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THE CHURCHMAN.

DECEMBER, 1906.

The Month.

Letters of
Business.

THE action of the Canterbury Convocation follows naturally from the issue of Letters of Business, and we shall all wait with interest for the report of the Committee appointed. While not unmindful of the extraordinary difficulties connected with the task, we are, nevertheless, glad that an attempt will be made to frame a policy in the direction of peace and progress in the Church. Whether the attempt will be successful is quite another matter, and one on which many Church people will be reasonably sceptical. But it would have been a deplorable confession of weakness to have done nothing in the face of the recommendations of the Royal Commission, and such a policy of inactivity would not only have been far from "masterly," but it could have had but one ending. The crux of the situation, as the Archbishop said, is the question of Parliamentary sanction, and we shall all probably agree that "no responsible people in public life want that the rubrical details of the Book of Common Prayer shall be discussed in Parliament." At the same time the fact of supremacy of Parliament in all causes ecclesiastical is not to be overlooked, and Churchmen will be very rudely undeceived if they think that Parliament will allow any change of rubrics, especially if it should involve the permissive use of Vestments, to become law without the fullest discussion. In an article in the *Edinburgh Review* for October the writer expresses his opinion that if there

was a general agreement within the Church as to the precise character of the reforms desired, Parliament would give sympathetic hearing, having regard, of course, to what is right and fitting to the general interests of the entire people. But it is pointed out that the real difficulty in making any reforms is the divergent principles held by its various sections, and the question is asked whether, if the Church of England were disestablished, it would be possible to create any authority to which all its sections would defer. The writer's conclusion is, "We greatly doubt it." He is not alone in this doubt. However, we shall soon see whether anything like an agreement is possible when the Report of the Committee of Convocation appears.

Meanwhile, many Church people are asking **Recommendation I.** whether the view of the Royal Commission that all its recommendations are of a piece and should be considered together, is any reason for not taking action on Recommendation I., with reference to Roman practices. The now well-known words, "promptly made to cease," seem to imply immediate action, and yet so far nothing seems to have been done. It is, of course, arguable that a change of rubric will make the cessation of these disorders and illegalities easier for the offenders, and yet it is difficult to believe that this is the only reason for not taking immediate steps to put an end to the practices. The following words of the *Edinburgh Review* seem to us to sum up the situation very definitely and conclusively :

"The public will watch with interest the response of the Bishops to this appeal. The Episcopal leaders of the Church of England are themselves on their trial. There is 'a line of deep cleavage' of opinion . . . and it cannot be concealed under pious aspirations for comprehension. . . . The attitude of the Bishops has so far been one of opportunism. But that attitude cannot any longer be maintained if respect is to be paid to the principles of the Reformation. It is impossible to be at the same time on the Romeward and on the Protestant side of this 'line of deep cleavage.' We are not speaking of this, or that, or the other 'practice,' but of the principles and doctrines which these practices indicate. It is certain that the Church of England will not long remain constitutionally, or in any sense the National Church, if its leaders show themselves indifferent to those great principles for which in the sixteenth century our Reformers success-

fully struggled. . . . The nation probably cares little for the precise amount of 'vesture' or 'ornament' to be authorized by the new rubrics, but it wishes to feel assured that in the deep cleavage dividing the Reformed Churches from Rome the Church of England fearlessly maintains the principles of the Reformation. It will be a serious matter for the Church if the clergy and laity should tend in different directions. Of the leaning of the vast majority of Evangelical laymen on these controversial subjects, no well-informed person can have a doubt."

**The
English
Hymnal.**

The action of the Bishop of Bristol in prohibiting this book has been followed by that of several other Bishops, including the Archbishop of Canterbury, and the Bishops of Winchester, Durham, Exeter, Oxford, and Liverpool; and though not going so far as prohibition, they have expressed, in unequivocal terms, their objection to the introduction of the book. This is all very satisfactory, though we confess that we are puzzled over the Archbishop of Canterbury's reply to the editors of the Hymnal. After expressing his disapprobation of the book on doctrinal grounds, his letter seems almost to withdraw from that position by declining to charge the editors with "heresy." Yet, as the Archbishop speaks of the book as teaching "doctrines contrary to the express teaching of the Church," the book is either "heretical" or it is not. In the letters of the Bishops of Oxford and Liverpool one point of very great importance is made, which has a far wider application than that to the Hymnal now in question. Both Dr. Paget and Dr. Chavasse refer to the argument sometimes employed, that as long as the objectionable hymns are not used in public worship no harm is done. They point out, however, that as the book must necessarily be in some sense a companion to the Book of Common Prayer, it will be used in homes, and thus help to create an atmosphere. We venture to hope that these words will be heeded by those who are inclined to introduce any popular and widely-used hymnal simply because of its popularity and wide use, regardless of the erroneous teaching of some of its hymns. Even though such hymns are never used in church, the adoption of a book must necessarily have an effect upon young lives and homes. It is scarcely too much to say that the

use of a hymn-book is one of the most important factors in the formation of character and of tone and habits of devotion.

The Education Bill. As the House of Lords is still discussing the Bill at the moment of writing these lines it is impossible to foresee the ultimate result of their deliberations, but sufficient has been done to show that the changes made by the Lords are no mere amendments, but a practical reconstruction of the Bill. It is perfectly obvious to all that such drastic alterations will not be accepted by the House of Commons; and unless it was the intention of the House of Lords in making these amendments to have something to bargain with, it is difficult to see what good can have been done by making them, for most of the changes are certain to be rejected by the Commons. It cannot be for the good of the Church or for education that controversy should be thus intensified, for it has been bitter enough for months past. Nor can it be to the interests of the Church to appear to be on the side of those who are in any case opposing the declared will of the people as represented by the present House of Commons. In any conflict which may be impending between the Lords and Commons it will be disastrous if the Church should seem to take sides against the people. The Education Question is thus at the mercy of extremists, and the one thing most likely to suffer is religion in the schools. We believe that if the Lords had been content to affirm the necessity, subject to a conscience clause, of religious education being provided in all schools, instead of being left to the mercy of a local education authority, they would have rallied almost the whole country to their side. As it is, the alterations made have provoked a conflict which, in our judgment, can only end in disaster for the Church and for the cause of religion in our schools. Is it too late to hope that wiser counsels will even now prevail? The man who will initiate a movement for compromise will merit and gain the gratitude of the entire nation, which is certainly growing both weary and annoyed with all this strife over religion.

Canon C. H. Robinson, of the S.P.G., read a paper at the Barrow Church Congress, which was as bold as it was able. He pointed out that our Church is only doing a comparatively small part of the work of evangelizing India. He spoke of its work as "altogether insignificant," and said that of the Native Christians "less than one-ninth are connected with our Church, or any Church in communion with us." Our contemporary, the *Layman*, has taken the matter up, and has elicited from Sir Charles Elliott, Bishop Hodges, Mr. Eugene Stock, and others some valuable contributions. There does not seem to be any attempt to deny Canon Robinson's statement, though certain modifying considerations are brought forward by some of the writers. As Bishop Hodges rightly said, it is impossible not to sympathize with the expression of regret and shame that our national Church should not be in the vanguard of Indian Missions, but, on the other hand, Nonconformists claim to represent a large part of the British Christianity, and they have their duties no less than Churchmen. In a fine spirit Bishop Hodges says, that to those who regard Episcopal government of the *bene esse* rather than of the *esse* of the Church, the question does not present so serious an aspect, for Churchmen and Nonconformists are working side by side in the face of heathendom in spite of all their ecclesiastical differences. We should remember, too, that there are no Nonconformists in America, and although the large part of the Missions in India are non-episcopal in form, they represent some of the finest and best missionary work in any of the fields.

At a recent meeting in Liverpool Bishop Chavasse gave an address on the Holy Communion, in which he described that ordinance as "at once a supper, a sacrifice, and a sacrament." On each of these points the Bishop gave some clear and suggestive teaching. The sacrificial aspect was shown to consist of the presentation of ourselves, our souls, and bodies. The sacramental character was

Anglican
Missions in
India.

"Supper,
Sacrifice, and
Sacrament."

discussed by showing the differences between the Roman, Lutheran, and Anglican views. These are the Bishop's words on this point :

"We, following the teaching of our Church as set forth by Richard Hooker, one of the greatest exponents of her doctrine, hold that grace is not in the bread and the wine, as it is not in the water of baptism, but received directly into the heart of the faithful communicant from Christ Himself our Host."

In speaking of the Holy Communion as a supper, the Bishop said that "from boyhood he himself had been accustomed to attend evening Communion, and saw no reason for discontinuing it." All this is "wholesome doctrine and necessary for these times," and we are grateful for the Bishop's clear, positive statement of the true doctrine on this subject. If these views on the Holy Communion were universally taught in our Church there would soon be an end to all controversy.

New Testament Criticism. Dr. Sanday's recent lectures in Oxford, and Canon Knowling's paper at the Church Congress, have helped to familiarize very many with the fact, now becoming more and more evident, that the very principles of criticism which have long been applied to the Old Testament are being directed to the New with exactly similar results. For instance, Wellhausen, whose name is so familiar in connection with Old Testament Criticism, has turned his attention to the Gospels, and, as a result of the so-called scientific treatment of the life of Jesus, we are being robbed not only of the supernatural birth, but also of the supernatural resurrection. Canon Knowling's words are worth quoting in this connection. Speaking of a recent book, he says :

"Professor Schmidt is examining the evidence for the Resurrection. In the opening verses of 1 Cor. xv. we have the earliest account of the appearances of the risen Jesus. What treatment shall we afford to this record? It is not unlikely that we have in it a later insertion! Thus, then, if we wish to get rid of the greatest Christological passages in the New Testament—if we wish to get rid of the definite statements as to our Lord's Virgin Birth or His Resurrection from the dead on the third day—we have

only to maintain, upon grounds which we may well hesitate to describe as scientific, that this is an insertion or that is an interpolation, and the thing is done. Men are never tired of bidding us treat the Bible like any other book. I ask you, What other book would be treated as these critics presume to treat the Bible?"

This question may well be asked. If any other book were treated in this way it would call down the scorn and contempt of the best literary critics. As the late Bishop Stubbs said in one of his charges :

"It is the fact that the Bible is like no other book that has led critics to apply to it methods of arbitrary, wanton, and conjectural criticism which, applied to Greek, or Roman, or Anglo-Saxon literature, would be laughed out of court."

Yet already we seem to observe signs of a reaction. Men are crying out for a Christ that will satisfy the heart, a religion that will give peace to the conscience and victory over sin. This is utterly impossible in a merely human Christ. The supernatural is an absolute necessity for human life.

"The Real Objective Presence." It is evident from recent letters in the papers that the extreme party is becoming alarmed by the effects of the Royal Commission on public opinion.

In particular it is thought that an attack is being made on a belief in the real objective presence of our Lord in the Holy Communion "under the forms of bread and wine." Those who are expressing these fears are undoubtedly right in seeing that this doctrine is at the very heart of the controversy, for if it is not true the edifice of sacramentarianism, as it is held to-day, crumbles to pieces at once. And it is just the truth of this view that we venture to challenge by saying that the Church of England knows nothing whatever of a real objective presence in the forms of bread and wine by virtue of the prayer of consecration. Vogan's answer to Pusey has never yet been faced by the extreme Anglican party, and coming to the present day we have the following words of the Principal of the Leeds Clergy School in the admirable pamphlet, "The Thing Signified," to which we referred on a former occasion :

"The formularies are conspicuously silent on the subject of a real presence in the elements themselves, and I should argue that, at least prior to the Tractarian movement, this silence has, in spite of varieties of expression, been maintained by representative theologians. To reopen the question is, in my judgment, to swerve from the Anglican method—to depart from the Anglican spirit—and this, unless we are convinced of their essential unsoundness, it does not seem to me that we are warranted in doing."

We believe that these words exactly express the truth on this subject, and a reference on Mr. Dimock's well-known works, as well as to the letters of the Bishop of Edinburgh, which appeared in the *Guardian* a few years ago, will clearly prove it. There is no fact so historically certain as that from 1552 onwards, the doctrine of a real objective presence in the elements has never formed part of the teaching of the English Church.

The Bishop of Oxford's Charge. The Bishop of Oxford's Visitation Charge has now been published, and is worthy of careful attention. Coming from Dr. Paget, it is not too much to speak of it as a document of great significance, and its importance may be the more readily appreciated in the light of a pamphlet by an Oxford layman that appeared just before the delivery of the charge, in which the Bishop was somewhat severely dealt with, and a plea made for nothing more or less than undisguised Roman Catholicism in the English Church. When a writer like this Oxford layman, who was quoted by Lord Halifax at the Church Congress, can speak of the principles of the Reformation as to be repented of with tears and ashes, we can the more readily understand the importance of the Bishop of Oxford's measured treatment of the question arising out of the Royal Commission. Some have criticised the Bishop for not pronouncing more definitely against the men who have been guilty of illegalities; but perhaps Dr. Paget's words are all the more significant by reason of the absence of this expression of disapproval. The Bishop goes to foundation principles, and looks at facts from this standpoint. His words on Reservation and Invocation of the Virgin Mary, and his

plea for obedience to the law, are admirable in substance and spirit, and we may perhaps be permitted to say that those who are not moved by them will not be moved by anything. These are not the words of a "Protestant demagogue," but of one of the ablest of the High Church Bishops. We do not pretend to endorse all his positions, more particularly with regard to prayers for the dead, but we do not hesitate to say that the whole charge is deserving of minute study by all Churchmen as a weighty contribution to the solution of the problems now harassing the English Church.

**Orthodoxy
and
Heterodoxy.** The Bishop of Ripon, in his sermon at the Church Congress, suggestively said that "the vice of orthodoxy is to separate the truth from God," and that truth only has life as it is brought into relationship with God. This danger of divorcing truth from God constantly presses upon us, and, as the Bishop rightly added, "dogmas have little or no meaning for the soul if they fail to vivify the bond of relationship between it and God." All this is as true as it is timely, but if it is the vice of orthodoxy to separate truth from God, is it not also the vice of heterodoxy to separate God from truth? We are often told that it matters not what a man believes so long as his life is right, and yet how is it possible for a man's life to be right unless his creed is right? Truth must neither be separated from God nor God from truth. The former issues in a dry, lifeless orthodoxy, the latter in an ever-shifting standard of life without certitude or power. Truth in God and God in truth must be our constant and persistent aim.



Biblical Criticism and Practical Problems.

BY THE VERY REV. THE DEAN OF CANTERBURY.

THE Epistle to the Hebrews commences with the statement that

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the Brightness of His glory, and the express Image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”

There is in the New Testament no more comprehensive statement than this of the sum and substance of the Christian revelation. It states, first of all, that God has spoken to man. That is the beginning and the very foundation of our faith, though its momentous importance is not always sufficiently realized. Any definite communication, any spoken word from the God who is our Creator to His creatures, must needs be to them the most momentous thing in the world. None of the realities with which they are surrounded, however great and urgent, can for a moment be comparable to an utterance directly addressed to them by the God who created all those realities, and on whom they are absolutely dependent. We should, I think, do well to learn a lesson from the Epistle to the Hebrews, in putting this supreme fact in the very forefront of our thoughts, our teaching, and our controversies with opponents. We are not concerned, in the first instance, with mere religious opinions or philosophies, or with ecclesiastical doctrines and practices, but with direct words and messages from God; we have to listen to those words and messages ourselves, and to call upon others to listen and to obey them.

But, in the next place, we are told that those messages are numerous. Neither the Authorized translation nor the Revised conveys an adequate impression of the meaning of the original in this respect. The Greek does not say merely that God

spoke in sundry ways and in divers manners, but that He spoke in many ways and in many manners. It is the word "many" that is repeated in the original, and is emphatic. God has spoken to men again and again. He spoke to the fathers of the Jews by the prophets. In those words the Apostolic writer would at once have been understood, by those Hebrews whom He addressed, to be referring to the books of the Old Testament; and it is important and instructive to realize that this is the description he gives of those books—that they are the record of God's words to the fathers by the prophets. He evidently takes that for granted. No Hebrew doubted for a moment that God had spoken those numerous words, and that they were recorded in his sacred books. In this one verse of the inspired writer we learn what is meant by speaking of the Bible as God's Word. God spake in time past to the fathers, and here, in these books, is what He said. I observed just now that it was a momentous thing to realize that God, the Creator of heaven and earth, had spoken at all: it is still more momentous to know that He has spoken often; and the book which contains the record of those words must be proportionately momentous, and must be the most precious book in the world. That is the next point in our Christian faith—not merely that God has spoken, but that He has spoken many times, and that those words of His are preserved for us in the Bible.

The third point is that in these last days He has spoken unto us by His Son—not by one who was the Son of God in a figurative or adoptive sense, not by a Son of man who was in some sense a Son of God, but by that Son whom He had made Heir of all things, and by whom He made the worlds, the Brightness or Effulgence of His glory, and the express Image of His Person. In the Lord Jesus Christ we are in the presence of that Son of God who made the worlds, who exhibits the very glory of the Father Himself. It is in accordance with our Lord's saying—"He that hath seen Me, hath seen the Father." Again, there is surely something overwhelming in the thought that, when we are listening to our Lord's words, and observing our Lord's actions

in the Gospels, we are really brought face to face with God Himself, actually seeing the Father and listening to the Father. The very mind and will and character of God Himself is there revealed to us. Though in human tones and human lineaments, we are beholding the Brightness of the Father's glory and the express Image of His Person. In the truth and love of Christ we behold the truth and love of the Father; and though it is the Son who suffers, it is in accordance with the Father's will, and the Son's sacrifice is prompted by the Father's love.

The next point in this comprehensive statement is the purpose for which that suffering was borne, "when He had by Himself purged our sins." That is the summary description of the Son's work on earth. The message of the Gospel is essentially a redemptive message. Apart from abstract questions respecting the Divine purposes, which are beyond our ken, the broad fact which had to be dealt with was that human nature was in a state of corruption and sin, and alienated from God. It is really idle speculation to be dreaming about what human nature might have become if it had not fallen. As a matter of fact, it did fall at the very commencement of its career. That fall must have been foreseen by Him with whom all things are present, and, consequently, in His purpose and vision the Lamb was slain from the foundation of the world. If the love of God embraced mankind, a redemption, a purging from sin and its consequences, must have been from all eternity an essential part of the Divine order, as the Scriptures say it was. To offer the sacrifice necessary for that purgation, and so to enable the Spirit to be sent, by whose sanctifying work fallen nature could be regenerated—this was the culminating and cardinal point of our Lord's work on earth.

Finally, when this work was accomplished, when He had by Himself purged our sins, He sat down on the right hand of the Majesty on high. That is the end, the supreme fact, with which we have now to deal, the central fact of human life, and even of the universe—that our Lord Jesus Christ is at the right hand of the Majesty on high, from thenceforth expecting till

His enemies be made His footstool. In that high place He has, ever since His ascension, been carrying forward the work of subduing those enemies, and by a providential government infinitely above our comprehension He is advancing His kingdom and promoting His Father's will. This is the one supreme fact of life, whether men will hear or whether they will forbear. That long course of Divine utterances and revelations, from the time when God first spoke to the fathers by the prophets, has been directed to this one grand result—that Christ, having once for all by Himself purged our sins, having provided the one sacrifice and the one only remedy for the sin and evil of the world, has sat down for ever upon the right hand of God as the King, the Judge, the High-Priest, and the Saviour of all.

I have recalled this comprehensive and inspired summary of our faith because it appeared to meet the main difficulties and objections with which we are concerned at the present time in our religious life. It lays down, in the first place, the primary principle which we have to assert, in reference to that criticism of the Bible which occasions so much perplexity, and which, I fear, is in various ways at the root of our troubles. It reminds us that the one central point we have to guard, in respect to that criticism, is the fact that God did speak in times past unto the fathers by the prophets, and that we have in the ancient Jewish Scriptures an inspired record of those Divine words. It is the doubt which is cast upon that plain matter of fact which constitutes the essential mischief of so much of the current criticism. It is certain that we have learnt, and are learning, much as to the mode and extent in which those Divine words have been preserved to us. Thus the old supposition, which was the only one open to our fathers of a generation or two ago, that the whole of the Book of Genesis, for instance, was miraculously dictated to its author, is now seen to be, not only scarcely conceivable, but wholly unnecessary. If, as was then supposed, writing was not practised till the days of Moses, the elaborate details of the Book of Genesis could only have been supplied by miraculous dictation.

But now that we know that writing was practised long before patriarchal times, we recognise that the Book of Genesis is due to what Dr. Liddon calls the "inspiration of selection"—to a precisely similar process, in fact, to that to which we owe the Gospel according to St. Luke. But the essential point—the point questioned by recent critical commentaries on the book—is that the words of God to the patriarchs there recorded are truly recorded: that God did speak to Abraham, and did make a covenant with him; that God did give that promise which the whole history of the world has verified—that in Abraham's seed all nations of the earth should be blessed. No one can for a moment doubt that, when the author of the Epistle to the Hebrews referred to God having spoken to the fathers by the prophets, he had in his mind those utterances of God to Abraham, which to every Hebrew were the very foundation of his faith and of his national life. The record we possess of those words of God in the Book of Genesis have the unbroken tradition of the whole Jewish people as their witness; and in face of the evidence recently afforded of the existence of elaborate compositions like a code of laws in the time of Abraham, I venture to say that the trustworthiness of those records rests on a firmer foundation than ever. It may be that that book and other books are composed of various documents, and are the work of various hands. It may be. The supposition has, at all events, I venture to think, been grossly exaggerated. But that does not in the least prevent the documents from being trustworthy, and the records preserved in them being true. That is what is clearly involved in this opening reference to what God spake to the fathers by the prophets; and a criticism which denies this denies the very foundation on which Apostolic argument rests, and consequently undermines that Apostolic authority on which our Christian faith so largely depends.

Now, I would urge that this consideration affords the key to the position to be held in our pastoral work on the subject of criticism. It is indispensable, if the authority of the Christian faith is to be maintained, that we should be able to treat the

Bible as a trustworthy book, in the plain, broad meaning of its statements. It was never more certain than in the present day that our instruction, to be effective in any way, must be founded upon the Bible. In the controversy now raging respecting national education we might almost say that there is only one point upon which, if not all, yet the vast majority are agreed, and that is, that religious teaching in our schools must be founded on the Bible. The question at issue is only how the Bible is to be taught, whether it is enough for portions of it to be selected by those who control the schools, and read with more or less comment, or none at all ; or whether it is essential that the main truths which the Church has collected out of the Bible, and embodied in creeds and catechisms, should be taught. But unless the Bible, in its plain meaning, its plain historical meaning, is trustworthy, either method is unjustifiable and cannot long be maintained.

There are those, indeed, who seem to be contented to surrender the plain historical truth of the Bible on the ground that the Christian faith rests on the authority of the Church, and can be taught and enforced by that authority alone. I need not dwell on the old reply to this view, by asking on what the authority of the Church rests ; but it is enough to point out that nothing can be more destructive of the authority of the Church than the surrender of the historical truth of the Scriptures. If the prevalent higher critical view of the Old Testament be the right one, then every great authority in the Church, from St. Stephen and St. Paul downwards, has been mistaken in his interpretation of the Scriptures, and in his view of God's dealings with mankind. You cannot quote one single authority in the whole Christian Church who has not assumed the truth of the history of the Jews in accordance with the *prima facie* narratives of the Old Testament. The Acts of the Apostles, the Epistles of St. Paul and St. Peter, the expositions of all the Christian Fathers, the whole hymnody of the Church, the whole theology of the Reformation, and not merely of the Reformation, but of the Council of Trent, falls in one comprehensive

crash. Imagine an infidel lecturer to a popular audience able to say to them : " Your Christian teachers make a great deal of the authority of their Church, but it is now admitted by their most learned men that every Christian Father, old or modern, up to the last fifty years, has been totally in error with respect to so simple a matter as the history of the Jewish people ; these learned men are agreed that you cannot rely on the historical truth of the narratives on which your whole belief in God having spoken to men is based, and that, for instance, the Book of Deuteronomy, which professes to give an elaborate account of God's words through Moses to the children of Israel, is a pious fiction." Supposing an infidel really able to say this, and what have you to fall back upon ? The Bible is gone, the Church is gone, all the teachers of the Christian Church are gone, and nothing remains to you but beliefs, which may be beautiful and elevating, but which have lost their old foundation. If it be thought that I am at all exaggerating the practical, popular effect of such criticism, let me read to you a passage from an authority who, if not impartial, is inclined to allow as much as he can to current critical views. I mean Professor Lotz of Erlangen, in the volume he published last year on the " Old Testament and Science."

" The Old Testament," he says, " is history, and open to criticism as historical, but it is also the history of redemption. It is the history of Divine revelation and guidance, by which the redemptive work of Jesus Christ was prepared, a history which the Saviour treated as a preparation for His coming. But the newer criticism is not content with merely correcting particulars in the narratives of the Old Testament, which is comparatively tolerable, but it declares the whole representation of Old Testament history, as we read it in the Bible, and as Jesus read it, and as He acknowledged its truth, to be false. It further declares the books of the Old Testament, almost without exception, to have arisen through a series of revisions, mutilations, additions, and distortions of the original text ; so that the Scriptures present a character which is the very opposite of trustworthiness. If this were really the case with respect to the origin of the Old Testament, it would be scarcely possible to honour this book any longer as a book of Divine truth."

These are not the words of an English obscurantist, but of a Professor in the University of Erlangen, published there in the

face of his brother professors, a statement which he could not have put forward in such an audience if it were any serious exaggeration of the truth. Gloss the matter over as you may, this is what the dominant criticism comes to, and this is a view of the Scriptures which must render their effective use in pastoral work impossible.

But if, with the school which Professor Lotz represents, and which corresponds in substance to the view of the great critics before Wellhausen, of such men as Ewald and Dillmann, you can treat the narratives of the Bible as being at least as true—to take an example lately put forward by the Bishop of Bristol—as the Anglo-Saxon Chronicle, and can tell people that the books of the Bible, having come to us from a hoary antiquity, may be in some details imperfect and the text occasionally confused, but that such doubtful details in no way affect the substantial truth of the narrative, you may trust the common-sense of the people to discount, so to say, these difficulties, and to read the book with confidence; and as they do so, its inherent truth will more and more impress itself upon them, and its hold on their hearts will be deepened day by day. The case could not well be better put than by Professor Lotz (p. 244) :

“We maintain,” he says, “with confidence that it is possible to do justice to the requirements of science and at the same time to maintain firmly that the Old Testament is a book out of which the Church and all Christians can confidently gain that knowledge of the ways of God which it was the object of this part of the Bible to afford. For we see that the redemptive history of the Old Covenant, as received by the consciousness of Christians, is in all essential matters as well attested by the Old Testament under critical treatment as by the old Bible when read with the eyes of ordinary men. Accordingly, a man may read the Old Testament without having any conception or idea of scientific criticism, and yet will find in the old book entire truth—for the ways of God which he devoutly follows in reading were the actual ways in which God led His people.”

That is the essential point; as long as we guard that, we can use the Old Testament effectually in our pastoral work. But if we had to believe and to teach a view of that history which, in Dillmann's words, “turns everything upside down,” we may be sure that the Bible would very soon lose practical authority among our people.

At the same time, we should be wise to introduce our people gradually to those facts, respecting the text of the Scriptures and their transmission, of which a knowledge is indispensable in order to avert the danger of their losing faith in the trustworthiness of the whole book, because some insignificant detail may be inexplicable, or even inaccurately stated. It seems to me that even the number of such inaccuracies is becoming more and more diminished by further research, the details, for instance, even in the genealogical parts of the Book of Genesis being more and more justified. We must, and may, trust our people's good sense to distinguish between cardinal facts and principles on the one side, and accessory details on the other. Above all, we must endeavour to cultivate their imagination. The Jewish writers, like other Oriental writers, were great artists, who produced not mere chronicles, but pictures, works of high art, which are all the more true in substance to reality because sometimes indifferent to pre-Raphaelite minuteness of detail. It needed the prosaic, logical, dull mental habits of a European to see any difficulty in Joshua's imaginative appeal to sun and moon to stand still, as though that could be more than an imaginative way of appealing that "the stars in their courses might fight" against his enemy, as they have so often fought against armies in the actual history of the world. The Englishman has, perhaps, more imagination of this kind than most nations; but I may say, in passing, that the possession of this imaginative power in interpreting the Scriptures is a great characteristic of Luther's power as a preacher and commentator, though he strangely forgot to exercise it when interpreting our Lord's words respecting the Holy Communion. But the broad substance of what I would urge is simply this—that, for the purpose of pastoral work with men and women and children in ordinary parishes, we are on safe ground if we treat the Bible as a book of true history, whose narratives may be trusted and followed without any unnatural interpretation or reconstruction. We cannot, of course, do this unless we are convinced, as I am, that that is the true verdict of sound

criticism. We must be able to tell our people consequently that we trust critical processes when rightly applied, and that we rely on the Scriptures as having stood that test. Then we retain that which is essential—the assurance of the Epistle to the Hebrews that “God at many times and in many manners spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by His Son.”

But let us pass to consider the bearing of this passage on the question which is now filling us with such extreme anxiety—the question of national education. It is proposed to prohibit in all our national schools that systematic denominational education which has hitherto been the characteristic of Voluntary, and particularly of Church schools, and even to render it possible, if the local authority should think fit, that no definite teaching, and even no Bible teaching, should be allowed. Now, what a passage like this must impress upon us is that the teaching to be thus prohibited or crippled is not the teaching of opinions, but of facts, and of facts which by their very nature are the most momentous of all facts. What would you think of a requirement that a teacher who gives instruction in astronomy may mention the planets and give a general account of their course, but must not mention their relation to the sun, or give an account of the sun’s nature? It would be equally absurd to attempt to teach children the general nature of their duties, and not tell them who imposed those duties, and who would be the Judge of their discharge of them. But further, if it be a fact that God has spoken at many times and in many manners, could there be anything more unreasonable than not to take care, so far as we can, that every child in the kingdom should know that He has thus spoken, and should be thoroughly and systematically taught what His words and commands have been? Nay, more: could there be a higher act of disrespect to God than to fail to inform children of the words He has spoken, and to impress His words upon them as the most important of all the facts of their lives? If Jesus Christ be the brightness of the Father’s glory and the express image of His Person, what could

be more disrespectful, both to Him and to His Father, than to fail in leading to Him, and through Him to His Father, all children who may be entrusted to our care? For us Christians, whatever it may be for politicians, this is not a matter of expediency or of politics, but a paramount duty ; and it is difficult to conceive of a more heinous disrespect to the Son of God than not to insist on His words, and His Father's words, being kept in the very forefront of our schools and of our teaching. Let us only bear in mind that this is the issue at stake in the present discussion, and our duty must be plain.

It may be added that the same consideration is decisive as to our duty in respect of missions. We are bound by allegiance to the God and the Saviour whom we serve to make them known to the heathen, as they were originally made known to ourselves. Some people will tell us not to disturb their faith, even though it is erroneous. In answer, it is enough to ask the question, whether there is any other truth whatever which the opponents of missions would refrain from communicating to the heathen. In point of fact, unbelievers in Christianity have no hesitation whatever in communicating to them scientific truths which are absolutely destructive of their religions ; whereas the truth which is proclaimed to them by missions is not only the highest truth of all, but is the only truth which can sustain them when the spirit of their old beliefs has been undermined by men of science, men of business, and men of the sword. It is strange that people who are perpetually boasting that their only object is truth, and that in truth alone is to be found the secret of human welfare, should object to Christians proclaiming what they believe to be the greatest and most elevating of all truth. If, in fact, in Christ's own words, He is "the Way, the Truth and the Life," it is something like inhumanity to fail to proclaim Him and to lead others to Him.

But let it be added that everything depends on our holding these great cardinal truths aloft as dominating all others—in our preaching, our teaching, and in our minds and hearts. Half our troubles arise from want of proportion in our thoughts and

our teaching on these subjects. We allow our minds, and the minds of our people, and the mind of the world, to be occupied with a number of minor, if not trivial points, about ceremonies and vestments, and subordinate differences of doctrine, until statesmen seem to think that these are the only things we care for, and consequently conclude that the denominational teaching we profess to value is concerned with such mere verbal matters, and that it is no hardship to discountenance it. The way to meet that danger and misapprehension is to lift these cardinal questions high above all others, into the vision and the apprehension of our people, to make them realize that our thoughts are full, and that theirs ought to be full, of God and of His Word, of Christ and of His sacrifice, and of His eternal and living kingdom ; to realize better ourselves, and to make them realize, that every interest and consideration in the world is secondary in importance to these grand truths ; and that, consequently, whatever course legislation may take, we at all events shall never rest, and will give the nation and Parliament no rest, until young and old have their minds filled with these truths and realities, and live in them in order that they may die in them.



Christianity in the Indian Empire.

BY THE REV. T. BOMFORD, M.A.

MANY people seem to wish to affirm that Christian missions are making no progress in the Indian Empire. They refer us to the opinions of "various civilians and military officers, men who, of course, know what is happening in the empire." There is a passage in Lecky's "History of European Morals from the Time of Augustus to that of Charlemagne" which supplies us with an answer to these affirmations. Lecky shows how few pagan writers before Constantine's time ever referred to

Christianity at all, how little they said about it, and how utterly they failed to grasp the rapid progress it was making in the Roman Empire, still less to foresee how in the future it would prove to be the immense moral force which, of course, we know it did prove to be. Plutarch, the elder Pliny, and Seneca—great names these and wide in range of thought—never mention Christianity; Epictetus and Marcus Aurelius give it a few words of contemptuous censure; Tacitus and Suetonius treat it as an execrable superstition. Yet some of these men wrote almost on the eve of the triumph of the Christian Church. They were not unobservant of other movements; the growth of Roman luxury, for instance, and the importance of that growth, they are careful to mark and to describe. And it should be remembered that this silence continued up to the time of Constantine, by which time one-fourth of the population of the Roman Empire was Christian.

Now apply all this to India. Notice that hundreds of books are written by the statesmen, administrators, and novelists of the ruling race in India at this time, and that it would be difficult, if not impossible, to gather from these works that Christianity is making any progress in the land, or exerting any influence. Statistics show that, so far, only one in a hundred of the population in India is Christian. If the Roman writers ignored the presence and power of Christianity in the Roman Empire when one in four of the population was Christian, it is a small wonder, after all, that the British writers ignore its presence and power in India when only one in a hundred of the population is Christian.

Are we prepared, however, to argue that the Christian religion had no power in the Roman Empire till Constantine's time? We all know that Constantine's policy was due to his feeling it necessary to yield to the enormous force of Christianity. It was not Constantine who made the Roman Empire Christian. He may himself have felt its moral power or he may not (it is hard to diagnose Constantine, almost as hard as it is to diagnose our Queen Elizabeth), but he probably knew that it would be

Christian in a few years whether he wished it to be so or not. Roman writers ignored Christianity when it was growing rapidly in power and influence in the Roman Empire; British writers ignore it when it is growing in power and influence in the Indian Empire. Is there any connection between these two phenomena; have they a common cause, a common origin, so to speak? Let us inquire briefly.

The original Roman republican character owed its high tone to the old simple Roman religion. Little by little this became corrupted, and contact with men of other religions begat in the Romans an indifference to religion. Looked upon as forms of worship only, other religions seemed to them as good as their own. So while for respectability's sake they continued to observe its outward rites, they lost all belief in the intrinsic value of their own religion; they made no effort to spread it; they cared nothing, absolutely nothing, whether their religion spread among the nations subject to them or not. We might be writing this about the English in India, but we are not, we are still speaking of the Romans.

Now mark that the morality caused by their old religion did not cease at once; like the impetus in a moving body, it continued after the force which caused the movement had ceased. And another force, too, came to delay the decay of morality which generally follows the loss of religious belief. The Stoic philosophy could not create a high moral tone, but it could come to the help of men in danger of losing that high moral tone, and among educated and thinking men could delay the progress of that decay. Hence—and this is important to remember—men like Marcus Aurelius, with the good of the empire at heart, never imagined that the much-needed regenerating power for that empire was to be found in a religion. They themselves—so they thought at least—owed nothing to any religion; it was to them a matter of complete indifference what religion a man professed, or whether he professed any. Their one concern for the ordinary run of man was that he acknowledged the Emperor, paid his taxes, and gave no trouble to the officials.

Now turn from Rome to England, from the Roman Empire to the Indian. The English race owes its high position and its moral character to the influence of the Christian religion. This we will not stay to argue. History must be speaking the truth in this matter. If there is such a thing as cause and effect, the cause of England's greatness is manifest, there is no other. But Englishmen are losing their belief in Christianity. This may be partly accounted for by the defective manner in which the Christian religion is often put before them. Briefly, it comes before them in three shapes, and in the extreme form of either of the three it is dissociated from moral power and high moral character. It is preached as a mere set of outward observances, attention to which will secure a man's salvation ; or it takes the form of a set of doctrines, which if rigidly held will answer the same purpose ; or it is preached as requiring an emotional experience, the passing through of which will be a guarantee to a man that he is one of the elect. Englishmen know from experience that many most ardent in the performance of ceremonies, many most keen to shout the correct shibboleth, many most ready to narrate their emotional experience, are deficient in the moralities and amenities of everyday life, and they have come to regard Christianity either as a ritual, or a creed, or an emotion, which exercises no influence on the moral character of those who profess it.

Making all allowance for prejudice and natural indifference, there is much to be said in excuse for those who cannot see the power of that which often comes before them in an emaciated state. The power of Christ is often present, even where to the outsider all seems to be ritual or creed or emotion. But let that pass. All will know what we mean when we say that Christ is often obscured in the preaching and in the practice of Christianity. Now, come back to these Englishmen of whom we have been speaking. Their belief has gone, but the moral influence of their forefathers' religion is still strong ; and we find men—and many of them too in India, and are thankful to find them—who, while denying any belief in Christianity, are leading lives which

are the product of Christianity. Ignorant that their own high character is due to Christianity, they can see no object in spreading it, nor take any interest in the many signs of its growing power. Uninfluenced by it themselves, or thinking themselves so, they cannot believe in its power to influence others; and in investigating the change of thought observable in the minds of educated Indians, they treat Christianity as a negligible quantity. All religions seem to them equally useful in their way, and it matters not to them what religion a man professes so that he gives no trouble to the officials of the empire. The Stoic philosophy delayed the decay of morality in Roman minds of culture, and so does the philosophy of Altruism delay the same decay in English cultured minds to-day. Devotion to duty, readiness to spend his life and strength for the good of others, these things are present in the average English-Indian official; but they are really caused not by the philosophy he holds, but by the religion he discards. That some reformation is needed in the morality of India is evident to every English official, but he believes in meeting the need not by the spread of religion, but by the publication of moral text-books, drawn from various religious systems, but in which the religious element is carefully ignored, the very element which has created the morality.

Profound is the disbelief in Christianity as a possible factor in a man's life. Let us illustrate this disbelief from recent facts. Not long ago the biography of a famous Indian frontier Englishman was published, in which a large space was devoted to an account of a remarkable man with whom he had been brought into contact. This man, rising from the ranks, had become a commissioned officer in the Guide Corps. Much is told of this Afghan officer's life and death, but the fact that he became a Christian man, and as a Christian man won the confidence of the Government, and was employed by them in the dangerous service in which he lost his life, is not mentioned. To come to England for a moment, it was strange that in the *Times* leader on the late Sir George Stokes at the time of his death, a leader

which not only dealt with his scientific achievements, but analyzed his character, the fact that he was an humble and earnest believer in and follower of our Saviour was not so much as hinted at.

Ignorance of the power of Christianity passes rapidly into contempt for it. We naturally think lightly of qualities we do not ourselves possess, and contempt quickly passes into positive dislike. The writer of this has heard an English judge in India, when appealed to for protection by a convert to Christianity, say that he supposed it was a question about "Christianity or some nonsense of the kind." In another case, a young man, having become a Christian, and in consequence been driven out of a wealthy home, applied to a judge to know what steps he ought to take to claim his share of the property his father had left. The English judge prefaced his remarks by saying: "What a fool you were to become a Christian and risk the loss of your inheritance!" The judge probably did not value his own religion at a rupee, and thought the man a fool who risked the loss of 40,000 rupees on its behalf. We might give many other similar instances.

Christianity in the Roman Empire had not merely to meet contempt and sneers, but often to face persecution. This persecution indirectly, no doubt, helped forward the triumph of the Christian Church, for it tended to purify it and free it from that top-hammer which so often hinders its advance, and so to make it a better witness for Christ, a greater power among those it reached. The reasons for this persecution were not that it was a new religion, nor that it was a proselytizing religion, for both the Jewish religion and the Egyptian were allowed without much opposition to grow in the Roman Empire. Christianity was a disturbing element wherever it was preached. Its introduction led to riots and disturbances. A man might become a convert to Isis without changing his mode of life. Not so if he became a convert to Christ; his change of life was resented by his friends and relatives, hence the riots. Often enough these riots were set on foot by the Jews; but as these

had been law-abiding citizens till the Gospel had been preached, the fault was, of course, in the preaching, not in the Jew. So the Christian was blamed and had to suffer. A strong government based on military rule dreads riot. Riot may be fanned, it may become insurrection. Christianity also caused disturbance in the ordinary course of trade. Pliny remarks in writing to Trajan that the fodder business had suffered from the lessened demand for sheep for sacrifice in the numerous temples. No doubt the farmers had complained and pleaded inability to pay their taxes.

Officials in India have the same reasons for disliking the spread of Christianity. It is a disturbing element in some districts. Conversion to Christianity often causes a riot or something approaching a riot. The supreme Government hates riot, and an official in whose district a riot takes place is apt to have a bad mark placed against his name. He is called to account, and both he and his district have to suffer. So far, perhaps, Christianity has not seriously affected any of the trades or social arrangements of India, but it is bound to do so in time. For instance, the Chuhras of the Punjab have hitherto been the despised menial drudges of the small farmers, and even when they and their masters are Mahommedans the Chuhra is not allowed to draw water from the same well or to worship in the same mosque as his master. Thousands of these Chuhras are now turning Christians, many only in name no doubt, but many from sincere conviction. Will they in another generation be content to accept the position of menial drudges? A readjustment of the social strata is bound to come sooner or later. In some parts of India such readjustments are taking place without disturbances, but it cannot be so in all. Officials like to see their districts working with clock-like regularity, and dislike any movement which promises to disturb this precision. Persecution of Christians in India is out of the question, nor is it likely that missionaries will ever be prohibited as they once were under the rule of the old East India Company; but Government is capable of showing its dislike of missionary

effort, and has been known of late to urge people not to forsake their ancestral religions.

There is another and a stranger parallel between the Government of India—and, indeed, the Government of England—and that of Rome. Emperors of Rome saw that some power was needed to bind together the different races of their empire. They needed something resembling a religion; and not believing in the religion of their own country, or, indeed, in that of any other, they proceeded to construct a new one and to force it on their peoples. This new one was by no means to be a substitute for the existing religions, but it was to be supplementary to them. The central feature of this new religion was the recognition of the imperial genius of the Roman Empire, to which genius the different nations under Rome owed their peace and happiness. The Emperor himself was the embodiment of this idea, so he was given the title of *Divus*, and to his statue divine honours were to be paid. Hence, as we all know, came the great quarrel between the Church and the empire. More ready than any other class of men to acknowledge and to submit to the rule of the Roman Emperor, the Christians refused to give him divine worship, and they were therefore looked upon as traitors. We know from the New Testament that the Christians would have been ready enough to acknowledge that every stable government contains an element of the divine. The Emperors, by asking too much in the pursuance of their ideal, lost all.

The problem before the rulers of India is much the same. The various peoples of India must be united in one homogeneous whole. Some common principle must be found—and thoughtful men have been looking for it for the last fifty years—to bind together these various nationalities, with their varying customs and religions. Western civilization based on western education would, it was once thought, have proved to be the needed power. But an impersonal idea has little force with eastern people, and its progress has been slow, its influence small. The present idea is to unite India by bringing the person of the Sovereign to the front. In 1859 the sovereignty

of the Queen took the place of the rule of the old Company ; in 1878 the title Empress of India was assumed ; in that year, and again in 1903, festivals were held at Delhi in honour of this new principle, and princes and governors summoned from all parts of India to pay their devotions before the representative of the Sovereign. Here lies the weakness of the new cult : the Sovereign is invisible and has to be represented by a Viceroy, and the success or failure of the cult depends somewhat on the character of this Viceroy. Men like Trajan, Hadrian, and Marcus Aurelius might have seemed worthy of the title *Divus Cæsar* ; there were others who were not. It remains to be seen, both in England and in India, what effect imperialism will have on the masses of the people. Of this we are certain, that a greater power exists in Christianity, one far more fitted to compass the object our rulers have in view.

A few words of caution remain. Do not imagine that all Indian officials ignore Christianity, and the part it is playing in the revolution of India. From the days of Lord Lawrence to the present a long roll of English statesmen and administrators have recognised and borne witness to the value of Christian missions in the development of India. Many of these have actively helped forward the work of Christian missions. It is easy for Christianity to spread without the ordinary average Englishman being in the least aware of it. Daily business brings Englishmen into contact with Indians, but brings with it no necessity, often no opportunity, for the Englishman to inquire into the religion of his Indian friend or employé. On Sundays, if the Englishman goes to church, he goes where his own language is used, and his own Government chaplain officiates ; he does not see the Indian in church because the Indian has his own church and his own Christian minister, missionary or otherwise. The Englishman, seeing no Indians in church where he ought to see them if they are Christians, thinks there must be very few in the country.

No one, certainly no missionary, wishes to see the Government doing anything directly to spread Christianity. After the

Mutiny some thought the Government ought to have declared that Christianity was the religion of the country. Even Sir Herbert Edwards urged that the Bible should be taught in all the Government schools. Steps of this kind would have been a mistake. All that is asked is that there should be fair treatment of all peoples in the country, both Christians and others. Some years ago an official discovered that there were more Christians in Government employ than their numbers warranted, and there was some talk of limiting their numbers. Such a step might prove of benefit to the Christian Church, but it would have been grossly unfair. The Christian men do not owe their positions under Government to the mere fact of their being Christians, they have won these positions by open competition and by their own merits. We know well enough that Christianity must triumph in India, and the reasons for this coming triumph are given clearly, by Lecky in his concluding words on the conversion of the Roman Empire.

No other religion has such elements of power and attraction ; it is bound by no local ties, and is equally suitable for men of all nations and of every class. It appeals to the affections, and unites to its distinctive teaching a pure system of ethics. It proclaims the universal brotherhood of man, and recognises the softening influence of love.

The chief cause of its triumph according to Lecky is the congruity of its teaching to the spiritual nature of mankind ; it represents faithfully the supreme type of excellence to which men are tending ; it corresponds to their religious needs, aims, emotions. Lecky is speaking of Rome ; make a few slight changes, and you are reading what may be said of India.

Its progress in India is hampered, however, by two things which had no place in Rome. In the first place a wide gulf exists between the American and English preachers of Christianity and the people they would convert, a gulf in moral standards and in social life, a much larger gulf than existed between the first preachers of the gospel and their pagan hearers. Teachers of these days are the product of centuries of Christian

teaching. The increase of Indian native workers and teachers will in time surmount this difficulty.

In the second place the missionaries themselves are to blame for another difficulty. The Christianity they teach is too often bound hand and foot to the ceremonies, creeds, and formularies of their own particular churches. They preach things which no doubt have a value in these particular churches at home, but which are not essential to Christianity. Western ways of thought and modes of worship will not attract the people of the East. The power of Christianity in the Roman Empire was not founded in an organized Church with formularies and shibboleths, but in the preaching of the Man Christ Jesus, the Man of sorrows and acquainted with grief, the Man who not only taught but showed how to live, and who gave His life as a ransom for all. Let the missionaries of Christ preach Christ as revealed in the Scripture, and let secondary matters go, if they seem to wish to go, and they will find that though the preaching of the Cross will still seem to many to be foolishness, it is still the power of God, the wisdom of God, and will be recognised as such by many who are weary of the philosophies, the pleasures, the empty creeds and toils of this life, and longing for something more stable, more satisfying, more powerful.



The Sadness of Poe.

By MARY BRADFORD WHITING.

“THE tone of the highest manifestation of Beauty is *sadness*,” wrote Edgar Allan Poe in his “Philosophy of Composition.” “Beauty, of whatever kind, in its supreme development, invariably excites the sensitive soul to tears. Melancholy is thus the most legitimate of all the poetical tones. ‘Of all melancholy topics,’ I asked myself, ‘what, according to the universal understanding of mankind, is the *most* melancholy?’ ‘*Death*,’ was the obvious reply. ‘And when,’ I said, ‘is this

most melancholy of topics most poetical?' The answer here also is obvious—'When it most closely allies itself to beauty.' The death, then, of a beautiful woman is unquestionably the most poetical topic in the world, and equally is it beyond doubt that the lips best suited for such a topic are those of a bereaved lover."

Poe is here telling the story of the composition of "The Raven"; but it was not merely in this instance that he employed melancholy as "the most legitimate of all poetical tones": a strain of sadness ran through all his utterances, and the Raven—the emblem of "mournful and never-ending Remembrance"—cast its shadow over his whole life.

The De la Poer family, from which Poe was descended, had long taken root in Ireland, and from his father's side he inherited the true Celtic spirit, a passionate and dreamy melancholy, rich with colour, yet touched with a twilight mysticism which dominated his life and works; the wine of the world flowed redly for him, the

"Far-off, most secret and inviolate rose"

lured him to its quest; but on everything he saw, the words "passing away" were written, and to him it was a passing away that knew no return.

The grandson of David Poe, who emigrated from Ireland to America and was made a General in the War of Independence, the little Edgar lost both his parents when he was only two years old, and was adopted by his godfather, a rich man, from whom he had received his second name of Allan.

As nearly as can be guessed, Poe was about fourteen when he met the Helen Stannard who inspired him with those lines "To Helen," which will always remain as one of the most perfect lyrics in the English language:

"Helen, thy beauty is to me
 Like those Nicean barks of yore
 That gently, o'er a perfumed sea,
 The weary, way-worn wanderer bore
 To his own native shore.

“On desperate seas long wont to roam,
 Thy hyacinth hair, thy classic face,
 Thy Naiad airs have brought me home
 To the glory that was Greece,
 And the grandeur that was Rome.

“Lo, in yon brilliant window niche,
 How statue-like I see thee stand,
 The agate lamp within thy hand!
 Ah, Psyche, from the regions which
 Are holy-land.”

Yet it was not *love*, in the ordinary sense of the word, that Helen's beauty aroused in the breast of the youthful poet. The mother of one of his school-fellows, she was his ideal, and the pure devotion with which he worshipped her bore fruit in his manhood's love for another Helen. His worship brought him joy; but the lines from “The Raven,” which he himself applied to his own fate—

“Disaster

Followed fast and followed faster, till his song one burden bore—
 Till the dirges of his Hope that melancholy burden bore
 Of ‘Never—nevermore!’”—

were already to find their fulfilment in his life. Mrs. Stannard died, and for months after her death he haunted her grave, mourning over it in anguish, yet finding in his nightly vigils a wild and melancholy pleasure.

The next few years of his life are shrouded in mystery, and his biographers have therefore generally concluded that they were stained by some special disgrace; but since there is no record of his expulsion from the University, the authorities at Virginia have given it as their opinion that these accounts are malicious. Wherever he may have been during this time, a terrible trouble was in store for him on his return: Mrs. Allan was dead, and his godfather's speedy second marriage resulted in his being cast out of doors without any means of subsistence after he had been taught to look upon himself in the light of an only son and heir. From this time forward his life was one long struggle, until, at the age of forty, the waves finally closed over his head.

Griswold's Biography, which for many years was taken as the authentic Life of Poe, depicts him as a man of fierce and unbridled passions, a drunkard, and absolutely devoid of self-control; he is accused of breaking his young wife's heart, of squandering the pittance that should have provided her dying hours with comfort, and of turning from her barely-closed grave to sun himself in other eyes. To describe him, as others have done, as a man of almost saintly virtue is equally misleading; the truth probably lies midway between the two extremes. That Poe did many things of which he afterwards bitterly repented is shown by his own words, but that he was wilfully cruel and vicious is disproved by abundant testimony.

The story of his marriage may be paralleled by many an instance of love and grief, but there is one distinctive circumstance in connection with it—the mutual love and devotion of his mother-in-law and himself. If Poe had indeed treated her daughter with harshness and neglect, Mrs. Clemm would never have remained through life, and desired to be laid in death, beside her “darling Eddy.”

That Mrs. Clemm can have liked the match, it is hardly possible to believe: Poe had been disinherited, he was without a profession, and, moreover, he was her daughter's first cousin; yet Mrs. Weiss, one of his most intimate friends, avers that she was chiefly responsible for it.

One only letter of Poe's to his wife has been preserved, and it is not possible to doubt the affection that inspired its lines.

The story of their poverty and of the dying child-wife is a heart-rending one, but the question instinctively arises, How was it that Poe had fallen into this state of abject distress? He had quickly found literary employment; his contributions to *Graham's Magazine* brought up the circulation from five to fifty-two thousand, and Mr. Graham spoke of him as “the soul of honour in all his transactions.” His severance from the paper was entirely his own act; it was apparently impossible for him to submit to the trammels of regular occupation, and poor Mrs. Clemm's heart must have been heavy as lead as she

trudged from office to office in the attempt to find a sale for his work.

“I attended to his literary business,” was her statement to a friend, “for he, poor fellow, knew nothing about money transactions. How should he, brought up in luxury and extravagance?”

But Poe's unbusiness-like habits were not the only cause of his troubles: he not only drank more than was good for him, but at times the border-line between genius and madness was actually passed. Mrs. Shew, who had been trained as a doctor, made the following notes of his case while helping to nurse him after his wife's death:

“I decided that in his best health he had lesion of one side of the brain, and as he could not bear stimulants or tonics without producing insanity, I did not feel much hope that he could be raised up from brain fever brought on by extreme suffering of mind and body, actual want and hunger and cold having been borne by this heroic husband in order to supply food, medicine, and comforts to his dying wife.”

This calm and sensible woman advised her patient to seek a calm and sensible remedy:

“I did not expect him to live long. I knew that organic disease had been gaining on his physical frame through the many trials and privations of his eventful life. I told him in all candour that nothing could or would save him from sudden death but a prudent life of calm with a woman fond enough and strong enough to manage his affairs for him.”

To so recently bereaved a husband this advice might have sounded heartless, but in less than a year after his wife's death, Poe threw himself into a new love-affair. That his very unhappiness should urge him to seek for fresh companionship is easily to be understood, but it is difficult to reconcile his statement to Mrs. Whitman that he had never loved before with his passionate laments for his wife. However this may be, he himself had not only no scruples on the subject, but he felt it to be his “duty” to accept the new love, as is shown by the lines to Helen Whitman, in which he says that her eyes are his lodestars, leading him onward and upward.

But Poe's love for Mrs. Whitman not only seemed to him the necessary outcome of his love for Veronica—he looked upon it also as the fulfilment of his devotion to an earlier Helen. A

lonely and childless widow possessed of literary tastes, she felt drawn towards Poe, and in a letter in which he thanks her for some verses she had sent him he tells her that since he had first heard of her, "your unknown heart seemed to pass into my bosom."

It was not much wonder that Mrs. Whitman shrank before the vehemence of so wild a lover. Deterred alike by her own misgivings and by the warnings of her friends, she refused to marry him, and in a frenzy of feeling, he went to the house and besought her to have pity upon him. His excitement was so great that her mother sent for a doctor, who took the unfortunate poet into his charge for treatment. This incident was afterwards used by Griswold in support of his own statements, and Mrs. Whitman indignantly denied the conclusions he drew from it :

"Of course gossip held high carnival over these facts," she writes, "which were related, doubtless, with every variety of sensational embellishment. You will see, therefore, that Griswold had ample material to work on ; he had only to turn the sympathizing physician into a police-officer, and the day before the betrothal into the evening before the bridal, to make out a plausible story."

Whatever there might be to forgive, she readily forgave ; and on condition that he promised never again to touch the intoxicants that acted like poison on his sensitive frame, she agreed to marry him. It was no wonder that his whole heart went out to the woman who was as brave as she was loving.

"MY OWN DEAREST HELEN (he writes in November, 1848),

"So kind, so true, so generous, so unmoved by all that would have moved one who had been less than angel—beloved of my heart, of my imagination, of my intellect—life of my life, soul of my soul, dear, dearest Helen—how shall I ever thank you as I ought ? I am calm and tranquil, and but for a strange shadow of coming evil which haunts me I should be happy. That I am not supremely happy even when I feel your dear love at my heart terrifies me. What can this mean ?"

This presentiment of evil was only too soon to be justified. Every arrangement had been made. Mrs. Clemm, who seems to have fully approved of the marriage, was waiting to welcome

the bride ; but when Poe went to the house, Mrs. Whitman met him with the announcement that she had been told that he had broken the pledge which he had so solemnly taken, and that the marriage could never take place. Whether this statement was true or not, there is no evidence to show, but that she believed it to be true is quite clear. To his letter of entreaty she returned no answer, but in the February number of the *American Metropolitan* she published a poem which she intended him to take as a reply. The last two verses run as follows :

“ Away, far away from the dream-haunted shore,
Where the waves ever murmur ‘ No more, nevermore ’—
Where I wake in the wild hour of midnight to hear
That love-song of the surges so mournful and clear.

“ When the clouds that now veil from us Heaven’s fair light
Their soft silver lining turn forth on the night,
What time shall the vapours of falsehood dispel,
He shall know if I loved him, but never how well !”

The end of Poe’s life was now near at hand ; his friends did their best to break the blow to him, and among them he met the widowed Mrs. Shelton, for whom, as Elmira Royster, he had had a boyish admiration. The sight of her revived his old feelings, and, finding that she was willing to listen, he became engaged to her. On October 2, 1849, he went to Baltimore. Before leaving, he had complained of feeling unwell, and it is supposed that he took a sedative and fell into a state of stupor. It was election time ; corruption and bribery were rife, and votes were openly bought and sold. Poe was seized upon by ruffians, drugged, carried from one polling-booth to another until he had been made to vote in as many as eleven different wards, and then flung out into the streets. He was found by some passers-by, picked up and carried to the hospital, where he died on the seventh. Mrs. Clemm’s words to an intimate friend best tell the tale :

“ October 8, 1849.

“ Annie, my Eddy is *dead* ! He died in Baltimore yesterday. Annie, pray for me, your desolate friend. My senses will leave me. I will write

the moment I have the particulars. I have written to Baltimore. Write and advise me what to do.

“Your distracted friend,
“M. C.”

A few days later she wrote again in fresh anguish of spirit :

“Neilson Poe, of Baltimore, has written to me and says he died in the Medical College of congestion of the brain, and not of what the vile, vile newspapers accuse him! He had many kind friends with him, and was attended to the grave by the literati of Baltimore. Severe excitement and no doubt some imprudence brought this on. He never had one interval of reason. Some of the papers—indeed, nearly all—do him justice. But this, my dear Annie, will not restore him. Never, oh! never will I see those dear, lovely eyes. I feel so desolate, wretched, friendless and alone.”

To the end of her life she mourned him with passionate grief, even though she felt at times that the only rest for that complex nature was in the grave.

Professor Harrison, in his description of the movement set on foot by the students of the Virginia University in Poe's honour,¹ uses words which cannot be bettered in their summing-up of his character. He speaks of him as a “human opal,” and says :

“The Hamlet nature of the man, with its unsteady purpose, its poetic flickerings, its strange logics, and its boundless inconsequence, makes him a unique psychological study, truly Shakespearian in the multiplicity of its facets and angles.”

And yet, many-sided as Poe's nature may have been, one chord echoes through the whole of his writings—the strange minor chord of regret. His mental attitude was a perpetual looking back; his soul was filled, as he expresses it, with that sorrow which the living love to cherish for the dead, and which in some minds resembles the delirium of opium.

His boyish love and despair for Helen Stannard coloured his whole after-life with a mystical glow that made it impossible for him to see the everyday world in its true light, but even if he had never met her it is scarcely possible to believe that his genius could have been cast in any other mould. “No more!”—these words dominated Poe's mind, and the melancholy which

¹ “New Glimpses of Poe,” U.S.A., 1901.

they engendered sapped his vitality and poisoned the fountains of his life ; from the days of his boyhood, he had, as it were, lost something, and he not only knew that he had lost it, but he was hopeless of ever recovering it. Out of the shadow of that despair his soul was never lifted.

“ ‘ Be that word our sign of parting, bird or fiend !’ I shrieked, upstarting—
 ‘ Get thee back into the tempest, and the Night’s Plutonian shore !
 Leave no black plume as a token of that lie thy soul hath spoken !
 Leave my loneliness unbroken !—quit the bust above my door !
 Take thy beak from out my heart, and take thy form from off my door !’
 Quoth the Raven, ‘ Nevermore.’

“ And the Raven, never flitting, still is sitting, still is sitting
 On the pallid bust of Pallas, just above my chamber door ;
 And his eyes have all the seeming of a demon’s that is dreaming,
 And the lamplight o’er him streaming throws his shadow on the floor ;
 And my soul from out that shadow that lies floating on the floor
 Shall be lifted—nevermore !”



Psalm xci.

BY THE REV. SYDNEY THELWALL, B.A.

“ IT is stated by Kimchi,” says the late Rev. George Phillips (sometime President of Queens’ College, Cambridge), in his very useful edition of the Psalms in Hebrew, with a commentary, published in 1846, “that the older Rabbis affirmed that Moses composed all those Poems, eleven in number, in which there is not mentioned the name of the poet.” (Why should Kimchi give the number as eleven? The right number would seem to be thirty-four.) Whatever be the grounds which support that opinion, it will be the object of this paper to show, by internal evidence, how pre-eminently appropriate Ps. xci. is to a certain character, under certain circumstances. And, if this position be established, Rabbinic tradition, in this case at all events, will seem to be correct.

Ps. xc., with which the fourth book of the Psalms begins, is entitled “A Prayer of Moses the man of God.” It is interesting

to observe, at the outset, in what a large preponderance of instances the word here rendered "prayer" is used in connection with royal and priestly persons; and Moses "was king in Jeshurun" (Deut. xxxiii. 5), and had also acted as priest (see Lev. viii., and *cf.* Ps. xcix. 6). An examination of the Psalm will show how exactly it suits the supposition that Moses did write it, as at once a Dirge and an Encouragement: a Dirge over the "600,000 on foot that were men, beside women," whose unbelief shut them out from "the Promised Land" (however many of them learnt, in their wanderings, faith in the Promised Seed), and "whose carcasses fell in the desert"; an Encouragement to those who, under Joshua, were shortly to enter that Land. Let us look at it. And let it be premised that whoever is unacquainted with Boys's applications of the principles of Scriptural structure to the Psalms lacks one of the most valuable of all helps to their study. Three leading topics appear in vers. 1 to 3: (1) Divine Stability, vers. 1, 2; (2) Human Instability, ver. 3, first half; (3) Human Recovery, ver. 3, second half. These are then taken up again, in the same order, and the second and third are enlarged upon in the rest of the Psalm: (1) Divine Stability, ver. 4; (2) Human Instability, with its sinful causes, vers. 5 to 11; (3) Human Recovery, with its Covenantal causes, vers. 12 to 17. This, be it noted, is the one portion of the Psalm in which the Covenantal Name, LORD, is found; and in this portion it is found twice. Divine stability, then, not only forms the striking contrast with human instability, but also constitutes the basis of human hope. And, while human guilt brings its own punishment, "the wages of sin is death," it is Divine Grace which brings human recovery, and, with recovery, establishment: "the gift of God is eternal life, through Jesus Christ our Lord."

Thus, Ps. xc. proves to be, as was stated above, not only a mournful dirge, but an animating encouragement too. Divine stability is seen in justice. But it is seen in grace also. The forty years are looked back upon, and bring their lesson. But the future is looked forward to, and inspires confidence.

Yet, if the Psalm were written, as these considerations suggest, just as the forty years were ending, there was still one great loss about to betide. Moses himself was on the point of being taken away. A new leader was to take his place. What did the loss of Moses mean to Israel as a People? What did it mean to that devoted henchman of his, Joshua, on whom the leadership was to devolve? If there was one man in Israel whose heart would most deeply feel the blow, was it not Joshua? If there was one man in Israel who more than any other needed cheering, was it not Joshua? Accordingly, we find the Great Captain of Salvation, always "able to sympathize," taking special thought for this case, and enjoining Moses to "charge," and "encourage," and "strengthen" Joshua (see Num. xxvii. 18-23; and Deut. i. 38, and iii. 28). This Moses does, as not only the passage in Numbers shows, but also such passages as Deut. xxxi. 7, 8, and 23. And the Lord Himself does it (as we learn from Deut. xxxi. 14 and 15), before Moses' death, and (as Josh. i. 1-9 shows us) after it. From that first chapter of Joshua we learn further that some of Joshua's own troops addressed words of encouragement to him (see Josh. i. 18, last clause).

Now take up Ps. xci., and consider whether we have not here words in which "the Holy Ghost, the Comforter," Himself taught Moses to "charge Joshua, and encourage him, and strengthen him." Let us carefully observe, as we read it, the *changes of person*; and we shall, as Boys once remarks, find, not "a marvellous *confusion*," but a marvellous *regularity*—a key to the entire arrangement.

Ver. 1. (The LORD speaks :)

A dweller in the Most High's close
Will be lodging in an Almighty One's shade.
(He needs have no fear, then.)

Ver. 2. (Moses speaks [for himself] :)

I shall say (*Or*, Let me say) to the LORD,
' My Shelter, and my Stronghold! my God!
I shall confide (*Or*, Let me confide) in Him.
(And this when just about to die.)

- Ver. 3. (Moses speaks [to Joshua] :)
 For He it is who will rescue thee from fowler's
 trap, from wasting pest.
- Ver. 4. In His plumage will He make thee a covert, and
 'neath His wings wilt thou repose :
 Shield and targe will be His truth.
- Ver. 5. Thou wilt not fear for night's alarm :
 For shaft [that] will fly by day :
- Ver. 6. For pest [that] in the dark will stalk :
 For ravage [that] will devastate at noon.
- Ver. 7. Fall there at thy side a thousand,
 And ten thousand (*or*, a myriad) at thy right hand :
 (*i.e.*, the *unshielded* side) :
 Unto thee it will not come nigh.
- Ver. 8. Only, with thine eyes thou wilt look on ;
 And caitiffs' guerdon wilt see.
- Ver. 9. (Moses continues [to Joshua] :)
 Because thou [like me] hast made the LORD, my
 own Shelter,
 [Even] the Most High, thy Refuge :
- Ver. 10. No ill hap will be sent thee (*i.e.*, no *accidental* ill
 will befall thee) ;
 Nor will a blow come close in thy tent (*i.e.*, *treachery*
 will not get at thee).
- Ver. 11. For to His angels will He give orders for thee,
 To keep thee in all thy ways.
- Ver. 12. Upon both hands will they upbear thee :
 Lest thou trip thy foot at the stone.¹
- Ver. 13. Upon old lion and asp thou wilt tread :
 Will trample young lion and dragon.
- Ver. 14. (The LORD speaks :)
 Because he hath set his heart on Me, I shall
 deliver him :
 I shall set him aloft, because he knoweth My Name.

¹ "The stone": the Hebrew appears pointed as with the article. Some stone, it seems, to be purposely put in his way. The Greek has no article here; nor does it appear when the text is given in the Greek Testament; see Matt. iv. 6 and Luke iv. 11.

Ver. 15. Let him invoke Me, I shall answer him ;
 With him Myself [shall be] in trouble :
 I shall secure him,
 And shall honour him.

Ver. 16. With length of days shall I satisfy him :
 And shall give him insight into My salvation.

Here, then, we have a perfect composition. The "skeleton," arranged after Boys's style, is this ;

{	A : ver. 1. The LORD speaks, assertively :
	B { ver. 2. Moses speaks, expressing his own faith (a).
	{ vers. 3 to 8. Moses speaks, to Joshua, encouragingly (b).
	B { ver. 9. Moses speaks, expressing Joshua's faith (a).
{ vers. 10 to 13. Moses speaks, to Joshua, encouragingly (b).	
A : vers. 14 to 16. The LORD speaks, promisingly.	

It may further be noted, in comparing the related passages *b* (vers. 3 to 8) and *b* (vers. 10 to 13), that in the first and last portions of them (vers. 3 and 4, and vers. 11 to 13) we have a *positive* feature, while in the two other portions (vers. 5 to 8, and ver. 10) we have a *negative*.

Looked at thus, read in this light, how admirably appropriate to Joshua's case does the Psalm appear. And how aptly does each member of it fall into its own place. The sublime Divine utterances at the beginning and end ; the serene faith of Moses (reminding one of Job's ever-famous " Though He slay me, yet shall I trust¹ Him ") with Pisgah, and what was to take place there, before him ; his clear view of the dangers to which war and its consequences would expose Joshua, and his certainty that Joshua would be borne safe through them ; his solemn identifying of Joshua's faith and hope with his own ; and his triumphant anticipations not only of immunity, but also of consummate success for him : all this gives us a glimpse of the power of the Inspiring Spirit, and of the exactitude with which He times and shapes His promptings to the characters as well

¹ Note the word : a word used of trusting *in spite of difficulty and discouragement*.

as the circumstances of the "chosen vessels" through whom, and for whose benefit, He speaks.

At the same time, the devout soul will love to realize that "a greater than Joshua is here"; and to trace in the stately staves of this uplifting melody the steps of that march from conquest to conquest which the Captain of Salvation trod "in the days of His flesh." Such a soul, too, will delight to see, withal, the application of the Psalm to the experiences of the whole "Mystical Body"; and to those, also, of the several members of that Body as they "fight the good fight," "accomplish their course," and "keep the faith." To such souls the present writer, in winding up this paper, would commend Newton's two hymns on this Psalm: the one beginning "That man no guard or weapons needs": the other beginning "Incarnate God! the soul that knows." To have enriched Christ's Church with only those two hymns is something for which a man might well thank the Giver of "every perfect gift."



Pre-Mosaic Literature and the Bible.

BY THE REV. W. T. PILTER.

LESS than two generations ago the statement implied in the title of this paper would have been universally regarded with incredulity or even derision; no one who is in the least conversant with the discoveries which have been made in the archæology of the Nearer East since then will so regard it now. Sceptics and sceptically-minded critics may disbelieve the Bible and deny that the Moses of the Pentateuch is more than a legendary name, but they know better, most of them, than to deny the existence of considerable literature of a date earlier than that which Scripture history tells us was the period of Moses.

In this and a subsequent article I propose to describe briefly the extent and character of the literary remains of pre-Mosaic

times, and their bearing upon the literary and historical study of the Pentateuch.

The birth of Moses I take to have occurred during the reign in Egypt of Rameses II., the Pharaoh specially "who knew not Joseph," his son and successor, Merenpthah, being the Pharaoh of the Exodus.¹ It follows, therefore, that any literary remains which have come down to us, whether in Egyptian or Hittite hieroglyphic, in Babylonian cuneiform or Cretan pictograph, or in any other species of script whatsoever of any period before Merenpthah, may be regarded as "pre-Mosaic literature."

Of those different scripts, the several kinds of Cretan are as yet undeciphered; while the Hittite, which the determined attacks of many scholars—and notably the perseverance of Professor Sayce—have *almost* succeeded in compelling to yield up its secrets, have not quite succeeded—so, at least, as to make the records it enshrines yield any effective contribution to our present subject. Practically, therefore, we are left with the inscribed monuments of Egypt, which are chiefly of stone and papyrus, and the inscribed remains in cuneiform, chiefly from Babylonia, but with some important yields from Palestine, which are written for the most part upon clay tablets, but some upon hard stone and other material. Examples of the whole of this literature, with their importance for the Biblical student, I will deal with under the three heads of Egypt, Canaan, and Babylon.

EGYPT.

A great deal of written matter, in hieroglyphic and its hieratic modification, belonging to pre-Mosaic times is extant. Indeed, the propensity the ancient Egyptians showed for writing on almost anything or anywhere proves to us that education was widespread among them. At certain widely-

¹ The argument for this date I developed in a couple of articles entitled "Moses and the Pharaohs" in the *CHURCHMAN* for May and July, 1900. The argument then given might be somewhat modified and strengthened if written now, but, generally speaking, it stands good as there stated.

separated epochs literary ability of a high order was shown, as evidenced by specimens which have come down to us.

For example, from the far-back age of the fifth dynasty and of the sixth there were sages in Egypt who wrote down their aphorisms of conduct which would not be discreditable from the pen of authors living some thousands of years later. The famous "Precepts" of Ptah-hetep, of the fifth dynasty, taught his son thus: "Be not puffed up because of the knowledge which thou hast acquired, and hold converse with the unlettered man as with the learned, for there is no obstacle to knowledge, and no handicraftsman hath attained to the limit or knowledge of his art. . . . If thou art in command of a company of men, deal with them after the best manner and in such wise that thou thyself mayst not be reprehended. Law (or justice or right) is great, fixed, and unchanging, and it hath not been moved since the time of Osiris. Terrify not men, or God will terrify thee."¹ This book of Ptah-hetep has only come down to us in a papyrus of about the twelfth dynasty, about a thousand years later than when first written, but the copy is believed to be practically exact of the original. Whence we gather that a good work even in those ancient days was cherished and copied with little, if any, alteration for long centuries, as we also believe the books of Moses and later Scriptures were by Hebrew priests and scribes, who, however, had a motive for their literary care, which the copyists of Ptah-hetep had not—namely, the religious motive and a deep belief in the Divine inspiration of the Biblical writings.

Next I would mention the monumental records of Rameses II., which describe his great battle with the Kheta (who were probably the Hittites) and their allies at Kadesh, on the Orontes, a battle which (so civilized were they) was concluded by a treaty of extradition between the two great powers. The record of that battle is inscribed upon the walls

¹ "A History of Egypt," by Dr. E. A. Wallis Budge, Keeper of the Egyptian and Assyrian Antiquities in the British Museum, vol. ii., pp. 148, 149 (1902). See also papers by Mr. E. L. Griffith in the Proceedings of the Society of Biblical Archæology, vol. xiii. (1890-1891), pp. 65, 72 *et seq.*, and 145.

of various Egyptian temples, and is also contained in a heroic poem by Pentaurt, who is aptly described as the "Poet Laureate" of Rameses II. As a specimen of the work, take the following extract from Pentaurt's description of Rameses' expostulatory intercession with his god Amen, when he found himself surrounded by the Kheta army and cut off from his own troops: "Have I for nought dedicated to thee temples and filled them with prisoners, and given thee of all my substance, and made the whole country pay tribute unto thee, and ten thousand oxen, besides sweet-smelling woods of every kind? . . . Behold, O Amen, I am in the midst of multitudes of men who have banded themselves together against me, and I am alone and no one is with me, for all my soldiers and charioteers have forsaken me. . . . But thou, O Amen, art more to me than millions of warriors, and hundreds of thousands of horses, and tens of thousands of brothers and sons, even if they were here all together. The acts of hosts of mighty men are as nothing, and Amen is better than them all."¹ Besides this, which is but one sample of the high level of literary production of that time, let us have before our minds the elaborate and spirited scenes of warlike strategy, equipment, organization, and action, which are pictured on the walls of that Pharaoh's temples;¹ of charioteers and footmen, in attack and defence, of disciplined hosts in battle array and of detached groups—all the story and incident of war are depicted in those scenes. Having in view the warcraft, the statesmanship, the civilization, the literary and artistic culture of the time of Rameses II., we feel quite justified in believing that, humanly speaking, one brought up in that court, the adopted son of Pharaoh's daughter, which Moses was, and educated accordingly, was well fitted to be the leader and organizer of the children of Israel at the Exodus and in the wanderings, and to be the writer, substantially as we have them now, of the books of the Pentateuch. The rhetorical style of

¹ Dr. Budge, "History of Egypt," vol. v., p. 40.

² Which are well represented in vol. v. of Dr. Budge's "History of Egypt."

the Egyptian records just mentioned reminds us of the more rhetorical parts of the four later books of Moses, notably of the Book of Deuteronomy. Of course, I am now speaking only of the outward forms of literary effort of national and military organization displayed in the pages of the Pentateuch, and to the making of which further elements of great importance have to be added, such as Moses' forty years' sojourn with Jethro, the high-priest of Midian, the discipline of his life there, the discipline and schooling of the new nation at the Exodus and in their wanderings, and, chiefest of all, the Divine call, inspiration, miracles, and chastisement, which are shown forth in the pages of the first five books of the charter of God's kingdom on earth.

CANAAN.

But Egypt had direct literary connection with the land of Canaan (which was politically subject to Egypt) and with Babylonia for a period previous to the Exodus of Israel. This was in the Tell el Amarna period—that is, the time when Amen-hetep III. and his son, Amen-hetep IV. (Khu-en-Aten), of the eighteenth dynasty, ruled over Egypt. The last-named Pharaoh built himself a new city, into which he moved his court from Thebes. That new capital soon after Khu-en-Aten's decease was forsaken, went to ruin, and was entombed in the sand; it is now known as Tell el Amarna. In the winter of 1887-1888 the recoverable archives of that ruined palace came into the hands of European students. They consisted, not of what we usually know as inscribed Egyptian monuments—viz., of hieroglyphics engraved upon stone or of hieratic writing upon papyrus—but of clay tablets of the sort usually found in the ruins of Babylonia, and curiously enough inscribed (with a few local variations) in Babylonian cuneiform. They were really letters (some 300 of which have been preserved) to the Egyptian King from his governors and tributary princes of the lands of Canaan (including Phœnicia) and Mesopotamia. The last of them was written some sixty or seventy years before Rameses II. began his long reign of sixty-six years, thus all of them are

pre-Mosaic. The contents of those letters are political—complaints of sedition and appeals for help to the Egyptian suzerain, excuses and exculpations from those accused or suspected of disloyalty. But more important than the contents of the letters, from our present point of view, is that the Babylonian language was the *lingua franca* of diplomatic correspondence with Egypt from Southern Palestine to Northern Mesopotamia; and that such language and its cuneiform script were known and used by scribes attached to the Pharaoh's court. This is a token to us of the powerful influence of the literary culture of ancient Babylonia, while the numerous place-names given in the tablets testify to, at least, the general accuracy of the geography of Palestine as represented in the earliest books of the Bible.

As soon as it was realized that many cuneiform letters from the land of Canaan had been found in the ruins of ancient Egypt, it was felt to be probable that the replies to those letters, and very likely other literary matter as well, would be found in Palestine on excavating its ancient sites. That expectation, as many of our readers will know, has been justified. Every year now the scientific exploration of Bible sites yields cuneiform remains. Most of those hitherto discovered are of the Tell el Amarna period, though at Gezer there has been found a business tablet of much later date—viz., of the seventh century B.C. The pre-Mosaic tablets discourse of family and domestic as well as of political subjects. Hence we learn that reading and writing in the Canaan of those days—and such reading and writing (of cuneiform script) as educated men of Europe in these days often find hard to learn—were by no means uncommon; a fact of very great importance in discussing the literary history of the Pentateuch, but one which “the higher critics” have not yet duly considered.

It may be added that among the Tell el Amarna literary remains there are preserved mythological stories—namely, of the goddess Irishkigal, now in the British Museum, and that of how Adapa broke the wing of the south wind, now in the Berlin Museum. It is not unreasonable to suppose, then, that

at that time and later, in Canaan and in Egypt, Babylonian legends of the Flood and of Creation may have been current in a literary form, and therefore that, under Divine inspiration, Moses might have selected from them what was true and edifying for his Book of Genesis. The literary history of those early days thus shows us that Moses might have written that book, and in writing it made such selection and compilation as we know the inspired writers of the Books of Kings and Chronicles exercised.

But although Moses appears to have had documentary sources for his earlier narratives, it is not to be supposed that they came to him through legendary story-tellers who found their way into Canaan, and found hospitality there while the children of Israel were shepherds in Goshen. It is probable, for reasons which will appear in my next and concluding article, that the patriarch Abraham was the possessor, not merely of unwritten traditions, but of cuneiform records of the childhood of mankind—records which, as Professor Sayce believes, he may have found in Canaan (in which case Abraham might have obtained them from Melchizedek), or he may have brought them with him from Ur of the Chaldees, or at least from Harran ; records which, in any case, were probably very different from the mythological stories which, so far, we have found on cuneiform tablets—simpler, purer, and truer ; records which would be treasured in the patriarchal households, and to which their own family histories would be added, partly in the land of Goshen and partly earlier. Of course, Genesis i., and something more than that, must have been given by direct Divine revelation.

(To be continued.)



Notes on the Census Numbers.

I. BY PROFESSOR FLINDERS PETRIE, D.C.L., F.R.S.

AS Mr. Wiener's article is of a class of thought which seems not unusual, it is well to point out more clearly the question of standpoint. There are any number of shades of view possible, but for brevity we will only notice three stages :

(1) There is the full acceptance of the "600,000 men beside women and children," which seems to be Mr. Wiener's view. Of course, if anyone prefers to let every other consideration of possibility vanish, he is welcome to this position, and to reject every suggestion which is incompatible with any passage of the received text. Only in that case the vast majority of ordinary readers will resort to position (3) instead.

(2) There is the view that there must have been some documentary basis for so detailed an account, however impossible the narrative may now be to common-sense. The peculiarity of the hundreds in the census is an absolute, but hitherto unnoticed, fact of the text, now brought to light ; and certainly Mr. Wiener is mistaken in stating "that the question of the numbers remains precisely where it was" before I drew attention to this. The question is for ever different after this crucial fact is in view.

The passages incompatible with this view are equally incompatible with any historical view of the numbers, and position (1) must be resorted to if anyone is to maintain the half-shekel tax account—the exactitude of the statements of "people" or "men" (which are, *e.g.*, certainly confused in David's census, according to Rehoboam's census)—the 600,000 men leaving Egypt—the numbers of Levi—the vague statements of thousands without numbers in some early narratives, while the statement of the numbers of firstborn is quite incompatible with the total of 600,000 men. If these passages are to be accepted, there is no explanation of the separate hundreds in the census, and position (1) is the only possible attitude, while we shut our eyes to its contra-indications.

(3) There is the usual Higher Critic's position that all such accounts are fabulous before 800 B.C. And this has so far been the only definite standpoint for those who cannot possibly accept position (1).

In showing a probable origin for the apparently corrupted and impossible form of the census lists as given, the whole of these items are thus accounted for ; and the statement that they were adult males only and not all the people is exactly like the similar corruption in David's census which I note above.

In my own view as an historical student, the reasonable origin of the higher numbers which I proposed serves as a basis for the discrimination between the original material and the great mass of additions which have been accreted upon it in all good faith by later scribes.

If anyone rejects such a position, let him adopt positions (1) or (3); only in that case discussion is closed, as it would be with a Roman Catholic about Lourdes or with an atheist about Colonel Ingersoll. It is useless to discuss when divided by a fundamental difference.

II. By HAROLD M. WIENER, M.A., LL.B.

By the courtesy of the Editor, I have been able to see a proof of the above note, and would respectfully submit that yet a fourth position is possible, viz. : That no satisfactory explanation of the difficulty of the numbers has yet been suggested. I note that Professor Petrie rests his case entirely on the peculiarity of the hundreds, and is prepared to reject every statement inconsistent with his theory, including every single item of the first census list itself, since in each case we are told that the number given is that of "every male from twenty years old and upwards." Should not any attempt to solve the difficulties of the census numbers take into account *all* the available data ?



Literary Notes.

ONE of the most interesting and valuable series, a brief mention of which was made in these pages a little while since—*i.e.*, "The Cambridge History of English Literature," which is being edited by the Master of Peterhouse, Dr. Ward, and Mr. A. R. Waller, M.A., also of Peterhouse—is to be brought out next year. There are to be fourteen volumes ere the work is completed; in each there will be 400 pages, and the price at which they are to be published will be 9s. net per volume. If, however, anyone desires to have the complete work, £5 5s. is the price arranged. This amount may be paid in fourteen instalments of 7s. 6d. net on the publication of each volume. The scheme is a good one, and should bring the possession of the series of volumes within the possibility of all purses. The undertaking will be very comprehensive, and will cover the whole course of English literature from Beowulf to the end of the Victorian Age. As far as it is possible, every chapter will be the work of writers who have specialized in the period. It is intended to give a connected account of the successive movements, both main and subsidiary, in English literature; this implies an adequate consideration of secondary writers, instead of their being overshadowed by a few greater personalities; secondly, to trace the progress of the English language as the vehicle of English literature; thirdly, to take note of the influence of foreign literatures upon English, and (though in a less degree) of that of English upon foreign literatures; and, finally, to provide every chapter with a sufficient bibliography. It is a happy idea to place the notes at the end of the volumes instead of at the foot of the page. The latter method of dealing with notes is certainly always a distraction to the reader. The style of the volumes will not be too abstruse; but, while they will secure the literary student's interest, the general reader who is interested in his country's literature will find in them much which will interest and hold his attention. Ascertained facts, rather than surmises, will form the basis of the work. Controversy and partisanship of every kind is to be avoided.



Mrs. Elise Whitlock Rose has prepared for press a couple of volumes on "Cathedrals and Cloisters of the South of France," which will include four photogravures and two hundred other illustrations from original photographs, all of which have been taken by Miss Vida Hunt Francis. There is a map as well. This work, dealing with the cathedrals of the provinces of Provence, Languedoc, and Gascony, is the result of an extended sojourn in the South of France, during which every cathedral in the districts mentioned was visited, both those accessible by railroad, and also those in the by-ways. The authors were particularly fortunate in securing permission (not heretofore granted to anyone) to examine the ecclesiastical archives, and are thus enabled to present many fresh and interesting sidelights on the history of these most fascinating structures—fascinating not only for their material beauty, but also for the parts they have played in the history of France and, one might also write, of Europe and the world.



A very able and discriminating review appeared in the *Spectator* last month of the German edition of the "Memoirs of Prince Hohenlohe," which was a real pleasure to read after the hundred and one articles of excerpts, mixed with inexpert opinions, which had been thrust upon long-suffering readers, particularly students of European politics. Mr. Heinemann is to publish the English edition of these memoirs, the publication of which, it is now generally known, is authorized by Prince Alexander of Hohenlohe-Schillingsfurst, and who has found it necessary to resign his official position. The original work received the editorial supervision of Professor Curtius, the son of the famous scholar and historian. His work of preparation commenced in 1901, during the Prince's lifetime, and immediately after his resignation of the Chancellorship. The translation of the two English volumes is being supervised by Mr. G. C. Chrystal, formerly exhibitioner of Balliol. There are to be five portraits in the work, and a facsimile letter.



The late Dr. Salmon, Provost of Trinity College, Dublin, left behind him a work entitled "The Human Element in the Gospels," a commentary on the synoptic narrative. This has been edited and prepared for publication by Dr. White, who is Regius Professor of Hebrew in the University of Dublin. Dr. Salmon was engaged upon this work during the latter years of his life, and has followed the order of St. Mark's Gospel in the main. He has also taken up the sections common to two or three of the synoptists, endeavouring to determine their mutual relations and interdependence. Although neither textual criticism nor exegesis are primary objects of the work, yet it contains much that is suggestive, even though one may not be entirely in accord with the premises. The whole subject exhibits great evidence of the author's original and unconventional method of treatment, so characteristic of this profound thinker and scholar.



Probably the finest work dealing with the "History of Painting" which has ever been published, is that by Richard Muther, Ph.D., who is a Professor in the University of Breslau. This work must never be confused with Dr. Muther's "History of Modern Painting," really a supplement to the first-mentioned work. The two make the best account of painting extant. "The History of Painting" has been translated from the German by Mr. George Kriehn, Ph.D. It will be magnificently illustrated. Dr. Muther is a critic of art at once brilliant and sound, whose reputation is now world-wide. There will no doubt be a good demand for the book this Christmas season.



It is to be feared whether we ever fully and really understand the black man. There is a certain class or "set" of people who wilfully misunderstand him, and for whom the coloured man nurses a smouldering hate. Therefore any serious and earnest attempt to analyze this all-important question is acceptable to all who try to think of a race with a dark skin as one of God's children, as well as the white man. Mr. R. E. Dennett has written a volume on the subject, which he has entitled "At the Back of the Black Man's

Mind." The author candidly sets down at the outset his twofold object in writing the book. He wishes to show that, concurrent with fetishism or Jujivism, there is in Africa a religion giving a much higher conception of God than is generally acknowledged by writers on African modes of thought. He is also anxious to make clear the vital importance of the kingly office to the African communities. In any case, however much one finds to take exception to in this volume, Mr. Dennett certainly seems as if he had thoroughly, studiously, carefully, and thoughtfully investigated the whole subject.



Mrs. Elizabeth W. Champney, who has already published some delightful volumes dealing with the Bourbon, Renaissance, and Feudal Châteaux, as well as one on French Abbeys, has recently completed an excellent work, for immediate publication, dealing with the "Romance of Italian Villas." Hardly a score in a thousand who have delighted in the villas, castles, and palaces of Italy are aware of half of the dramatic episodes which have taken place within their walls, or can give the histories of the men and women who exercise such a fascination as they look out from the dim canvases of the masters. Mrs. Champney is in no sense technical; she leaves that to experts. But she gives us some charming descriptions and stories of life in the days of her historic villas, all of which are entertaining.



Everyone knows that it is to the energies of Carlyle that London owes the library in St. James's Square which bears the name of London. A new volume of letters entitled "Carlyle and the London Library" is announced. It is a collection of original letters to W. D. Christie on the founding of the library in 1841. They have been arranged by Miss Mary Christie, and edited by Mr. Frederic Harrison. Carlyle, experiencing the great disadvantage of not having books of reference at hand to work from, and the utter impossibility of working on such great themes as his at the British Museum, conceived the idea of the London Library, and started the machinery for its inauguration. He was supported by the best and most able men of his time, who took up the work and directed it to a satisfactory climax. Among its members may be found the great intellects of to-day—in fact, it is really an adjunct to the Athenæum Club. Moreover, Mr. Hagbert Wright, its present librarian, is an exceptionally able man, a discretionary buyer of books, and possessor of a definite mind which is, in addition, discriminating and observant.



Professor Tucker, Litt.D., in his forthcoming book on "Life in Ancient Athens," points out in the course of his study of the social and public life of a classical Athenian from day to day, that one of the most difficult tasks of the classical scholar—the author is, by the way, Professor of Classical Philology in the Melbourne University—is to separate the Macedonian Athenian and Athens from the true and genuine classical Athenian of the free and uncontaminated days. The aim of the present volume is to present a picture of the ancient town and its people as it was in the period of its

greatest glory, its most vigorous vitality, and its least adulterated character. That period extends from 440 B.C. to 330 B.C.



Another book which promises to be of equal interest to the one mentioned in the previous paragraph is Mr. E. A. Barker's volume, "The Political Thought of Plato and Aristotle," in which the author traces the history of political thought in Greece to its culmination in Aristotle. Some considerable stress is laid on the teaching of Plato, and on Aristotle's debt to his predecessor; but the bulk of the work is occupied by an exposition of the leading ideas of Aristotle's politics.



Two important volumes dealing with races of people are promised for early publication, which are likely to attract readers of the *Churchman* who are deeply interested in missionary work in some form or another. They are "The Lower Niger and its Tribes," by Major Arthur Glyn Leonard, and "Pagan Races of the Malay Peninsula," by Walter William Skeat, M.A. Both of the authors have gathered their material at first hand.



The Rev. W. F. Lofthouse has written a book which attempts to show that the Atonement, rightly understood, is a necessary consequence of sound ethical principles, and that it rests upon a law which is implied by all ethical considerations—the law that the imperative of duty is personal, and that all reformation is a matter, in the last resort, of personal influence. The title of the volume is "Ethics and Atonement."



In a little series of books called "Heart and Life Booklets" has been published a booklet dealing with "The Practice of the Presence of God," being conversations and letters by Brother Lawrence (Nicholas Herman of Lorraine). This is a new and revised edition with an additional letter. Nicholas Herman was lowly born, and an uneducated man, who, after having been a soldier and a footman, was admitted a lay-brother among the Carmelites Déchaussés (bare-footed) at Paris in 1866, where he served in the kitchen of the community.



Mr. Paul Elmer More, the present editor of the *Nation*, an American journal, which occupies a position in New York similar to that of the *Spectator* in London, has coming out a fourth series of his "Shelburne Essays." Mr. More, who is also, by the way, literary editor of the *Evening Post* (New York), has already had three little volumes of essays published. The fact that they have been accepted in this country as real studies of exceptional ability and weight by some of the foremost literary critics of our time speaks volumes for the intrinsic value of Mr. More's essays. What Mr. Lucas and Mr. A. C. Benson are to the world of letters in this country, Mr. More is to America. Moreover, the "vogue" of his work is increasing widely. Like the essays of Sainte-Beuve, Mr. More's work appeals to those whose intellects

are observant, particularly in relation to life and human nature. Maybe, Mr. More may some day come to be the modern Lamb of America.



Many parents have felt the need of a life of Christ for their children. Messrs. Methuen have issued such a life. It is written by Mrs. Percy Dearmer, who is so well known as a writer of books both for and about children. The volume gives the incidents of our Lord's life in their due proportion and right order for children up to the age of twelve. There are eight illustrations in colour by Miss E. Fortescue Brickdale.



An interesting new book is the life of "Richard Cadbury of Birmingham," by his daughter, Mrs. Helen Alexander.



There has been issued a cheap edition, at 3s. 6d. net, of the "Biography of Quintin Hogg," by Miss Ethel Hogg, and which contains the introduction by the Duke of Argyll.



Mr. Elliot Stock will shortly publish "Fragments that Remain," a volume of sermons by the late Rev. W. Miles Myres, Vicar of St. Paul's, Preston, with a brief record of his work in his Lancashire and Buckinghamshire parishes.



Notices of Books.

BIBLICAL AND THEOLOGICAL.

THE EMPHASIZED BIBLE. By J. B. Rotherham. London: *H. R. Allenson*. Price, cloth, 20s. net.

We cannot do better than give the subtitle as a description of this work: "A new translation designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis, also to enable the student readily to distinguish the several Divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues. With expository introduction, select references, and appendices of notes." It worthily and completely fulfils this somewhat elaborate design. Space does not allow us to show how the emphasis is indicated, but specimen pages can be obtained from the publisher. We do not hesitate to say that this is one of the most valuable helps to the full meaning of Holy Scripture, and even to those who know Hebrew and Greek it will be of great service in suggesting new meanings and aspects of truth. We have tested it in many places, and have never opened it without gaining light and suggestion. As a translation alone it is notable, and stands high in comparison with other similar attempts. We are sorry that the author has seen fit to adhere so closely to the Westcott and Hort text, and we disagree with his rendering of *baptizo* by "immerse"

as inaccurate, and his rendering of "grace" by "favour" as inadequate. We also think that "age abiding" for *aiônios* and *Jahweh* for "Jehovah" could have been improved with ease and acceptance. But these are slight matters in comparison with the great value of the book, which we heartily commend to our readers. It will certainly be close to our hand in all study and meditation of the Scriptures.

A SHORT HISTORY OF THE OXFORD MOVEMENT. By Sir Samuel Hall, M.A., K.C. London: *Longmans, Green and Co.* Price 4s. 6d. net.

The author describes his book as "merely a layman's attempt to give an unbiased account of the very interesting episode in history commonly called the Oxford Movement." Without discussing the theological questions connected with it, the rise, leaders, progress, and results of the Movement are briefly recorded. It is an exceedingly interesting sketch, and is quite unbiased. The author points out that the Oxford Movement was only one among many causes of developments in the Church. In his comparison between the Evangelical and High Church positions his statement is not quite adequate, but he has certainly realized the essential truth when he points out that the two views are irreconcilable and incapable of coalescence (p. 236). He considers that Evangelicalism in the Church of England has had no real development for the last sixty years, and he attributes this to the fact that in his opinion there is no essential difference between Low Churchmen and "the saner members of the Nonconformist Churches" (p. 237). It is worthy of note that the author thinks the Evangelical theory "can really only be carried into effective practice by men specially gifted," while the High Church theory, by its reliance on institutions, "is not so dependent on the special ability of the minister," and tends to the mere multiplication of services rather than of purely spiritual dispositions of soul (p. 240). This is a significant testimony, and one that has far-reaching applications. It is also urged that, if Ritualism should absorb the large body of Moderate High Churchmen, the inevitable outcome must be disestablishment and disendowment (p. 246). This, again, is worthy of note. There are other equally interesting and even striking comments in the chapter in which the results of the Movement are summed up. This little book will prove of real service in giving a succinct and interesting account of the Oxford Movement for those who are prevented from reading the larger works on the subject.

THE GARDEN OF THE HEART. By J. R. Miller, D.D. London: *Hodder and Stoughton.* Price 3s. 6d.

THE COMING OF JESUS CHRIST. By J. R. Miller, D.D. London: *Hodder and Stoughton.* Price 1s.

THE PATHOS OF DIVINE LOVE. By J. R. Miller, D.D. London: *Hodder and Stoughton.* Price 1s.

Dr. Miller seems to have a perpetual fount of inspiration. Year by year we expect his devotional books, and hitherto we have not been disappointed. Full of spiritual teaching, tenderly and even felicitously expressed, his books carry their message of light and leading to tried, troubled, and fearful hearts. The volumes before us are not a whit behind their predecessors in interest

and acceptableness. There is the same apt quotation of poetry, the same gift of illustration, the same fine insight into spiritual weaknesses and dangers, the same warm sympathy with spiritual needs.

MANHOOD FAITH AND COURAGE. By Henry Van Dyke, D.D. London: *Hodder and Stoughton*. Price 5s.

A new and enlarged edition of a volume formerly published under the title of "Straight Sermons." The present title covers the first three subjects, and then follow others on "Power," "Redemption," "Abraham's Adventure," "Solomon's Choice," "Peter's Mistake," "God over All," "The Horizon," "Christ Fundamental." The teaching is clear and vigorous, predominantly ethical rather than doctrinal, but not lacking in the latter element. Preachers to young men should certainly study this manly book. They will find in it not a little guidance and inspiration for their work.

THE PROBLEM OF THE PENTATEUCH. By Randolph H. McKim, D.D., LL.D. London: *Longmans, Green and Co.* Price 3s. 6d. net.

Three lectures delivered to theological students in America by a leading clergyman of the Protestant Episcopal Church, who is President of the Lower House of the General Convention of that Church. The Dean of Canterbury writes a preface. The book is "An Examination of the Results of the Higher Criticism," and it is a clear statement and searching examination of the modern critical position as to the Pentateuch. The treatment is at once scholarly, well informed, and fair, and is sufficiently free of technicalities and details to enable educated lay people readily to follow it. It is a valuable presentation of the true view of the Pentateuch, and a keen criticism of the modern view. We would earnestly bespeak the attention of all our readers to this little work, and it is especially suited to the younger clergy, who would find in it an able and well-written statement of the question now at issue. Dean Wace rightly points out the gravity of the questions involved, and we believe the little work before us will do much to put before ordinary Church-people, as distinct from scholars, the true solution of the problem.

A BELIEVER'S THOUGHTS. By Edith Hickman Divall. London: *The Sunday-School Union*. Price, cloth, 1s. 6d. net; leather, 2s. 6d. net.

This book of poems well deserves the recommendation of Dr. Campbell Morgan. The authoress has a distinct poetical gift and an equally distinct spiritual experience, and the blending of these will make this little work of special value to all lovers of sacred poetry. The poems will cheer and uplift the soul, and help it on its onward way in communion with God.

TALKS ON AFRICA. London: *The Church Missionary Society*. Price 6d. net.

This contains "Six Outline Addresses on Africa, with Notes, Maps, Diagrams, and Recitations, suitable to be given at Meetings of the Young People's Union and Sowers' Bands." Very thoroughly does this little pamphlet fulfil its design. All who have to speak to children on missionary subjects should note it and use it. There is quite an amount of valuable and interesting information in a very convenient form.

AN EXPOSITION OF THE BOOK OF ISAIAH. By William Kelly. London: *T. Weston*. Price 7s. 6d.

Another book by the honoured leader of the "Brethren" who has recently gone from us. Those who value spiritual teaching combined with adequate scholarship, profound reverence for Holy Scripture, and patient investigation into its meaning, will enjoy this work. The first ninety pages are occupied with a discussion of Old Testament prophecy in general and with the critical questions connected with Isaiah in particular, on each of which the writer has much to say which is forceful and profitable, though running clean contrary to much present-day thought. We cannot agree with all his interpretations, but his opinion is always worthy of respect. Those who value exposition based on spiritual experience will not fail to make a note of this book.

THE STORY OF THE BIBLE. By Eugene Stock. London: *James Nisbet and Co., Ltd.* Price 2s. net.

The first volume of a new series of Church teaching for young people edited by Dean Ridgeway. A very promising commencement is made with this volume. Mr. Stock writes with the sure grasp of thorough knowledge, as well as with the clearness and brightness of the born teacher. His style is remarkably fresh and attractive, and the reader is carried along from point to point with almost absorbing interest. The purpose of the series is thoroughly kept in view, and "young people" are directly addressed by the author. The discussion is continually enlightened by anecdote and illustration, and it is astonishing that so much has been included in twelve chapters. We are particularly glad to see that the "Story of the Bible" is rounded off by an account of missionary versions. The two concluding chapters, on the influence of the Bible and hints for reading the Bible, are perfectly admirable. The book should be at once brought before the young people of our Churches who are able to afford it, though we fear the price will be prohibitive to more than a comparative few. We could have wished that this series had been issued in a somewhat different form at the popular shilling, but within the limits of its evident purpose it ought to have a very fruitful career.

BISHOP WESTCOTT'S TEACHING. By Mrs. Horace Porter. London: *Macmillan and Co., Ltd.* Price 1s. net.

This is an attempt to show the secret of the influence and to indicate some of the leading features of the teaching of Bishop Westcott, and it is hoped thereby to send readers to the Bishop's writings for themselves. In a series of eleven chapters dealing with various aspects of thought, the reader is introduced to Bishop Westcott's best-known works. The Rev. Arthur Westcott writes a chapter on his father's Commentaries. For those who have yet to become acquainted with the Bishop's writings this little book will prove of great service. It is written with the devotion of a disciple, and so we suppose we could hardly expect discrimination and criticism, though we could wish that some reference had been made to the well-known inadequacy of the Bishop's teaching on the Atonement.

THE RELIGION OF ANCIENT SCANDINAVIA. By W. A. Craigie, M.A. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

THE MYTHOLOGY OF ANCIENT BRITAIN AND IRELAND. By Charles Squire. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

We have already noticed former volumes of this most useful series. Here are two more written by recognised authorities, and conveying a great deal of reliable information in a very convenient form.

FISHERS OF MEN; OR, HOW TO WIN THE MEN. By the Rev. J. E. Watts-Ditchfield. London: *Charles Murray and Co.* Price 2s. 6d.

The second edition of a most valuable work, narrating the author's experiences and methods of work among men. Mr. Watts-Ditchfield has set the pattern for men's services in the Church of England, and some of the most successful of them owe their inspiration to him. Here may be found some of his methods and plans which have proved so successful in North and East London. Granted the man behind the methods, there will be a like success elsewhere, because everything in this book is based on a strong belief in the Gospel of Divine Grace and in the power of the Holy Spirit. This book is simply indispensable to all those who are working amongst men.

THE MISSION OF THE HOLY GHOST. By the Rev. G. H. S. Walpole, D.D. London: *Longmans, Green and Co.* Price 2s. net.

Four lectures delivered at St. Paul's Cathedral, taking up in turn the "Mission of the Holy Ghost," "The Holy Spirit and Nature," "The Holy Spirit and Man," "The Holy Spirit and the Church." While there is much that is spiritual and suggestive in this little book, we cannot help being conscious of important gaps in the treatment, not a little Biblical material on the subject being overlooked. Nor is the sacramental teaching satisfactory, for it is either unscriptural or else so vague as to be inaccurate. An example of the latter point is found in asking the question why the corn and grape should not be "used for spiritual purposes as instrumental means of sanctification and holy gifts to purify, feed, and hallow life." Obviously everything would depend upon the meaning of "instrumental," which, as it is not defined, is only too liable to be associated with the characteristic error of the present day of virtually identifying the sign with the thing signified. The account of the Calvinistic conception of the Holy Communion is simply untrue to fact, and involves a misunderstanding that is far too prevalent. When the author is not dealing with sacramental questions he is invariably spiritual and helpful, even though there is nothing here that is particularly profound or new.

HANDBOOK TO THE CONTROVERSY WITH ROME. By Karl von Hase. Translated and edited, with Notes, by A. W. Streane, D.D. London: *The Religious Tract Society.* Two volumes. Price 21s.

The Roman controversy is always with us. Rome's boast of *semper eadem* compels all who cannot accept her claims to take up a firm attitude of opposition, since neutrality is obviously impossible. For the purpose of maintaining a true position knowledge is absolutely essential, and this must be thoroughly grounded on the facts of history and experience, and ultimately based on Holy Scripture. In the book before us these requirements are fully met. The treatment is at once Scriptural, scholarly, able, fair, and in close touch with human needs. We are greatly surprised that the book was not

translated many years ago, for it has long been known in Germany as one of the ablest books on the subject. Its Lutheran standpoint and German outlook rob it of some of its value for English readers, but these are only comparatively slight blemishes in view of the wealth of information and argument provided as ammunition. Part I. deals with the Church and allied topics. Part II. discusses the questions connected with salvation, including the Sacraments. Part III. treats of a number of subjects arising out of our attitude to Rome. Space does not allow us to call attention to the detailed argument; it must suffice to say that of all the essential points, like the Papacy, the infallibility, the priesthood and Sacraments, and the *cultus* of the Virgin, the teaching is clear and strong, and the arguments remarkably powerful and convincing. The reader cannot help feeling that he is being taught by a master in the controversy, whose words carry conviction and whose facts are unquestionable. Dr. Streane has done his translation and editorial work well, and the Tract Society have rendered essential service to the cause of truth by the publication of this book. We hope that there will soon be a sufficient demand for it to allow of a cheaper edition, for it ought to be in the hands of all clergy and teachers for constant use.

UNBEATEN PATHS IN SACRED STORY. By Mrs. O. F. Walton. London: *The Religious Tract Society*. Price 3s. 6d.

This book is admirably suited to those boys and girls who are well acquainted with the more prominent facts of the Bible. Mrs. Walton very ably deals with the less beaten paths of Scripture, and introduces to our notice many unconsidered points and obscure characters which are too often passed over in the study of the Word of God. It is charmingly written, and is particularly interesting.

FICTION AND GENERAL.

DR. FORESTER. By Mrs. O. F. Walton. London: *The Religious Tract Society*. Price 6s.

A new story by the well-known author of "A Peep Behind the Scenes" is sure to receive a cordial welcome from many readers. While the book is interesting and the story pleasantly told, we do not think Mrs. Walton is as successful a writer for "grown-ups" as for children. It goes without saying that her moral tone and spiritual teaching are as marked as ever.

THE LUCK OF HAVILAND. By Theodora Corrie. London: *S.P.C.K.* Price 1s. 6d.

This is a story for adult readers. It contains the reflections of an invalid, together with an account of daily life and incidents. Books and Nature flavour this tale in a very interesting manner. How an accident caused the invalid to suffer from partial paralysis, and another accident caused her to recover, are told in the gradual unfolding of a pretty little love-story.

UNDER ONE STANDARD. By H. Louisa Bedford. London: *S.P.C.K.* Price 2s. 6d.

This is a well-told and a well-written story. Anyone who knows New Zealand will recognise the faithfulness of the description and the local

colouring generally. The saintly Bishop Selwyn is beautifully depicted, and the Maori War is well handled and skilfully treated. The tale is interesting, and should command a ready sale as a Christmas gift for either boys or girls in their teens.

RALPH AND PERCY. By H. Elrington. London: *S.P.C.K.* Price 1s.

Two boys seeking to have a good time during their parents' absence in Italy are led to see something of the rights and needs of others. The story shows by what means they came to a knowledge of their own selfishness.

GRIT AND PLUCK; OR, THE YOUNG COMMANDER. By W. C. Metcalfe. London: *S.P.C.K.* Price 3s. 6d.

Boys who love the adventurous and thrilling narratives of life at sea will be pleased with this book. It is full of critical episodes, and mutinous sailors figure largely in its pages. We recommend it as a Christmas gift.

COLD BLOW CORNER. By Phœbe Allen. London: *S.P.C.K.* Price 2s. 6d.

An interesting story, illustrating the power of influence for Christ, and a warning to older girls to beware of the temptations of sin.

STEPHEN BALL. By A. Pixy. London: *S.P.C.K.* Price 6d.

An excellent little book for boys.

SISHA. By Amy Cripps Vernon. London: *S.P.C.K.* Price 6d.

A capital story of children and for children.

WILD WILLIE. By Mary Harteer. London: *S.P.C.K.* Price 6d.

The boys will like this story, and it will do them good.

WESTMINSTER ABBEY: ITS STORY AND ASSOCIATIONS. By Mrs. A. Murray Smith (E. T. Bradley). London: *Cassell and Company, Ltd.* Price 6s.

When we say that this book is written by Dean Bradley's daughter, we have already recommended it. Her life at the Westminster Deanery gave her ample opportunity of study and research, and, judging from this work, we should say she used her time and opportunities to the full. It will be found interesting to the ordinary reader, and can also be commended to the careful attention of the student of history, the Abbey being so inextricably bound up with English history. It is crammed with information, and is beautifully illustrated.

RETURNED WITH THANKS. By Mrs. H. Maxwell Prideaux. *Elliot Stock.* Price 2s. 6d.

The first and last of these short stories are perhaps the best, viz., "Returned with Thanks" and "My Husband's People." They are lightly and pleasantly written.

A WREATH OF CHRISTMAS POEMS AND CAROLS. Chosen and edited, with Notes, by William Andrews. Hull: *J. R. Tutin.* Price 3d. net.

A booklet which brings together a number of our older popular Christmas carols, briefly annotated, together with a selection of the best poems relating to the season. It is hoped that it will prove a "worthy little table companion" for the Christmas season. It is well printed and usefully annotated, with an index to the first lines. It would usefully take the place of a Christmas card.

PAMPHLETS AND PERIODICALS.

THE JOURNAL OF THEOLOGICAL STUDIES. Price 3s. 6d. net. October.

The first article is on "The Origin and Authority of the Biblical Canon in the Anglican Church," by Sir Henry H. Howorth, in which he pleads for the inclusion of the Apocrypha in the Canon, and in doing so, commits himself to some impossible positions. "St. Ephraim and Encratism," the next article, is not of such general interest. There are a number of Notes and Studies, including one on "Emphasis in the New Testament." The reviews are, as usual, ably done, and the number, as a whole, is a distinctly good one.

THE CHURCH GAZETTE. November. Price 2d.

We are glad to notice the interest and vigour with which this organ of the National Church League is conducted. Every month it has articles of sterling value as well as of passing interest. The present number contains the able paper on the Royal Ecclesiastical Commission, read at the Barrow Church Congress by the Dean of Canterbury, and also one by Chancellor Lias on "Conditions of Peace." Notes on the Evidence before the Royal Commission are continued, and form very instructive and significant reading. All who desire to keep in touch with the questions connected with the Royal Ecclesiastical Commission should not fail to read this periodical month by month.

LONDON UNIVERSITY GUIDE.

This is issued by the University Correspondence College, and contains the calendar of the college, with a great deal of valuable information for all who are contemplating a London University degree.

THE HISTORY AND USE OF CREEDS AND ANATHEMAS IN THE EARLY CENTURIES OF THE CHURCH. By C. H. Turner, M.A., Church Historical Society, lxxxv. London: S.P.C.K. Price 2s.

A valuable contribution to the questions affecting the use of the Athanasian Creed. The author is one of the ablest Oxford scholars, and this little pamphlet contains an immense amount of important information. Very truly does he urge the necessity of studying the Athanasian Creed in close association with the Apostles' and Nicene, and not in isolation from them.

THE REFORMATION AND THE IRISH EPISCOPATE. By Hugh Jackson Lawlor, D.D. Church Historical Society, xciii. London: S.P.C.K. Price 4d.

A statement of the validity of the claims made for the Irish Episcopate.

PENNEFATHER MEMORIAL. By Rev. Henry Trotter, M.A.

A statement of the proposed memorial to be erected at Christ Church, Barnet, to the memory of the Rev. William Pennefather.

We have received from the Protestant Reformation Society the following pamphlets and tracts, which deal with the aspects of the controversy suggested by the titles: THE TRUTH ABOUT THE MONASTERIES. By G. G. Coulton, M.A. Price 4d. FACTS FOR PARENTS. Where do your Children go to School? Price ½d. A RELIGION OF DESPAIR. ROME RULE IN CHURCH AND STATE. By the late Rev. E. Walker, D.D. Price 3d. BE POSITIVE, BUT NOT NEGATIVE. Price 25 for 6d. THE PERSECUTION OF HERETICS. By the Rev. Charles H. H. Wright, D.D. Price 2d. CATHOLIC TRUTH AND HISTORICAL TRUTH. By G. G. Coulton, M.A. Price 3d. THE INQUISITION IN 1905. Price 1s. per 100. WHY I AM NOT A ROMAN CATHOLIC. Price ½d. THE PROPHETS, THE PRIESTS, AND THE PEOPLE. By the Rev. F. S. Webster. Price ½d.

We have received from the Society for Promoting Christian Knowledge specimens of their Calendars and Almanacks for 1907. They include the Almanack in sheet form and for use at the Prayer Desks, together with desk diaries and pocket-books of various sizes and qualities. These are far too familiar to need any recommendation from us. Everybody's tastes and needs seem to have been considered.

RECEIVED :

Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 22), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Lay Reader, The Optimist.