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Vol. 6.

July, 1907.

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THE CHURCHMAN.

JULY, 1907.

The Month.

The
Education
Question.

THE withdrawal of Mr. McKenna's Passive Resistance Bill, and the announcement that the Government intend to deal with the entire subject of Education next year, constitute a twofold reason for satisfaction. Persistence with Mr. McKenna's Bill would only have led to fresh controversy, more heated than ever, while the promise that the whole subject is to be reconsidered will enable all parties to take counsel during the next few months with a view to a genuine settlement. The Archbishop of Canterbury in his address to his Diocesan Conference last month struck the right keynote when he said that he believed in the possibility of a solution of our difficulties which would retain for our elementary education its religious character, while admitting in every reasonable way the principles of popular control and the exemption of a professional teacher from anything that could rightly be called a denominational test. These are frank admissions, and ought to go very far to remove difficulties on the opposite side. It only remains for the whole body of Churchmen to adopt the same wise and broad attitude here laid down by the Archbishop. The one question for Churchmen is that they should be united in their Education policy. It is impossible to deny the truth of the Premier's complaint that hitherto it has not been easy for the Government to know what the Church really desired, since the Archbishop of Canterbury, Mr. Balfour, and Lord Halifax seem to represent different, and in some respects differing, policies. We sincerely trust that counsels of wisdom and peace will prevail,

and that the Archbishop's confidence will be thoroughly justified, that "the apparently conflicting elements are capable of reconciliation if there be wise and reasonable guidance on each side."

**An Appeal
for Peace.** No one can fail to be touched by the earnest and powerful plea for peace in the Church made by the Bishop of London at the Cuddesdon Festival, for it is assuredly true that the witness and progress of the Church are hindered by "our unhappy divisions." We wish, however, that we could take the same roseate view the Bishop takes of the present conditions of Church life. To us the facts point in an entirely different direction. Witness the way in which the recommendations of the Royal Commission about Roman practices have been received by those who are guilty of breaches of the law. Witness the apparent impotency of the Bishops to cause that breaches be "promptly made to cease." Witness the way in which the Bishop of Bombay's effort to bring his clergy within the law have been opposed by the extreme party at home. Witness the churches in the Diocese of London itself where the diocesan's monitions are unheeded. In view of these facts, and many more that could be adduced, is there not a great fear of crying "Peace, peace, where there is no peace"? They are not the enemies of peace, or of our Church, who call attention to these matters, for it is only by taking cognizance of all the facts of the situation that we shall arrive at a true view of our condition and be enabled to act in the light of it.

**The
Question of
Ideals.** Amid the controversies of the day it is only too possible to overlook the great principles that underlie the questions at issue. Thus, it is sometimes made out that the differences between Evangelicalism and Ritualism are matters of secondary moment, and that the agreement is much more fundamental than the differences. It is well, therefore, to see how the case really stands, and it has been well put by the Dean of Canterbury in a recent speech on behalf of the National Church League :

“The Roman Church had a certain ideal of spiritual life, which was that the spiritual life of a man or woman should be under the control and direction of the priesthood. As a consequence of that ideal, the practice of Confession formed an essential part of the Roman system. The effect of the practice of Confession was that every man, woman, and child had to submit their spiritual lives to the judgment and guidance, as far as possible, of the priest. That, he thought, was a very momentous, a very far-reaching, and a very serious thing indeed. What the Reformation did was to break that principle, and to tell Christian men and women that they might and ought to live their spiritual life in the main with God alone in the secrecy of their own consciences, and only to go to the priest for guidance if they found their consciences overburdened, and if they could not in their private and secret intercourse with God quiet their own consciences. Those two ideals, the Roman and the Protestant, they would see, were absolutely distinct.”

This shows the vital issue at stake. The positions of sacerdotalism on the one hand, and of the ministry of the New Testament and the Church of England on the other, are absolutely opposed to each other. They cannot both be true, and they certainly refuse to be blended.

The columns of the *Record* and the *Layman* during the last month seem to show that Evangelical Churchmen are becoming alive to the necessity of providing fuller opportunities for entering the ministry. The controversy about Mirfield has called attention to the way in which the extreme party are pushing forward this work, and making it possible for young men to enter the ministry who, though possessed of gifts, are unable to obtain a University degree and theological training in the usual way. Canon Denton Thompson, with characteristic clearness and frankness, strikes the right note when he says that

Provision
of Clergy.

“Spiritual and intellectual fitness for the ministry ought surely to be the sole qualification for ordination, and no one ought to be debarred from Holy Orders simply because he is not possessed with the means required for training. If as Evangelicals we are to be found faithful, we must seize the opportunities ere they pass—and pass for ever.”

Evangelicals are generally behind in tackling pressing problems, as witness their general apathy on the social question, and if they do not rouse themselves in the matter of the provision of

clergy they will only have themselves to blame for allowing a magnificent opportunity to slip past them. This does not mean that we must provide an Evangelical Mirfield, for we want men, not machines—men who know the vigour and spiritual liberty of New Testament Christianity. Evangelicals cannot, and will not, train men on Mirfield lines. The great need among Evangelicals is not so much men as money. There are ways and means already in existence for training, and there are many young men of the right stamp available if only money were forthcoming. In connexion with our present Theological Colleges at Oxford, Cambridge, London, and Birkenhead, there are good, if not ample, opportunities for providing the right sort of men with the right sort of training. Will not some Evangelical Churchmen realize their responsibility in this matter? There are not a few who could spare large gifts for this purpose.

When the *Guardian* announced two articles by the Dean of Ely on "Some Results of Old Testament Criticism," we were full of hope that at last we should have some definite idea as to what are the "assured results" of Old Testament criticism. It was not very encouraging to be told at the outset that "it lies in the very nature of the subject that it should be difficult, and indeed impossible, to come to a definite and dogmatic answer to the question, What are the assured results of modern criticism of the Old Testament?" For there have been so many definite and dogmatic statements on the subject, that those who have not yet been able to accept the new view of the Bible have a right to demand a clear proof of the position. This is a case in which evidence, not assertion, must decide; and yet the Dean offers us practically no proof at all. He quotes from the Bishop of Gibraltar to the effect that the Prophets, not the Law, must be taken as the starting-point in Hebrew history, and then proceeds to say that the Bishop's statement "needs some qualification"; and the article towards the end allows that "many of the results of criticism may seem disappointingly negative.

We find only probability where we looked for certainty." The main point of the Dean's position is that the theory of evolution enables us to appreciate as never before the progressive revelation of the Old Testament ; but we should like to know what is really involved in this theory of evolution as applied to the Old Testament. It is impossible to evolve what is not already there : evolution presupposes involution. Thus, to take one typical case, Was monotheism part of God's revelation to Abraham and Moses, or was it only of later date ? Or, again, is there any warrant in the Old Testament, as we now have it, for the modern distinction between monolatry and monotheism in Israel ? These and other similar questions must be settled on unmistakable evidence before we can be satisfied that the position of the Higher Criticism is based on "assured results."

The Report of the Committee appointed in
February last has now been issued, and all Church-
men must rejoice that the first step has been taken
towards the removal of one of the most serious blots on our
Church. Every one admits that it is the bounden duty of the
Church to provide for its agents when they are no longer able to
provide for themselves. It is perfectly true that the present
scheme does not carry us very far, and must necessarily be
looked on as a mere beginning ; but it is something that a start
has been made, for it will pave the way to a fuller and much
more comprehensive scheme in the future. According to this
plan an incumbent becomes eligible for a retiring allowance at
the age of sixty-five, though at present the maximum pension is
only £50. Not the least advantage of the scheme is that, by
providing a pension for the outgoing incumbent, his successor is
to be protected from having his stipend reduced. The scheme
will, no doubt, be subjected to very careful consideration and
criticism, and it cannot fail to be noticed that no provision is
made for the unbeneficed clergy ; but we are profoundly thankful
that such a promising beginning has been made towards removing

Clergy
Pensions.

one of the most serious reproaches that has rested upon our Church for years.

Union of
Benefices.

The recent debate in the Lower House of Canterbury Convocation was very encouraging. The Archdeacon of Dorset, in moving resolutions of the Committee on the subject, brought forward some remarkable figures to prove the need of a grouping of parishes. Instancing his own experience, he urged that men could not be expected to put forward their best exertions in miserably small parishes with such miserably poor resources. He considered that the two most difficult problems were the people and the patron. The strength of parochialism was a great stumbling-block; and, as to the patron, it was intolerable that his interests should prevail over the interests of the Church. There can be little doubt that the best interests of our Church demand that a considerable number of benefices should be grouped together, and we rejoice that a resolution to this effect was carried in Convocation. Other resolutions pointed to the necessity of bringing the question before patrons, and of taking steps to amend the law in the direction of union of parishes. It will be in this way that some of our most pressing problems will be solved, more particularly in regard to the dearth of clergy. It is intolerable that our Church should be expected to go on working under the same conditions that obtained three centuries and more ago. If we cannot show some powers of adaptation to existing circumstances, it is surely a grave reflection upon us as an organization.



Divine Immanence and Christian Experience.

BY THE RIGHT REV. THE BISHOP OF CLOGHER.

RECENT controversies have conspired with certain tendencies of modern thought to concentrate attention on what is called the immanence of God. This conception is regarded by many as the means by which the doctrines of Christianity are to be reconciled with the monistic philosophy which is now fashionable. The idea is not new, for in the early centuries, in the schools of Alexandria, when Christian faith came into contact with Greek thought, a similar process of reconciliation took place by means of this very conception. The Logos doctrine which is found in the Gospel of St. John became the foundation of a great theology, in which the methods of Greek philosophy were applied to the systematic interpretation of the facts of the Christian revelation.

It must be granted that this conception of God as immanent must find a place in every system of theology which aims at completeness. Certain aspects of the Divine activity as revealed in Nature, and certain elements in the religious experience of mankind, as manifested in Scripture and in human history, unquestionably imply it. But are we justified in regarding this conception as the main principle of our theology?

To clear our minds, let us ask, What exactly do we mean by the Divine immanence? We think of God as Creator, maker of heaven and earth. What do we mean by this? Only by help of the things which come within our ken can we form an idea to represent those which lie beyond. We know of man as a maker. We think of him as standing above and apart from the things he has made. He transcends them. So we think of God as the Eternal Creator of the universe, who, just because He is the Creator, transcends all that He has made. Here is the idea of transcendence. Contrasted with it is the idea of the Divine Being as the Spirit which dwells in the universe as the soul of a man dwells in his body. The world, which our eyes

can see and our hands touch, is the outward manifestation of an inward life, a universal soul or spirit, which is God. Here is the idea of immanence.

When thus presented, the two ideas seem to stand in hopeless antagonism. The believer in the transcendence of Deity regards the believer in immanence as a pantheist, the latter regards the former as a crude and unphilosophical thinker, to whom Creation is like the making of tables and chairs.

Further consideration shows that Holy Scripture speaks of God as the Eternal Father, who stands above and apart from the universe, and also of the Son, who is the Logos, the Light of the world, "the Light that lighteth every man," who "was in the world," a world which "was made through Him," who "became flesh and dwelt among us," who still, though exalted to the right hand of God, bears our human nature. In the distinction of the Divine Persons we find a means of bringing together the two great conceptions.

Modern philosophy has opened up a new way of approaching the question. That great analysis of experience which we owe in the main to Berkeley, Kant, and Hegel has taught us the priority of consciousness. We know that there is nothing of which we are, or can be, aware, which is independent of consciousness. If this is true of the world as known to us, it is also, we must conclude, true of the world apart from our knowledge—unless, indeed, the world apart from us be totally unlike the world as we know it; and this there is no reason to believe. Thus we gain the conception of a great universal consciousness on which all that exists depends.

Side by side with this philosophical view of the universe, there has emerged a scientific view which regards the history of Creation as a continuous evolution. The unity of nature is the chief idea here. From the simplest beginnings up to the most complex developments, from star-mist to civilization, the universal process is under the guidance of some unifying principle. How inevitable that this principle should be identified with the universal consciousness to which philosophic thought testifies! Here is

the Divine Immanence most gloriously revealed! Here we find the grandest results of science in harmony with the profoundest convictions of religion! God is the Spirit which guides the universal process, bringing order out of confusion, realizing Himself. Not dwelling apart in lonely isolation, but living in the world, in its physical processes, in its organic developments, in the higher sphere of human and social existence. Everything we can know is, therefore, according to its due place and degree, a manifestation of God. We discern His mind in the order of Creation, we gain a still deeper knowledge of His nature in our own hearts, in conscience, in love. The highest things we know are, in the light of this doctrine, seen to be the clearest and best revelations of God. It is, therefore, no unscientific or unphilosophic attitude of mind to find the supreme revelation in Jesus Christ. The best and greatest among men is clearly the brightest image of the invisible God.

The grandeur, the simplicity, and the usefulness of this line of thought, in view of the needs of the present day, cannot be over-rated. To attack it as false, because the "New Theology" considers it sufficient, is surely a mistake. It seems to the writer that the best possible way to gain a just estimate of its value is to consider it in relation to Christian and human experience.

The very first element in this experience, which we must consider, is the life and teaching of our Lord. That we can find much in the Fourth Gospel and in the utterances of our Lord as recorded in that Gospel which can be shown to be in harmony with this conception of Divine immanence—or, at least, not discordant with it—is quite clear. But to assert that this idea is characteristic of our Lord's teaching and attitude towards God, or, to go further and to assert that this idea fully explains that teaching and attitude, is surely impossible. While it is true that spiritual inwardness is ever a mark of His religious and ethical teaching, our Lord does not habitually point to the God within; He points to the Father above. "Your heavenly Father" is the name by which He taught His disciples to think of God. "Our Father which art in heaven" is the

familiar address which bids us ever look upward. The constantly repeated "in heaven," which we find connected with the thought of God, is evidently intended to lift our minds above this world to a higher order of being to which God essentially belongs. It is the simplest possible way of presenting to the unphilosophical worshipper the glorious transcendence of deity. Heaven is "the throne of God," earth, this lower order of things, "the footstool of His feet" (Matt. v. 35). Heaven is the world of the eternal, the incorruptible, "where neither moth nor rust doth consume, and where thieves do not break through nor steal." Even the very idea of fatherhood as applied to God, and presented by our Lord, is expressive of the Divine transcendence. It teaches us, indeed, to think of God as the source of our being, but also as one who is ever watching over His children, providing for and guarding them with loving care, who is able to control the course of this world for their good. Overruling Providence, rather than indwelling, describes the relation of God to Nature, which is suggested by this teaching. God is revealed to us as essentially a Higher Power, One who, because He is above all that belongs to the discords of the world, and because He is a loving Father, not an angry Tyrant, may be trusted to bring good out of the evil. And this is why the revelation of the Father, which has been made to us in Jesus Christ is, and ever has been, satisfying to the needs of the heart. Amid all the cares and sorrows, the confusions and disasters, of this life, we have need of the faith that over all there is an Infinite and Loving Power in whom we can trust.

If we were compelled to stop short at the conception of God as an indwelling Spirit realizing Himself in all the processes of Nature and of history, it is hard to see how the thought of God could be a source of any sure confidence as regards the present or hope for the future. While very impressive to the imagination and stimulating to the intelligence, this conception leaves the heart cold. Indeed, we may go so far as to say that its tendency is to fill the heart with a vague sense of mystery and dread. It is not at all clear that Nature and life, apart from

Christ's revelation of the Father, do not convey the impression of a passionless disregard of suffering, both animal and human, with a view to some end which is for us altogether out of sight and wholly disconnected with our individual, or even racial, welfare. We need a great faith in a higher order of things, a higher world, a higher power, a higher love, if we are to have confidence that the discords of this finite life shall ultimately be merged in the harmonies of the eternal. We need, that is, to believe, in the transcendence as well as in the immanence of God.

It would be profitable and interesting to pursue this leading thought through our Lord's teaching in all its elements, and through the teaching of the New Testament generally, and it would certainly be found that, while the doctrine of immanence seems to be implied in many passages, especially of St. John and St. Paul, the doctrine of transcendence is clear and unmistakable and is everywhere characteristic. In the short space of this article all that can be done is to show that this fact is no mere result of a naive and childlike faith applying the simple language of our common life to the things of the spirit without question as to its philosophic fitness. We are here face to face with a distinction which goes down to the very foundations of our human and religious experience.

There is one fact which, in many shapes, renders futile all endeavour to reduce our thoughts concerning the great universe in which we live to a single consistent system, a fact which, more than all others that we know, forces us to recognize an ultimate mystery in things. That fact is the existence of the individual soul. Modern philosophy, in its effort to understand the contents and implications of our consciousness, has been led to a view of the self, or ego, which forms its chief distinction as compared with the philosophy of antiquity. For thinkers in our time, the self stands revealed with a clearness unknown in former ages. It is implied in all knowledge. It is the presupposition of our consciousness.

There is a suspicion spreading widely just now that the dis-

covery of the subliminal consciousness must modify the view of the self which has just been mentioned, that the boundaries of the individual seem to be melting away, and that we shall find that there is no such distinctness of self from self as we were inclined to imagine. But surely it is absurd to deny a fact because we find it is greater and more complex than we thought. The reality of the self is not rendered doubtful because we have discovered that it touches the universe at more points than those which we call our senses.

All that modern philosophy has done in this connexion is but to interpret to thought that doctrine of the infinite value of the individual soul which Christ gave to the world. In the practical sphere this doctrine becomes the recognition of personal responsibility. There is that in each one of us which stands alone against the world, alone when face to face with God. In every individual is a source of spontaneity. Here is the truth which, with reference to our decisions and actions, we call free will. Here is the basis of our moral nature, the principle which makes goodness a reality and sin a possibility. Man is not a mere part of Nature, not a link in a chain of physical causes; he is, within the limits which belong to his position, a free spirit made in the image of God. It is, of course, quite possible to produce very powerful arguments to prove that, in thinking of himself in this way, man is deluding himself; but it is not possible to do so and preserve anything which can be called either morality or religion.

Historically, it was the urgency of the problems which arose out of this great truth which taught the Church the insufficiency of the conception of immanence. In the Alexandrian Theology that conception was supreme. The Augustinian Theology gave itself to the consideration of the questions of free will, sin, forgiveness, atonement, and was compelled to think of God as transcendent. There are those who regard this whole theology as a huge mistake, but they forget that it was inevitable. They fail to realize that it was only dealing, to the best of its ability, with the great central problem presented

by our moral being in its relation to God. They also ignore the fact that that problem exists to-day, and that the time will come when our modern theology must be prepared to face it afresh. For the moment, owing to physical science and its endeavour to unify our knowledge about the material universe, the cosmological aspect of theology seems the most pressing, and therefore we have turned back to the idea of immanence. But the greater and more intensely human problem will begin to press again, and, once again, we shall find the necessity of remembering that God is transcendent as well as immanent.

And this consideration enables us to approach that higher way of regarding the idea of transcendence after which we have been feeling all along. While we think of the universe as a continuous chain of causes and effects, pervaded throughout by some one great principle of organization, and combine with this thought the idea of consciousness as the underlying truth of all that we know as existence, we can understand that belief in a great Immanent Spirit should seem the loftiest of all possible creeds. Compared with it, the idea of a Maker of things seems almost childish. But when we come to realize that the universe is no such simple matter as many of our contemporaries seem to think, that, besides the physical order of cause and effect, it contains a vast multitude of centres of consciousness, spiritual beings possessed of some degree of independence, with will and moral faculty, capable of goodness and of evil, each, from its own point of view, a world in itself, we feel that the ultimate truth needs some further expression if it is to be expressed at all. How to attempt any expression is a question which may well make us pause. We can, however, see that the mere idea of personality, or consciousness as we know it in ourselves, is not adequate. Every human spirit may be said to be immanent in its own experience. It is because of this that we are able to think of the Infinite Spirit as immanent in Nature. But our knowledge of ourselves gives us no power to imagine a spirit capable of giving being, not merely to a world of phenomena, but to a world of persons. Here is something which transcends,

not only Nature as we know it, but Spirit as we know it. There must be an ultimate unity, the final truth of all things, the Nature of God : so we are compelled to believe. Such a unity must comprehend all that, to our minds, stands apart as irreconcilable, the opposition of mind to mind, of will to will. In spirit, as we find it in ourselves, resides no such unifying quality. Therefore we must think of the Nature of God as one which transcends personality as it exists in us.

That Christian theology was led to hold a doctrine of God which involves such a transcendence as this is certainly a fact worthy of our consideration in view of the controversies of the present time. The doctrine of the Trinity is essentially a doctrine of transcendence in the highest sense, for it maintains that, in His innermost Being, God transcends, not merely our nature, but all that our minds can conceive. That mutual exclusiveness of person with person, which prevails for us, does not exist for Him as He is in His ultimate unity. All we can say of that unity is that it is a unity which transcends personality.

When our thought seeks to approach these sublimest heights of theological speculation, we seem to have left behind all that belongs to the practical side of our religious life. Yet a little consideration should convince us that this is not so. The doctrine of the Trinity guards the most precious of all truths, the unity of the Godhead and the deity of Christ. It also guards—though we seldom realize the fact—our great heritage of personal dignity and freedom. Its meaning, from the human point of view, is that man is neither sunk, as a mere thing, in the world of physical causes, nor is his personality merged in the personality of God. He has his place as a created spirit between God above and Nature below. He possesses freedom because he is neither subject to the necessity which binds the material order, nor is his conscious and volitional life a mere aspect of the life of God. He is capable of goodness and of evil, because he possesses that freedom which is a trust committed to him by God above him and for which he must give account. In human experience morality has always this reference to a larger order

in which man must take his place. Thus the great problem of sin and forgiveness arises.

Thinkers who make the immanence of God the corner-stone of their theology are always inclined to minimize or explain away the fact of sin. This is inevitable, for if the life of man be but a moment or aspect of the life of God, there is, in truth, no place for sin, nor, indeed, for individual freedom. Such teaching is simply untrue to human experience. It forgets that, if it is to be in any sense a theology, it must deal with the data of religion, and not with those of physics merely. And on this subject of sin, responsibility, and the need of forgiveness, the voice of religious experience speaks with no uncertainty.

If the transcendence of God is implied in the possibility of sin, it is also implied in the possibility of forgiveness. In His ultimate nature God is one; He is the great final unifying principle. But sin is, from our human point of view, an opposition of man to God which can by no possibility be overcome. It is an injury inflicted which no amount of subsequent good can repair. Is forgiveness, then, impossible? So it would seem, so far as the order of Nature and of the world in which we live is concerned. But we believe in a transcendent God, a God to whom the things impossible with men are possible, a God who is essentially an "atoning" God; for He is the ultimate unity who transcends all the discords and oppositions of this finite world. The atonement, impossible for us, can be undertaken and accomplished by Him.

Surely we have seen reason to believe that, even when viewed in relation to modern thought, there is need of the idea of the Divine transcendence as well as of the Divine immanence if we are to take account of the facts of human and Christian experience.



Leaders of Religious Thought. II.—Cranmer: Liturgical Thought.

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

THE immediately inciting causes of the Reformation here in England were singularly different from those which produced the movement in Germany. This is amongst the commonplaces of history. It is, nevertheless, worth our while to mark this before going further into our present subject.

In Germany the movement took its rise in one strong, indeed completely unique, personality. Luther was the father of the German Reformation. It was his child, and, to use his own vigorous metaphor, the child was the fruit of a "mystical union." "I have wedded the Epistle of Paul to the Galatians. It is my wife." And as Luther was the parent of the movement, so, as long as he lived and as far as he was permitted, he guided it. And yet it should not be disguised that he was no fully-furnished theologian. In this he was unlike Calvin, unlike even Melanchthon. His head was often carried captive by his heart. That heart was too warm, too intensely human, to permit him to spend and be spent in formulating confessions that should sift the false in the old from what was true. He was a genius, and genius is intuitional.

No such man of men presided over the Reformation amongst ourselves. Its origin was political. The theologians and scholars of the day were all bending their thoughts at the period of its inception, not upon great doctrinal questions, not upon the urgent reform of scandals and abuses in the Church, but upon the unsavoury question of the royal divorce. A vicious despot broke with Rome because Rome espoused the pitiful cause of his injured queen.

Here was the prime moving cause, and we have nothing to say in extenuation of it; nay, much (were this the place) to say in strongest condemnation of it.

But most interesting was the effect of this unworthy cause

upon the development of the Church crisis now known familiarly as the English Reformation. The English Reformers had no free hand given them. The strong Tudor sceptre checked them at every step; rendered for us the Reformation a slow and laboured growth; restrained the spirit of ultra-Protestantism from landing us in a separatists' sect, under the leadership of a Peter Martyr, a Bucer, or even a Zwingli; and rendered it possible for us of to-day to hold in our hands a "Book of Common Prayer," the bulk of whose devotions date, not from the sixteenth century, but from the eleventh, the sixth, and even the fifth.

Many persons imagine that our Prayer Book was the original work of our Reformers. These have to learn that the proportion of original work is exceedingly small; that the liturgical labours of Cranmer and his colleagues consisted largely in the revision (and revision with a tender bias towards the old forms) of pre-Reformation service books. No new forms were suffered without very good reason. This was only when the old prayer-form taught error so plainly that it was (so to speak) past revision for the purposes of reformed devotion.

For labours such as these genius is not needed; what is wanted is a mind well stored with the best devotional forms of the past; the true devotional spirit; a master of the purest English, trained in the nervous terseness of the Latin, almost as familiar as a vernacular; and, lastly, the spirit of a loving reverence for the ancient liturgies, with the firm purpose of incorporating as much of them as loyalty to truth permits. These are the qualifications of a Prayer Book reviser, and these qualifications were found in a remarkable degree in those to whom in God's providence 350 years ago this task was committed.

As announced in our first paper, it lies with us to view Archbishop Cranmer on the side of his liturgical labours. We may not, however, altogether lose sight of the man in his mission. To be just to the memory of Cranmer is, of course,

every honest student's desire. But in order to be just the student must have access to just authorities, and these can hardly be said to exist. Foxe on the one side is as untrustworthy as Macaulay on the other. Secretary Morice is a Boswell. Dean Hook is perhaps too hard upon the Archbishop at junctures in which his conduct might admit of two constructions; but it is matter of unquestioned history that there was not a little in the actions of the first half of his public career which all righteous men must condemn; while the moral weakness betrayed in the series of miserable written "Retractations" which immediately preceded the terrible end was hardly atoned for in the courage that held the "unworthy right hand" in the fire till it was burnt to the bone. But while so many have joined in condemning, it is not unmeet, even in the interests of justice, and this without refusing to join in the condemnation, to register one or two facts on the other side. In the first place, Cranmer was utterly without ambition. We believe his lingering in Germany when the Archbishopric was offered was with the entirely genuine hope that Henry would reconsider the offer and select another. His was a kindly, gentle character. He never bore malice. People could say of him: "You have only to do him an ill turn, and you make him your fast friend." It was a sore trial to him when the enactment of the Six Articles forced him to send his wife back to her friends. His daily life fulfilled no ordinary ideal. His worst foes did not dare to slur his private life.

Next, he loved the Bible, and was bent upon giving it to the people, and England ought never to let die out of grateful memory the fact that he did give it.

Again, the moral cowardice of the "Retractations," though it may not be discounted, may be qualified by consideration of the equally cowardly deceits which wrung them from a worn-out old man who had known the inside of a Marian gaol for months, and by consideration of certain pleasing incidents in his course, in which he showed himself by no means lacking in earless disregard for his own safety. Moreover, much of dishonourable compromise has been *read into* the character of

Cranmer by those who ignorantly regard him as the "first Protestant Archbishop of Canterbury." In a sense, indeed, this is true; but in a still broader sense it is not. During the whole of the reign of Henry VIII. he was in doctrine a Roman Catholic. He was a believer in transubstantiation. "It must," as one writer justly points out, "be remembered that the modern idea of Protestantism and Roman Catholicism as two broadly-marked and antagonistic systems was all but unknown in England in Cranmer's day. It would be unnecessary to state so obvious a truth, were it not for the rooted tendency of hasty thinkers to throw back now familiar distinctions in religion and politics to a period when such distinctions had no existence." These are among reflections which may well serve to mitigate our censures of the Archbishop, though quite insufficient to silence them. Nor will we forget that we are all, more largely than is always realized by us, the embodiment of the ethical standards of our age. It is an indication of the moral advances we have made that the conduct of a former age shocks and perplexes us. Only by the arrest of all moral betterment could we escape this shock to our own ideals. Place in imagination the eighth Henry on the throne of our seventh Edward, and which of us without shivering our own glass houses could cast a stone at Cranmer ruling the Church at Lambeth to-day? With this brief biographical notice we return to the subject of Cranmer's Prayer Book revision.

The strength of our Church's position is largely due to the circumstance that the Reformation settlement partook largely of the nature of a compromise. We have not been bereft of our historic continuity. A hoary antiquity lies behind us. The cautious wisdom which controlled the liturgical labours of Cranmer has left a liturgy which in the main clothes our devotions in the actual language which clad those of the Church a thousand years ago.

The incisive words of Dean Overall in the Convocation of 1605 might with equal truth have been uttered by Cranmer with reference to much of his work. "We have detracted

nothing in Doctrine, in Church-order, from that which has been handed down from Christ and the Apostles, and accepted and acknowledged by the primitive Church. We have only uprooted the tares of corruption and abuses which had in the course of time grown up."

A glance into the Book of Common Prayer will illustrate this canon of revision. Of the eighty-nine collects to be found in the book no less than fifty-nine are from ancient sources. This means that two-thirds are at least 1,300 years old. Seven belong to Leo (A.D. 440 to 461); twenty-four are to be assigned to Gelasius (A.D. 492); twenty-eight are the product of the liturgical labours of Gregory the Great (A.D. 590 to 604).

Of the modern collects nineteen or twenty are from the pens of the Reformers, most of these for an obvious reason being for Holy Days. Four bear the date of the Restoration. Some six or seven are of doubtful origin.

This hurried analysis will sufficiently indicate the lines on which our Prayer Book was constructed, and a further and closer examination would serve to show how much we have gained by this chastened regard for ancient sources.

From this it cannot fail to be noticed that our Church is nearer Rome in her devotions than in her dogmatic formularies. And this is in no way unreasonable. It is only indirectly or by implication that dogma appears in a prayer-form. The least dogmatic forms are usually the best. Whereas an article of belief must, if it is to serve its purpose, be explicit, and be directly framed with a view to confuting error, a creed is bound to be polemic. It is a defensive weapon, and would, therefore, be out of place where no attack was to be feared.

In their general features Cranmer's collects are readily to be distinguished from the older ones by their direct verbal allusions either to the Gospel or Epistle for the day, or to both. This feature they possess in common with those of the Restoration period. In another respect they are much superior to the latter, as being less theological. As examples of Cranmer's collects, we

may examine at leisure those for the first and second Sundays in Advent, that for Quinquagesima.

The first of these, "Almighty God, give us grace that we may cast away the works of darkness," has been truly called by Dean Goulburn "a magnificent collect," and "shows how abundantly qualified he was for his task." We learn to appreciate its rich and ordered fullness the more when we compare it with the thin and sapless form in the old service books which it replaced.

Among the collects we owe to Cranmer are no less than thirteen for Holy Days. This is obviously accounted for by the saint-worship which for so long had robbed the Triune God of His honour. Twelve of these were written for Edward's First Book of Common Prayer, put forth in 1549; the thirteenth (that for St. Andrew) appeared first three years later in the Second Book. None of these have Latin originals. Two only out of the whole twenty are drawn from ancient sources without material alteration—those for the Purification and Annunciation. That these two should need no purging before transference to our present Book is a striking testimony to the late introduction of undue honour to the Blessed Virgin.

Let a passing regret here escape us that, while the heroes of the world's history are commemorated with all meet regard, the heroes of faith, the saints of God, are left by the Church's children unhonoured, and only an accidental recognition accorded them when the days sacred to their memories chance to fall on a Sunday.

Cranmer's labours were not, it need hardly be said, confined to a revision of the collects, and the supply of new forms of them where this was called for. A litany was prepared by him in 1544 which received the royal authority for public use. As may be supposed, the work of revising the Communion Office was a much more responsible one, and proceeded by slower stages. As has already been observed, the Archbishop until the last few years of his life was, as regards the presence of Christ in the Holy Sacrament, a Roman. The date of his

renunciation of the dogma of transubstantiation is uncertain. At the funeral of Henry VIII. he celebrated Mass, and again on the death of Francis I. But the light did break, and the great truth that for the sustenance of spiritual life spiritual, and not corporeal, food is needed is clearly set forth in our Articles, our Catechism, and in the service of Holy Communion itself.

None, perhaps, in the annals of the Church more needed the shelter of the assurance—so comforting to all broad minds and gentle hearts—marking a distinction in the judgment between a man's standing in the sight of heaven and his actual work in the Church. "The fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." Much of that work may be as of wood, hay, stubble, while the worker, with a loyal heart and true, may be in comparison as the gold, silver, and precious stones. Much, therefore, of the work may be burned, and to this extent he may suffer loss, while through the fire of Divine testing he himself is saved, and so passes into the light, where he who loves best sees furthest, because there light and love are one.

A tender closing glance upon our second-best treasure among books: was there ever such a literary history, next to that of the Holy Bible itself, as that of the English Churchman's Book of Common Prayer? The Bible took fifteen centuries to grow: the Prayer Book took fourteen. Round the sacred nucleus of all its services, the Lord's own Form, cluster forms which breathe the Church's holiest aspirations, while pointing to the vicissitudes of her chequered history. Using them, we of to-day seem knit together in one communion and fellowship with Christ's elect in the far days that are gone. The tongue was a living one when these prayers were written in it, and then in the dark after-time it died. And now no longer linked to a dead tongue, like a living captive to a corpse, these ancient forms live and breathe again through our own vernacular, and we may pray with the spirit and with the under-

standing also. But, by the quickening power of the Spirit of God, may *another* translation be effected, lest our praiseless lives cause our common prayers to revert to a dead tongue, and we in our error mistake a dumb heart for a deaf God.



The Person of our Lord and the Kenotic Theory.

BY THE REV. F. S. GUY WARMAN, M.A.

THE kenotic theory: the ugliness of the phrase is characteristic. Out of a single word theories have been evolved the very statement of which jars on our ears as followers of Him whom we hold to be our infallible Lord and Saviour. We have the one word *ἐκένωσεν* and a scant phrase here and there, and upon this foundation there have been built, oftentimes in the interests of, and in order to add weight to, purely human speculations, theories which are subversive of our Lord's authority as Teacher, and practically of His personality as Son of God. Unitarianism is clamant amongst us, sometimes in the guise of some other sect or of *soi-disant* undenominationalism. It is well for us to face such a question as the extent of our Lord's self-humiliation, but it is necessary to demand at the outset that the so-called results of extreme criticism, purely speculative and often based on meagre foundations, shall not be allowed more than their proper weight, and that is small indeed, in determining the nature of our Lord's *κένωσις*.

In approaching the subject, let us do so from exactly the same point of view as St. Paul. The standpoint from which great doctrines are considered materially influences the conclusion which is reached. Arius argued from the logical aspect of a son's relationship, and his point of view led him to the ignominious position of an arch-heretic. Let us beware, then, of a similar fate, and our caution will force us to St. Paul's aspect of the kenosis—viz., as viewed from an ethical standpoint. For St. Paul introduces this, the most important of his doctrinal

passages in the matter of Christology, to teach a lesson in morals. So we must not argue *a priori*, or from a hard-and-fast materialism, or with the logic of metaphysical dogmatism. No; the argument must be laid on ethical lines, and it is impossible for us to determine exactly the limit of self-sacrifice to which a God, whose very name is love, could humble Himself. We must not argue *a priori* from the nature of God, but from the nature of love. If human love has scarcely a limit, it ill becomes us to form our conclusions on the *κένωσις*, not from what we think the love of God capable of doing, but from what we in our ignorance imagine it is right or seemly that the majesty of God should suffer.

Viewing matters in this light, it will be well, first of all, to examine difficulties of a verbal and incidental nature in the passage from which the theory takes its name before considering the question of the *κένωσις* proper. The first question which presents itself is that of the mutual relation and meaning of the words *μορφῇ*, *ὁμοιώματι*, and *σχήματι*. *Σχῆμα* denotes originally the shape or outward appearance of a thing, and thus soon got the meaning of an external and adventitious accretion. Thus it might mean the clothes, the display attending anything—then even a semblance or pretence. On the other hand, *μορφή* never has the meaning of anything adventitious. Not exactly equivalent to *οὐσία*, the absolute essence of anything, nor to *φύσις*, the nature intrinsic and extrinsic, yet neither *οὐσία* nor *φύσις* could be said to exist without *μορφή*, and vice versa. Thus, then, the distinction is, and it always holds good in practice, that *σχῆμα* may only imply the external accidents, while *μορφή* must necessitate the presence of the essential attributes. *Μορφή* comprises all those qualities which convince us of the presence of a thing. Thus, then, the phrase *ἐν μορφῇ θεοῦ ὑπάρχων* implies Christ's pre-existence as God, possessed of all the essential attributes of God *ab origine*. *Μορφὴν δούλου λαβών* implies the taking of the essential nature of man, the two phrases combining in the words very God and very man. We must note, too, the contrast between the eternal state of God and the assumed nature of man. *ὑπάρχων*,

εἶναι are used of the former, words denoting continued being ; *λαβών γενόμενος εὐρεθείς* of the latter, words denoting change.

The *μορφήν δούλου* implies the essential attributes of a servant—the life of creaturely dependence and service as contrasted with the glory of the Divine Son. *Ὁμοίωμα*, again, is a word whose meaning is somewhat difficult of adjustment to *μορφή* and *σχῆμα* ; it lies between them, perhaps shading off the rather towards *μορφή* than to *σχῆμα*. The phrase brings out Christ's representative humanity in relation to other men. He is one of themselves. It certainly does not imply any docetic view of Christ's manhood—in fact, it rather excludes it. *Σχήματι εὐρεθείς ὡς ἄνθρωπος* tells us that Jesus passed through the ordinary stages of human development. His life externally was that of a man. His life was such that his fellow-men could not fail to observe that He was a man. And yet, this *σχῆμα* was only a transitory state, only one stage in His human development. Thus, to quote Bishop Lightfoot, the three clauses imply respectively the true Divine nature of our Lord, the true human nature, and the externals of human nature.

Then arises the question—How are we to translate the phrase *οὐχ ἄρπαγμὸν ἠγήσατο* ? We have two distinct interpretations : one, that which Bishop Lightfoot holds, followed by the Revised Version—viz., “did not regard it as a prize, a treasure to be clutched and retained at all hazards” ; the other, that of the Authorized Version, “thought it not robbery to be equal with God.” Which are we to choose ? If the former, we must consider it of the preincarnate Christ ; if the latter, of the incarnate Son of God. The Bishop supports his view very ably, but with scarcely that convincing power which usually accompanies his argument. He adduces many instances (of *ἄρπαγμα ἠγείσθαι*) with the sense of his interpretation, but *ἄρπαγμα* is not *ἄρπαγμός*, and we must seek a cause for St. Paul's grammatical error, if error it is. The Bishop does not think this necessary ; but if any man was accurate in expression, St. Paul was. His very distinction between *μορφή* and *σχῆμα* in the present passage shows us of how subtle an intellect in such matters he was.

Again, the substitution of the meaning of *ἄρπαγμα* for that of *ἀρπαγμός* seems to involve us in a theological misstatement. If he did not deem it an *ἄρπαγμα*, surely we are led to suppose he relinquished it. What? *τὸ ἴσα εἶναι θεῷ*. But this is surely equivalent to the *μορφή θεοῦ*. Were the essential attributes of God surrendered? Surely not. The supporters of the view get out of the difficulty by explaining, He remained equal in nature and essence with God, but ceased for a season to be equal in state. Thirdly, we have the difficulty that this consideration must have been that of the preincarnate Son. But we are bidden to follow the example of the human Christ. Christ Jesus is the earthly name, and it is Christ Jesus *ὃς ἡγήσατο*. Therefore, it seems most natural to refer the phrase to the period of His manhood, and, if referred to this period, the expression thus interpreted is not strictly applicable. Let us examine the exact meaning of the word and see if that applies more naturally; for if it apply only equally so, surely it should carry the day. The termination *μος* implies an act of, conveys an active sense. Thus *ἀρπαγμός*, an act of grasping—or, more loosely, “robbery.” True, words ending in *μος* sometimes have a passive sense (*e.g.*, *χρησμός*, *θεσμός*), yet the usual meaning is the active one. Applying this to the present passage, we paraphrase—He thought not the being equal to God—the equality which He so often asserted and claimed in, *e.g.*, His acceptance of worship and the authority of His teaching—an act of grasping. He showed by word and deed that He thought it no presumption, not seizing what was not His by right, to act as God, but at the same time He laid aside his rightful position (*ἐκένωσεν εἰπὸν*). The naturalness of this interpretation, coupled with the doubts as to the other, makes us wonder on what grounds our Revisers ventured to make the change.

So far, in a manner, the discussion has been of a preliminary nature, but not entirely so, for it has brought us to the position that St. Paul claims for our Lord in this passage the title “very God and very man.” But now comes the question of the correlation of these two natures, and that is the true question of the

κένωσις. What are the limitations which God imposes upon Himself in the Incarnation? The question is practically a modern one, for the older theologians thought, and rightly enough, that the self-limitation of the Divine being must necessarily be a mystery of which no true conception could be formed from any first principles of human reasoning. They avoided the question altogether, or dilated so vaguely upon it that it is difficult to understand their view. The controversy is of so recent date that Lightfoot, writing in 1868, gives us but a single line of comment on it—"stripped Himself of the insignia of majesty." Such a comment implies an external act; but *κενόω* an internal one—emptying, not stripping. The Authorized Version also, in translating the word, gives it, entirely without warrant, an external meaning—"made Himself of no reputation," an absolute mistranslation of the word. The reason of all this was the feeling that any real *κένωσις* was impossible, as contrary to the nature of God. But it is forgotten that God is love, and self-limitation, if viewed morally, does not contradict the essence of absolute love, and is akin to that which is best in man—self-determining will and self-sacrificing love. Moreover, the Incarnation is not the first nor only self-limitation. In creation God voluntarily limited Himself and forewent part of His absolute prerogative when He admitted created beings to a state of relative independence. In the Incarnation He extends that first limitation, purposing to aid mankind by sympathy from within rather than by power from without. In the Incarnation the Son of God deliberately foregoes the natural mode of Divine existence in order to undergo a really human development. How is this state of self-emptying or, to use the technical word, exinanition to be understood? A Divine being really assumes manhood, lives through its every stage, experiences its different states as His own, exercises a human will and human mental powers, suffers human trials, exalts without extinguishing real human faculties. In brief, God acts in the Incarnation¹ under

¹ I am practically quoting Professor Ottley, to whose helpful words, both here and elsewhere in this paper, I owe very much.

the conditions of humanity, just as, since the Ascension, man acts under the conditions of Godhead. Of His Divine state our Lord emptied Himself by a voluntary act, *non*—and here St. Augustine lays down an axiom in kenotic discussion which can never be too strongly emphasized—*non amittens quod erat, sed accipiens quod non erat*. This *κένωσις*, then, is real: He emptied Himself, He became poor. The tendency of theologians, from the third to the eighteenth century, has been to depreciate its reality; they have taken a docetic view—*i.e.*, they have made it a *κένωσις* of appearance, not of reality. Thus, arguing *a priori* from Godhead, Cyril ventures to use the word “pretend” of our Lord’s growth in knowledge, a point which we must discuss ere long. But if it be real—and we claim that it is—there must needs be some quiescence of the Divine nature. St. Irenæus explains this, “the Logos lying at rest”; St. Hilary, “the *λόγος* tempers himself”; St. Ambrose, “He withdrew His Divine power from His working.” The Lutherans taught that to Christ as man belonged the possession, but not the use, of Divine attributes. But this exinanition is not merely a physical and external one. It is true that Jesus lays aside the Divine state for a season, but this is a natural effect, and concomitant of the *κένωσις* proper, not the exinanition itself; for that—and no apology need be made for the reiteration of this fact, for it is of vital importance, and can never be too strongly insisted upon—that must be viewed ethically. The outward and physical *κένωσις* is maintained by a continuous act of will, a voluntary perseverance in not asserting that equality with God which our Lord clearly recognized was His. Every factor in His human nature, every weakness which in the eyes of some has appeared to be degrading to the Divinity of Christ, every limitation which the assumption of human nature entailed, was no mere matter of physical necessity, but rather the triumph of an invincible will, the will of a God of infinite love, of infinite condescension. Such is the view—fragmentary and inadequate, it is true, but still, I hope, fairly and justly stated—which St. Paul appears to take in this passage of this great fact of Divine

revelation to man. St. Paul refers all the outward and physical manifestations of *κένωσις* to the mental attitude of our Lord. "Let this mind be in you which is also in Christ Jesus." We have striven to do likewise, and now it only remains, from the same standpoint, to examine two great questions which are pertinent to the correlation of the two natures of Jesus Christ—namely, the question of His relation to evil and that of His moral and mental development.

(To be continued.)



The Church and Recreation.

BY THE REV. A. B. G. LILLINGSTON, M.A.

THIS is a very significant title, and will not meet with universal approval. In some minds the words will clash and produce a hopeless discord. Nevertheless, I am persuaded that it is a wise connection, and that the consideration of "recreation" is the right and the duty of the Church. The work of the Church is the salvation of man—of the whole man; and anything which can make our Church members good workmen, and can minister to the success of our task, is not only worthy of our interest, but ought to have it.

Let me treat the subject from two standpoints :

1. I would say that it behoves Christians for their own sake to give due attention to the question of "recreation," and there are two main reasons for such a contention: That the body, with its appetites and evil passions, may be kept in subjection, and may in no wise gain the mastery over us. I have the greatest possible sympathy with those who, in hours and efforts of devotion, are ever seeking the recreation of the soul, and are making strenuous exertions to become more and more Spirit-filled. But it is fatal to this for us to forget what a potent factor the body is, and what a heavy penalty we pay if we ill-treat it or ignore it. The awakened Christian is one who

both checks his carnal nature and develops all true spiritual powers. The Apostle Paul was not ignorant of this very thing, for, whilst he makes clear profession of much self-denial for the sake of others, he does not forget to speak about it also as for his own sake. "Do not think," says he in 1 Cor. ix., "that I do not require this for myself. You know how strictly they discipline themselves who contend for the prize in the great national games of Greece. Such is *my* practice, not less eager or less severe, and the enemy I contend with is my own body, which bears proof of my self-denial, for I beat it black and blue." Now, it is unto such a high end that recreation is essential for every man, be he Christian or be he not. Apart from it, there can hardly be a sovereign self-control—the mastery over the instincts, faculties, and appetites of human nature; apart from it few men can perfect their characters, and become (as Dante says) "kings and priests over themselves." The finest man is not the mere athlete, but the man who knows himself through and through, and who has come with care and discretion to govern every part of his complex being. Professor Huxley's description of the self-disciplined man is very apt. He says he is "one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience"; and much of that training is given and is gained in the school of physical culture.

The second reason may best be stated in St. Paul's words to Timothy (2 Tim. iii. 17): "The man of God should be perfect, thoroughly furnished unto all good works." If we accept this dictum, it must needs be that we seek recreation—*i.e.*, that which revives and refreshes, that which makes us feel like new creatures. I would go as far as to say that innocent and seasonable amusement and recreation are integral parts of our religion, because they correspond to a need which God has created in human nature, and because they are the proper means to employ of acquiring that physical and mental strength and fitness which makes us powerful in the service of the King.

I read some time ago in a Manchester evening paper that a novel method of creating greater interest in the work of the Sunday-school had been hit upon by the committee of the Union Street Wesleyan Sunday-schools, Rochdale. A bowling-green for the young men, and a tennis-court for both sexes, were to be constructed at Foxholes, where a nice patch of level ground had been leased for ten years. One rather gasps at having such an addition to one's cares and responsibilities; but better so than to be surrounded by a company of pallid friends, whose chief characteristic is their want of colour and of brightness. And we must not forget that the charge is too often levelled against us that we are either very dull, very bad-tempered and cantankerous, or that ever since we became Christians and Christian workers we have developed a liver, have become generally sickly, and are unfit for the many responsibilities which we would fain assume. Sometimes there is grave truth in those remarks, and our Master and His holy cause are sadly discredited. Either we have allowed heat to outrun light, and through an excess of zeal the *mind* has not been rested by receiving a sufficient change in its diet; or, through some slackness and indiscretion, the laws of our physical nature have been outraged or overlooked, "which things have indeed a show of wisdom in will-worship and humility and neglecting of the body" (Col. ii. 23), but they do not tend to edification, nor promote anyone's welfare.

Hence, I firmly believe that the Church must ever be a good patron of recreation; it is essential if we are to be first-class Christians, with sound bodies, sane brains, and stout hearts. In these days of passion and of heat, when feelings run high and nerves are unstrung, we need much prayer in order to possess our souls in patience; and we need much care lest the body be overcome and our entire usefulness be suspended, or our work be hopelessly disorganized, by a breakdown of the human system.

2. I would now wish to point out the advisability of the Church keeping her eye upon this subject, and, as far as possible,

keeping her hand upon the recreations of the people and controlling or regulating them. I am one of those who entertain large ideas about the Church in the world, and am most ambitious that in all things she should have the pre-eminence. We are surely in the world to act as a deterrent against sin, and to be advisers of our fellow-men; to watch every department of life and every departure of life with an eye brimful of jealousy for the Master's honour. We are set on the hill to guard, as it were, the holy city, and to show men their dangers and the way out. Hence we are, or ought to be, the most patriotic body existent, and the "saviours" of men from a large variety of enemies that threaten to spoil them in one way or another. Now, on this principle it seems to me to come well within our province to handle the subject of recreation as a regular duty, because of the prominence which the subject has now assumed; yea, as patriots, we should do it for the sake of our country; as Christians, for the sake of our race. And if we do it, there are two main directions which our counsel will naturally assume. In the first place, to insist on the due observance of the laws of our nature, and on the use of recreation by everyone for himself or herself. Being what we are, physical development is a question of great and of permanent importance, whether we think of this life or of the life to come. I have been contending for recreation that we may have good material to work with for our God. I would contend just as strongly for recreation that we may have good material to work upon. And, although it is true that athletics will not make a village or a town moral, they do, at any rate, tend to produce a healthy condition of things, which, in its turn, tends for a higher moral condition than can ever be achieved by undeveloped muscles, and stunted growth, and bad habits of living, which often attend both. Moreover, a very large amount of disease is incurred owing to the physical weakness and general want of stamina of those whom it attacks, and, as I need hardly add, no good, satisfactory, mental effort is possible where there is unhealthiness of the body.

It is not necessary to be a Christian to believe these

facts ; the secular section among us are as convinced of them as we are. And the fact that a Royal Commission has recently considered the question of the physical deterioration of the English race, and has issued its report, is sufficient evidence that the question is regarded as a burning one. We clergy are called upon to face every kind of difficulty in the homes and the habits of the people ; and we sometimes feel that our energies are wasted, because the people are such a poor lot. Am I right in thinking that in many cases there would be less drinking, less indifference, less dullness, more eagerness, more avidity, more humanity, if the whole man was kept in better condition, if body and mind were up to form ? The too common position was well described by Ian Maclaren in a sermon preached not many years ago, when he gave it as his opinion that a large number of Englishmen were getting into the habit of taking their exercise and their pleasures vicariously. He said : " We see a crowd of narrow-chested, sickly-faced lads smoking, spitting and swearing, making their way out of the city to watch a football match. It is one thing to play football ; it is another thing to go out to watch men who have been taken away from honest work and who are paid to play before them ; and to go, too, with the deliberate intention, if the police be not strong enough to overpower them, of creating a riot if the side they favour is defeated. It is one thing to delight in riding, and to love horses (and it would have been much better for us in the Boer War if more of our young men had known how to sit properly in the saddle and how to manage a horse)—it is one thing, I say, for a young man to delight in riding, but it is quite another thing for him to bet on the performance of a dwarfed, deformed being, who has possibly been bribed to lose the race !"

Against such passive recreation let the Church ever set her face ; and let her, in the interests of all that is manly, noble, and divine, educate the people to better things—to a sensible activity which is calculated to produce good citizens and good Christians.

In the next place, it is ours to insist on the right use of

recreation by everyone for himself or for herself ; for, whilst there are crowds amongst us who fail to use their powers of recreation, there are crowds ten or twentyfold greater who abuse the whole thing, and give it a place of honour and importance which is most detrimental—which is most expensive to the rest of life. The craze for amusement and recreation among the general public has now assumed such proportions that one is entitled to call it “the worship of games and of pleasure.” We only have to read the London papers to realize the truth of it. One of them, speaking of a football match, said : “There was something appalling in the closely-packed mass of some 100,000 human beings with upturned faces that surrounded the football ground at the Crystal Palace on Saturday afternoon. All the morning crowds had been pouring along the railway, vehicles of every description lined the roads, and long after the kick-off at 3.30 heavy trains from the city were still disgorging their human burdens at the Palace station.”

And why this invasion of London? To witness the Cup Final between Aston Villa and Newcastle United.

Again, to be more general. Let me remind you of the remarkable statement of the late Chancellor of the Exchequer when introducing his Budget in 1905. To account for the increase of temperance he said : “I think the mass of our people are beginning to find other ways of expending some portion of the time and money which used previously to be spent in the public-house. No change has been more remarkable in the habits of the people than the growing attendance in the last fifteen years at outdoor games and sport, and large places of public entertainment like theatres, music-halls, and so forth, which, though not conducted on strictly temperance lines, do not lend themselves to the consumption of drink, or offer it as their chief attraction. Again, the extension of cheap railway fares and the enormous growth in cheap excursions absorb a further portion of the money which used formerly to be spent on drink.”

To some this sounds well ; to others it will appear quite harmless ; and yet keen observers quickly scent danger in it all, and we ministers have to lament its grievous effects—its baneful, fatal influence.

Yes, the bad results are of many kinds. I will only mention two, both of which are intimately related to the work and the cause of the Church.

The first is that it absorbs the whole man—gains such a mastery and dominion over him as to exclude other and higher interests and topics. It makes men soulless ; it erects a strong barrier between men's minds and things divine. Their zeal for it consumes them, and they have no time or thought or strength for τὰ τοῦ Θεοῦ. Every faithful watchman has noticed this, and men are beginning to raise their voices against it all over the land. In multitudes of lives the feverish devotion to sport chokes and kills higher interests and nobler passions, and makes men the slaves of their own recreations and altogether unready to pay any heed to the voice of God, to take any share in the business of God.

Do we marvel, then, that an anxious patriot said, not long since, that if the next generation takes as much interest in football as their fathers do, they will require bigger boots and very much smaller hats ?

Nay, can we not appreciate the remark of a minister in Glasgow, who was told by a well-known Mission worker that he was bringing a lecturer from London to address young men on his experience as an agnostic and how God saved him, but who made answer : “ You are wrong ; far better get a lecturer that tells how God saved him from the snare of athletics ” ?

Verily the Church must take up this question, speak out about it, condemn the present extravagance—“ the intoxication of recreation ”—and show a more excellent way. By doing so we are not necessarily imposing a high standard ; we can put it, in the first instance, on the grounds of common-sense and ordinary reason, as did the heathen Plato in the Third Book of his

Republic, where he has for ever characterized the mistake of a narrow and exclusive athleticism, in which excellent means are just spoilt by the lack of an adequate end.

Likewise let the Church be instant in proclaiming to all men that recreation has its place, but it is not the first place, and it must not be treated as part and parcel of the chief end of man.

The second evil which I would name is the spoiling of the Sunday, and the spoiling of it in two ways: (*a*) By making us late in our habits on Saturday; by rendering us so tired, so stiff, so sleepy on the Sunday, that the house of God is barred, and the worship of God is a weariness. (*b*) By making too many crave for Sunday recreation, and thus endangering that all-blessed institution, the Day of Rest. A wider provision for public amusement and recreation means inevitably in the long run more work for those who already have much work to do. Let working men and women remember this; it is a question which touches them more than any other; and it is at the peril of all that is highest and best in life that we violate that great law of God—the Fourth Commandment.

These are grave dangers. I am sure there is no need for me to do more than mention them; but they are so real and so grave and so very present with us that not only will the Church fail in her duty generally, but she will be wanting in ordinary wisdom and prudence if she does not strain her nerves to stem the tide, and lead men along a better and a safer channel.

There are other dangers that have come over the country through the passion for pleasure and recreation—as, for example, the growing aversion from work on the part of many in all classes; the sad decline in the old habits of industry, self-control, discipline, and rigorous devotion to duty. Men, having their minds in the playing field, cannot rest or sit still until their bodies are there also.

Again, I might touch upon the vexed question of amusements, which some might say come reasonably under the head of “recreation,” and which, for many years past, have been such a questionable concomitant of Church life and work, and which

are rarely admitted or introduced to our parochial spheres without the sacrifice of something or somebody better.

But enough! If we can help and encourage one another to deal wisely with the specific point of the recreations of the people we shall do well. I would appeal to my brethren in the ministry to think about it, for, as Archdeacon Wilson says in his Pastoral Lectures, "As pastors we are pastors of body and mind, therefore 'Nihil humani a te alienum puta.'"

And yet, I would pray my clerical brethren not to go to the mad extreme of condemnation, as if recreation were not a general necessity—nay, there need be nothing unchristian or irreligious in it. To discuss it, to meditate on it may frequently be for our good, as Bishop Paget says in his sermon on Phil. iv. 8: "The mind may well be busy in its leisure about any honourable strength or skill that can win men's praise: the doing well in any worthy and unselfish rivalry—it may be intellectual or it may be athletic. 'If there be any excellence, or if there be any praise, think on these things.'"

Nevertheless, let us do our duty boldly, attacking the evil that is marring the good, imbuing men more and more with the mind of Christ so that the fever state of recreation will die out naturally, and offering them something better than the best that they have ever had, and leading them gently to employ their powers in that kingdom and sphere which is righteousness and peace and joy in the Holy Ghost.



"*Ex Oriente Lux.*"

BY THE REV. G. E. WHITE, D.D.

THE present writer has neither the wish nor the wit to discuss the ruling criticism of the Old Testament, but the interpretation of those Scriptures of which our Lord said, "they are they that testify of Me," must be of perennial interest to Christians; and the recent remark of an earnest able critic,

"I don't believe we have got at the back of these things yet," may justify the publication of a leaf from personal experience.

It is my good fortune to have been for sixteen years a missionary in Turkey, and to have grown intimately acquainted with both the Mohammedans and the Eastern Christians of Asia Minor. Familiarity with Oriental modes of thought and speech casts a clearer light and a somewhat different colour over the pages of our dear old Bible. The divine message of redemption and revelation was communicated to us through an Oriental channel, and the interpreter should get as near as he can to the time and place, the standpoint and environment, the habits of thought and modes of utterance of those heroic figures who move amid the scenes of the Old Testament, and whose words are recorded for our spiritual doctrine and reproof. This point, of course, the exegetes try to reach, but they sometimes seem to carry with them into the sunrise realm the pragmatic, preconceived, up-to-date notions of the Anglo-Saxon scholar.

An apparent contradiction makes an Occidental uncomfortable, and he wants to attack it; it does not necessarily trouble an Oriental at all. The latter has more regard than he sometimes is credited with for the essential truth of a thing, but less than is sometimes demanded for the outer form. An Oriental does not feel bound to give a complete discussion of a principle, a full account of an event, or all the motives for an action. He does not always promise or undertake to tell all he knows. He states what is required for the purpose he has in hand, and does not concern himself further. He easily refers to the same event in such different terms that a listener has difficulty in recognizing it as the same. The speaker at one time emphasizes one aspect, or motive, or personality, and again something else is uppermost in his mind. Picturesque and excessive statements often take the place of precise accuracy. "I slept just two hours last night," means "I had a short night;" and, "I didn't sleep at all," means "I was wakeful." Nature maintains her types and species with wonderful persistence, yet she seems to separate them with flexible rather than hard and fast boundary lines, and

sometimes scientists hesitate whether to assign a specimen or a species to one side or the other of a line. Similarly, Orientals maintain their characteristic religious convictions and ceremonies with great tenacity, and yet the border lines are swinging curtains rather than ramparts of stone.

Kuenen, Wellhausen and their British pupils deal very freely in such phrases as “insuperable difficulties” and “irreconcilable contradictions.” Some of these are real and, perhaps, never will be solved, but an unexplained difficulty or discrepancy on the pages of the Old Testament would not require an Oriental necessarily to pronounce the writer either a fraud, a fool, or a double. At one time fear of an injured brother, at another the desire to contract a suitable marriage alliance, would naturally be put forward as the motive for the same journey. The naming of a place, once recounted, might naturally be repeated, when the narrative returns to that place, because of its importance, and without intending to connect the naming with the second visit.

My friend the white-turbaned *mufti*, the highest “spiritual” representative of Mohammedanism in our city and district, courteously allows me to listen while he receives a kneeling questioner who states a hard case for solution; the *mufti* then gives his official *fetva*, or judgment, as was done by Moses and his appointees in early Israel. Sexual subjects, questions of unpaid wages, and the shortcomings of Turkish officials, are among the topics on which interpretations are given on the basis of the canon law of Islam. I once heard the *mufti* in a sermon affirm that each of the seven prophets was endowed with a special sign. When I asked him to explain a little more fully in private, he readily did so, and named *eight* prophets and the sign of each. His homiletics are not hampered by too much arithmetic, but his main principles never swerve. He denounces official bribe-taking and corruption, irreligion among his people, and increasing intercourse with foreigners, in terms as unsparing as those of Amos or Isaiah, and at personal risk to himself. He expresses his approval of (many) Protestants by saying, “You have no tobacco and we have none,” as though Turks

were not almost universally addicted to its use, though the *mufti* condemns it. He complains that in the fast of Ramazan people eat so much by night that during a month of fasting they actually grow fat, and charges his great congregation in the mosque with having learned from Christians to drink, and now having become worse drunkards than their guides. But when my venerable friend paints for my benefit a picture of real Mohammedanism, the two views are as different as any double narratives or parallel codes in the Pentateuch. Each, from an Oriental standpoint, is true, if not the whole truth.

Doctors of Mohammedan law affirm that the faithful are allowed four wives each; but one of the faithful, a man of sufficient ability to be a constable, insists that the limit is seven. All the orthodox authorities claim that wine is forbidden; but Shia Turks, who are a large proportion of the whole number, use wine, and defend the practice, if it is not carried to such excess as to fuddle the brain. In Deut. xvi. 2 the Paschal animal, probably according to a custom far older than Moses, is allowed to be from the flock or the herd, whereas generally a lamb was prescribed and used. Not very long ago two villagers separately described to me their village custom of offering a sacrifice in the spring of every year. One said, "We sacrifice a bullock"; the other, "We owe our *noumen* two sheep." If a few thousand years hence these two statements, alleged to be by contemporaries, from the same village, and describing the same rite—one including a relic of Anatolian polytheism—could be adequately treated, just think what a pretty piece of criticism might result!

Christianity rapidly filtered into Asia Minor, and was the State religion from Constantine on until Mohammed II. drove the wedge of Islam, which had entered the country several centuries earlier, home to the heart by taking Constantinople in 1453. Yet in this twentieth century of grace pagan elements survive in Christianity, as in Mohammedanism, and a considerable part of their real religion is common to both, just as Baal worship was a lingering snare in Israel.

For example, sacrifice is practised now on every high hill—to speak as an Oriental—under every green tree, and beside every sacred grave, grove, or spring. Sacrificial blood is poured out now, as by David at the threshing-floor of Araunah, to check the progress of cholera or conflagration, and is often struck upon the side-posts and lintel of a house-door, just as was done at the Passover. Its meaning and ritual will be discussed by any white-turbaned *hoja* or black-capped priest you interview, but their prescriptions and descriptions, even from the same man at different times, vary among themselves in a manner strikingly suggestive of the Old Testament. It is usually said that the sacrificial animal must be a male, but some allow hens, cows, and female sheep. It is *en règle* to secure the services of a priest, but if none is present the virtue of the offering is not impaired. The priest should bless the salt last fed to the victim before its death, or, if convenient, the meat and other food placed on the sacrificial table. Two of the highest authorities have told me that, strictly, all the meat belongs to the chief representative of the sanctuary where the offering takes place, as the Divine representative, but the rule is never enforced. More liberal interpretation allows the chief ecclesiastic, *imam* or *dervish*, but half, or a good piece of meat, preferably the right thigh, raw or cooked, and the skin. The meat should be divided into three parts, proportions not specified, so that the poor and the friends as well as the household of the worshipper may participate; and if you apply a probe sharpened with Occidental mathematics, you will be told that seven families should be represented. All regulations assign the skin to the officiating clergyman, but in these years at the Courban Festival, the great Mohammedan sacrifice, all skins are claimed by the Turkish theocracy for the benefit of the Hedjaz railway, designed to carry pilgrims to Mecca; yet at the Courban of last year I heard a preacher, addressing 1,000 men, say that half hid their sacrificial skins and half sold them for personal gain. On another occasion I remember how the voice of old Piri Baba, *sheikh* of the Bek Tashi dervishes in our town, reminded me of

Malachi, as he complained that people are sometimes so shameless as to bring inferior and injured animals for sacrifice, and entirely forget the right of the priest. As some of these rites were once described to a friend, he remarked : " I don't see that you have got very definite rules for the sacrificial offering." The well-read scholar was looking for a definiteness that in practice *was never there*. In general, all the common people about us resort to sacrifice in critical emergencies, observe certain outline rules, perform the sacrifice with or without a priest, select the best offering that they can afford, and use the meat much as their own need or sense of propriety dictates.

Professor Davidson uttered what for Asia Minor is true to-day when, in the introduction to his commentary on Ezekiel, he said : " While the sacrifices in general and the ideas which they expressed were fixed and constant, the particulars, such as the kind of victims and the number of them, the precise quantity of meal, oil, and the like, were held non-essential, and alterable when a change would better express the idea." In further illustration, it may be remarked that in an Armenian village, where they cannot obtain wine for sacramental purposes, they use a mixture of soured milk and water. The lack of a desirable, habitual feature of worship cannot prevent or vitiate the worship entirely.

Professor Sir William Ramsay, lecturing at Mansfield College in April, argued that the course of religious history has not been one of continuous evolution upward, but includes a story of degenerations. The record of nearly 2,000 years in Asia Minor confirms his view. Mohammedanism, after nearly ten centuries' occupancy of the field, with all the internal and external influences making for progress, not only has not attained a higher stage of religious culture, but has in some respects distinctly degenerated. And Christianity, after a measure of ten centuries, and ten more in which to evolve its finest flower, is syncretistic, superstitious, distorted, and debased. There is a fair argument from analogy raised by the religious history of these twenty centuries since the Christian era that the

Old Testament view of the religious history preceding the Christian era is true ; that Hebrew religion was pure high up the stream ; and that some at least of the tributary fountains that swelled the current were corrupt and vitiating.

Criticism argues that silence in regard to the historical observance of a rite proves that the rite is not known. It is an argument that must be used with caution, and is set aside by any positive testimony. I once met a Greek villager, who said, poor fellow ! that he heard that day the name of Christ for the first time in his life. What would be the critical inference in such a case ? Imagine a set prayer for “ mouse day,” used every spring by Armenian Christians ; or a priest “ reading ” from the Armenian Psalter over a Turk who sought his help in some affliction, without taking the trouble to learn from what the poor man was suffering ; or the ecclesiastical appointment of Ps. lxvii. to be repeated at the sacrifice of a hen ; or a metal cross cast into the sea for a Greek diver to seek in the hope of securing luck thereby ; or reading from the Gospels at the four sides of a midsummer fire by night and then jumping through the flames ; or regarding certain graves, groves, springs, and stones as sacred each to a certain saint ; or any of a thousand and one divinations and incantations for the prevention and cure of disease. An Oriental Christian supposes that he is loyal to Christ, just as an ancient Israelite supposed that he was loyal to Jehovah. The modern worship of pictures and *icons* corresponds almost exactly with the tree and pillar worship of the Old Testament. Neither was any part of the original dispensation ; each was a snare to the people, was authorized and regulated by certain of the hierarchy, and was unsparingly denounced by the spiritually-minded.

The twelve orders of dervishes are the successors of and no improvement upon the Nazirites. They take the *nezir* or vow upon them still. A wandering Kaderi dervish, who was a guest in my house some months ago, told me that he was a Shukhbazari, and then, to enlighten my ignorance, explained that Arabs, Circassians, and Shukhbazaris are “ own brothers, children of

one father and one mother." He used a Scripture form of expression to make me understand that the three peoples possessed the same traits of character.

On the Israelites leaving Egypt, three times it is narrated how they, especially the women, "asked (the word should never have been translated *borrowed*) of the Egyptians jewels of silver, and jewels of gold, and raiment. And Jehovah gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians." This has been supposed to prove that the Israelites were free of moral obligations to foreigners. I think that interpretation would never present or commend itself to an Oriental as the meaning intended. When one party has been in service to another and the relation is terminated, the departing servant expects a present from his former master, and the master expects to give it. The custom is of universal observance throughout the East, and especially women cannot be refused. Here is the natural explanation of the Hebrew boast when they were well on the desert road, "Aha! we spoiled the Egyptians."

The pronunciation "Yawe" for the tetragrammaton is Western. The consonants are of more weight than the vowels in a Semitic word, and that pronunciation for Jehovah or Yahwe which omits the sound of the middle radical, *h*, is a Cockney pronunciation and certainly does not represent the original.

The Oriental conception of government is Theocratic; high officers of the State can, if they choose, exercise priestly functions at any time. A *sheikh*, or head of a clan, may be either a civil or religious chief, and because of holding one position he has a right to the privileges of the other. An Oriental would expect such a leader as Moses to act as chief priest whenever he chose to do so, would expect to find Joshua ministering at the tent because he was Moses' representative, and would grant Saul the authority to offer sacrifice, and Ezekiel's prince the right to regulate it, if he wished.

It has been urged that Joab would not have fled for refuge to

the horns of the altar in Jerusalem, if the Deuteronomic cities of refuge had been already appointed. But from what I have seen in Turkey I should certainly expect a sanctuary so sacred as Jehovah's altar to be regarded as the safest possible place of refuge, whatever other sanctuaries there might be. In the recent massacres of the Armenians the helpless victims crowded into their churches, sure that Turks would respect the altar of God, if they had any mercy at all. And it showed the fierceness with which the Armenians were pursued, that they perished, like Joab, in the sacred precincts.

In so far as there is any value in these paragraphs they go to show that some of the alleged contradictions of Scripture, with which the critics measure their strength, would never present any difficulty if viewed from the Oriental standpoint of the author or compiler; silence sometimes remains unbroken because there was no sufficient necessity for speaking; rules are subject to revision, and details may vary as need requires; and it is necessary to remember the chapter on “degeneracy” in the science of evolution. Archæology, in that limited field where its testimony is available, tends to confirm the accuracy and historicity of the writers of the Old Testament, which some criticism tends to minimize. Similarly Orientalism tends to show these writers as decent citizens, fairly competent to grasp facts and state them in good faith.

Where are the men who will do for the Old Testament what Professor Ramsay is doing for the New? It is not enough that a young student should be able to read Arabic with the aid of a grammar, a lexicon, and a student-lamp made in Germany. He should go to the lands where the Old Testament history was made, cut loose from Europeans, and learn the vernacular of the people. He should eat at Bedouin tables, sleep in their tents, travel in their caravans, attend their worship, and live their life as one of them, amid the scenes of “the unchanging East.” My own honoured teacher, Professor S. I. Curtiss, found the fascination and the value of such study, but alas! the end of his strenuous career was already just at hand. The field is open for

interpreters of the Old Testament, who will utilize the results of Criticism, Assyriology, and other learning, in the spirit of the Orientalism that inevitably pervades the books.



The Baptist's Question.

BY LIEUT.-COLONEL G. MACKINLAY (LATE R.A.).

IT has long been a disputed point whether John the Baptist was faithful or not in sending his disciples to Christ to ask the question, "Art Thou He that cometh, or look we for another?" (Matt. xi. 3). The casual reader may think that a dispirited prisoner had given way to despondency, and that he who had been a most bold witness was fast becoming faithless and unbelieving.

A little investigation, however, shows that he was undoubtedly right and true in acting as he did.

Let us consider the general character of the Baptist. His was a very unusual combination of unbending firmness and boldness before men, with great humility before Christ. He sternly rebuked all sinners (Matt. iii. 7), and did not even spare King Herod (Matt. xiv. 4). Yet his delight was to magnify Christ (John i. 29), and to speak of himself in the humblest terms, when he said "I am not worthy to unloose" the latchet of my Master's shoe (John i. 27), and "He must increase, but I must decrease" (John iii. 30).

Let us for the moment exclude from consideration John's question to Christ, and let us turn to the many other facts recorded about him in the Gospels. Living alone and apart, he faithfully fulfilled his position of great trust; *he* received very many commendations and not a single rebuke from Christ, though Peter and the rest of the disciples who companied with Jesus frequently failed and were often blamed. The explanation appears to be that John was filled with the Holy Ghost from his mother's womb (Luke i. 15).

Well did he fulfil his office as forerunner on three memorable occasions—some months before His birth (Luke i. 41-44); shortly before Christ's ministry (Matt. iii. 11; John i. 26, 27); and about a year before the crucifixion, by his violent death (Matt. xiv. 10), for when Christ alluded to it, He said, "Even so shall the Son of man also suffer" (Matt. xvii. 12, 13).

Christ and the Baptist were closely associated in the minds of men; some even said that Christ was John (Matt. xvi. 14), and Herod also had stated the same (Matt. xiv. 2), thinking that John had risen from the dead. John and his teaching were held in high honour by Christ and His disciples; the latter asked to be taught to pray as John had taught his disciples (Luke xi. 1). Christ had alluded to His forerunner as "the lamp that burneth and shineth" (John v. 35). After the Baptist's death Christ asked the Pharisees if the baptism of John were from heaven or from men (Luke xx. 4); and shortly before His own death He went to "the place where John was at the first baptizing . . . and many came unto Him" (John x. 40-42); as Bishop Ellicott remarks on this passage, "the enthusiasm which John had kindled still burns." Also John was mentioned by Christ after His resurrection (Acts i. 5).

The Baptist had the high honour of being foretold by both the prophets Isaiah (xl. 3) and Malachi (iii. 1). In the latter passage we infer that he is compared to the Morning Star, and linked to Christ in figure, who is likened to the Sun (Mal. iv. 2). This beautiful simile has hitherto attracted little attention, but it is evident from Luke i. 76-78; John i. 8,¹ iii. 30,² v. 35, viii. 12; Isa. ix. 2, etc.³

¹ On this passage the Rev. F. B. Meyer writes in "Life and Light of Men," p. 42: "He (the Baptist) knew that he was *not* the Light, but sent to bear witness of it; *not* the Sun, but the star that announces the dawn, and wanes in the growing light."

² "Mimpriss's Gospel Treasury," section xii., p. 132.

³ See *Transactions Victoria Institute*, vol. xxxviii., article on "The Morning Star in the Gospels," p. 242; also "The Magi; how they recognized Christ's Star." Both by the author of this paper. Hodder and Stoughton; shortly to be published. In the former the employment of the figure, presumably when the Morning Star was shining, is used to confirm the date

We must, therefore, hesitate to impute a wrong motive to a man so very highly honoured in the Divine record unless the evidence of failure is clear and convincing.

But, though John possessed such a noble character, it was otherwise with his followers; they were not above petty feelings of jealousy when they had previously said to their master, "Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him" (John iii. 26). In his reply, John spoke most humbly of himself, rejoiced in the state of things, and stated that Christ must increase, but he must decrease.

Presumably, however, he did not convince his hearers, who must naturally have been much cast down when their leader was shortly afterwards imprisoned. They may have doubted that Jesus really was Christ, as He did not liberate His faithful forerunner. They may have doubted His power or His will. *They* fasted, as had been their custom before, but, even then, Christ's disciples fasted not (Matt. ix. 14). This had puzzled them. John had not made it clear, so they came to Christ; but apparently they were not convinced even by Him.

John *waited* for some time, until his disciples told him that Christ was performing very marvellous miracles of healing, even raising the dead (Matt. ix. 25, 26; Luke vii. 14-17); and *then* (Matt. xi. 2) he sent his disciples to Jesus, as we believe, for their own benefit.

Why did John send to Christ at that particular time?

John must have known from his earliest childhood that he himself had been foretold by the prophet Malachi (iii. 1), because the angel before his birth, and his father Zacharias at his circumcision, had said so (compare Mal. iii. 1 with Luke i. 17, 76).¹ Accordingly, we find him constantly referring to Christ as Him that "cometh after me" (Matt. iii. 11; Mark i. 7;

A.D. 29 for the Crucifixion. In the latter it is also used to help in determining the date of the Nativity.

¹ See also Mark i. 2 and Acts xiii. 24.

Luke iii. 16 (inferentially); John i. 15, 27, 30; Acts xiii. 25; xix. 4). His followers also must have made themselves fully conversant with the writings of the prophet Malachi.

Can we not, therefore, see that there was a special fitness in sending his disciples to Christ, who is the Sun of Righteousness with *healing* in His wings (Mal. iv. 2), at a time when His miracles of curing the sick were attracting the very greatest attention? John would thus carry out his rôle of forerunner, figured by the Morning Star announcing the Sun, in sending his disciples to Jesus at such a time.

In accordance with his usual reference to the prophet Malachi, the Baptist framed his question in the words, "Art Thou He that cometh?" He did *not* ask if Christ were the King of the Jews, the title given to Him by the Magi, neither did he employ any other of the many names for the Messiah used by the prophets of old.

Christ replied, as we suppose John had expected, by drawing attention to His marvellous cures. The casual reader may not see the connexion; but when we remember the familiarity of the questioners with the Book of Malachi, we must plainly see the reference to Malachi iv. 2 already alluded to. Christ's appeal to His miracles was, consequently, a strong assertion of His Divinity, by showing that He fulfilled the prophetic Scripture; indirectly, too, it was a tacit confirmation of John's position, as the same prophet who spoke of the Sun of Righteousness had also mentioned "My messenger . . . before Me" (Mal. iii. 1), which John applied to himself.

Then Christ added a blessing on whomsoever was not stumbled in Him; we have seen that John's disciples had been tempted in this direction. The multitude, also, had been stumbled by finding Christ, who mixed freely with the people, acting so differently from the ascetic John; doubtless they said that both could not be right (Matt. xi. 16-19).

There does not appear to be any ground for supposing that John himself had ever been offended or stumbled at Christ. On the contrary, he seems to have been endeavouring to remove

the cause of stumbling from others ; John, who himself did no sign (John x. 41), on this occasion drew attention to the wondrous miracles which attested Christ's divinity.

Just after John's disciples had gone, Christ spoke with the utmost approval of His forerunner. He Himself most plainly confirmed the statements of the angel and of Zacharias that John fulfilled the prophecy of Malachi iii. 1 : " My messenger . . . before Me " (Matt. xi. 10). Thus, even though he was in prison, Christ stated that His faithful herald was bearing a bright witness. What an unparalleled and unique honour for a man, not only to be foretold by a prophet of old, but to be assured by Christ that the prophecy really applied to him !

Christ followed this up by asserting that among them that are born of women there is none greater than John. It is, therefore, surely impossible to suppose that any unworthy motive could have lurked in John's mind at this time, or Christ would not have bestowed these extraordinary honours.

All the people and the publicans evidently understood that high praise was given to John, as we read they " justified God, being baptized with the baptism of John " (Luke vii. 29).

Though his messengers had gone back, some report of his Master's words of high commendation must have reached the captive herald. We can well understand how those words must have solaced him in the following months of his dreary imprisonment, which was only to end with his cruel death, and how cheerfully he must have " despised the shame," in view of the high praise given to him by his Lord.

Christ, however, loaded John with further honours in this short discourse ; again did He allude to Malachi's reference to the Baptist, this time under the figure of Elias (compare Mal. iv. 5 with Matt. xi. 14), and He concluded the subject by graciously classing together the opposite characteristics of Himself and of John, declaring that wisdom is justified of all her children (Luke vii. 35).

The heaped-up encomiums given to John on this occasion negative the idea that Christ intended to convey the faintest

hint of rebuke to him, when He used the words, "Blessed is he, whosoever shall find none occasion of stumbling in Me" (Luke vii. 23).

Christ never hesitated to rebuke His disciples when they erred; witness His unmistakable words to the disciples in the storm: "Why are ye fearful, O ye of little faith?" (Matt. viii. 26); to Peter, sinking in the water: "O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 31); to Peter, who had dared to rebuke Christ: "Get thee behind Me, Satan" (Matt. xvi. 23); to doubting Thomas: "Be not faithless, but believing" (John xx. 27). In none of these instances do we find praise at the *same* time. Conversely, when Christ praised His disciples, as, for instance, when He said to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. xvi. 17), there was no blame at the *same* time.

Hence, we conclude, when John the Baptist sent to ask his question, since he received such very great praise from Christ, that true and faithful motives prompted his action.



Literary Notes.

"LITERARY Rambles in France" is the title of a book by Miss Betham-Edwards, which was published a little while since. I suppose Miss Betham-Edwards knows as much about the intellectual side of the French people and their country as anyone living. She has studied their ways and their homes, and seems to know every phase of their life. The volume is excellently illustrated. It was about the time of the appearance of this delightful book that Miss Betham-Edwards was the recipient of a testimonial in recognition of her twenty years of literary work. It may surely be accepted as a concrete fact that she has done not a little in cementing the firm friendship which now happily exists between our own nation and that of France by the writing of so many delightful, refined, and cultured books about the French people. Possibly she has achieved some of her charm of writing from the Lambs; for she is the niece of Sir William Betham, Ulster King-at-Arms, and Matilda Betham, who were great friends of Charles and Mary. This new edition contains several photogravures.



What should prove to be a volume of most alluring reminiscences this coming autumn is the memoirs of Mr. Walter Crane, which he is now busily seeing through the press. Artists' lives are always attractive; some particularly so by reason of their associations with the better things of life. In this last category we may place Mr. Walter Crane. His work always possesses a tone at once intellectual and uplifting. There is nothing ever sordid or unpleasant in it. One may, just for the looking and a momentary thought, find in it a sermon full of strong and influential qualities. The book will give Mr. Crane's early impressions of life and experiences. These "items" of his career will form a consecutive account of his life as lived in many countries. There will be travel notes, and recollections of many distinguished persons he has met at different times during his life. Letters from many dead great artists, such as Lord Leighton, Sir E. Burne-Jones, William Morris, and G. F. Watts, will be found in the volume. Mr. Crane will also describe the various artistic, social, and political movements with which he has been associated from time to time, and the volume will contain several illustrations from his own very clever brush.



Definite word has now come to hand as to the publication of those long-looked-for "Letters of Queen Victoria," which are being edited by Mr. A. C. Benson and Viscount Esher. The volumes—there will be three in number—will contain, as has already been mentioned in these pages, a selection from Her Majesty's correspondence between the years 1837 and 1861. They are to be published by the authority of His Majesty the King. The whole work, which will actually appear in October of this year, will undoubtedly be the most important book of the present generation. On no previous occasion has the correspondence of a British Sovereign been published officially, and the work, which is to be copyrighted in America and translated into the leading European languages, must possess a unique interest for the whole of the civilized world. The first volume covers the correspondence of the Queen till the age of about twenty-five. The second volume covers the period dealing with the repeal of the Corn Laws, the Foreign Revolutions—and there were plenty of these—of which the most sensational incident will perhaps be found to be the story of the flight of Louis Philippe to Newhaven; while the third will deal with the Eastern Question, the Crimean War, the Indian Mutiny, entailing the transfer of the Government of India to the Crown, the China War, the Franco-Austrian War, and the struggle for a United Italy. The selection of letters terminates with the Prince Consort's life.



A new volume has just been published of "The Political History of England," which is being written by various authors under the direction and editorship of the Rev. Dr. Hunt and Mr. Reginald Lane Poole, M.A., Ph.D., who is editor of the *English Historical Review*, and a brother of that well-known student of Eastern history, Mr. Stanley Lane Poole. So far seven volumes have been issued: vols. 1, 2, 3, 4, 5, 10, and 11. The new volume (vol. 6) is entitled "From the Accession of James I. to the Restoration (1603-1660)," by Mr. F. C. Montague, M.A., Professor of History in

University College, London, who was at one time Fellow of Oriel College, Oxford. There will be eventually twelve volumes of this very important history. Each has an index and several maps, and the price per volume is 7s. 6d. net. But complete sets may be subscribed for through the booksellers at £4 net, which works out at 6s. 8d. per volume. The next volume will be "The Reign of Queen Victoria (1837-1901)," and may appear about the same time as the "Letters" mentioned in the previous paragraph. Mr. Sidney Low has written this volume.



The neurotic efforts of the unsettled, disruptive, modern intellectual minds are producing a plethora of books, which calls forth all the patience and long-suffering charity that the contemporary literary critic may happen to possess. On the one hand we get a large number of books—probably many of them are published at the authors' expense—supporting the new theories; on the other hand, we are—I write it with a very thankful spirit—able from time to time to report new books and new editions defending the old title-deeds of Christianity. Here we have, then, in the critical section, Mr. Worsley writing a volume on the "Concepts of Monism"—but really more a historical survey than an aggressive consideration of the subject; Rev. James H. F. Peile, M.A., Fellow of University College, Oxford, writing on "The Reproach of the Gospel," the sub-title of which is "An Inquiry into the *Apparent Failure*" (the italics are ours) "of Christianity as a General Rule of Life and Conduct, with Especial Reference to the Present Time; being the Bampton Lecture for 1907." Then we have the Methodist Publishing House issuing a 628-page book, written by the Rev. Robert Ayres, and dealing with "Christian Baptism," a treatise on the mode of administering the ordinance of the Apostles and their successors in the early ages of the Church; the S.P.C.K. issuing the Rev. Dr. George E. Jelf's book, "Sound Words," a devout and instructive work on the Book of Common Prayer; Canon Robinson bringing out a new edition of his able and suggestive "Studies in the Character of Christ," at 6d. net; and the Rev. Thomas Waugh publishing, through the Methodist Publishing House, a new impression of his "Power of Pentecost: Chapters on the Relation of the Holy Spirit to Christian Life and Service," of which something like 250,000 copies have already been sold.



Difficult to place are "The New Appreciation of the Bible," by Dr. W. C. Selleck; Mr. Henry Waring's "Christianity and its Bible"; and Professor Rauschenbusch's "Christianity and the Social Crisis." I say "difficult" because they are not published with the definite object of belittling the value and authenticity of what the true believer holds dear. Dr. Selleck's object is to help those who desire to understand the best results of modern Biblical Scholarship, and the educational value of the Bible in modern life; while Mr. Waring writes from a liberal Protestant standpoint in detailing the history of the Bible and of the development of Christianity, together with a consideration of the religious problems of to-day. In the case of Professor Rauschenbusch we have an effort to set forth a vigorous and outspoken volume on the duty that rests upon the Christian Church

“to transform human society into the kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God.”



At the time of his death, a little while since, the Rev. Ethelred L. Taunton was engaged upon a *Life of Cardinal Pole*. It was in nowise in a completed state, and it is doubtful if it will ever be published. Mr. Taunton was the writer of many books dealing with the Roman Catholic Church, among which was “*The History of the Jesuits in England*,” a guinea book, and which I noticed the other day had been what the publishers call “remaineder” for a few shillings.



Notices of Books.

SCIENTIFIC CONFIRMATIONS OF OLD TESTAMENT HISTORY. By G. Frederick Wright, D.D. Pp. 450, with 40 illustrations. Price \$2.00 net. Oberlin, Ohio: *The Bibliotheca Sacra Company*. 1906.

Every day we are being reminded that this is an age of science, but with many this term merely means mechanical science. Electricity has so taken up people's minds that they seem to be able to study little else, except perhaps it is biology, connected with the magic word “evolution.” The two sciences, however, which Bible students are most called upon to study are geology and prehistoric archæology. The first of these is needed in order to show the manner in which living things appeared upon the earth. The latter is still more necessary, because it is concerned with the origin, antiquity, and primitive condition of man. On these points sceptical writers declare that modern science is utterly and hopelessly opposed to the early narratives in the Book of Genesis.

Professor Wright in this book does not touch on the origin and antiquity of man, but he gives six long chapters to prove the credibility of the Deluge of Noah, and the reasons why geology strongly declares that such a flood took place. The greater part of his book is devoted to this subject. He begins with a chapter on the witness of the New Testament to the truth of the Old Testament. Then comes next a chapter on ancient Jewish History, which refers to the usual historical illustrations, and then another on Israel in Egypt. This last shows that famines in Egypt were by no means unusual in ancient times, as the prosperity of the country depended on the height of the inundation of the Nile. All this indicates that there is nothing improbable in the Biblical narrative, but monumental evidence is, of course, wanting. The whole later history of the Jews, however, is so based on the Exodus and the Egyptian sojourn that those events must have occurred, and by no other cause than the death of the firstborn and the departure from Egypt can the institution of the Passover be explained. As to the Exodus itself, Professor Wright examined the ground carefully, and agrees in the main with the view put forward by Sir William Dawson.

Dr. Wright gives a special chapter on the physical preparation for Israel in Palestine. He shows how they were shut in by barriers on all sides, so that the people were isolated and protected from the idolaters by whom they were surrounded. The great route along the sea-coast leaves Jerusalem untouched, so that when Napoleon was asked why he had not captured Jerusalem, he replied that the city had no military importance whatever. As to the overthrow of Sodom and Gomorrha, Dr. Wright shows that, as all the southern part of the Dead Sea rests upon immense petroleum deposits, nothing is against some of these being ignited by fire from heaven, and he explains the passage of the Jordan by the Israelites by supposing that earthquake action raised the bed of the river. The six chapters on the Noachian Deluge are arranged under the following titles: "Traditions of the Deluge"; "Scientific Credibility of the Deluge"; "The Glacial Epoch as a *Vera Causa*"; "Evidences of a Deluge in Europe"; "The Evidence of a Deluge in Asia"; "The Deluge in North America." The days are long passed when sceptical writers could affirm that the Deluge of Noah was a physical impossibility, and they can only raise objections by misunderstanding the Scripture narrative and by fixing false impressions and interpretations upon it, which every student knows to be utterly inadmissible. Opponents of Noah's Flood have to answer the question: "How do you explain this universal legend of the Deluge if the Flood never occurred?" It is held by *all* the branches of the human race. For the able and striking geological discussion, we must refer our readers to the book itself. We are thankful to Professor Wright for a most interesting and valuable contribution to our knowledge. It cannot fail to prove of service to the cause of truth.

THE GROWTH OF CHRISTIAN FAITH. By George Ferris, D.D. Edinburgh: *T. and T. Clark*. Price 7s. 6d. net.

We may be sure that a book that obtains notice from Professor Gwatkin in his recent work, "The Knowledge of God," must have some special features to recommend it; and so, indeed, we find it with this work, which is an attempt to state the case for the Christian religion at the present time. Part I., in discussing "The Preparation for Religion," calls attention to the fact that on the one hand religion is regarded as possessing an element of value, while on the other hand it is opposed by the power and attractiveness of the material world as exhibited in recent science. The endeavour is therefore made to show how Christianity may be received and assimilated by those who are influenced by modern thought. The author discusses what he calls the inveterate belief that a convulsive struggle is inevitable on the first approach of the soul towards real personal religion. He opposes this view, and considers that in our day a calm process of development is more fitting and promising. He then discusses different schools of Christian thought: those who submit to the authority of the Church; those who depend on the revelation as interpreted by reason and accepted by faith; and those who rest on the Bible and derive their complete system of theology from the Scripture. It is the second of these three classes that is particularly contemplated in the book. After a discussion of the philosophy of religion as it was treated twenty years ago by Principal Caird, we are

told that the whole subject requires fresh statement to-day, since men are now immersed in the life of sense, and cannot be expected to rise above materialism by pondering a point of psychology. The philosophy of to-day must take into account mental and moral facts as well as material. Part II. discusses "Religion as an Established Fact of Life." Spiritual faith in its springtime is defined as "the choice of God and of righteousness." The progress of faith is then described, especially in relation to the Person and work of Christ. An advance in faith is shown to be necessary, because of the need of a fuller apprehension of God and righteousness. This leads on to the consideration of Christ, with special reference to His historical existence and His divinity. Belief in His divinity is seen to be reached through belief in His sinlessness, His love unto death, and His unlimited knowledge of God. The discussion of the Resurrection is well and forcefully carried out. Part III. treats of "Forgiveness through Christ," and while the author continues to give us much that is eminently suggestive and valuable, we are by no means sure that he presents an adequate view of the Atonement. It is curious, and yet not altogether surprising, that the Atonement is the rock upon which many systems of apologetics split. Part IV., consisting of only two chapters, deals with the teaching of St. Paul, Anselm, and Abelard, on the Atonement; and Part V. sums up results by stating Christianity as adapted to the modern age. For the particular attitude of mind contemplated by this book, it will doubtless prove a very definite and helpful message, though one weakness of the writer's position seems to us to consist in an undue fear of sudden conversion. It is quite impossible for us to refer to the many questions raised by this able and suggestive work. It is written in the full light of modern scholarship, and makes its point with great force and clearness. It is marked by fine sympathy with intellectual doubt, and though we cannot endorse all his positions, Dr. Ferries makes us think even when we disagree most. The book is not easy reading. Those who are prepared to give it very careful attention will be amply repaid for their trouble.

THE BOOK OF THE PROPHET JEREMIAH. By the Rev. S. R. Driver, D.D.
London: *Hodder and Stoughton*. Price 7s. 6d.

Dr. Driver's aim is to "assist an ordinary educated reader to read the Book of Jeremiah intelligently, and to understand the gist and scope of its different parts." He truly says that the writings of the prophets are frequently found by many readers to be difficult to understand, and consequently unattractive, and it is with the view of removing obscurities and rendering Jeremiah and his book intelligible that the present volume has been written. There is a new translation, an introduction on the outline of the prophet's life and times, and the discussion of some of the literary features of his book. There are notes on almost every page, together with fuller explanatory notes at the end and a glossary of archaisms in the R.V. The book is marked by all the clearness and definiteness of presentation which characterizes Dr. Driver's works, and while we may not accept all the positions laid down, the book will prove of the greatest possible service in all study of the work of the Weeping Prophet.

PAULINE AND OTHER STUDIES IN EARLY CHRISTIAN HISTORY. By W. M. Ramsay, Hon. D.C.L. London: *Hodder and Stoughton*. Price 12s.

Fifteen essays on miscellaneous subjects mainly connected with St. Paul and his times. While they are not such important contributions to New Testament study as Sir William Ramsay's former books, they provide the student with a vast amount of fresh and suggestive material. One essay is entirely new, and six others are practically new. The opening one on "Shall we Hear Evidence or Not?" is an able and convincing plea for permitting the Apostle to speak on his own behalf, and for recognizing the presence of a supernatural element in his life. The second and third essays deal with "The Charm of Paul" and "The Statesmanship of Paul." Students of Church history will be especially grateful for the ideas suggested by the latter essay. Mr. Baring-Gould's luckless "Life of St. Paul" receives severe and well-merited treatment at Sir William Ramsay's hands. Other essays include "Pagan Revivalism and the Early Church," "The Worship of the Virgin at Ephesus," "The Permanence of Religion at Holy Places in Western Asia," and "Life in the Days of St. Basil the Great." The book is illustrated by maps, diagrams, and photographs. It is entirely superfluous to praise the work of so eminent a scholar and so original an investigator as Sir William Ramsay. It will suffice to say that no serious student of the New Testament can afford to overlook this book. No one can charge believers in the authenticity of the New Testament with obscurantism and unwillingness to listen to evidence as long as we have such powerful scholarship as is in evidence here.

THE MODERN PULPIT. By Lewis O. Brastow, D.D. London: *Macmillan and Co., Ltd.* Price 6s.

The author has just resigned the post of Professor of Homiletics in Yale University. This book evidently represents some of his teaching. It is "A Study of Homiletic Sources and Characteristics," and is an attempt to interpret the teaching of our day, estimating its value in the light of its distinctive characteristics. Chapter I. is an interesting sketch of "Preparative Influences of the Eighteenth Century," with special reference to preaching. This is followed in Chapter II. by a consideration of the "Prominent Influences of the Nineteenth Century." Then we are introduced in Chapter III. to the "Prominent Characteristics of Modern Preaching." The rest of the book is taken up with an account of "Modern Preaching as represented by Different Nationalities and Religious Communion." The German, Anglican, English, Nonconformist, Scottish, and American preaching are successively brought under review, with representative preachers as illustrations. The characterizations are keen, discriminating, and deeply interesting. Judging from the accounts of the English preachers who are familiar to us, we should say that they are very true to fact, and reveal the author as a man of fine discernment and large-hearted appreciation. There are some slight mistakes in names and titles connected with the English Church, but this is hardly surprising. It is essentially a book for preachers, and no one could read and study it without deriving benefit. The author is a keen thinker, and the book calls for genuine attention from all who use it.

A MUCH-ABUSED LETTER. By George Tyrrell. London: *Longmans, Green and Co.* Price 2s. 6d. net.

The publication of the letter which forms the substance of this book led to the author's expulsion from the Society of Jesus. A student of science wrote to Father Tyrrell, asking advice on intellectual difficulties, and this letter was the answer. Somehow or other the letter got into an Italian paper, with the result that Mr. Tyrrell soon experienced the power of the censorship, and subsequently was expelled from the Jesuit Order. One reviewer speaks of the publication of this book as "a theological event of the first magnitude," and it is difficult to say that this is an exaggeration. It shows, at any rate, that Rome has no place whatever for liberal thought, and that unless her followers are prepared to allow all their thinking to be done for them, they will not be allowed to hold any official position. When Father Tyrrell can write that the Roman Creed is not co-extensive with the mind of the whole spiritual world, and that "faith is not a share in the common Creed of the visible, but in the common vision of the invisible Church," we can readily see how far he is from orthodox Roman Catholicism. We are only surprised that he has not left that communion altogether. This inconsistency, however, is his own affair. All who are interested in theological problems as they concern the Roman Church in this country should by no means overlook this truly remarkable book. That its views should have come from a member of the Society of Jesus is a portent of no common order.

INSPIRATION. By the late Frederick Watson, D.D. London: *Society for Promoting Christian Knowledge.* Price 6s.

A contribution to the discussion of a perennially important subject. The author starts from the standpoint of faith, and endeavours to find out what inspiration really means. He believes that inspiration of the Bible differs from that of all other books in character and degree, and he adduces seven proofs of this conclusion. These include discussions on the Biblical doctrine of sin, the harmony, purity, and permanence of the Biblical teaching, the history of Israel, the comparison of Babylonian and Biblical religion, and prophecy. The author's general position is that the Bible contains both the perfections of God and the imperfections of man, and he holds that the problem of inspiration involves the solution of that most difficult of all problems—the co-existence of the Finite and the Infinite. What we fail to find satisfactorily dealt with is the question as to how far inaccuracy in things human and historical is compatible with a claim to Divine inspiration in matters that transcend history. It is obvious that our view of inspiration will be largely conditioned by our attitude to so vital a matter as we have now mentioned. While, therefore, the book contains a great deal of valuable material, its general conclusion is too inconsequent to be of real help. It is not enough to point out on the one hand marks of Divine inspiration, and on the other hand what the author believes to be marks of human errancy in the Bible. These two positions must be correlated if there is to be any satisfactory issue to the discussion.

THE FOURTH GOSPEL, ITS PURPOSE AND THEOLOGY. By Ernest F. Scott. Edinburgh: *T. and T. Clark*. Price 6s. net.

The writer rejects the Johannine authorship of the Fourth Gospel, and dates it from the early years of the second century, and yet he writes strongly about the Gospel having nothing to lose by a fearless analysis of teaching in the light of this view of its authorship. How far this position is tenable is open to most serious question. Thus the miracle of Cana is held to be symbolical (p. 37); the view is favoured that Paul is actually introduced into the Gospel under the figure of Nathanael (p. 47), and the account of the Baptist in the Fourth Gospel is regarded as quite at variance with that given by the Synoptics (p. 77). By importing the doctrine of the Logos into the Gospel record the author is said to have done violence to historical fact, and to have emptied the life of Christ of much of its real worth and grandeur while seeming to enhance it (p. 173). "The speculative theory can never be truly reconciled with the religious idea" (p. 205). The saving work of Christ, we are told, does not consist in the deliverance from sin, and John i. 29 is brushed aside as "a vague concession to the earlier doctrine" (p. 219). The new birth, in John iii., is to be viewed in two aspects—"as a magical, semi-physical change, and as a moral regeneration" (p. 282). These are only a few of the startling conclusions drawn, and, what is most surprising of all, we are told that the author of the Gospel wrote of Jesus "as he himself had known Him" (p. 360), and that he is not guilty of conscious invention, but prompted by a truly religious motive (p. 359). In spite of much brilliant writing and not a little spiritual insight, this book occupies an utterly impossible position. It is ingenious, but profoundly unsatisfactory. All that is true in Mr. Scott's exposition can be completely brought into line with the hypothesis of the Johannine authorship. As Dr. Plummer has recently said, "Criticism is not likely to confirm the ascription of the Gospel to one who had never seen the Lord," and it is impossible to believe that one who had seen the Lord could be guilty of the falsifications (we can use no milder term) attributed to him by the writer of this work.

THE FIFTH GOSPEL. By the Author of "The Faith of a Christian." London: *Macmillan and Co., Ltd.* Price 3s. 6d. net.

The anonymous author has prepared us by his former works for something suggestive from his pen, and we are not disappointed with the present work. It is in many respects an interesting and freshly written account of Pauline Christianity. We say in many respects, but certainly not in all, or even in the most vital, for some of the author's views are decidedly inadequate. Thus, in discussing the Pauline doctrine of the Cross, we are told that it was on God's part "the suffering of the innocent that the guilty might see the exceeding sinfulness of sin." This is true, but by no means all the truth. Nor in dealing with the Pauline doctrine of righteousness does the author escape the familiar confusion between righteousness on us and righteousness in us. These two points—the Cross and Righteousness—are vital in any true conception of the Pauline theology, and, indeed, constitute the Pauline Gospel. As long as writers avoid the element of substitution in

the Atonement and of imputation in Righteousness, they will never get to the heart of the Apostle's thought. It is, of course, true that substitution and imputation are not the whole of this thought, but they are certainly essential elements, and to omit them is not merely to render the Pauline Gospel inadequate, but to rob it of its very centre and heart. The purely personal part of the book, dealing with the Apostle's religious experiences, is very fresh and illuminating, as is also the discussion of the resurrection and the witness of St. Paul to the historicity of Christ.

A MANUAL OF THEOLOGY. By Joseph Agar Beet, D.D. London: *Hodder and Stoughton*. Price 10s. 6d.

The author is well known as one of the leading theologians of the Wesleyan Methodist Church, and in the present volume he provides a summary of his theological teaching. The book consists of eleven parts, and covers practically the entire field of theology. Starting from a discussion of Nature and God, it passes on to consider Christianity in contrast with non-Christian nations, and then confines attention to specific Christian truth. In the space given, even though there are close upon 600 pages, it has, of course, been impossible to do more than summarize the points dealt with. We cannot say that we are satisfied with Dr. Beet's view of the Bible, which seems to us to be neither clear nor consistent, and with vagueness at this point it is not surprising to find vagueness elsewhere. Our attitude to the Bible determines everything. The teaching on holiness is good and suggestive, and there is much that is valuable on the discussion on the Church and the Sacraments, though Dr. Beet is labouring under some grave misconceptions as to the historical position and doctrinal teaching of the Church of England. Perhaps disproportionate space is given to eschatology, though this is not surprising in view of recent controversies in which the author has been embroiled in his own communion. He does not convince on this point, and it may be questioned whether he fully realizes the exact question at issue. The problem surely is not that of endless suffering, but endless sin. If our writers on eschatology would face this we might approximate to something like agreement. The book as a whole will be found more useful for reference than as a manual for constant use, and though Dr. Beet will not carry his readers with him even on many important points, they will not consult his book in vain.

HOME PRAYERS. By A. Morris Stewart, D.D. London: *Andrew Melrose*. Price 3s. 6d. net.

The best test of a volume of Family Prayers is its practical use, and this book comes well out of the ordeal. We have used it day by day for a month, and have found it of real help. The prayers are at once simple and spiritual, Scriptural and suggestive; the only fault is that the prayers are somewhat short and too general, and we could wish that space had been saved for more intercession by the omission of the Lord's Prayer, which is given in full twice each day. In a second edition this alteration might well be made, but even as it is we warmly recommend the book for use at the home altar.

CRITICISM AND THE OLD TESTAMENT. By the Rev. H. Theodore Knight.
London: *Elliot Stock*. Price 3s. 6d. net.

This book is a simple réchauffé of leading critics whose conclusions are apparently accepted without question. That Robertson, Orr, Whitelaw, and Sayce have opposed these conclusions, does not seem to have come within the author's ken. He is like a tutor who, when asked by his pupil what he had read on the other side, replied, "There is none." Yet even Professor George Adam Smith has recently been compelled to admit very definitely the existence of another side to this subject. Whenever the average man, for whom this book is intended, comes to find this out, he will not feel very great confidence in Mr. Knight or his position. The author has a peculiar view of the Canon of the New Testament when he says that, "not until about one hundred years after the death of the last Apostle did the Books of the New Testament begin to be regarded with the same veneration as the Old." It would be very difficult to pack in a greater amount of misconception than is to be found in this sentence.

THE MINOR PROPHETS, WITH A COMMENTARY. By the Rev. E. B. Pusey, D.D. Vol. IV., "Micah." Vol. V., "Jonah and Nahum." Vol. VI., "Habakkuk and Malachi." London: *James Nisbet and Co., Ltd.* Price 2s. 6d. net each.

We need not do more than call attention to these new volumes of this series. It is a most welcome reprint, and should be noted by all those who are giving attention to this part of Holy Scripture. Pusey is at once scholarly and spiritual, and as his characteristic ecclesiastical views are not particularly in evidence, these volumes can be read with profit by all.

REASONS FOR FAITH. By the Right Rev. A. F. Winnington Ingram, D.D.
London: *Society for Promoting Christian Knowledge*. Price 2s.

This book represents a collection of five series of lectures and papers, including "Reasons for Faith," "Popular Objections to Christianity," "Old Testament Difficulties," "New Testament Difficulties" (first and second series). They are marked by all the author's intense sympathy and practical power. The treatment is, of course, essentially popular in character, and can hardly be said to go to the root of the questions discussed, but the book will prove useful, especially to clergy and other Christian workers in suggesting ways of dealing with difficulties concerning the faith.

OUTLINE HISTORIES OF C.M.S. MISSIONS. Vol. III. London: *Church Missionary Society*. Price 1s. net.

The third and last of a series of volumes giving in outline the salient facts about the countries in which the missions of the C.M.S. are carried on. The histories of those missions are also outlined, the facts being stated in such a way as to help those who have to address children and others. All workers on behalf of foreign missions should make a note of this book. There are some practical hints by way of introduction, and then come chapters on Chinese, Japanese, New Zealand, and Canadian Missions. It is a storehouse of material carefully arranged for practical use.

A PASTORAL BISHOP. A Memoir of Alexander Chinnery Haldane, D.D. By Thomas Isaac Ball, LL.D. London: *Longmans and Co.* 1907. Price 6s. 6d.

"I have endeavoured," says the writer of this memoir, "before all things, to set before my readers a human document." Let us say at once that he has achieved no small success. The book is not too long; it is clear in its pronouncements, and it is written with sympathy. And it is well written. It is, indeed, curiously one-sided in its attitude to certain vital questions of English Churchmanship, but the author never flinches from saying what he has to say with directness. For this we are grateful. It is well to know exactly where we are in such cases. The Churchmanship, both of the good Bishop and of his biographer, may be fitly described as "advanced"; indeed, it is difficult to reconcile it with the Churchmanship of the best periods of our Church's history. We cannot profess sympathy with many of the views expressed in this book; we believe them to be fundamentally at variance with the teaching of the New Testament and of the Prayer-Book. Yet Bishop Haldane was a saint, and the spiritual fervour of his character is shown all through this memoir in a fashion not to be mistaken. For that reason it is worth reading, and we hope it will be read—not least by those who dissent from its sacerdotal tendencies.

THE HISTORIC CHURCH. By J. C. V. Durell, B.D. *Cambridge University Press.* Price 5s.

A book that, on every page, shows the results of careful and independent research. The period examined by the author is what is known as the "sub-Apostolic" age of the Church. A most helpful examination of all the Christian writings of that period is given, and the evidence as to the conception which their writers formed of the Christian Church is duly set forth. With this book to guide him, and a copy of Lightfoot's "Apostolic Fathers" at his side for reference purposes, the student will be well equipped for the profoundly interesting task of studying the "origins" of the Christian Church theory. We do not say that we find ourselves in agreement with everything the writer says, but we gladly bear witness to the thoroughness and scholarly acumen of his book.

THE SUBCONSCIOUS. By Joseph Jastrow. London: *Constable and Co.*

A book of really first-rate importance to the psychologist. To the ordinary reader it cannot but prove a hard—indeed a very hard—nut to crack, for it abounds in questions that go to the root of things, and these involve close reasoning and abundant time for reflexion. The study of the *sub-conscious* element in human nature bids fair to render many treatises on psychology out of date; but its value cannot easily be overrated.

THE MASTER OF THE WORLD. By Charles Lewis Slattery. London: *Longmans and Co.* Price 5s.

A book of rare charm, and, like Latham's "Pastor Pastorum," abounding in germ-thoughts which are likely to bear much fruit in the heart of the sympathetic reader. One may, perhaps, best describe the book as a life of Christ *from within*. It is "the *mind* of the Master" that the writer seeks to apprehend; the details of His life become valuable here rather as the vehicle

for ideas than as things, in *themselves*, of first consequence. The necessity for adequate treatment of the historic evidence is thus subordinated to the still higher necessity of getting at the implied truth behind the facts.

A SELECT GLOSSARY. By Archbishop Trench. Edited by Dr. A. Smythe Palmer. *Routledge and Sons*. Price 2s. 6d.

We are indebted to author and editor alike. Nothing is more interesting than the history of words, a subject on which the Archbishop was so great an authority. The history of words, like that of human beings, is liable to degeneracy or elevation. This book is a proof. The purist is often called a faddist, but after all, as words express thoughts, they cannot be used too carefully or advisedly. It would be impertinent in us to recommend anything written by such a master of his subject.

STRAY THOUGHTS. By L. H. M. Soulsby. *Longmans, Green and Co.* Price 2s. 6d. net; in leather, 3s. 6d.

These are deep and heartening thoughts—thoughts from a reverent and cultured mind that seeks to introduce sanctified common sense into the sick chamber. Writers of poetry and prose are aptly used. Her own comments are always pointed and well worth pondering. Samuel Rutherford, the man “acquaint with Christ,” is freely quoted. It is a book to help us, whether we are well or ill.

GOSPEL FOUNDATION TRUTHS. By Rev. H. Falloon. *Chas. J. Thynne*. Price 1s.

The truths here taught are indeed Gospel and fundamental. The addresses on the spiritual life are omitted in this second edition. Clearness, simplicity, and apt illustration are distinctive marks. We wish it a wide circulation.

A CYCLOPÆDIA OF NATURE TEACHINGS. *Elliot Stock*. Price 3s. 9d.

This half-price edition is as invaluable as it is cheap. Its motto might be taken from Wordsworth: “Come into the light of things; let Nature be your teacher.” The Christian teacher will here find a great storehouse of illustration of the best and most arresting kind. Writers of all kinds are pressed into the Christian service, and 2,000 extracts from their works are admirably selected. Dr. Hugh Macmillan contributes an excellent introduction.

BYPATHS IN NATURE. By Frank Stevens. *R.T.S.* Price 2s. 6d.

Mr. Stevens is a bright and reverent teacher. He trains the eye to see, instructs and interests the mind, and directs it to God. The world of Nature opens out and witnesses to the Divine Creator. There are seventy-two good and original illustrations by F. P. Smith.

FRIAR'S LANTERN. By G. G. Coulton. London: *James Clarke*. Price 3s. 6d. net.

This novel pricks the bubble for the modern sentimental medievalist. By a species of thought-transference the two chief characters, a Ritualist clergyman and a Romanist priest, are translated from modern to medieval England and France. The stern facts of those rude days are forced upon them with a terrible vigour and irony. Our advice to Romanizing friends is, “Take up and read.” Our one objection is that the literary disguises are too thin.

This could have been avoided without marring the main purpose of the book. It shows us the scandalous state of clerical morals, and reveals the fact that the reverence of moderns is spheres above that of the medievals. The so-called "ages of faith" were, as a matter of fact, ages of doubt and despair for the true-hearted. The rules of St. Francis were ignored less than one hundred years after his death, and his loyal followers burned. The cruelties and injustices of the medieval inquisition were beyond belief.

PERIODICALS AND PAMPHLETS.

THE OXFORD AND CAMBRIDGE REVIEW. No. 1. June, 1907. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

A new aspirant for public favour which comes at a very appropriate time, when the Universities of Oxford and Cambridge are having fresh attention called to themselves and their needs. The primary object of the *Review* is "to provide a meeting-place in which those who have the welfare of both Universities at heart may come to a fuller understanding of their common points of resemblance and dissimilarity, and seek by free discussion the answer to some of the questions that confront them." A hitherto unpublished essay by John Stuart Mill is a very welcome contribution. Mr. Arthur C. Benson writes briefly and usefully on "Introspective Literature." The first of a series of papers on "The Religion of the Undergraduate" deals with religious life in Oxford, and is by Mr. W. Temple, B.A. Another useful article is "The Public Schools and the College System." Other contributions are "Athleticism at the Universities," by Dr. Foakes-Jackson; "Some Lessons in Co-Education from the United States," by Mrs. Bertrand Russell; and "Politics at the University," by Viscount Wolmer. This new *Review* thus starts well on its course, and ought to realize fully the objects of its promoters. We shall look forward to the next number with real interest.

WHO WAS JESUS? OR, THE VIRGIN BIRTH AND THE NEW THEOLOGY. By A Layman. London: *Elliot Stock.* Price 6d. net.

A thoughtful and earnest attempt to show that "the Virgin Birth has strong presumptive evidence of its truth, and also that it agrees with the distinctive facts and tendency of the Christian Gospels."

BIBLE STORIES FOR YOUNG READERS. Nos. 5, 6, 7, 8. London: *James Henderson and Son.* Price 1d. each.

A continuation of the series noticed last month. Two of these deal with Joseph and two with Moses. The stories are well and simply told.

LIVINGSTONE COLLEGE YEAR-BOOK, 1907. Leyton: *Livingstone College.* Price 6d.

A record of a year's work at the Medical Missionary Training College, presided over by Dr. C. F. Harford.

GORDON'S TOMB AND GOLGOTHA. By A. W. Crawley-Boevey, M.A. London: *J. F. Coulton.* Price 1s. net.

A brief account of the reputed tomb of our Lord and the place of His crucifixion. It is published by the committee responsible for the purchase of the property. A clear and useful account.

PRAYERS FOR EVERY DAY. PRAYERS FOR YOUNG MEN. London: *Simpkin, Marshall and Co.* Price 1s. per dozen, net.

Two useful compilations, mainly from the Prayer Book.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Review, 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. 29), The Dawn of Day, Orient and Occident, The Expository Times.