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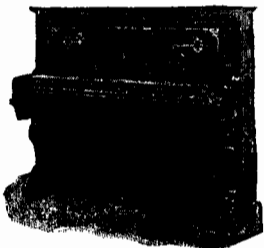
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THE
CHURCHMAN

JUNE, 1905.

THE ARCHBISHOP OF CANTERBURY'S WHITSUN-
TIDE CALL TO PRAYER.

THERE is no calendar kept in heaven, but I have often thought that God stoops to our infirmities and recognises the anniversaries which we celebrate in the Church on earth. At any rate, it would be difficult to over-estimate the value, whether to pastor or people, of the observance of the Church's year, and I confess to a stirring of faith and hope as Easter and Ascension and Whitsuntide come round and proclaim afresh the triumph of our King. If this be true of every year, it is doubly true of the year of grace 1905. For this year, without the shadow of a doubt, has been, and is, a year of visitation—a time to favour Zion, a time of harvest, when souls are being gathered in and saints are stirred to a fuller, holier life than they have known before. At such a time we hail with peculiar satisfaction and thankfulness the Archbishop of Canterbury's Call to Prayer, and we feel that upon the depth and breadth of the response that is made to it far-reaching issues of blessing for our Church and country may depend. When, last January, I was privileged to see something of the wonderful work in Wales, I often heard the question, What is the secret of the Revival in Wales? It was a question put again and again to Evan Roberts, the young evangelist whose name has been so prominent of late. But his answer was always the same: "There is no secret. Ask, and ye shall receive." When the history of the Revival comes to be written—and some contributions to that history have already been published¹—it will be found that for two or three years before the breaking forth of the heavenly flame

¹ "The Awakening in Wales," Mrs. Penn Lewis. Introduction on Welsh Revival. Rev. J. Cyndyllan Jones. Marshall Bros., Paternoster Row.

fervent and united prayer had been offered, sometimes in secret, sometimes more publicly, in different parts of the Principality, for a Revival in Wales. It is interesting to read that in this earnest pleading and longing for his people the late Dean Howell, of St. David's, was a conspicuous figure. He has since been even called the "Prophet of the Revival." In the little book to which I have just referred he is thus described: "A dignitary of the Church of England, he had, like Solomon, 'largeness of heart,' so that he was beloved of all sections of the people as a saintly man of God, a patriot, preacher, orator, and bard. In the closing month of 1902, in his far-away home on the extreme western point of the Principality, at the age of seventy-three, 'Llawdden' (to use his bardic name) looks out upon his beloved land. Conscious of standing on the brink of eternity, with earth-born things fading from his gaze, and the light of heaven shining upon him, he sends out a message to his countrymen which has since been realized to be wonderfully prophetic of the Revival."¹

He first gave a vivid sketch of the spiritual dearth in the land, and then in powerful language emphasized a spiritual awakening as the only remedy.

To this end he appealed to his readers to "*create a circle of implorers*" who would cry to God with Isaiah, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down!" He closed with the following memorable words: "Take notice: if it were known that this was my last message to my fellow-countrymen throughout the length and breadth of Wales before being summoned to judgment and the light of eternity already breaking over me, it is this: The chief need of my country and my dear nation at present is *a spiritual revival through a special outpouring of the Holy Ghost.*" The message was issued in a Welsh magazine in January, 1903, and produced a deep impression throughout the Principality.

This extract possesses a special interest, not merely because it proves that trusted leaders in our own Church in Wales were deeply interested in the subject of Revival, but also because it illustrates an all-important principle in God's dealings in spiritual things. Scientists tell us that when a cloud overshadows the earth and a shower is about to descend, an atmospheric change takes place which opens all the little ducts in the plants, so that when the heavenly treasure falls it may not be received in vain. This is a result which cannot be secured by the artificial means of watering-pot or garden-hose. They can dispense the water, but the capacity, the receptivity in the plant, is not theirs to give. It is even so in times of

¹ "The Awakening in Wales," pp. 27, 28.

spiritual revival. We may make our arrangements and hold our services, but the true preparation for revival must come from God, and before He sends it He begets in His children a hunger and a thirst for the blessing He intends to bestow. He "satisfieth the *longing* soul," but the longing as well as the satisfaction is from Him. In such an utterance as that of the late Dean of St. David's we see that the preparation for Revival had begun, the longing was already there, and this was in itself a presage and a pledge that the blessing would not long be withheld.

In one of the most remarkable pictures in the gallery of Scripture—I mean the parable of the Friend at Midnight—we have sketched by the hand of the Divine Artist Himself the conditions of success in this great question of the Revival of Religion. There we have an earnest seeker asking, not for his own but for another's good, and yet kept waiting, waiting long, before a fast-closed door.

What has it to teach us who are suppliants for the Heavenly Bread? Is it that our requests, like those of the man in the parable, are ill-timed? Not so; for though he came at midnight, we are living in the Noontide of the Day of Grace. Is it that like the householder He to whom we come is unwilling to be disturbed and loth to give? Not so; for our request is made to our Heavenly Father, whose nature and whose Name are love. Why, then, is there not a Revival here? Why is not England to-day as much aflame as Wales? Is there not in the Father's House bread enough, and to spare, and is He not as willing to bestow His gifts without respect of persons here as there?

Undoubtedly He is: the hindrance is not with Him. It must be sought elsewhere. He keeps us waiting because as yet we lack the capacity to receive. The delay is to test the sincerity of our approach—"Go, get empty vessels." As if He would say, "Yours are too full, too burdened, too preoccupied; you have not room in these rushing, busy days for God. Insulation is needed if the electric current is to make its circuit: you must be detached, you must be surrendered. This heavenly flame falls only on the altar—*are you there?*"

When we turn to our own hearts and to the state of things around us for an answer, what answer can we give?

Thank God there are some tokens of Revival—here and there we catch the "sound of the abundance of rain." In my own Diocese of Southwark the Bishop has set apart Wednesday, June 7, as a Day of Special Prayer and Intercession, and I cannot doubt that this example will be followed elsewhere. It has been my privilege to take part in services in our own Church in North and South London within the last few

weeks in which the signs and tokens of God's grace upon yearning souls were manifest and multiplied.

Similar gatherings are in prospect in the country and elsewhere. Then, as we all know, great efforts have been in progress in the Metropolis this spring. "There must have been," said the Bishop of London lately, "some power at work which kept 10,000 people daily in the Albert Hall for two months' time." The Bishop's own mission in West-End churches was attended with results "which he could only say had been a rebuke to his own weak faith." He quoted Canon Body as saying, "There has not been such a Lent in London for twenty-five years." These things are enough to prove that our Master's hands are full of gifts, and that He is ready, as of old, to give repentance and remission of sins, and to send upon His waiting Church the promised power.

The question is not whether God is ready, but whether the Church is ready. Salvation flows out of Zion; and not until Zion awakes and puts on her beautiful garments can she make lasting impression on the world. Evan Roberts, the young evangelist of Wales, is a notable instance of the Divine method of procedure. Not until, as a Christian worker, he had received the baptism of the Spirit was he fit for the Master's use. And in his conduct of Revival Services nothing is more remarkable than his anxiety to get the Church itself right with God before addressing himself directly to the unconverted. "*Bend the Church and save the world,*" is his constant prayer, and it is according to the Divine order. True revival begins in the entire surrender of the believing soul to God; when that is accomplished, at once God can use His servants for the conversion of others. What is to be our response to the Call to Prayer? Shall we seize it as an opportunity for receiving the Spirit for ourselves and for our people, or shall we let our Whitsuntide pass unimproved? There is but one vision that I know of that can move our sluggish hearts and bend our stubborn wills—it is the vision of Calvary. May it be granted to us afresh!

"DYMA GARIAD."

THE "LOVE SONG" OF THE REVIVAL, TRANSLATED BY PRINCIPAL EDWARDS, OF CARDIFF.

(From "*The Awakening in Wales,*" p. 10.)

"Here is Love vast as the ocean,
Lovingkindness as the flood,
When the Prince of Life our Ransom
Shed for us His precious blood!
Who His love will not remember?
Who can cease to sing His praise?
He can never be forgotten
Through heaven's everlasting days.

“ On the Mount of Crucifixion
 Fountains opened deep and wide ;
 Through the flood-gates of God's mercy
 Flowed a vast and gracious tide ;
 Grace and love, like mighty rivers,
 Poured incessant from above,
 And Heaven's peace and perfect justice
 Kissed a guilty world in love.”

E. W. MOORE.



OUR LORD'S QUOTATIONS.

I DESIRE to inquire, as far as may be in the present state of our knowledge, how our Lord quoted the Scriptures, and whether any light, however oblique, can be thrown on our work, as ministers of the Word, from the methods of quotation sanctioned by His usage. This inquiry is, therefore, limited to those references to the Old Testament which we find in the mouth of our Lord in the New. And in adopting this limit, I would not infer that such quotations carry any higher authority than those which the evangelists give as their own. Stier gives currency to a theory which I believe to be erroneous—that those Scriptures which our Lord honoured by special use are, like all His own words, on a higher platform of revelation than the rest ; or, to use his own phrase, “ These *λόγοι* are in a peculiar manner the express outbeamings of the *λόγος*.” Not so. The Holy Spirit, to whose coming our Lord deferred as the Interpreter and Inspirer of all the record, was the Author of those, no less than of these. I adopt this limitation, not because the quoted passages are more inspired than others, but because what He used ministerially must ever be of paramount interest to His ministers, and because this narrows the wide subject of quotations within manageable limits, as well as because there is nothing so well worth careful observation as the Lord Jesus Himself—what He quoted, as well as what He said and did.

The degree in which our Lord's example can guide us in our use of Scripture must depend on what I suppose is the insoluble question of how far the Divine nature in Him lifted the human nature above the sphere of our imitation. Into the “ great deep ” of the hypostatic union I do not venture, but would simply regard our Lord, for the purposes of this inquiry, reverently, but solely as a sinless man. That He did study the Scriptures with laborious and absorbing care we have proof enough ; but whether the recorded results of His study are such as to enable us to gather guidance from them

depends on our theory of inspiration. If, on the one hand, we suppose that any element of chance pervades the evangelical narrative, that the writers put into it what they happened to remember or thought worth recording, and dropped out of it what they considered trifling or beside the mark; if, that is, any large influence of human idiosyncrasy ruled their compilations, as is implied by certain writers, then, of course, *cadit questio*. But if, on the other hand, we suppose that a Divine providential oversight by the third Person in the Blessed Trinity guided the writers, with ends in view and meanings to express far beyond those of which they themselves were conscious, so that the "things" which they ministered to us (1 Pet. i. 12) were revealed in form and matter, not for themselves only, but for us and others after us, and that those things they said were not more overruled than those they left unsaid; if, in short, we admit the supposition that their writings were truly *θεοπνευστοι*, plenary, if not verbally inspired, then we shall expect a significance altogether different in kind, as well as in degree, from that which belongs to any other writings.

We cannot doubt that our Lord studied the Scriptures with devoted care in the spirit of Ps. cxix., nor that all the leisure of the years of retirement at Nazareth was chiefly spent in this preparatory diligence. But did He also study commentaries? It seems doubtful whether the accumulating interpretations and glosses of the Rabbis had before His time been committed to writing. Allegorizing stuff abounded, and passed from mouth to mouth. Rabbinism was then a living power, in the zenith of its influence over the devout part of the nation. The Rabbis had already won from the priestly order the suffrages of the religious world; and we are told that, since politics had been made a proscribed topic under the strong rule of Herod, religion, which meant the interpretation of the law, was the common talk of every household. It is said that the possession of some manuscript of Scriptures in the Hebrew character to study and retain as a domestic treasure was the desire and pride of every Jewish family. The rich had a papyrus or parchment roll. The middle class would possess, at least, a torah or hagiographa. The poorest had some old mynyoth or phylactery; and even the little children had small rolls of the Hallel or the first eight chapters of Leviticus. But there seems to have been no written commentary in circulation. Every Jewish child was required by the Rabbis to begin to learn the law when five years old, and as soon as he could articulate he had to repeat the Shema, consisting of Deut. vi. 4-9, xi. 13-21, and Num. xv. 37, 41; so these must have been the very first

words uttered by Him who spake as never man spake. A child would also be expected to ask the meaning of the rites He witnessed; and in the house of "a just man" (which perhaps means merely a strict person) like Joseph no opportunity would be lost of imprinting the letter of the law upon His mind (see Geikie's "Life of Christ," vol. i., p. 172).

Schools had been already opened in the synagogues, where, under the rule of the hazan, or ὑπηρετής, the law was taught to all children above the age of six, not only as delivered by Moses, but as orally "explained" in endless detail by the vexatious traditions of the elders. The instructions of the village minister prepared our Lord for the wider sphere of the Jerusalem Rabbis; and we know how keenly He entered into their discussions on the occasion of His first visit, "both hearing them and asking them questions," only to find how superficial or erroneous were their replies, and to send Him back to His village home to ponder in secret on those mysteries of the inspired word which their poor pedantries darkened by words without knowledge. One may be allowed to imagine Him seated before His manuscript, His dawning intellect grasping, by the power of its purity, the inmost sense of words of which we, perhaps, can yet see only the more obvious meanings; applying to Himself those Messianic psalms, the venerable words He was to utter and fulfil in the sharp cries of His extremest agony, and tracing for the first time those hoary prophecies or mysterious types, so familiar to us, of which He was Himself the subject and the antitype.

Intervals of labour were in those times frequent and sufficient, if, as Ginsberg says ("Bib. Cyclo.," Lit. b., 727), there were in the aggregate two whole months of every year in which labour was unlawful. Time enough to enable Him to obtain that insight by which He shook Himself clear of the *difficiles nugæ* of the scribes, cleaving "to the law and to the testimony" as the only living oracles, the sole source of that wisdom in which He grew, the armoury of those weapons with which He went forth "to smite the lies that vex this groaning earth."

Did He, we may ask, treat with indiscriminating Jewish contempt the classical philosophies of which He must have often heard? If, as is believed, He spoke Greek, though He thought in Aramaic, while He merely understood Hebrew (which had been for centuries a dead language), can we suppose that all the religious theories of heathendom were entirely excluded from His mind, as was commanded by the more narrow of the Pharisees, who forbade a man to learn or teach the Greek tongue? His familiar use of the Greek version seems to imply some regard to Greek thought, cloudy

fragments of which were blowing about hither and thither in His day. As a contemporary of Philo, one would think He must have heard of him, if He never conversed with him or his disciples, and so become acquainted with the schools of Alexandria. If He was acquainted with them, we see no sign of it in the Gospel narrative. Meyer has contended, from the presence of a few Latin words, that He had read Terence. But this may be dismissed as trifling. No influence whatever from classical thought is to be discovered in His ministry. The Bible alone seems to have been His study, and whatever be the reason for it, the Saviour of the world is represented as a man of one book; from this only He quoted, as the all-sufficient guide to the religious conscience, the exclusive medium of Divine communications.

In examining the quotations one by one, the only book I have found of much use is Gough's collation, published in 1855. The value of it is that it gives at one view the Hebrew, the Greek of the LXX., the Greek of the Textus Receptus, and the English of all New Testament quotations, so that the reader can readily sift out those of our Lord which are of inferential value from mere verbal coincidences, proverbial sayings, idiomatic phrases, or Hebraisms, as to many of which it is impossible to say whether any reference to the Old Testament was intentional or not. The lists of Horne, Greenfield, and Stephens contain a multitude of mere casual parallelisms of expression, from which nothing to the purpose can be obtained. Turpie's two volumes are favourably mentioned; and Drs. Randolph and Davidson have treated the subject with an apologetic view, and given lists. I have not omitted to examine any quotation of importance, and I find that about ninety so-called quotations from the Old Testament are mentioned as made by our Lord, many of which, however, are mere catchwords or allusive glances, and, of the rest, some were spoken either at the same time or for the same purpose; so that the number of different recorded occasions on which our Lord enforced His own teaching by direct reference to the Old Testament is reduced to about thirty-three. Of these, twenty-two are found in St. Matthew, twelve in St. Mark, thirteen in St. Luke, and eight in St. John. The twelve in St. Mark are all the same, and on the same occasions (with very trifling differences) as those in St. Matthew, and those also which are found in St. Luke, with two exceptions peculiar to his Gospel, one of these being the passage from Isa. lxi., read by our Lord at Nazareth; the other being a reference to Isa. liii. 12, to be fulfilled by the circumstance that he was to be crucified between two malefactors. But of the seven or eight found in St. John, only one is found in any other evangelist—*i.e.*, the

quotation from Deut. xix. 15, which gives Divine sanction to human testimony (the testimony of two men is true). The Synoptics may therefore be regarded as one; and the fact is noticeable that, with so large a field from which quotation might have been made, these three narrators, so widely separated, all give substantially the same passages. It will be found that our Lord distinctly quoted only twelve books of the Old Testament (one-third of the whole)—*i.e.*, Genesis, Exodus, Leviticus, Deuteronomy, Psalms, Isaiah, Jeremiah, Daniel, Hosea, Zechariah, Malachi—and that twenty-four (two-thirds of the whole) are not recorded as having been used by Him at all—*i.e.*, Numbers, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Ezekiel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai. Of these thirty occasions of reference to the Old Testament, the first three, as given in St. Matthew, St. Mark, and St. Luke, are the most significant as illustrating our Lord's usage. They show Him to us wielding the sword of the Spirit against His great adversary and ours—the evil inspirer of error in all the enemies of the truth. Satan was met in each of his three assaults by quotations from the same book of Deuteronomy; and in each retort, brief as it was, our Lord adopted a variation from the Hebrew text as we have it, which he found in His Septuagint. In the first case, the word *ῥήματι* had been—justifiably perhaps—inserted by the LXX., though the original passage has reference, not to a word (except typically), but to a thing—the manna which came down from God (Deut. viii. 3). In the second case (Deut. vi. 16), taking as the true order that of St. Matthew, the LXX. had put “thou” for “ye,” and our Lord adopts this variation of theirs also—a fact on which Stier bases some interesting exegesis. In the third case (Deut. vi. 13) the LXX. had inserted the word “only,” the word on which the stress of our Lord's rebuke lies; and on the testimony of St. Matthew and St. Luke He did not scruple to adopt the interpolation, and used it in this controversy without remonstrance. So that in each case of this crucial threefold occasion we find our Lord giving the sanction of His authority to a version which, however strictly in accordance with other Scriptures, is not accurately that of our Hebrew text. He rebuts the temptation as a perfect man, leaning solely on the authority of God, and basing that authority upon a version of the Scriptures differing materially from the original now in our hands. The next occasion on which our Lord distinctly refers to the Old Testament was to teach, from Hos. vi. 6, the pre-eminence of character over ritual, or

“mercy” over “sacrifice.” “Go ye and learn what that meaneth,” says He, when defending His disciples for plucking the ears of corn on the Sabbath, and Himself for consorting with sinners. And this quotation is one of eight or nine others in which our Lord keeps rather nearer to our present Hebrew text than to the LXX., though, as the meaning is unaltered, it seems difficult to give any reason why He did so, unless He had been consulting a different text from that which the Alexandrian translators used; different also from that in our possession as fixed for us by the labours of the Masorites. How shall we account for the verbal differences which close comparison of these and other quotations reveal on any other hypothesis than that of at least three, perhaps four, independent Hebrew texts, which are now lost, or rather merged, during the critical labours of a thousand years, in that of the Masorites which we possess. Would *the* original of these originals have been Nehushtan? Perhaps it would. With the exception of eight or nine instances, the invariable rule of our Lord seems to have been to quote freely, and almost paraphrastically, from the LXX.; in one case, if our text is correct, even adopting, as is said by Aldis Wright (“Dictionary of the Bible,” vol. iii., 1821), an erroneous gloss—*i.e.*, when Zechariah, who was slain between the sanctuary and the altar, is said to have been the son of Berechias, instead of Jehoiada: a matter of trifling consequence except from a critical point of view.

But in the quotation announcing John the Baptist, given in all three evangelists and twice in St. Luke, from Mal. iii. 1, the form is the same, and in each case adheres to our Hebrew text against the LXX., which gives ἐπιβλέψεται ὁδόν; whereas in three places out of four Gospels it is κατασκευάσει τὴν ὁδόν σου εμπροσθεν σου, which more correctly translates the piel of the verb פָּנָה (Gen. xxiv. 31; Lev. xiv. 36; Isa. xl. 3; Ps. lxxx. 10), as also does the second word used by St. Luke in i. 76—ἐτοιμασαι. And it is noticeable that the words “before thy face,” which appear in three out of the four New Testament passages, are neither to be found in our Hebrew text nor in the LXX. The largest fragment of the Old Testament to be found in the New is that accounting for the rejection of Christ by the prejudice of His countrymen, from Isa. vi. 9, 10. All four evangelists, and St. Paul in Acts xxviii. 25-27, give it, and in every case follow the LXX. in differing from our Hebrew. The difference is not unimportant, for whereas the Hebrew prophet used the imperative (“make their heart,” etc.; “shut their eyes, lest”), the LXX. throws the moral guilt of their unbelief upon themselves, saying, “Their eyes have *they* shut, lest,” etc.; while St. John xii. 39 gives it, “He hath blinded,” etc.

These are specimens of quotation, the general result of which would be this—that a large freedom is allowed; and the LXX. version is that more generally followed, as it was by the Apostles and by Clement and Barnabas. Literal exactness is scarcely to be found; but we know that quotations may be literally exact as far as they go, but malignantly erroneous in their application, as was Satan's quotation of Ps. xci., omitting one inconvenient clause, "to keep Thee in all Thy ways," illustrating the way in which some modern controversialists cite divines and Fathers (see Harrison's "Whose are the Fathers?"). The other chief occasions of our Lord's use of the Old Testament were briefly these, as given in the Synoptical Gospels: To denounce lip-service, from Isa. xxix. 13; to vindicate the praises of the children, from Ps. viii. 3; to establish the resurrection against the Sadducees, from Exod. iii. 6; to establish the primitive institution of marriage, from Gen. i. 27; to denounce the avarice which defiled the courts of the Temple, from Isa. lvi. 7 and Jer. vii. 11 combined; to press the law home on a conceited lawyer, from Exod. xx., Deut. v., and Lev. xix. 18 combined; to answer the question as to the great commandment, from Deut. vi. 5; to show that David's Son was David's Lord, from Ps. cx. 1; to identify Himself with the shepherd of Israel, from Zech. xiii. 7; to show His prophesied rejection and future triumph as the corner-stone, from Ps. cxviii. 22; to establish the Fifth Commandment by a synthetical quotation of Exod. xx. 12, Deut. v. 16, and Exod. xxi. 17; to preach a sermon, from Isa. lxi. 1; to show that He was to be reckoned among transgressors, from Isa. liii. 12; and to express His desolation on the cross, from Ps. xxii. 1.

To these St. John adds seven peculiar to his Gospel: (1) From Isa. liv. 13: "They shall all be taught of God," from John vi. 45. (2) St. John vii. 38: "Out of his belly shall flow rivers of living water"—a doubtful quotation from Isa. xliv. 3, or lviii. 11, but perhaps from some lost Hebrew text, as the Lord distinctly says of it, "As the Scripture hath said." (3) St. John vii. 42: "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" from five or six places combined, no one of which says exactly that. (4) St. John x. 34: "I said, ye are gods"; prefaced by, "Is it not written in your law?" and accompanied by the words, "The Scripture cannot be broken," from Ps. lxxxii. 6. (5) St. John xiii. 18: "He that eateth bread with Me," etc., from Ps. xli. 9. (6) St. John x. 16: "One fold and one shepherd," from probably Ezek. xxxvii. 22-24, but not exactly. (7) St. John xv. 25: "They hated me without a cause," from

Ps. xxxv. 19, xxxiv., xxxviii. 20, lxix. 5, cix. 3. Besides these, there are references in our Lord's discourses to the salted sacrifices; to Jonah as a type of the resurrection; to the brazen serpent; to the abomination of desolation; to Abel, Noah, Abraham, Lot, David, Solomon, Moses, Naaman, Elijah and Elisha, Daniel and Jonah, which cannot be treated as quotations, but may avail to show how pervaded throughout was our Saviour's teaching by what He Himself called (John x. 35) "the word of God."

These are the facts; but when we attempt to draw inferences from them we come into deep waters. It is difficult to see how some of these quotations referred to the occasions to which they are applied in the New Testament. Tholuck's rule is ("Geik. quo Herzog,," xvii. 39): "Where parallels are adduced in the New Testament from the Old, whether in the words of the prophets or in institutions or events, it is to be taken for granted, in general, that the intention was we should regard them as Divinely designed." But *per contra*—*e.g.*, Matt. ii. 17—the writer can only be regarded as expressing his own inspired thoughts in the words of Scripture, "remembering," as Alford, *in loco*, well says, "how little even now we understand of the full bearing of prophetic and typical words and acts."

Secondly, we may infer the continuity of revelation and the essential unity of Judaism and Christianity; and we may plead the example of Christ where we use a popular version, like our Authorized Version and Revised Version, if it be only honest and without bias, which cannot be said of Romish versions. Even in its present state our Authorized Version is probably as good as the Septuagint, and by the labours of the revising companies has been made, not absolutely faultless, but much better.

Thirdly, may we not infer that, as our Lord can be presumed to have had some acquaintance with heathen philosophy, yet never quoted or referred to any book but the Bible in His public ministry, we need use no other? And as our Lord never condescended to the region of what we call "evidences," or gave any concession to heathen or infidel theories, or used His Bible with that halting allegiance with which we are painfully familiar, as if He were not quite sure that it expressed the mind and authority of God, we should use our fuller revelation unhesitatingly as He did.

Fourthly, in these days, when men are for compiling a *catena patrum*, animated by the very genius of the Talmud, ought we not to notice that, though our Lord was doubtless familiar with the mass of oral exegetical material circulated in His day, He never refers to it but to condemn it, and

appeals, as does our Church in her sixth article, with absolute submission, to the supreme authority of the Scriptures alone?

Lastly, as to types. Six instances out of thirty-three are all I can discover in which our Lord makes distinct use of types as media for His teaching—*i.e.*, (1) His reference to the living water in the desert, and (2) to the manna; (3) to Jonah's three days and nights in the fish's belly; (4) to the salt of the sacrifices; (5) to the serpent in the wilderness; (6) to the flood as typical of the end of this age. Sufficient, perhaps, to allow this growing method of interpretation to be used with moderation and care, not sufficient to give full play to the fancies of Origen and his followers in our day. But had there been no truth in this method of handling the word of God, as is sometimes alleged, we might have expected He would denounce its prevalence, and, at least, that He would not have adopted it, even to this limited degree.

I do not pretend to have solved the old-standing problems which have gathered round some of these quotations, or to be satisfied with the solutions of them I have met with elsewhere; but He who lays stones in Zion to catch the foot of pride has said, "What I do thou knowest not now, but thou shalt know hereafter."

Let me add, after careful, and I hope impartial, examination of these quotations, my undoubted conviction that our Lord entirely believed in the historical veracity of the Old Testament—that is, in the actual occurrence of the events, and in the actual existence of the persons to whom He referred. It seems impossible to suppose He ever gave any sanction to pious fraud, or pretended a book was written by one man when He knew it was written by another, the very thought of which is like blasphemy against Him who was at once the *Verax*, the *Verus*, and the *Veritas*.

FRANCIS GELL.



THE CHURCH AND SOCIETIES.

WHAT would most amaze an English monk of the fifteenth century, could he come from Hades and see his native land at the present day? He would, of course, be bewildered by a whole world of new things, which have come into our national life since he and his brother monks walked their old cloisters and repeated their daily offices. He would be confused by the foreignness of it all. There would be little or nothing in our public or private ways as English people to

recall his own experiences when he was a dweller and a worker upon earth. Like a young child taken to see the engine-room of a ship, he might be impressed, but he would not understand.

In Church matters our visitor would be more at home. He would recognise the facts of prayer and worship and spiritual service, in spite of the altered forms in which they now exist and operate. He would catch dim resemblances of the old orders of clergy. He would detect familiar features in the cathedrals and ancient parish churches. And the Book of Common Prayer—would not that appeal to him? But when he came to inquire into the methods of work in the English Church, how much there would be in these to startle and make afraid!

To take only one instance—the Church's use of Societies. This would surely take away the breath of a man who had been trained in the ideas of the Church of the fifteenth century, and sent back from Hades to see the English Church of the twentieth century. What a miracle of dangerous liberty for the rank and file of ordinary humanity it would seem to him; what a strange devolution of authority from the dignitaries of the Church to unofficial members of the Church; and what an extraordinary lack of ceremonial our visitor would feel in it all! Truly, the place of Societies in the life of the English Church, and the work they do, and the power they wield, and the liturgical bareness of their methods, would be the most astonishing phenomenon to eyes and to a mind accustomed to fifteenth-century Church ways.

And yet, if the man had some of the spirit of a Gregory or of a Cyprian, we may believe that he would, after due reflection, come to see that the Church had not lost but rather gained by the expression of her life, and the operating of her ministries through the agencies of manifold Societies.

It is true that in some form or other Societies have always existed in the Church. Even in our Lord's day there was the little company of holy women who made it their business to minister to the Lord of their substance. And since then there has been a never-ceasing succession of distinct bodies of men or of women within the borders of the Church, who have organized themselves on definite lines and for special religious purposes. We do not forget all this, and yet we venture to think that none of these ancient associations of Christian men or women were more than distant relations of what we now know as "Societies," with their modern spirit, and their modern machinery of committees and secretaries, and annual subscriptions, and sermons, and meetings, and reports.

As living and working parts of the Church there is undoubtedly a connection between the old and the new. But

the new has taken to it such fresh elements, and has won such unprecedented liberty and power, that it seems more like a creation of modern times than an evolution from what has been existing and operating through centuries before.

When it is asked, Whence are these Societies? how came they to begin their career? and what gave them the peculiar features which mark them? we find that in their forms and methods they are very largely the product of the practical spirit which has worked in the English race during the last three centuries. What the English nation has been in its commercial and industrial development, the English Church has been to a large extent in the organization and conduct of its business affairs. The latter has learnt from the former. The Church has shared in the marvellous quickening and expansion which came to the nation in the fifteenth and sixteenth centuries. The Renaissance was followed by the Reformation. And out of both—the quickening of intellect and the quickening of soul—our nation and our Church gained the modern qualities which work in them at the present time.

The immediate cause which made Societies take shape and begin their action within the Church was a recoil on the part of a few righteous souls from the fashionable and powerful immorality which the Restoration brought with it, and a resolve to make an organized protest against it. For this high purpose private religious associations or guilds were formed about 1685 under the leadership of Drs. Horneck and Beveridge and Mr. Smithies. "These guilds met frequently for devotional exercises, and their members systematically undertook certain good works. They were instrumental in bringing about more frequent celebrations of the Holy Communion, the holding of daily services, and the establishment of schools and ministrations to prisoners and the sick" (Dr. Woodward's "History of the Religious Societies," London, 1701).

In all this we look in vain for that corporate action on the part of the Church, which is sometimes held up as being the only legitimate form of Church activity in missionary and philanthropic effort for Churchpeople to sympathize with and support. It is individualism pure and simple. And had the earnest Churchmen of the seventeenth century, whose bold action resulted in the birth of the modern Society, waited for the Church authorities of their day to move and give them a lead in their holy crusade against the world and the deadness of the Church herself, the great work which their individual daring accomplished would never have been done at all.

From efforts of a private kind and for ends of a personal nature the founders of the first of our modern religious Societies proceeded to larger and more public ventures. In

1692 they launched on the troubled sea of English public life what were called "Societies for Reformation of Manners." These were undenominational organizations. Their purpose was for enforcing the law against profanity and vice, for inspecting disorderly houses, and for summoning guilty parties before the judges.

The Societies had a mixed reception from Churchpeople. Some approved and others strongly disapproved, the objectors urging that the aim of the Societies might be more satisfactorily accomplished by means of the ordinary Church services than by playing the part of "common informer" against criminals (Hore's "History of the Church of England," p. 403).

No success seems to have attended the experiment. The first attempt to found a modern Church Society was therefore a failure. Its motive was good, but its method was faulty. Hence its speedy dissolution.

The next attempt to produce a modern Church Society was more successful. It lives and flourishes to-day as the Society for Promoting Christian Knowledge. Five men have the undying honour of being the human originators of this grand work. Their names are Lord Guilford, Sir Humphrey Mackworth, Justice Hook, Colonel Colchester, and Dr. Bray. These are the fathers of the wonderful system of Societies by which the English Church does more than half her administrative and missionary work at the present day. The time will come when the Church will realize her debt to these men, and do them proper honour. Their object in founding the Church's first Society on modern lines was to provide gratuitous instruction to the poor, to supply Bibles and religious books at a cheap rate, and, further, to attempt missionary work abroad. The year of this epoch-making effort was 1698.

Three years later it formed a branch for missionary work in the American Colonies. This obtained a Charter in 1701 under the name of the Society for the Propagation of the Gospel in Foreign Parts, a name which has been borne by three Societies. Under Cromwell's auspices the House of Commons established a Missionary Society, the Society for the Propagation of the Gospel in New England. The Restoration put an end to this scheme, but Robert Boyle revived it, and formed a second S.P.G., which exists to this day under the name of the New England Company (*vide* "One Hundred Years of the C.M.S.," by Mr. E. Stock, p. 3).

For a time it seemed as though the Church would welcome the rise of Societies as a legitimate and valuable development

of her missionary life. The Primate, Archbishop Tenison, went so far as to issue a circular letter in April, 1699, in which it was urged that the clergy of every neighbourhood should institute local Societies for the reformation of men's lives and manners; and it was further directed that the laity should be asked to co-operate in the effort (Perry's "English Church History," p. 562).

It was not long, however, before a great jealousy sprang up in many Churchpeople against the new institutions. The undenominational constitution of some of the new Societies was distrusted. The presence of Dissenters was said to weaken and overthrow Church principles. The new Societies were further charged with being a cloak for Jacobinism. Thus began that guerilla warfare against Societies which is still active in some quarters at the present moment. Alas! the ill-feeling of suspicious Churchpeople at the beginning of the eighteenth century against the proposed increase of Societies prevailed. Nearly one hundred years had to pass before the real springtime for the growth of Societies as parts of the best life of the Church came. And what a dreary, barren period the long interval was! In 1747 Bishop Butler refused the Primacy because he thought it was too late to save a falling Church.

The clergy were "courtiers, politicians, merchants, usurers, civil magistrates, sportsmen, musicians, stewards of country squires, tools of men in power" (Archdeacon Blackburne's Letter to the Archbishop of Canterbury).

Some Bishops visited their dioceses but once in three years; some never visited them at all. Meanwhile, infidelity was rampant. Coarseness and profanity were common among all classes.

The bright spot in the darkness was the beginning of the revival of religious life in 1729, under Wesley and Whitefield.

At the end of the eighteenth century there came to the Church the great Evangelical movement, led by Cecil in London, Venn at Huddersfield, Milner at Hull, and Simeon at Cambridge.

The Evangelical movement inaugurated by these and others likeminded with them at the close of the eighteenth century is the principal seed-plot out of which the Church's modern Societies have sprung. From this time onward Societies have risen as willows by the watercourses. As a High Church historian puts it: "How great that reaction has been, the extraordinary development of the Church of England which the nineteenth century has exhibited, abundantly testifies" (Perry's "English Church History," p. 593). Sufficient has been said to show the genuineness of the connection of

Church Societies with the Church herself as natural and proper issues of the growing life of the Church. They are in no sense mere accretions which have gathered upon the Church. They are indisputably the fruit of the Holy Spirit, and as such they are the living organs of the Body of Christ. To question this is to question the whole history of the Church during the last two centuries.

While all this is generally accepted, however, it is not so largely realized that the Societies of the Church have been, and still are, the "safety valves" of the Church. Were it not for these vehicles and outlets of her spiritual energy, the Church of England would be a more labouring and groaning and mutually conflicting body than she is. Party spirit would be more malignant, party feuds more reckless, party cries more unreasoning. The very narrowness of her bounds, were Societies to be taken away from her, together with the choking restriction which would then of necessity mark her life and work, would be for the confusion and degeneration of the Church, and not for her order and progress. God, however, who governs His Church as well as His world, has so ordered that in these "last times" the new forces which have come to His people's feelings and thoughts should find outlets for their working and instruments for their power. Hence the rise of Societies, with all their manifold serving and striving.

There remains the subject of the relation of the individual Churchman or Churchwoman to his or her particular Societies. Societies being frankly partizan, the question arises, How far do Societies help to develop the Christian manhood or womanhood of their supporters? There can be but little doubt that one's special "pet" Societies do stimulate Christian zeal and call out self-denying effort. This can be easily tested by a reference to what the C.M.S. or the S.P.G. does in these directions to their most earnest supporters. There is a widening of outlook, to say the least; for what intelligent and earnest member of a missionary Society can fail to see more and feel more of God's working for the race, and of the race's need of God, as a result of the interest which he takes in the Society's doings? And does not membership in a missionary Society bring some increased sense of the Church's destiny as the Divine instrument for sowing the world with righteousness? It ought and will do so, if the Society and the supporters of it are ready to do the will of God. Then, too, there is the clarifying of party principles, and the consecrating of party enthusiasm which the support of party Societies by members of the different schools in the Church usually brings. Many an Evangelical Churchman

has not clearly seen the principles for which the word Evangelical stands, until he asks himself why he should support a Society belonging to his own school of thought rather than another Society which is connected with a different school. The need for some justification of his preference compels him to sort his ideas and set in order his convictions.

And what shall be said of Societies as means for consecrating and employing party enthusiasm for the highest ends? When we take the case of the laborious efforts of the Committee of "King Edward's Hospital Fund," aided by the powerful leadership of H.R.H. the Prince of Wales, and supported by England's nobility and merchant princes and the press, to raise an income of £100,000 a year, and then take the case of a Society like the C.M.S., which raises close upon £400,000 a year without the aid of royalty or the leaders of the money-world, and in spite of the indifference of the secular press, we see what party enthusiasm can do when the Holy Spirit of God is in it, and when real missionary feeling is at the back of it.

The difference is indeed great. But does the Church realize it? Is she conscious of what she owes to Societies? Does she ever make an articulate acknowledgment of the fact that half of her practical work is done by these Societies? We do not think so. Occasionally an empty canonry or prebendaryship is spared for the chief secretary of a missionary Society. Sometimes a Bishop will preside at the anniversary meeting, or allow his name to be set down as one of the vice-presidents of a Society. Beyond these, very little recognition is made by the Church of the enormous debt which the Church owes to the institutions which, begun two centuries ago in the face of much ecclesiastical opposition, are now more actually and powerfully in touch with the real life of mankind than the Episcopate itself.

HENRY LEWIS.

SACRIFICE: A STUDY IN COMPARATIVE RELIGION.

IT would need a treatise of very considerable bulk to trace out, even in an approximately adequate manner, the evolution of man's conceptions regarding sacrifice. For sacrifice presupposes the existence of a god, or superior power, of some kind; therefore man's conceptions of sacrifice will vary according to his different ideas regarding this higher power. For an adequate treatment, therefore, of this subject it would be necessary to deal with four great stages of religious evolution—namely, Animism, Polytheism, Monotheism, and Chris-

tianity—and each of these would require to be treated under various sub-heads. This paper must therefore be concerned mainly with generalizations. Its chief object will be to try and show that, broadly speaking, there are two fundamental conceptions in the offering of sacrifice which are common to man, whether primitive or modern,¹ and that the most spiritual idea of sacrifice is the evolution of a conception which is to be found in the beliefs of primitive man, so far as these are known to us.

I.

In the religion of primitive man, as well as among the great polytheistic religions of Greece and Rome, it will be found that sacrifices were offered—

1. As a means of communion with the god.
2. As a means of securing the favour of the god.

1. The examples which could be given to show that sacrifice was a means of communion with the god are many in number. A few typical instances will suffice here. The Todas of Southern India sacramentally kill and eat a young male buffalo once a year. The buffalo is a sacred animal among the Todas, representing a god. The solemn eating of its flesh once a year is for the purpose of effecting a union between their god and themselves.² The Aztecs in May and December made an image of the great Mexican god Huitzilopochtli. This image was made of dough. It was broken in pieces and then solemnly eaten by the worshippers, who thus believed themselves to be united physically with their god.³ But they obtained, as they believed, even closer union with the living god by devouring the flesh of a real man. This man impersonated another Mexican god, Tetzcatlipoca. Usually a captive, and, if possible, of handsome appearance and high birth, he was brought to the foot of a sacred pyramid, on the top of which he was to die. Then he was led to the summit, and here five of his worshippers seized him and laid him on the sacrificial stone. The high-priest, first bowing to the god he was going to kill, cut open his breast and tore out his heart. Afterwards the body of the dead god was carried down, his flesh was chopped up into small pieces, and distributed as holy food amongst his worshippers.⁴ The sacrifices in some of the Hellenic cults

¹ It is, of course, not meant to imply that other elements do not exist.

² Marshall, "Travels amongst the Todas," pp. 80 *et seq.*, 129 *et seq.*

³ Frazer, "Golden Bough," ii. 337.

⁴ Brasseur de Bourbourg, "Hist. des Nations civilisées du Mexique et de l'Amérique Centrale," iii. 510 *et seq.*, quoted by Frazer, *op. cit.*, ii. 342 *et seq.*

point unmistakably to the same conception. In the Dionysiac ritual, for example, the bull which was offered to the god and eaten by the worshippers was believed to be the body of the god, which they partook of in order to effect a close union with the deity. In the words of Decharme ("Mythologie de la Grèce"): "Comme le taureau est un des formes de Dionysos, c'était le corps du dieu dont se repaissaient les initiés, c'était son sang dont ils s'abreuyaient dans ce banquet mystique."¹ Again, at the Thesmophoria (an autumn festival celebrated by women in honour of Demeter) pigs were sacrificed and eaten. The pig was holy to Demeter, and therefore identified with her. The worshippers did this in order to become united with their goddess. The same was probably the case at the annual sacrifice of a goat to Athena, as well as that of a ram to the god Ammon, in Thebes, by the Egyptians. Indeed, it seems highly probable that the whole conception underlying the sacrifice of totem animals (on the rare occasions that this took place) was that of effecting a close union between the god and his worshippers.

These few examples, taken quite at random out of immense numbers which are available, must suffice here to show that sacrifices were offered up as a means of communion with the god.

2. Secondly, sacrifices were offered as a means of securing the favour of the god—*i.e.*, propitiatory sacrifice; but it will be seen at once that another element necessarily enters in here, for this form of sacrifice obviously implies in the mind of the worshipper a belief in the power of his god to do him a good turn. But all gods are not benevolent; so what shall the worshipper do when a god is, for some supposed reason or other, evilly disposed towards him? He must appease the god by means of sacrifice. In the one case sacrifice is offered for the purpose of seeking a favour, in the other for averting wrath. Further, when once the idea arose of a god being evilly disposed or angry, men would soon begin to inquire the reason of his anger; and it is not difficult to realize that man would before long come to the conviction that some act of his own had occasioned the anger of his god; and in order to make good this offence in the sight of the god, the worshipper would offer up a sacrifice of appeasement. Thus would arise expiatory sacrifice, which would atone for the shortcoming² of the worshipper. This is not a distinction without a difference, for in the one case sacrifices of appeasement would be

¹ Quoted by A. Lang in "Myth, Ritual, and Religion," ii. 251.

² It would be an anachronism to use the word *sin* here, for the conception of sinfulness belongs to a later stage.

offered to a god who was supposed to be vindictively disposed towards man *ab initio*; in the other case, some act of man, whether of commission or omission, required a sacrifice for appeasing the anger of the god which had been aroused, but which would not have existed without cause. These two divisions of sacrifice, propitiatory and expiatory, both belong to the category of those which are offered as a means of securing the favour of the god. They, too, could be illustrated by numberless examples from the records which exist concerning the beliefs and practices of early man. We must content ourselves here with a few typical ones. "The hill tribe Kudulu, near Vizagapatam, in the Bombay Presidency, offered human sacrifices to the god Yankari for the purpose of obtaining good crops. . . . On the appointed day the victim was carried before the idol drunk, and when one of the villagers had cut a hole in his stomach and smeared blood on the idol, the crowds from the neighbouring villages rushed upon him and cut him to pieces. All who were fortunate enough to secure morsels of his flesh carried them away and presented them to their village gods."¹ According to Adam of Bremen (iv. 27), sacrifice was offered by the Swedes to Othin on the approach of war: "Si pestis et formis Thor ydolo libatur, si bellum Wodani."² An invocation to Indra runs: "Here is butter; give us cows." Among the Brahmans sacrifices are considered so necessary that without them there would be neither sunshine nor rain.³ "On October 15 in each year a chariot race was run on the field of Mars. Stabbed with a spear, the right-hand horse of the victorious team was then sacrificed to Mars for the purpose of securing good crops, and its head was cut off and adorned with a string of loaves."⁴ Even at the present day in the central and southwestern provinces of Russia the peasants at the commencement of summer gather food from each household in the neighbouring villages and bury it in a deep pit in the fields. It is a gift or sacrifice for the purpose of propitiating God, and thus insuring good crops for the coming season. Then, with regard to expiatory sacrifice, in Athens it was the custom for depraved individuals to be kept by the State as scape-goats, to be offered as an atonement at the time of any great calamity. Such calamity was regarded as a visible proof of the anger of the deity, which required to be appeased. So, again, in the city of Abdera in Thrace, one of the burghers

¹ *North Indian Notes and Queries*, i., p. 4, § 15, quoted by Frazer, *op. cit.*, ii. 241.

² Quoted by H. M. Chadwick, "The Cult of Othin," p. 6.

³ See A. S. Geden, "Studies in Eastern Religions," p. 64 *et seq.*

⁴ Frazer, *op. cit.*, p. 315 *et seq.*

was annually sacrificed for the purpose of purifying the city.¹ "At Onitsha, on the Niger, two human beings used to be annually sacrificed to take away the sins of the land."² Connected with expiatory sacrifices, though to a certain extent distinct, are those of substitution, such as are found, for example, in the Norse religion. A man could prolong his life, as was believed, by substituting another life in his stead. Thus, King Aun sacrificed his son to Othin, by which means he prolonged his own life. The underlying idea in sacrifice to Othin was that of substitution.³

These are but a very few examples, taken, it will be noticed, from peoples widely separated in every sense of the word; but to multiply examples would unnecessarily increase the bulk of this article; moreover, they can be found to almost any extent in the writings of travellers and anthropologists.

We have seen, therefore, so far, that among barbarous and semi-barbarous peoples (even among such as were, apart from religion, highly civilized) two conceptions of sacrifice were universal: Sacrifice was offered as a means of communion with the deity; sacrifice was also offered in order to secure divine favour, and from this latter belief there followed naturally that type which we call expiatory. There are, to be sure, numberless gradations in the upward advance towards more spiritual conceptions of sacrifice, but we cannot attempt here to trace, even in outline, the general course of these. We must take a big step forward, and see how these two essential conceptions of sacrifice were held by that race in which the religious faculty was more fully developed than in any other pre-Christian race—namely, the Semitic; and here, while not ignoring altogether the other branches, we must deal mainly with the Hebrew branch.

II.

Apart from exceptional forms of sacrifice offered for special purposes and at special times, there were two forms of ordinary sacrifice—at all events, in the earlier period of Israelite history—which practically summed up the sacrificial conceptions of the Hebrews. These were (1) the *zēbah* (זֶבַח) and (2) the *minḥa* (מִנְחָה).

1. The *zēbah*, "animal sacrifice," was by far the most important form of sacrifice among all the Semites. Among

¹ Frazer, *op. cit.*, iii., p. 125 *et seq.*

² *Ibid.*, p. 109; for examples, see Frazer, *op. cit.*, iii., § 15.

³ Chadwick, *op. cit.*, p. 26 *et seq.*

these, whenever an animal was slain, it meant that a sacrifice was offered: all slaughter was sacrifice.¹ The *zebah* was therefore, in the first place, a sacrificial meal, at which the worshippers were the guests of the deity; both, however, the god as well as the worshippers, partook of the meal. It was an ancient Hebrew conception, to which the Old Testament bears unmistakable testimony, that Jehovah consumed His share of the sacrificial meal. This is distinctly implied in the phrase לֶחֶם אֱלֹהִים, "the food of God" (Lev. xxi. 6, 17, xxii. 25; Num. xxviii. 1, 2). Significant, too, in this connection are the protesting words of the Psalmist: "*Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God the sacrifice of thanksgiving. . . .*" (Ps. l. 13, 14). The object of this sacred banquet was that, by being admitted to eat of the same holy flesh, of which part was laid upon the altar to be consumed by God, the worshippers accomplished an act of communion between themselves and the Deity. It is therein that the central significance of the *zebah* lies. In the words of Robertson Smith: "The leading idea in the animal sacrifices of the Semites was not that of a gift made over to the god, but of an act of communion in which the god and his worshippers unite by partaking together of the flesh and blood of a sacred victim."² That this was the belief among all Semites, including the Hebrews, will be universally acknowledged. As Lagrange remarks: "Tout le monde admet que le sacrifice comprend une communion, l'homme et le dieu mangeant à la même table."³ How this communion was conceived of as being brought about is a further question upon which scholars are not agreed. Robertson Smith bases his argument on the theory that the victim in the sacrifice was a totem animal—*i.e.*, that the worshippers ate the god, and thus became physically united with him. It is supported by a most brilliant argument, and the analogy among all primitive races goes far to justify his theory. Marti⁴ believes that the union was effected by the enjoyment of the same food on the part of the god and his worshippers. It is, however, difficult to believe that this can have been the original conception—an advance upon it, probably enough—just as the belief that the food for the deity must be etherialized by burning his food and letting it ascend upwards in the form

¹ Cf. Robertson Smith, "Religion of the Semites," new ed., p. 240. Wellhausen, "Reste arabischen Heidenthums," 2nd ed., p. 114. Lagrange, "Études sur les Rel. Sem.," p. 254. Moore in "Encycl. Bibl.," art. "Sacrifice."

² *Op. cit.*, p. 226.

³ *Op. cit.*, p. 246.

⁴ "Geschichte der Isr. Rel.," p. 103.

of smoke¹ is an advance on the earlier belief that he ate the food just as man did. But in the earlier mental stages one looks for simpler and more crass beliefs. The conviction that a union with the god takes place is more easily gained when the worshipper sees the actual god before him, and eats part of him, than when it is only a question of eating together of the same animal. Lagrange, again, objects that if the god is eaten he cannot take part in the feast;² but if every animal in question is holy, which of course it is, the god is seen in each, and he cannot therefore have been absorbed or annihilated by *one* of his "holy" animals being eaten. Besides this, the very last thing one looks for in primitive thought is logic, in the modern sense of the word.³ At any rate, whatever its cause, the fact of the belief is unquestioned. The *zebah* was a sacrificial meal, the central significance of which was that it constituted an act of communion between the worshippers and God.

2. The *minha* need not detain us long; its use in the Old Testament shows plainly enough what it implied. In Gen. xxxii. 13, 18, xxxiii. 10, it is used of a gift intended to dispose Esau kindly towards Jacob. Much the same idea is seen in Gen. xliii. 11, where it is used of a present to Joseph in order to secure his favour on behalf of Jacob's sons (see also 1 Sam. x. 27; 1 Kings x. 25; etc.); so that *minha* has "strictly the character of a tribute paid by the worshipper to his god."⁴ As among other races so among the Hebrews, the conception of appeasement, atonement, sacrifices for sin and the like, is a later development. To quote our greatest authority on this subject once more: "In the last days of the kingdom of Judah, and still more after the Exile, piacular sacrifices and holocausts acquired a prominence which they did not possess in ancient times. The old history knows nothing of the Levitical sin-offering."⁵ So, too, Buchanan Gray: "In early times 'burnt-offering and sacrifice' or 'burnt-offerings and peace-offerings' was an exhaustive classification of animal sacrifices. Later, special forms of the burnt-offering became distinguished as the sin-offering (חטאת) and the guilt-offering (עוון)."⁶

¹ Cf. the Babylonian conception: "The gods snuffed the pleasant odour; the gods, like flies, swarmed above the sacrificer"—Chaldean story of the Flood (Ball, "Light from the East," p. 40).

² *Op cit.*, p. 247.

³ See, for a further objection (which, however, does not seem very strong), Hastings' "Bible Dict.," iv. 332b.

⁴ Robertson Smith, *op. cit.*, p. 224.

⁵ *Ibid.*, *op. cit.*, p. 237.

⁶ "Commentary on the Book of Numbers," p. 173.

It will therefore be seen that the *zebah* and the *minhah* correspond to the two conceptions of sacrifice which were held by men in a very primitive stage of culture, the conceptions, namely, of sacrifice being a means of communion with the god, and of sacrifice being a means of securing the favour of the god.

III.

We take one more step in this very cursory survey. Christianity is the offspring of Judaism, and the *germs* of all Christian doctrine are to be found in the Jewish religion. This is only another way of saying that the New Testament and the Old Testament are inseparable. Without following out the various gradations, which would require a treatise for itself, it may be affirmed that the early Old Testament conceptions of sacrifice being on the one hand a means of communion with God, and on the other a means of propitiation, have their counterpart, their *spiritual* counterpart, in Christian belief. As regards the first conception—that sacrifice is a means of communion with God—when we turn to the English Liturgy, the “sacrifice of praise and thanksgiving,” we find in the prayer of Humble Access these words: “Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us.” The conception of communion with God could scarcely be more beautifully expressed. The same thought is found here as is found in our Lord’s words in St. John xv. 4: “*Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me.*” That Christ may “dwell in us” is the yearning of every Christian; and the Church certainly teaches that her sacramental system, as ordained by Christ, is the chief means whereby this communion is to be achieved and maintained.

As regards the second point—that sacrifice is a means for securing the favour of God—it was pointed out that this was a conception which, from the very nature of the case, soon (comparatively speaking) acquired a modified form. The idea of sacrifice being an atonement follows naturally from that of seeking God’s favour (this has been referred to already, and the argument need not be repeated). When we turn to the Prayer of Consecration in the English Liturgy, we read that the sacrifice of Christ upon the cross was “a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.” We have here, therefore, the highest spiritual

development of a conception the germ of which existed already in the mind of the primitive savage.

The thoughts to which attention has been directed have necessarily been hinted at rather than worked out. The main purpose, in view of many indisputable facts which the study of comparative religion has brought to light, has been to try and show that, broadly speaking, there are two fundamental conceptions in sacrifice which are common to mankind, whether primitive or modern, and that the most spiritual idea of sacrifice is the evolution of a conception which is to be found in the beliefs of primitive man, so far as these are known to us.

* * * * *

It will be asked: If our most holy and cherished beliefs are only the natural evolution of savage superstitions—if the sacrifice of Christ, the God-Man, upon the cross is only a late instance of a barbarous rite instituted by primitive, uncivilized man—how can this be reconciled with a belief in revealed religion?

The reply is this: “*Art not Thou from everlasting, O Lord my God, mine Holy One?*”¹ To the prophet there was no doubt about the answer. If our belief in God includes that of His having existed before all time, of His being omniscient, merciful, loving, and long-suffering, then we must believe, too, that He was there untold ages ago, when primitive man first began to look upward; then we must believe, too, that He knew what was in the heart of man when he was yearning for that higher power of whose existence he was convinced, but whose nature he could not yet apprehend; then we must believe, too, that He did not expect more from man than man was capable of giving; then we must believe, too, that His love for primitive man was as great as it is for us, and that because He was long-suffering and patient He could wait for many millenniums. God’s self-revelation to man was accorded in proportion to man’s capacity for apprehension. When St. Paul was in Athens, and saw the altar to the unknown god, his words to the Athenians were: “*Whom therefore ye ignorantly worship, Him I declare unto you.*”² And a little later, speaking to them of God, he says: “*He is not far from every one of us.*”³ Now, we know well enough what kind of worship that of the Athenians was; it was little, if at all, removed from that of savages. If St. Paul could assert that they were worshipping God in ignorance, we may well assert the same of far less civilized men who were seeking for an unknown power in their dark and helpless way. We cannot conceive of such

¹ Hab. i. 12.

² Acts xvii. 23.

³ Acts xvii. 27.

a thing as the inactivity of Christ, and therefore He, who is the same yesterday, to-day, and for ever, was active among His creation when as yet they were but children in understanding. Who shall say when revealed religion began? It has been there from all time, for how can the presence of God in the universe be ineffective? *Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός.*

[It will have been noticed by those who are conversant with the subject that in dealing with the essential elements of sacrifice the writer has not taken into consideration the theory recently put forth by the late lamented Professor S. I. Curtiss. Professor Curtiss maintains that the essential element in sacrifice is the "bursting forth" of blood. He bases his theory on certain observations made during three journeys in Syria and the Sinaitic Peninsula. The writer hopes, in a subsequent article, to deal somewhat in detail with the two theories championed respectively by Professor W. Robertson Smith and Professor Curtiss. It must suffice at present to say that there is reason for regarding both theories as correct; they do not exclude one another; the facts support both, and it may well turn out that each theory witnesses to the truth, and that they are complementary. It should be mentioned that Professor Curtiss' theory does not affect the general argument of the above article; this will be clear when we deal with it more fully.]

W. O. E. OESTERLEY.



THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTIONS WITH SUSSEX.

PART IV.

BETWEEN the death of Archbishop Peckham and the consecration of his successor, ROBERT WINCHELSEY, an interregnum of some length intervened, in which South Malling was the scene of various encroachments on the rights of the see on the part of the Lord of Lewes. The temporalities of Canterbury being in the King's hands, proceedings were taken against these infringements of the rights and trespasses on the property of a manor so large and important to its possessor as South Malling, and the Crown therefore initiated a suit which the records call "longum placitum in jure archiepiscopatus." In this suit "touching the liberties of the Lord Archbishop as well in the riparian fishery of South Malling as in the chace there, and in a certain place called Stanmerfirth," it appears that the

men of the Earl of Warenne had seized the nets and taken the greyhounds of the King's servants—high-handed proceedings which had landed them in the Tower of London. Ultimately these culprits were liberated by order of the King.

In 1294 Robert Winchelsey—whose name suggests he was a native of Sussex—received consecration, previous to which he had already made acquaintance with some of the properties of the see in that county, having resided for a while at Mayfield, for which he appears to have conceived a decided liking, since most of his recorded visits in Sussex were made to that manor. Apparently, he extended this predilection to its people, for he executed a deed granting to the poor of that parish all the profits of the valuable rectory, except such portion as should be necessary to the repairs of the church and the manor-house. In 1296 he was again at this *peculiar*, proceeding in August to South Malling, where he received a letter from Rome asking permission for William de Langton, elect of Coventry, to be consecrated abroad, where he was then residing. The Archbishop replied that he must first consult his Chapter of Canterbury, which he would not be able to do immediately, “on account of the great distance and the difficulty of a road rough and mountainous”—“*propter distanciam longam et viæ asperæ ac montuosæ discrimen.*” It is difficult to avoid the opinion that the Archbishop was by no means anxious either for the consecration of the Bishop by a foreign pontiff or prelate or for the consultation with his Chapter on the subject, since the season was summer, and no conceivable route between Lewes and Canterbury under present geological conformations could be considered truthfully described as mountainous. Two years later the Archbishop was again resident at South Malling, and thence he addressed a letter to all suffragans directing them to hold services of thanksgiving for the King's victories over the Scots. In the autumn of the same year he went on to Slindon, whence he wrote to the Prior of Canterbury warning him to admit to the Benedictine Order only those who are not only pure in mind and life, but also having no blemish or noticeable deformity of body—“*nullam maculam vel deformitatem notabilem in corpore.*” In the following year the Archbishop was again at Mayfield, whence he wrote a letter on the subject of sending a present to the Pope, following it by another addressed to a certain Hamo de Gatele directing him to make the gift, an order which he did not, however, carry out. Tarring also was visited the same year, and while resident there the Primate wrote to the Chapter at Canterbury, forbidding them to appoint John de St. Clair as their counsel, as he was an enemy of the Church. In the latter days of his

primacy Winchelsey was much concerned with the affairs of his Sussex neighbour, the Earl of Warenne, whose open immorality and defiance of the Bishop of Chichester, whose palace he even invaded with armed followers, called for archiepiscopal admonitions. In 1300 he was again at South Malling; but that Mayfield was his favourite and most commodious residence is evidenced by the fact that he more than once entertained the King there—viz., in 1297, 1299, and 1305. Mayfield, being in the neighbourhood of Ashdown Forest, wherein abounded the tall red deer which his ancestor the Conqueror had “loved like a father,” doubtless contributed to bring Edward I. often into this district. At Maresfield, close by, was a royal hunting lodge, where many a monarch stayed at various times—viz., John, Edward I., Edward II., and Edward III., and doubtless other later Kings who have left no record of their presence. The Archbishop himself seems to have been inclined to sport, for about this time he assisted Prince Edward, then in exile in Sussex, to acquire the stud of hunters lately belonging to the Earl of Warenne. Having experienced the aid of the Primate in this matter doubtless moved the Prince to apply to him on a kindred subject, for not long afterwards he requested the loan of a stallion from the archiepiscopal stable. About this period Winchelsey, in spite of his entertainments of the King, and very possibly partly on account of his friendship with the Prince, fell into disgrace with Edward I., was accused of treasonable practices, dispossessed of his property, and forced to withdraw to the Continent, falling into such poverty that he was only saved from actual want by the charity of his monks of Canterbury. He remained abroad for some years, but on the accession of Edward II. he was recalled, and restored to his honours and temporalities. We have already described his settlement of the Hailsham difficulty, which had taken place some years previously.

We meet with this Archbishop's name occasionally in the public records in connection with a subject with which most of the Primates were only too unwillingly associated at various times, and that is the matter of poaching offences in some one or other, or in several at a time, of the numerous parks, warrens, and chaces, fish-ponds and riparian fisheries of the see. A case of illegal fishing is referred to in a Close Roll of the beginning of Edward II.'s reign, which orders the release of a certain William le Pestur of Uckfield—at that time a sub-infeudation of Buxted—who had been imprisoned for various sporting offences, *inter alia* for “a trespass committed in the fish-pond of the Lord Archbishop at Plottesbridge.” Such was the reputation of this prelate for piety that miracles were

said to have been effected at his tomb, a particular instance being that of William Andrew of Mayfield, reputed to have been thus cured of blindness.

Winchelsey was succeeded by WALTER REYNOLDS. Like many of the Archbishops, he visited Mayfield in the first year of his primacy, desirous of making acquaintance with perhaps the fairest manor and mansion of the see. Soon after his consecration he was called upon to meet the Bishops and Papal Inquisitors in the iniquitous prosecution—or rather persecution—of the Templars, an Order which held several properties in Sussex pertaining to their preceptories of Saddlescombe and Shipley. The Primate does not appear to have taken any prominent part against the accused, as did the Bishops of Chichester and London, but it fell to his part to promulgate the Bull of Clement V., dissolving this honourable and historic Order of military monks. Appointed Chancellor of the realm in 1310, he contributed to the expenses of the Scotch war 150 quarters of wheat, 15 quarters of beans, 200 quarters of oats, and 300 quarters of flour, the products chiefly of his Sussex manors, and he sent them to the base at Newcastle by the Sussex ship *La Sainte Marie*, sailing from Shoreham, at that day a by no means unimportant port. In conjunction with the Archbishop of York, he vainly endeavoured to procure the release of a brother prelate, John de Langton, Bishop of Chichester, imprisoned by Edward II. in revenge, because, when Chancellor, he would not allow the Prince to draw *ad libitum* from the treasury under his charge. In the last year of his primacy he wrote *litera monitoria* to the Dean of Pagham, directing him to solemnly celebrate as a double feast the festival of the dedication of Pagham Church in its dependent chapels of Bognor and Bersted. The chapel of Bognor was dedicated to St. Bartholemew, but has long since been destroyed, and little is known of its character. Bersted had two chapels, north and south, one dedicated to the Holy Cross, the other to St. Mary Magdalene. The former has suffered the same fate as that of Bognor, but St. Mary Magdalene still serves the parish. It consists of chancel, nave, and two aisles, and a tower supported by large buttresses. There is no chancel arch, a wooden screen probably effecting the division originally. The arches between nave and aisles are alternately round and octagonal. On some of them are paintings, as of St. Christopher and St. Thomas Aquinas, and decorative designs round the capitals.

Reynolds was succeeded by SIMON MEPHAM, whose primacy only extended over six years. His connection with Sussex and his *peculiaris* therein seems to have been limited to visitations. When residing at Mayfield he summoned the

Synod, called *Concilium Magfeldense*, in which was discussed the subject of feasts and holy days, as the result of which it was ordered that, besides the usual festivals of saints, the anniversaries of the dedications of parish churches were to be celebrated as feasts. Three years later this Primate was taken ill and died at his mansion at Mayfield.

He was succeeded by JOHN DE STRATFORD, brother of Robert de Stratford, Bishop of Chichester. He appears to have had little particular connection with Sussex. He obtained, however, an endowment for the see from a certain Richard de Twyverton, who bestowed upon it a windmill at Mayfield. In the last year of his primacy he also acquired for the see, by exchange with the Abbot of Bruyton, in Somerset, lands, rents, and 300 acres of wood in Waltham and Ertham, in Sussex. It was during the primacy of this Archbishop that the *Nonarum Inquisitiones* were held, and put on record. They contain much information of an interesting nature concerning the Sussex manors of the see. The fertility and wealth of Pagham is noted by the Commissioners, only one manor, Bosham, exceeding it in value in the whole of Sussex. It is noticeable, as testifying to the industry and intelligence of owners, overseers, and operatives of church manors as farmers, that almost all lands held by ecclesiastical corporations and sees are seen to have been more prosperous and valuable than the average in lay tenancy. Bosham itself, it will be remembered, was a manor of the See of Exeter. We learn further from these records that, prosperous though it was, Pagham had suffered much, in common with other lands along the southern shore, from irruptions of the sea, no less than 2,700 acres having been "devastated" by this means. At Tarring, Athelstane's endowment of the see, it is recorded that the crops had been "deteriorated" by the inclemency of the weather; while at Wittering not only had lands been damaged by the sea, but crops had been "devoured by the rabbits of the Bishop of Chichester [who held neighbouring land] to the value of eleven marks," reminding us of the similar complaints against the Lord of Lewes by his tenants, to which Archbishop Peckham had asked him to attend.

Like his predecessor, Archbishop Stratford died at Mayfield. On the temporalities thus falling into the royal hands, the King appointed a Sussex Knight, Bartholomew de Burghersh, keeper of all the parks and chaces of the see, a position of some importance and profit, in view of the large number of them belonging to the primates, a considerable proportion of which were in Sussex. The Archbishop now appointed to the vacancy, THOMAS UFFORD, or OFFORD, by name, had no particular connection with Sussex other than

the usual visitations; but his successor, THOMAS BRADWARDINE, had at least the association of birth, having been born either at Hartfield, Heathfield, or near Chichester, according to differing authorities. His six weeks' tenure of the see was too short to allow of any special connection with Sussex.

His successor was SIMON ISLIP, a Primate of whom we soon find a record connecting him, by implication, with Sussex, for the *Originalia Roll* of 24 Edward III. (1351) records that the King, "at the supplication of the venerable Father Simon," released the servile tenants of the See of Canterbury from the payment called *Palfrey Silver*, due to the King on each vacancy of the archbishopric. Two hundred years later Edward Storey, Bishop of Chichester, left 200 marks to his tenants to pay their debt due to the King called *Palfrey Money*. In the early part of 1355 Archbishop Islip was at his palace of Mayfield, the greater part of which, indeed, he erected, particularly the great hall, with its minstrels' gallery. Nor did he neglect opportunities of adding to the estate there, for we find that by Patent Roll of the same year 75 acres were added to the park, and not long after 400 acres were enclosed under the name of Frankham Park, while the manor also possessed a fish-pond no less than 9 acres in area. While at Mayfield he wrote to the Prior of Canterbury urging him to give his monks a University education; while in another letter he requested the convent to grant a respite to one of their debtors. In the summer of 1360 he was again staying at his Sussex palace, and thence he wrote inviting the Prior of Canterbury to visit him. The Prior, however, was ill, and begged to be excused. In the following year a somewhat unusual case connected with one of his Sussex *peculiars* called for his intervention, for a certain Thomas Palmer, son of Elanus Palmer, a serf in the hamlet of Southerham, one of the villis of South Malling, had obtained Holy Orders without the license of his lord. The Archbishop therefore liberated Thomas from "the whole bond of servitude," in the usual formula, as exemplified in the case of Robert de Hempstede, manumitted by Archbishop Peckham.

Another affair connecting the Archbishop with one of his West Sussex *peculiars* is recorded in the late autumn of 1362. It appears that the Earls of Arundel had long been wont by ancient custom to render annually at the Archbishop's Manor of Slindon thirteen bucks or harts "of grece," and thirteen does or hinds. In accordance with a natural and increasing tendency to commute these customary payments into money transactions, an arrangement was made to terminate this annual render, with due regard to mutual benefit. In return for the payment of 240 marks by the Earl, the

Archbishop relinquished all further claim to the bucks and does, this considerable sum to be devoted to the purchase of certain lands to be added to the permanent possessions of the see. In the spring of 1363 Archbishop Islip was again resident at Mayfield, and while staying there perfected the arrangements for the foundation of New College, Oxford, and shortly afterwards added to its endowments the valuable Rectory of Pagham, a parish whose tithable products we have already shown from the Nonæ Rolls to have been exceeded by Bosham alone of the 272 parishes scheduled in Sussex. Doubtless, too, it was at the instigation of the Archbishop that his nephew, William Islip, added his Manor of Woodford to the endowments of the same college.

In several other years the Primate visited his Manor of Mayfield, as shown by various letters dated there, as in 1351, when a Papal injunction to hold a Convocation was issued from the palace there. His visits to Slindon were less frequent, and it consequently appears less often in archiepiscopal records. But in 1349 we find noted the appointment by Islip of John Spyney as keeper of the park, warren, and outside woods of the Manor of Slindon, at a salary of a bushel of wheat weekly and one mark for a robe and shoes. In the spring of 1361 the Archbishop was again at Mayfield, and while there he granted a charter of manumission to a certain Nicholus atte Brook (a serf on his Manor of Framfield) "for the good service he has rendered, and will yet render, to us and to our church," including in the benefaction all his children, Richard, John, and William, with the only exception of the youngest, Walter by name, who, with all his descendants in perpetuity, "we do not wish to have or enjoy any liberty," but to remain as serfs on the manor for ever. Fortunately for the good repute of the Primates and the credit of the Church, as well as for the sake of the serf himself, such a conditioned charter is rare.

W. HENEAGE LEGGE.

(To be continued.)



OUR BAPTISMAL FORMULARIES.

IT is a long time now since the Gorham controversy, and a new generation has arisen for which it is only a matter of history that the Church of England was once as much agitated about the doctrine of Baptism as it is now about the doctrine and ritual of the other Sacrament. And there is a comfortable proverb which says, "Let sleeping dogs lie." But the grounds of the Gorham controversy are still with us—two parties in the Church use the same words in senses so different that they cannot both be true; and one of these senses is seized upon by some important adversaries of the Church as an effective weapon in their attack upon Church schools. If the dogs are asleep within our borders, there is very loud barking outside, and I venture to offer some remarks in the hope of throwing light on a long-disputed question.

Five-and-twenty years ago the Home Reunion Society did me the honour to print a tract of mine under the title of "Peace in the Sacraments"; and my object was to show that the sacramental doctrine of the Prayer-Book was all but identical with that of the then new Congregational Hymn-Book. I sent the tract to that very able and eminent Congregational minister, Dr. Dale, of Birmingham. It was reviewed in *Church Work*, the monthly paper of the Guild of St. Alban. These widely-differing judges both agreed that my argument was inconclusive. "We regret this strained mode of exegesis," said the reviewer, "because it cannot fail to sound unreal." Dr. Dale said the whole argument seemed to him "phantasmal and unreal." Verdicts thus coincident demanded my respect, and I reconsidered the subject; and, though I could not admit that the argument was unreal, yet I thought I could see why it seemed unreal, so far as Baptism was concerned, both to minister and to reviewer. And the conclusion I came to then remains with me still. Prayer-Book and Hymn-Book alike seem to me to be charged with reminiscences of obsolete or obsolescent doctrine—doctrine which was formerly held as a tremendous reality, but which survives now, where it does survive, chiefly or entirely in thread-bare phrases of small practical effect. Thus in the Congregational Hymn-Book we read as part of a baptismal hymn, No. 851,

Son of God, be with us here,
Listen to our humble prayer;
Let Thy blood, on Calvary spilt,
Cleanse this child from nature's guilt.

So in the Prayer-Book: "We pray Thee for this infant, that he, coming to Thy holy Baptism, may receive remission

of his sins by spiritual regeneration." The Hymn-Book speaks of the child as needing to be cleansed from "nature's guilt," an obvious synonym for what in our ninth Article is called original or birth-sin. And as an infant has no sins of his own to be remitted, the "remission of his sins" in the prayer can mean nothing else than the remission of what the hymn calls "nature's guilt." Why the plural number "sins" was written by our Reformers I cannot say. The prayer is taken from the older Office, which was in Latin; it is the only prayer in the whole Office which is so taken; but in the original there is no mention either of sin or of sins. No doubt our Reformers thought they were improving the prayer when, in fact, they were making it worse than they found it. The prayer immediately before it is said to have been originally used by Luther, and it contains—at least, in our version of it—the phrase "didst sanctify water to the mystical washing away of sin," and prays thus: 'that God will mercifully look upon the child: wash him and sanctify him by the Holy Ghost, that he, being *delivered from His wrath*, may be received into the ark of Christ's Church,' and so on.

The Catechism takes up the same idea: "Being by nature born in sin, and children of wrath, we are hereby [that is, by Baptism] made the children of grace." Mr. Maurice suggested that "children of wrath" in the Catechism and in the passage of St. Paul which the Catechism takes it from (Eph. ii. 3) might mean "children of passion, of mere impulse" ("The Church a Family," p. 22). But he did not press the suggestion; and it cannot stand. For if the "wrath" is the child's, so is the "grace"; if the "grace" is God's, so is the "wrath."

The idea that the child is guilty, has sins to be forgiven, and is consequently under God's wrath, is expressed, briefly but clearly, in the words of the hymn, "Cleanse this child from nature's guilt," and as clearly in the Catechism. It runs all through the form for the public baptism of infants, and is suggested by the words at the end of it: "It is certain, by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

This declaration, first inserted in 1661, is abridged from "The Institution of a Christian Man" (1537), and among the words omitted are "and else not," meaning that if they die unbaptized they are not saved. This terrible alternative had been argued out by St. Augustine with confident, but most illogical, logic. Over and over again in the first book of his treatise, "De Peccatorum Meritis et Remissione," he asserts without the least shadow of doubt that all human beings whatsoever, little children included, who die without baptism, are aliens from salvation; they have not life; the wrath of

God abideth on them. The wrath of God, he says, would be less severe with babies than with conscious men; but to all eternity He could never love them; they must lie for ever under His imperial wrath! He thinks all that our Lord did and said when little children were brought to Him was only an acted parable, for the benefit, not of the children, but of the lookers-on, meaning that anybody who wished to enter into the kingdom of heaven must be possessed of childlike humility! Thus our dear Lord, according to Augustine, could embrace little children with His own merciful arms, lay His hands upon them and bless them, for the instruction of the men and women around Him; knowing all the while that those same children, if they died without baptism, of which He seems to have then said nothing, would have to pass an endless existence under the wrath of God—that is, under His own wrath. Baptism was for the remission of sins. Therefore a child must have sin or sins to be remitted in baptism. The child had committed no actual sins. Therefore his original or birth-sin was remitted in baptism, or if he died unbaptized he died unforgiven, and remained so for ever.

Our Reformers seem to have shrunk from this horrible conclusion. And in their beautiful address, immediately after the Gospel, they say out clearly that our Saviour exhorteth all men to follow the children's innocency, and by His outward gesture and deed declared His goodwill toward them. It is for us to go a step farther. The children cannot, at one and the same time, be both innocent, and under the wrath of Almighty God, needing remission of their sins. Our ninth Article, of Original or Birth-sin, is full of Augustine's language, and comes very near to affirming the guiltiness of the poor innocent babies; but, in the overruling providence of God, it has just escaped so terrible an assertion. Original sin, it says, is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam . . . and therefore in every person born into this world IT deserveth God's wrath and damnation. In the Latin Article the word for "deserveth" is "meretur," a word which often means more than "deserves," namely, "deserves and gets." But we need not be alarmed; it is not persons, but IT, the fault and corruption of their nature, that merits and meets with the wrath of God. St. Augustine's argument starts from Rom. v. 12: "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Just as in Heb. vii. 9, 10 we read, "Through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father when Melchisedek met him," so St. Paul would have us understand

that through Adam all mankind became sinners because they were yet in the loins of their father when he yielded to the tempter. No doubt there is a kind of truth in all this. But it is noteworthy that our Saviour deals with the children as if nothing of this in any way unfitted them for the kingdom of God. Grown men, He says, shall in no wise enter into that kingdom unless they turn and become as little children. And again: "in heaven their angels do always behold the face of My Father who is in heaven" (Matt. ix. 3, 10).

As a matter of fact, we are by nature inclined to evil, and that in a very large degree, though not exclusively so. Our parents were so before us. Our children will be so after us. So far as ordinary history goes, we never get beyond the presence of this original or birth-sin. St. Paul's statement quoted above is therefore fairly justified. But, then, we must take his statement on the other side also. That very chapter from which Augustine inferred the damnation of unbaptized children annihilates the inference. "For if by the trespass of the one the many died, much more did the grace of God, and the gift of the grace of the one man Jesus Christ, abound unto the many" (Rom. v. 15). If Augustine was right, St. Paul was wrong. Again, "As through one trespass [the judgment came] unto all men to condemnation, even so through one act of righteousness [the free gift came] unto all men to justification of life" (v. 18). Augustine's gloss is "unto all men that are baptized." Certainly, in the next chapter (Rom. vi.), St. Paul goes on to speak of baptism, but not as condemning to the eternal wrath of God all those who, through no fault of theirs, were not baptized, but as a motive for holy living on the part of those who had been baptized. If the evil infection which we have by nature deserves God's wrath, we who have inherited that infection by no fault of our own deserve His pity. That evil infection came upon us by the will and ordinance of God Himself, ultimately for a good purpose, no doubt. And He has provided a remedy. *How* the remedy is applied by Him to the guilt of original sin, which is not the guilt of us the persons, but of "it," the thing, we are not told. It is enough to be assured that the remedy is greater than the disease. We do not deserve to be punished for having come into the world with a nature inclined to evil, though we do for yielding to our evil inclinations. The final issue is not clearly revealed to us, though we cannot but see that the promised bruising of the serpent's head is capable of a very glorious interpretation.

Meantime we can no longer pray with the Congregationalist hymn—

Let Thy blood, on Calvary spilt,
Cleanse this child from nature's guilt,

because the cleansing has already taken place, so far as the guilt is concerned; nor can we use the corresponding petitions in the Prayer-Book in the full sense that those who wrote them had in their minds. The children have no sins to be remitted. They need no deliverance from God's wrath. Such cleansing, remission, and deliverance, after what St. Paul has taught us, can be to us no more than ideal, and, so to say, dramatic. The reality has been accomplished once for all by God Himself through the sacrifice of His only-begotten Son upon the Cross. Need we retain in our Prayer-Book year after year and century after century the dark shadow of cancelled guilt? As the service for infant baptism stands, does not its reference to impossible effects weaken the expectation of effects that might be possible, and dull the sense of responsibility for leading up to such effects? Few, I think, will doubt that our whole system of suretyship at baptism needs great reform. We ought to aim at having none but communicant godfathers and godmothers; and in cases where there is any reasonable prospect of being able to exercise a wholesome Christian influence, the communicants in any church should be encouraged to undertake the office. Then for the questions and answers, instead of their being an imaginary transaction between the child and the minister, couched in quaint and technical language, I would turn them into a direct and simple dialogue in modern English between the minister and the godparents, such as none should afterwards have excuse for shirking on the ground of not understanding it, or through thinking they had made impossible promises. Of course, a revised Baptismal Service would involve a revision of the Catechism and Confirmation Service. But now for nearly fifty years I have had to witness the puzzled and often stolid acquiescence of sponsors at the font, and to feel the extreme difficulty of so dealing with some parts of the Catechism and Confirmation Service as to win more for them than puzzled acquiescence from children or older persons. I fear how these suggestions may be received by some whose excellence I can never hope to equal. But I believe these needless baptismal difficulties are one of the various causes which deter men, otherwise suitable, from being ordained. I suspect they cause many children to be baptized at chapel who would otherwise be brought to church. And I am sure that, if ever the deplorable gulf between the Church and Nonconformity is to be filled up or bridged over, and if the customary acquiescence of our own people at infant baptism is to be exchanged for intelligent enthusiasm, one step must be the clearing away of unscriptural accretions from the laver of regeneration.

To show more in detail the reforms which I think necessary, I here present

A SHORTER FORM FOR THE
PUBLICK BAPTISM OF INFANTS.

TO BE USED IMMEDIATELY AFTER THE LESSON OR LESSONS AT MORNING OR EVENING PRAYER, OR AT SUCH OTHER TIME AS THE MINISTER MAY APPOINT.

Has this child been baptized, or no ?

If they answer No, the minister shall say,

Hear the words of the Gospel according to St. Mark, in the tenth chapter, beginning at the thirteenth verse.

They brought young children to Christ, etc. (? Revised Version).

Beloved, ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him ; how He blamed those who would have kept them from Him ; how He exhorteth all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His goodwill toward them ; for He embraced them in His arms, He laid His hands upon them and blessed them. Doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive this present Infant ; that He will embrace him with the arms of His mercy, and make him a member of His body the Church, a child of His Father's chosen household, and a citizen of that kingdom which He preached and founded here on earth, but which reaches upwards and on wards into heaven.

Wherefore we being thus persuaded of the goodwill of our heavenly Father, declared unto us by His Son Jesus Christ ; and nothing doubting but that He favours and approves this charitable work of ours in bringing this Infant to His holy baptism, will you, as soon as this child is able to learn, endeavour to teach him, or to have him taught, both by word and good example, not to follow nor give way to the temptations of the devil, the bad customs of the world, or his own sinful wishes, but to believe the Gospel of our Lord Jesus Christ as it is set forth in the Apostles' Creed, and to love God and keep His commandments ?

Ans. I will, the Lord being my helper.

Let us all say the Creed :

I believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only-begotten Son, our Lord, who by means of the Holy Ghost was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; He went into the place of departed spirits ; the third day He rose from the dead ; He went up into heaven, He is sitting on the right hand of God the Father, but will come again to judge the living and the dead.

I believe in the Holy Ghost ; the holy Church for all nations ; the fellowship of Christians ; the forgiveness of sins ; the resurrection of our bodies ; and the life everlasting. Amen.

Min. Do you wish this child to be baptized into this faith ?

Ans. I do.

Minister.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood ; and gave commandment to His disciples that they

should go and make all nations His disciples, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever He had commanded them, Regard, we beseech Thee, the supplications of Thy congregation ; let this water be used according to Thy will ; and grant that this child now to be baptized therein [or, therewith] may receive the fulness of Thy grace, and for ever remain in the number of Thy chosen and faithful children ; through Jesus Christ our Lord. Amen.

Name this Child.

Then dipping the child into the water, or pouring water upon it, according to the wish of those who bring it—

N. I baptize thee into the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that he must never be ashamed to own himself a believer in Christ crucified, but is bound to fight manfully under His banner against sin, the world, and the devil ; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

Take this child and tend him for the Lord. Remember him often in your prayers, and teach him to pray. See that he learns the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. Lead him to love God with all his heart, and to behave to others as he would like others to behave to him if he were in their place. Encourage him to be confirmed by the Bishop, and to be regular and often at the Lord's Table.

Then may be sung a psalm or hymn.

Let us Pray.

Our Father, etc. . . . deliver us from evil. Amen.

O merciful God, who didst cause this child to be born into Thy great family of all living creatures, and hast now received him by water and the Spirit, as by a second birth, into Thy Church, Thy Household, and Thy Kingdom, we yield Thee hearty thanks for these Thy gifts, and humbly we beseech Thee to grant that this child may lead the rest of his life according to this beginning. Amen.

Grant that the old Adam may be so buried in him that the new man may be raised up in him. Amen.

Grant that all evil inclinations may die in him, and that all things belonging to the Spirit may grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that, as he has now been brought to Mount Zion, and been made a citizen of Thy holy city, the heavenly Jerusalem, so he may rejoice to walk with all faithful people in its golden street, taking of the water of life freely, eating of the fruit of the tree of life, and plucking leaves from it for the healing of the nations. Amen.

Grant also, O Lord, that these who have brought this child here to be baptized may seek Thy grace, and find it, and use it to keep the solemn promises they have now made, and that both they and the child whom Thou hast given them, being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with Thee, and with one another, world without end ; through Jesus Christ our Lord. Amen.

¶ Then may follow immediately :

The grace of our Lord Jesus Christ, etc. Amen.

¶ Or, if in the forenoon, *Benedictus* may be first said or sung; or in the afternoon or evening, *Nunc Dimittis*; and this may be followed at the prayer-desk by the versicles and responses, O Lord, show Thy mercy upon us, etc., the Collect or Collects for the day, and the two which follow, with such of the Prayers and Thanksgivings upon several occasions as would have been said that day in the ordinary course, concluding with the Prayer of St. Chrysostom and the Grace.

At the end of the office for public baptism in the Prayer-Book of 1549 this direction is given: "And so let the congregation depart in the name of the Lord." This must mean that the remainder of the Morning or Evening Prayer was to be omitted after a baptism, and in that book the service ended with the third collect.

I am not vain enough to suppose that this form is ever likely to be adopted. And I have not troubled the printer with all the varieties of type that would be required in a prayer-book. But I think somebody ought to make a beginning in such reforms as I have indicated; and I commend my attempt to the fair consideration of those who, like myself, are not satisfied to go on indefinitely with the forms we have.

J. FOXLEY.



THE MONTH.

THE Archbishop of Canterbury's Call to Prayer for spiritual revival and the appointment of Whit-Sunday as the day of universal intercession throughout the Church of England are dealt with in another part of this issue, but we cannot refrain from expressing our deep thankfulness for this Call from the Chief Pastor of our Church. The following extract from the Archbishop's letter points to the greatest need of the Church to-day :

We are accustomed to dwell, and rightly, upon the multiplied activities, the manifold opportunities of service, which "our times," to use a large phrase, have brought within the reach of all. There is real need that we should recall ourselves and one another to the permanent necessity of personal fitness for such service—a fitness which He alone can give, for it involves deliberate self-surrender and the opening of the heart to the inspiration of the Holy Spirit of God.

Spiritual fitness and force for the purpose of doing God's work are primary essentials. As water never rises above its source, so work for God cannot possibly be higher or more effective than the state of our personal life of communion with Him. As is the source, so will be the stream, and if we

are to do work of the best possible kind, and in the best possible way, we must imitate those royal workmen of David's day, and "dwell with the King for His work" (1 Chron. iv. 23).

The Declaration on Biblical Criticism, issued privately in April, and made public last month, has come with a great shock of surprise and pain, even to many who were aware of the extent to which Biblical Criticism of an extreme type has been making way in the Church during recent years. The Declaration is put forth by 101 clergymen, among whom are included some names of prominent dignitaries. They put in a plea for a New Testament criticism which shall be welcomed in the same way as, according to the signatories, modern Old Testament criticism has been received. They urge the danger lest the door of Ordination should be closed to a number of men "who patiently and reverently apply historical methods to the Gospel records," and they consider it perilous that the faith of souls should be built "primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research." There is no little indefiniteness, not to say ambiguity, about these utterances, but this vagueness is probably inevitable when it is remembered that the signatories include men of very different views and tendencies. We are not surprised at this attempt to do for the New Testament what certain forms of modern criticism have done for the Old Testament—dissecting it, separating its supposed strata, pronouncing some parts as possessing only "inferior attestation," and rejecting other portions as unhistorical. But what is very perplexing is how all this is to be reconciled with that "unfeigned belief" in all the Canonical Scriptures of the Old and New Testaments which the signatories expressed at their ordination. It has long been evident that criticism could not, and would not, stop at the Old Testament; but it has come as a profound shock that the incursion into the New Testament sphere should be expedited and welcomed by so large and important a body of English clergy. While, however, we do not minimize the gravity of this pronouncement, we are in no sort of fear either for the New Testament or for the Church of England. The basis of the historic credibility of the Apostolic writings is too well assured to be affected by any genuine criticism. What we do deprecate and oppose with all possible force is the relegation of the decision of the historical validity of the New Testament narratives to a "court of trained research." It is as though the New Testament, which the Church has had and lived by for centuries, were still in the

crucible, and cannot be relied upon until this court has pronounced its decisions. It is no mere obscurantism that counsels and demands opposition to the attitude maintained in this Declaration. Discussion has ever been welcomed in the Church, and there is no wish to stifle it; but, at least, we may demand that all the factors of the situation shall be taken into account in the course of our considerations. The able editor of the *British Weekly*, Dr. Robertson Nicoll, a little while ago gave expression to these very true and pertinent remarks:

It seems to be assumed that a knowledge of original documents and the latest critical pronouncements confers the critical faculty. Nothing could be further from the truth. The faculty of judgment is often entirely absent from many minds steeped in the literature of their subject. . . . The faculty that sees Christ is spiritual. . . . The fact remains and is cardinal—spiritual things are spiritually discerned.

If the criticism of the New Testament is conducted on such lines as these there need be no fear of the outcome, though we venture to predict that the results will not be at all in keeping with the principles that underlie this Declaration.

In connection with the above subject, we cannot do better than call renewed attention to the admirable and weighty letter written by the Bishop of Derry and Raphoe to his clergy:

1. No "discussion" of any subject has ever been held to be "inadmissible for our Church." From Atheism, through Pantheism, up to the highest Arianism, the Church has encouraged her sons, duly equipped and qualified, to discuss every opinion upon every subject amply and fearlessly. But it does not follow that heresy is entitled to a place in her shrines and to be maintained by her children. It is a very transparent fallacy to confound liberty of thought with indifference to the contract solemnly undertaken when Holy Orders were conferred.

2. With regard to the fear expressed "lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the Gospel records," is it proposed to open these doors to all such men, whatever be the conclusions they accept? Are all doctrinal tests to be swept away? Are patience and reverence to be the only requirements? If so, the Ordination Services and the Creeds must be promptly and thoroughly revised; but in the meantime the use of our present service must not be made a sacrilegious mockery.

3. But if any *credenda* whatsoever are to remain, upon what should the Church of Christ insist, if not upon these—that the humanity of her Lord was miraculous and stainless, and that He has overcome the grave?

With these, as facts in history, our historical religion must stand or fall. So far as I know, these are the only dogmas for the denial of which Holy Orders have lately been refused. I must therefore suppose that the object of the document under consideration is to have these treated as open questions.

These able and forceful words sum up the whole matter, and the Declaration will, after all, not prove an unmixed evil if it

elicits such valued comments as those of Bishop Chadwick. It will also serve a very useful purpose by showing more clearly than ever where men are on this solemn subject. It is always well to have issues definitely marked, and if the publication of this document tends to make men who hold by the Apostolic authority of the New Testament declare themselves still more fearlessly on the side of Apostolic and Catholic truth, untold good will arise to the whole Church.

At a recent sitting of the York Convocation the Archbishop made a useful and welcome statement on the subject of the Virgin Birth and the Resurrection of our Lord. Some two years ago he received from the Lower House an *articulus cleri*, praying the Upper House to take steps to make it manifest to all that Convocation holds fast to the primitive faith on these subjects, and that only those who hold this faith should be permitted to exercise ministry in the Church of England. The Archbishop said that he had been quite unable to discover any departure in these respects from the true faith within the Church of England, and that under these circumstances he did not feel justified in obtaining such a pronouncement in respect to errors of doctrine. It is very reassuring to be informed of this result of the Archbishop of York's inquiries, and, although we never imagined such a possibility, to be told that no Bishop of the Church of England would think of admitting to the ministry anyone who denied either or both of these doctrines. In this connection we may call attention to the valuable words of Bishop Welldon at the May Meeting of the British and Foreign Bible Society, in the course of an able and forceful speech on the general subject of Biblical Criticism :

As regards the question of miracles there can be no compromise whatever. The greatest of all miracles is the Incarnation, and when that miracle is believed no other miracle of the New Testament, or of the Old, can be held to be entirely impossible. To whittle away those miraculous events which lie about the Incarnation, such as the Virgin-Birth of our Lord and His Resurrection, is not to afford any relief to one who believes. who has faith in His Divinity ; it is to make that faith more arduous and more difficult.

The Bishop's attitude is assuredly the right one. To rationalize and reduce the supernatural element in Christianity is practically to destroy its characteristic features and essential power.

The statement of the Bishop of Birmingham on the subject of Evening Communion has naturally attracted great attention, and we confess to a feeling of great disappointment, though

not altogether of surprise, as we read it. The one fact that stands out from all others in Dr. Gore's statement is the virtual ignoring of the testimony of Holy Scripture in this connection. The institution of the Lord's Supper in the evening and the records of the Acts and the Epistles seem to count for very little in Dr. Gore's pronouncement. This, however, is exactly in keeping with the Bishop's discussion of the Holy Communion itself in his well-known work, "The Body of Christ," which he calls "An Enquiry into the Institution and Doctrine of Holy Communion." Notwithstanding this subtitle, Dr. Gore does not consider the teaching of the New Testament until after nearly 250 pages of discussion, and even then he takes only twenty pages for Scripture teaching. Yet at the Church Congress at Bristol in 1903 Dr. Gore spoke very clearly of Scripture as "the final testing-ground of doctrine." The Church, by which is meant the Church from the third century onwards, and not the Church as including its most primitive ages, is to Bishop Gore and his school, to all intents and purposes, the supreme authority, and Scripture is, in consequence, virtually set aside. This, to us, is the most serious issue involved in the present controversy. It is not only, or even chiefly, whether Holy Communion may or may not be administered in the evening, but whether or not the Word of God, as received from Apostolic days, is to be accepted by us all as the final and ultimate source of authority for things essential. Yet even on the question of the history of Evening Communion we have the weighty, and we should have thought conclusive, testimony of Bishop Lightfoot that Evening Communion continued in the Church for at least 150 years, and in view of this fact it is difficult to understand on what grounds Bishop Gore and others are opposing Evening Communion from the standpoint of primitive Church history. All that is asked for is liberty to engage in a practice which has the sanction of the authority of our Lord and His Apostles, of the earliest ages of the Church, and of the spiritual experience of thousands at the present day. We claim the liberty for Evening Communion which we gladly give for Early Communion. This is the wise and true policy of the Bishop of Carlisle, who recently wrote to a clergyman, leaving it to him to take such steps as he considered were best calculated to lead to the fullest edification of his flock. It is impossible not to regret the way in which the Bishop of Birmingham has thus thrown the weight of his great influence on one side of his diocese. If it be said that he was bound to reply to the appeal made to him, and in replying was compelled to state his own views, we would venture respectfully to urge that a Bishop is, after all, the Bishop of the whole diocese, and not of a part

only, and that in any case he might have avoided issuing a document which, on any showing, must seem to many to convey a rebuke to some of the most valued clergy of his new diocese.

The evidential value of the May Meetings has again been proved this year. When the number of the Societies, their varied operations, and the extent of their work, are considered, it can readily be seen what a testimony they bear to the vital principles of Evangelical religion. In spite of acute denominational differences, the underlying unity of aim and effort is manifest to all. These Societies, working at home and abroad, stand for the great principles of the New Testament in a way that should command the attention of all who are interested in the religious phenomena of our time. Almost day after day for weeks Exeter Hall and other places are filled with large audiences of keen, enthusiastic folk from all parts of the country, whose hearts are aglow with love to Christ and His cause, and who meet to encourage one another and for the furtherance of their views by means of the Society in which they are interested. Is there anything at all like this in other sections of the religious life of our day? Can those who favour other aspects of Christian thought and life show anything to equal this exhibition of vital and essential Christianity? It is, of course, easy enough to wax sarcastic over the "bray of Exeter Hall," but there is truth and reality behind the "bray" which demands attention, and, what is more, gets it. The vitality and vigour of the May Meetings were never more in evidence than this year, and in spite of large deficits in several Societies there was no note of depression or discouragement. The almost infinite possibilities of missionary work throughout the world formed the keynote of the gatherings, and in this attitude of faith and hope is the best assurance of spiritual revival all over the world.

The enthronement of the Bishop of Worcester was made the occasion of a happy innovation in the form of a Charge to the Diocese, and Dr. Yeatman-Biggs' earnest and forceful words afford high promise of his able and statesmanlike guidance of his new diocese. First and foremost among the needs of the Church he instances that of "the close attention to the practical effect of religion on the common life," which could only be done "by quiet men working out duty in the daily round and the common task." This, the Bishop urged, was the bounden duty of the whole Church, both clergy and laity, and he pleaded for a fuller recognition of the presence of the Holy Spirit as dwelling in the entire Christian body. The

following words reveal a bold policy which the Bishop is prepared to further :

The work of the many supplementing the special gifts of the few must, I earnestly believe, be found not only in the priestly and pastoral action of the clergy, but in a ministry of the laity, exercised not only in such things as counsel, philanthropy, and finance, but in actual ministering in the congregation. A well-considered, well-agreed plan, for admitting into our consecrated buildings the ministrations of laymen, duly qualified, and licensed with as great care, in regard to doctrine, discipline, and morals, as we take in licensing the priest and deacon, would at all events, in some instances, enable work to be done which is now not done, and would restore to the Church a strength which belongs to her, but has been for centuries half lost.

This is full of hope, and it is along some such lines that the truest Church Reform will be accomplished.

Canon Beeching, preaching recently in Westminster Abbey, asked what might at first sight seem to be a very unnecessary question. He wondered whether men are giving up reading the Gospels. He made this inquiry because of a book which presented "a caricature of the portrait of Christ, and especially a travesty of His doctrine about sin," and yet had, with one or two honourable exceptions, been praised enthusiastically by the daily and weekly press. The chief point of the writer of the book is that Christ consorted with sinners "because He found them more interesting than the good people, who were stupid," and that Christ "always loved the sinner as being the nearest possible approach to the perfection of man." Further, the book urges that our Lord "regarded sin and suffering as being in themselves beautiful and holy things and modes of perfection." Canon Beeching may well be astonished at the chorus of praise of a book containing this awful teaching. It is, we fear, another instance of that moral "decadence" which has come upon the present age by reason of the problem novels and other forms of shamelessness in current writing. We are profoundly grateful to Canon Beeching for this noble protest against some of the most dangerous tendencies of the present day, and we must add our cordial thanks for the review of the book to which Canon Beeching referred, in the *Guardian* of March 22. We have seldom read an acuter or more faithful notice of a specious and dangerous work. The book itself ought never to have been published, but, being issued, readers have a right to be told of its real character and warned against its dangers. This Canon Beeching and the *Guardian*, at any rate, have wisely and ably done.

It is not often that a secular paper has such a leading article as that which appeared in the *Liverpool Daily Post*

of April 17, on the visit of Evan Roberts, the Welsh Revivalist, to Liverpool. After speaking of "the strength of the personal redemption idea in the popular religion of this country," the writer goes on to suggest what he calls "the permanent moral" of the Welsh Revival. We had better give his own words :

Are our clergy in their regular ministrations justified in laying aside or leaving to occasional revivalists, as they undoubtedly have done for years, the active prosecution of the doctrine and practice of conversion? Whenever British religion has been earnest and zealous this element has been its key. Because it is in the background in the beautiful quietism of Keble, the sacerdotalism of Pusey, the reasoned continuity of Newman's Catholicism, the Oxford Movement has, after all, been a penchant rather than a popular power. There is, of course, much converting grace in High Church teaching, and conversion was long the main business of the Evangelicals, who had to import it into Anglican usage and phraseology in order to do under Church of England forms their work in the world. But of late years the direct insistence on the New Birth has gone much into desuetude. Yet, if there is one irrefragable human fact, denied by none of any faith, it is that it must be right and saving (in every sense) to turn with full purpose of heart to good and to God. The extent to which this must be connected, either in rationale or method, with this or that dogma must be decided by this and that Church. The important thing for the world is that all Churches alike should insist on the one central necessity on which Evan Roberts has been insisting.

No truer word has been addressed to the clergy for a long while, and we could wish that it might find an entrance into every parsonage in our land. We must take heed to the writer's earnest and pointed criticism, and especially to his remark that whenever religion has been earnest and zealous the prosecution of the doctrine and practice of conversion has been most prominent. If the counsels of the article were heeded we should soon see a revival breaking forth all over the country.

The discussion in the Canterbury Convocation on the proposed two new dioceses in East Anglia was a valuable and informing contribution to the question of the increase of the Episcopate. It is proposed, in view of the approaching vacancy in the See of Ely, to form two new dioceses, one for the County of Suffolk and one for the County of Essex, the Diocese of St. Albans to consist of Hertfordshire and Bedfordshire. The Bishop of St. Albans was easily able to show the inconveniences and even absurdities of the present area of his diocese, while the Bishops of Ely and Norwich added their weighty testimonies to the necessity of subdivision and rearrangement. There seems every likelihood of the matter being carried forward to a successful issue at no distant date, and it will certainly conduce to the more effective life and

work of the Church in East Anglia. The question of Suffragan *versus* Diocesan Bishops is also being discussed, the Dean of Westminster apparently being strongly in favour of the former method of increasing the Episcopate. Surely, however, the status of a Suffragan Bishop is too uncertain and indefinite to allow this to be the way out of our difficulties. Far better would it be to form some statesmanlike plan of rearrangement of present dioceses which would provide for a large increase of Diocesan Bishops, with smaller stipends and without the incubus of episcopal palaces. Only in some such way as this can we expect the Church system to be at its best and to accomplish the greatest results for God.

The discussion in the Upper House of Convocation of Canterbury on the Athanasian Creed has again recalled attention to a perennial source of controversy. A resolution was first of all carried which expressed the view that the minatory clauses suggested to many hearers "a more unqualified statement than Scripture warrants." As a consequence of this, it was proposed to take steps to remove these clauses from the Creed, leaving the Confession of Faith in the Incarnation and the Trinity intact. Although this proposal seems to be the logical outcome of the former resolution, it was lost by a large majority, and a proposal of the Bishop of Birmingham was carried, to the effect that the Bishop of the Diocese should be authorized, upon application from an incumbent with sufficient reason shown, to dispense with the recitation of the Athanasian Creed. We cannot help feeling that this would create a very unsatisfactory situation. It would introduce confusion into congregations by leaving them to the mercy of clerical changes and personal idiosyncrasies, and it would also strengthen the position of those who contend for a *jus liturgicum* for the Episcopate, which the Church of England has never yet recognised. The omission of the minatory clauses, while continuing the public recital of the Creed, seems to us the fairest compromise, and we are sorry that after all the Bishops decided to postpone the permanent solution of the problem till the Lambeth Conference of 1908. To hang up the matter in this way is, we fear, only to continue the difficulties and confusions which attend the present state of opinion and practice in our Church in relation to the use of this Creed.

The Christian Endeavour Movement is making good progress in the Church of England, and we are not surprised that the clergy are discovering the value of this organization

for their young people. It originated over twenty years ago in America, and has rapidly spread over the world. It is intended to band together the young people of the congregation in loyalty to, and service for, their own Church. Its motto is, "For Christ and the Church," and the methods consist of various kinds of meetings and ways of active working in the parish. The special value of the movement is its spiritual character and the absence of all secular and merely entertaining elements. Its interdenominational (not undenominational) character has probably made Churchmen look askance at it; but there is no ground for fear, and no reason why the most pronounced Churchman should not have a society in his parish. The movement certainly stands for interdenominational goodwill in the same sense that the Bible Society and the Religious Tract Society do, but there is nothing prejudicial or contrary to the most devoted loyalty to our Church in adherence to the movement. Quite recently the Bishops of Durham and Liverpool have become associated with the Church of England Union of Christian Endeavour by becoming patrons, and the number of societies is increasing month by month. If any of our readers would like to become better acquainted with this remarkable and valuable movement, they should write to the Rev. F. J. Horsefield, St. Silas's Vicarage, Bristol, for information. For the development of young people's work, and for binding them to the Church, we know of nothing more effective than a Christian Endeavour Society.

Notices of Books.

The Holy Communion. By REV. A. E. BARNES-LAWRENCE. London: Bemrose and Sons, Ltd. Price, paper 1s. net.

We give a very hearty welcome to this most valuable little book. With one exception, to be mentioned presently, we have nothing but the warmest commendation and praise for it as a clear, definite, earnest, devotional statement of the doctrine of Holy Scripture and the Prayer-Book on the Holy Communion. Mr. Barnes-Lawrence walks with a sure tread over the ground, and we know of no manual that is so likely to be of use to thoughtful and educated people both old and young. The style is clear, the illustrations are apt and fresh, and the spiritual tone is truly delightful. The theological notes, which are wisely put at the end of the book, are models of clearness, balance, and

accuracy. Our one regret is that Mr. Barnes-Lawrence has allowed himself to favour (although in very guarded language) a restoration of the Invocation of the Holy Spirit on the Elements which our Reformers deliberately rejected in 1552 (not in 1549 as stated in this book). Mr. Barnes-Lawrence speaks first of all this prayer as characteristic of the Church when "unreformed," and says that it had been removed because it had been perverted to support the doctrine of transubstantiation. Yet he goes on to suggest that "there is room for question whether in its proper and spiritual use it was not a safeguard rather than a provocation to error" (p. 116). We wonder what is meant by "its proper and spiritual use." For our part we venture to believe that our Reformers were guided by an unerring spiritual insight in removing the Invocation, for we believe that, so far from tending to a spiritual use of the Elements, it really tended to a carnal one, for the simple reason that the Invocation naturally led people to concentrate attention unduly on the Elements. It suggests a "conjunction" of grace with the Elements such as Alexander Knox teaches in a book reviewed in these pages this month, a doctrine from which Lutheranism has never been able to get free. Even the Invocation in the American Prayer-Book is significantly different in its wording and is far less liable to misconception and objection. Another reason why we would deprecate the restoration of the Invocation is that it is one of the things that the Extreme Anglican Party are constantly urging as an addition to our Prayer-Book. This, in itself, is surely significant. We are therefore sorry that Mr. Barnes-Lawrence has allowed himself to take the position he does, though we notice with satisfaction that, by a happy inconsistency, the teaching of the rest of the book is entirely foreign to an approval of the Invocation of the Holy Spirit on the Elements. We venture to hope that in the future editions of the book these references will be omitted. The spiritual efficacy of Holy Communion and its certainty of blessing as a means of grace are already adequately expressed and safeguarded by the teaching of our Prayer-Book. In the Catechism, in the Consecration Prayer, and in the Words of Administration the sign is clearly kept apart from the thing signified, while at the same time they are shown to have a concurrent relationship. Concurrence, not conjunction, surely best expresses the Scriptural and Prayer-Book truth as to the relationship between the outward sign and the inward grace. The price and get-up of this book do not seem to us altogether likely to help forward the wide circulation which the book richly deserves. The shilling edition in paper covers is very slight and easily broken and worn. The cloth edition is by no means worthy of its contents. A book of this kind, which is so greatly needed for wide circulation among confirmees, should have been produced in cloth at one shilling net, for at its present price in cloth the book will be prohibitive to very many clergymen who would welcome such a book for their young people.

Moral Discipline in the Christian Church. By H. HENSLEY HENSON, D.D.
London: Longmans, Green and Co. Price 5s. net.

This volume of Westminster Abbey Lent Lectures contains all the elements of strength and weakness which we have learned to expect in Canon Henson's works. There are six lectures, preceded by a long Preface and followed by sixteen Appendices. The Preface is at once the most interesting and perhaps the most valuable part of the work. It deals with the true view of confession as distinct from the Roman doctrine of the confessional, and discusses among other points of importance Pascal's exposure of the Jesuits. Canon Henson cannot resist smiting his friends as well as his foes, and his bitter and, as we think, unwarranted words about the attitude of certain Protestants to the confessional might well have been omitted. There are more dangers and abuses in the confessional than are dreamt of in Canon Henson's philosophy. He himself expresses the opinion that there is a "change for the worse in the methods of English confessors" (p. xi). Canon Henson very rightly emphasizes the sacerdotal character of the ministry as the root and explanation of the confessional in the Church of Rome and among extreme Anglicans; but, as he truly and effectually proves, there is no necessary or proper connection between the hearing of confession and the sacerdotal office (p. xxxvi). The unburdening of one soul to another is as natural and normal as it is often healthy and helpful; but this is vastly different from confession to a priest. We heartily commend Canon Henson's clear, able, and convincing discussion of this important point. In order to meet the need felt by a desire for the confessional, and yet to avoid the errors and dangers of the Roman system, he urges that we should do our utmost to separate confession from the ministry, and insist upon it as part of the work of the whole body of the Church, laity as well as clergy, women as well as men (p. xlii). This were a consummation devoutly to be wished. Canon Henson considers, however, that the Office for the Visitation of the Sick and the words at the Ordination of Priests are great obstacles in the way, and consequently advises their excision. To us, however, the more excellent way would be to discover why our Protestant Reformers deliberately left these statements in our Prayer-Book, and when this is done under the guidance of such a book as Mr. Drury's "Confession and Absolution," it will soon be seen that Canon Henson's interpretation is unwarranted, and that the passages in question are truly Scriptural and useful, however liable to misunderstanding and error. We are especially astonished that Canon Henson is unable to see how impossible and illogical was Dr. Pusey's interpretation of this part of our Prayer-Book. To use, as Dr. Pusey urged, the Visitation Service for all other confessions is to do, not merely what the Church has not ordered, but the very opposite of what the revision of 1552 clearly teaches. The sixteen appendices give in a convenient form a number of valuable documents, and it is a great boon to have these authorities made so easily available. In spite of its characteristic weaknesses and extreme statements, we

welcome this book as a useful contribution to an important and difficult subject.

Church and State in England. By W. H. ABRAHAM, D.D. London : Longmans, Green and Co. Price 5s.

This newest volume of the Oxford Library of Practical Theology is an account of the relations of Church and State in England from the earliest days. It is virtually a sketch of English Church history, with special reference to the question of Church and State. Its historical survey is distinctly interesting and on the whole well done, but the author's very pronounced attitude on certain modern controversies prevents him from giving that impartial guidance that younger students at any rate need. His attitude may be seen in the expression of his opinion that the death of Edward was providential for the English Church (p. 131), and also in the statement that the Elizabethan Prayer-Book directed the use of the ancient Eucharistic vestments (p. 148). He also repeats the favourite statement of many extreme Anglicans that the Uniformity Act of 1662 "may fairly be called the completion of the Reformation" (p. 208), though the Prayer-Book of 1662, in its Preface by Bishop Sanderson, shows that the Reformation was regarded as complete long before that time. Dr. Abraham's use of Mr. Wakeman's history as an authority is another indication of his very pronounced leanings. In the chapter dealing with the growth of Erastian ideas the author refers to St. Paul's discussion in 1 Cor. vi., forbidding Christians to go to the civil courts, and directing them to submit to the rule of the Church. The curious thing about this reference to St. Paul is that while the Apostle refers to the spiritual rule of the whole Church, Dr. Abraham's interpretation of "spiritual persons" and "spiritual courts" is limited entirely to the Episcopate, a very different thing from the Apostolic direction. The last chapter is in many respects most interesting and suggestive, for it deals with what the author calls "The Next Step." He discusses the alternatives of Disestablishment and Reform, and in the course of his treatment he complains bitterly of the lack of interest in Church life and work which characterizes the great body of the laity of the present day. There is often good reason for this lack of interest through the high-handed action of the clergy in forcing upon unwilling parishioners doctrine and ritual which are alien from the true ideas of the Church of England. The author gives a very powerful description of the effects that would accrue from Disestablishment, and he therefore concludes by pleading for Church reform. The goal, however, is that of the Episcopate as the final authority (p. 288), a position which we venture to say is utterly impossible and intolerable, and one that has never been known or accepted in the English Church from the time of the Reformation. The idea is essentially Roman, and we may be perfectly certain that no National Synod or Council of the Church of England will ever be formed which does not allow a full representation to the laity, and give them their due rights in the government of the Church.

The Grace of Sacraments. By ALEXANDER KNOX. Edited, with a Preface by WILLIAM DALRYMPLE MACLAGAN, Archbishop of York. London: Longmans, Green and Co. Price 5s. net.

Alexander Knox was an Irish Churchman of the latter part of the eighteenth century, a friend of Wesley, and a great writer on classical and theological subjects. His writings are well known to scholars, and have called forth the praises of men like the late Dean Church and Mr. Gladstone. The Archbishop of York considers that the republication of these treatises on Baptism and the Eucharist will do a public service, and it is this introduction by Dr. Maclagan that compels us to give attention to Knox's teaching. His main position may, perhaps, be summed up by saying that the Eucharistic symbols are the "vehicles" of Sacramental grace, and, according to the Archbishop, they are "invested with new functions and purposes, that they may convey to the worthy communicant the spiritual grace" (p. xxvii). Yet even Dr. Maclagan has to utter a word of caution about the metaphor of the "vehicle," which he considers does not suggest any "local position of the Divine Presence in the Holy Sacrament" (p. xxxiii). And yet a vehicle *is* a vehicle, and if it is to "convey" it must surely first of all *contain* that which it is to convey. It is a favourite expression with those who hold Knox's view that *efficacia signa* in Article XXV. means signs which effect, or convey, what they exhibit; but there is an ambiguity in the word "convey" which is frequently overlooked. The Sacraments are efficacious as "signs," and, as everyone knows, a "sign" in theological language is not a channel or conduit, but a seal, a pledge, a guarantee. The idea of "conveyance," therefore, in connection with the Sacraments is not that of a channel, but that of a deed of gift or pledge. Holding his peculiar view of the relation of the sign to the thing signified, we are not surprised to learn that Knox holds the *opus operatum* theory of Baptism as it concerns infants, and he urges this on the grounds that they cannot place any bar to the reception of grace. This view, however, entirely ignores and sets aside the statements of the Article about worthy and unworthy reception, and totally forgets that the keynote of the Church teaching at the time of the Reformation was the conditional efficacy of the Sacraments. The Prayer-Book will be searched in vain for any warrant for the *non ponere obicem* theory of grace, while the Catechism gives us an entirely different reason for the baptism of infants. On the question of the Lord's Supper Knox takes an equally erroneous and dangerous view. He considers that "a peculiar effluence of supernatural grace is mysteriously united with the consecrated symbols" (p. 155). If this does not involve what the Archbishop deprecates as "local position," surely language has no meaning. Knox strongly opposes those who separate the Sacramental blessing from the Sacramental symbols (p. 156)—a statement which at once shows how opposed the author's view is to the plain teaching of the Catechism. Elsewhere he speaks of the "conjunction" of the spiritual blessings with the visible signs (p. 162), a conjunction which he attributes to the act of

consecration (p. 190). From these passages it will readily be seen that Knox's view of the Lord's Supper is far removed, not merely from the simplicity of the New Testament, but from the plain statements of the Prayer-Book. And with all respect for the great position and influence of His Grace the Archbishop of York, we cannot help expressing our strong conviction that Alexander Knox's views on the Sacraments make him a very unsafe and dangerous guide.

Travels Round our Village. By ELEANOR G. HAYDEN. London: Archibald Constable and Co. Price 3s. 6d.

This pleasant work is written by one intimately acquainted with village life. Miss Hayden has eyes to see and pen to paint. The book has here and there its pathos, and is instinct with kindly humour. The illustrations are well drawn by L. Leslie Brooke.

BOOKS OF THE MONTH.

(To be reviewed later.)

The Soul of London. By FORD MADOX HUEFFER. London: Alston Rivers. Pp. 176. Price 5s. net.

The Foundation of a Happy Life. By Very Rev. CHARLES T. OVENDEN, D.D. London: Society for Promoting Christian Knowledge. Pp. 224.

Sermons at Southwark. By EDWARD STUART TALBOT, D.D. London: James Nisbet and Co., Ltd. Pp. 148. Price 3s. 6d. net.

The Great Problem and its Solution. By S. J. London: Elliot Stock. Pp. 175. Price 3s. 6d. net.

Critical Times in Turkey, and England's Responsibility. By GEORGINA KING LEWIS. With a Preface by Rev. F. B. MEYER. London: Hodder and Stoughton. Pp. 210. Price 3s. 6d.

Bible Character Sketches. By JOHN BRINTON. London: A. Siegle. Pp. 107. Price 1s. 6d. net.

Village Life in Palestine. By Rev. G. ROBINSON LEES. London: Longmans, Green and Co. Pp. 236. New and Revised Edition. Price 3s. 6d. net.

Saints and Savages. By ROBERT LAMB. London: William Blackwood and Sons. Pp. 332.

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, Bible Society Gleanings, The Bible in the World, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, The Protestant Observer, Orient and Occident.