give themselves even larger liberty.

Some of the High Church journals have openly rejoiced at the issue of the action brought by Father Bernard Vaughan against the *Rock*, but we have not come upon many of the laity who are equally content. Not even the casuistry of the highest Anglican can whitewash the Jesuits, and we do not think there are many people in England who wish to see their influence increased. A rather grim and significant contrast is presented by the verdict against the *Rock* in England, and the difficulty Dr. Long has in preserving his personal freedom against systematic persecution by Romanists in Ireland. The *Rock* committed a technical offence, and for that it has suffered according to the law; but the persons who rejoice at it are poor friends either of the British nation or of the English Church.

Reviews.

India: Its History, Darkness, and Dawn. By the Rev. W. STCLAIR-TISDALL, M.A. London: Student Volunteer Missionary Union.

Mr. StClair-Tisdall's volume is one of a series of text-books intended for the use of Missionary Bands at our Universities and colleges, the publication of which is promoted by the Student Volunteer Missionary Union. It is an excellent example of the literature needed to supply the material for a candid and serious study of foreign missions. The author first provides a careful summary of the political history of India. He fills this up by some account of its great religions. He then gives a rapid sketch of the successive endeavours to propagate Christianity in the land. Mr. StClair-Tisdall, writing with a missionary's experience, deals with some objections occasionally raised against Indian missions, and shows how seriously the missionary's attitude has often been misrepresented. He proceeds to demolish the fanciful plea that some compound of Christianity and the old religions of India might meet the needs of its people. Any such attempt is foredoomed to failure. The faith of Christ cannot admit union with error; in His Gospel alone lies hope for India, as for other lands. An excellent bibliography adds to the value of this extremely useful little book.

Pastors and Teachers: Six Lectures on Pastoral Theology. By the Right Reverend E. A. KNOX, D.D., Bishop of Coventry. With an Introduction by the Bishop of Worcester. London: Longmans and Co. 5s. net.

This volume contains the course of Pastoral Theology Lectures delivered at Cambridge by the Bishop of Coventry. They deal with a subject upon which the Bishop is peculiarly qualified to speak—namely, the relations between the Church and the School. Without any marked distinction of style, they set out plainly and forcibly some considerations to which, whether as Churchmen or as citizens, we may well give attention. They should help the reader more and more to realize the importance of the religious element in education, and, if he be a clergyman, to feel more deeply his own responsibility in regard to the children of the parish. The Bishop has some useful comments upon the often-

forgotten duty of sponsors ; upon the value of training to all who give religious instruction ; upon the history of Catechisms, and upon some dangers associated with the method of St. Sulpice ; upon the solid instruction which may be given in the Sunday-school ; and upon the use to which the Confirmation class may be put. Anyone concerned in teaching the young will find the book repay his attention.

Life and Times of Griffith Jones, Sometime Rector of Llanddowror. By DAVID JONES. London : S.P.C.K.

This is an extremely interesting account of a remarkable man, and a period of great, though in parts rather melancholy, interest to Churchmen. For in truth, whether we look at England or Wales, the religious history of the eighteenth century has much that is dark about it. Mr. David Jones does not attempt to mitigate the sorrows of that period ; but he shows us also that, in Wales as in England, the eighteenth century must not be condemned in too wholesale a fashion. It saw its period of revival as well as of sorrow. It had its men of piety and of high endeavour, like Griffith Jones, whose memories Churchmen may well cherish with admiration and affection. Of this man and his period the Vicar of Penmaenmawr has written an admirable account. The volume is packed with information, and throws much light upon the circumstances of the Evangelical revival in Wales. We commend it warmly to the attention of English Churchmen and of all patriotic Welshmen who take pride in the religious history of their people.

The Higher Hinduism in Relation to Christianity. By T. E. SLATER. London : Elliot Stock.

It is a good sign for the progress of missionary work that so much attention is being given to the study of non-Christian religions. It means that the necessity of missionary work will be better understood at home, and that the young missionary will be the better prepared for the task before him. Mr. Slater's volume is well calculated to remove the misconceptions of those persons who urge that Hinduism is well suited to the religious needs of the persons who hold it. Mr. Slater, whose missionary experience qualifies him to speak with authority, shows the weakness of this position, and the need of the Hindu for the message of the Gospel. His book is written in a conciliatory tone, and might well be placed in the hands of intelligent young Hindus here at home. Its circulation is in any case likely to be of real use to the missionary cause.

Diocesan Histories : Llandaff. By the Rev. E. J. NEWELL. London : S.P.C.K.

This is an interesting account of the Welsh diocese, full of information, but lacking in proportion. The history of the nineteenth century is dismissed in a page or two. This is absolutely ludicrous. People are, in reality, very much more concerned about the revival of vitality in the Welsh Church than about its history in the Middle Ages. There is much to be said about the growth of the Church in the Diocese of Llandaff, and the absence of anything that can be called a treatment of the subject argues an astonishing lack of judgment in the author. He has much to tell us, in perfect frankness, about the sorrows and sins of the eighteenth century. Was not the revival of life and activity in the Victorian age equally worthy of attention ? We are indebted to Mr. Newell for what he has given us, but very much regret that his book is so ill-proportioned.

Helps to the Attainment of Hindustani Idiom. By the Rev. W. HOOPER, D.D. London : Christian Literature Society for India.

This is an interesting book, even to the man who is not learning Hindustani. For it is meant for the use of young missionaries, and so furnishes a reminder of the need there is on their part of early acquiring

a reliable and idiomatic acquaintance with the language of their people. Hindustani is a tongue capable of the nicest discrimination, and he who would use it acceptably in the presence of the native needs much care. This book reminds us that the need of such care is fully perceived, that the modern missionary feels it his duty to take such care, and that the elders are ready to help the younger. But any student of languages will find this volume attract him. The niceties of idiomatic speech are always worth attention.

Inebriety and How to Meet It. By C. E. MACNAMARA. London: Elliot Stock.

If we attempt to measure the loss to the nation, direct and indirect, from the prevalence of intemperance, it seems almost marvellous that so little attention should be given to proposals for dealing with the intemperate. Much of the indifference may be due to a melancholy conviction that a man given to drink is beyond all cure. But whether he can or cannot be cured, he is a person who calls for special attention from the nation. Mr. Macnamara, who is not disposed to attach much weight to heredity, thinks that "reclamatories" should be established in every county for the treatment of inebriates. His pamphlet should at least help to increase the public interest in measures for dealing with the victims of the drink-craving.

St. Antony of Padua (1195-1231). By M. L'ABBÉ ALBERTS LÉPITRE. Translated by EDITH GUEST. London: Duckworth and Co.

We are assured in the preface to this volume that the cultus of St. Antony of Padua has largely developed of late. "His images are to be found in a multitude of churches and sanctuaries in both hemispheres, and believers throng before his image to ask his intercession or to thank him for the favours they have already obtained." This is a duly authorized Life of the Saint, made to tell the devout Romanists all about this object of their devotions.

The Marquess of Salisbury. By W. FRANCIS AITKEN. London: Partridge and Co.

This volume is an addition to the "New Century Leaders" Series. It is in every way a readable account of Lord Salisbury, suited to the necessities of the general reader. A Churchman would, of course, ask for more consideration of Lord Salisbury's work in relation to the Church, and probably few who study foreign affairs will feel that the unique powers and influence of the noble Lord in that field have been quite adequately treated.

A Concise Instruction on Christian Doctrine and Practice. By W. CRISP, sometime Archdeacon of Bloemfontein. London: S.P.C.K. New and Revised Edition.

This is a new edition of a brief and simple manual of instruction, in which directions as to the Christian life succeed a short statement of doctrine.

A Lady Nurse of the Times. By F. J. GANT, F.R.C.S. London: Elliot Stock.

This seems to be a true story, but it is told in a rhapsodical fashion, which does not make attention easy. It is an account of a fall from virtue which ended in repentance and faith.

Messrs. Longmans and Co. send us their volumes of "Certificate Forms" for the use of parochial clergy. No. I. is for Baptisms, No. II. for Marriages, and No. III. for Burials. Each contains fifty forms. The paper is excellent, and the arrangement is everywhere admirable. Clergy should be glad to know of these forms.