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THE CHURCHMAN

January, 1909.

The Month.

The "Churchman" for 1909. THE present number is the first of a new and enlarged series. The Magazine now consists of eighty pages, and the extra space will enable us to include longer articles than have hitherto been possible and to give more space than even before to notices of new books. There will also be some new features specially intended for Christian workers, and by these means it is hoped to make the Magazine increasingly useful to both clergy and laity. It is our earnest desire to serve the cause of the great body of central Churchmen to which the Bishop of Durham alludes in the kind letter of greeting which appears on another page. The coming year is likely to be fraught with grave issues for Churchmen, and it will be the endeavour of this Magazine to contribute to the discussion of these problems and to help forward their solution on right lines. We venture to ask for the hearty practical co-operation of our readers in our effort to increase the circulation, and thereby to extend the usefulness, of the CHURCHMAN. A specimen copy will gladly be sent by the publisher to any reader who can make effective use of it, and copies of the prospectus for the year can also be obtained for distribution.

The Education Question. In common with the great majority of Churchmen, we deeply regret the failure of the negotiations which seemed so hopeful as we went to press last month. Few things have been so striking in recent years as the way in which Churchmen of all schools responded

to the invitation to join the Education Settlement Committee, for it showed quite plainly the strong feeling against further strife and in favour of honourable peace. But hopes of peace have been wrecked by the short-sightedness of those who, as they could not get everything they wanted, were determined to defeat all attempts at compromise. We call this short-sightedness, for its advocates plainly close their eyes to patent facts. For what is it that rules the situation? Is it not the fatal policy of Rate-aid, due to Mr. Balfour's Act of 1902? When rates were so readily accepted by Churchmen, the doom of Church schools was sealed. It could only be a question of time, if that policy continued to be accepted by Churchmen. And it is the utter forgetfulness of this patent fact which has dominated the recent policy of the opponents of compromise. Relieved by the rates from the "intolerable strain" of school finance, they fondly imagine that all they have to do is to hold fast to what they possess and defy all attempts to alter the position of affairs. But you cannot dragoon almost half a nation, as Mr. Balfour's Act virtually did, and it is a simple fact that our troubles are largely due to the high-handed way in which that Act was passed by Parliament without any mandate or warrant, and to the readiness with which Churchmen accepted the financial ease granted thereby. It is to the discredit of Churchmen that they allowed their own interests to reign supreme over the higher and wider interests of fairness to others, and they must not be surprised if they have, since 1902, been reaping where they have sown.

Nothing could well be finer than the way in which the Archbishop of Canterbury, the Prime Minister, and Mr. Runciman conducted the negotiations which led up to the recent Bill. They come out of the conflict with enhanced reputations for far-sighted Statesmanship. We Churchmen owe a profound debt of gratitude to the Archbishop for the wise and courageous line he has taken, and we must not forget the splendid response made by such pronounced

fighters among the Nonconformists as Dr. Clifford and Sir George White. Sir John Kennaway voiced the feelings of many Churchmen when he said that, as it was due to Lancashire that Church schools had embarked on the slippery slope of Rate-aid, he was not too anxious to follow the lead of Lancashire in the present crisis. Like Sir John Kennaway, we believe that Mr. Runciman's Bill was "a fair and honest attempt to settle the religious question" and to avert the adoption of the secular system. The Bill would have provided Bible-teaching in all schools, together with facilities for denominational teaching on two mornings. This is more and better teaching than many Church schools now obtain. We commend to all opponents of the Bill the following words of a Conservative organ, the *Pall Mall Gazette*:

"Do Churchmen expect better terms from that Government which may, any day, supersede this of Mr. Asquith? If they do, we make bold to tell them that they are imagining a vain thing. They will not get better terms, except, perhaps, upon insignificant points of detail; for no settlement upon better terms for the Church is thinkable in view of the Nonconformist opposition, and, we will add, the disappointment of all moderate men at the breakdown of the present earnest effort to solve the problem. . . ."

This is salutary frankness, as events will show before long.

Our readers may remember that over a year ago we called attention to the way in which many Churchmen, in fighting for their own schools, were apparently oblivious of the fact that quite as many, if not more, Church children are being educated in Council schools, and that for these no provision for Church teaching was being made. And we urged that a true Church policy would take these facts into consideration. This is how Canon Scott Holland states the case in the December *Commonwealth*:

"There are thousands upon thousands of the children of the Church who are being educated in the provided schools. We all know it, yet we refuse to face it. It slips out of the discussion over and over again. Yet it is fast becoming the dominating fact. Every year is bound to increase the number. Provided schools must increase. Unprovided schools must decrease. . . ."

The Church children, then, in provided schools must of necessity present the largest and most urgent part of our educational problem. We cannot go on treating them as an accidental overflow, beyond the borders of the schools where our children lie within the folds that we have prepared for them. We cannot go on talking as if we had practically secured denominational teaching for Church children by loyally keeping our schools in our own hands and under our own freedom to teach them the Faith. . . .”

And, as the writer goes on to say, this is why the “fight for our schools” so lamentably fails us. It ignores the situation by concentrating attention on non-provided schools, which must necessarily be a diminishing quantity. And yet the Right of Entry was granted under the recent Bill. Nonconformists who had opposed it with might and main conceded it. Was not this an immense and far-reaching change in the situation? Yet what did the opponents of Mr. Runciman’s Bill do? Let us listen again to the *Pall Mall Gazette* :

“Oblivious of the fact that the future of population lies not in the country, but in the towns, that the urban schools must increase while the rural schools must decrease, they despise the invaluable ‘right of entry,’ which would have given them power to go to seek the lambs of their own flock in the wilderness of Cowper-Templeism. The short-sightedness of that policy is pointed out very forcibly in a letter to the *Times* by the Bishop of Exeter. ‘Our problem,’ he says, ‘lies to no small extent outside our Church schools,’ and this policy ‘involves the abdication of our duty to the majority of our own children.’ These are weighty words, and they ought to have prevailed. But, as we know now, they have not. . . .”

Notwithstanding the deep disappointment of all
 What next? moderate men at the course of recent events, we are glad that the Education Settlement Committee is continuing its work. The spirit which actuated the leaders of the negotiations still abides, and the progress made is not to be destroyed even if it has been severely checked. The Representative Council only represents itself, or else, as the *Times* says, the E.C.U.; it certainly does *not* represent the Church. The recent victory is significantly claimed by Mr. Athelstan Riley as very largely a victory for the E.C.U., and on it he bases an appeal for an increased membership of the Union. The petitions against the Bill were to be sent to an address in Russell Square, but it was not mentioned that this was the address of

the E.C.U. office. We are not surprised at the opposition of Lord Halifax and his party to the Bill ; they are making common cause with Rome against Bible-teaching. But with Dr. Eugene Stock, in his admirable letter to the *Record*, we confess to surprise at seeing the names of men who are not of Lord Halifax's party joining with the E.C.U. on the so-called Religious Equality Committee. Extremes, however, often meet, and the *Church of Ireland Gazette* referring to this question quotes some words of Dr. Salmon, that "when men of such divergent views agreed upon anything they were generally both wrong." So we turn to other quarters more truly representative of the great body of Church-people, and we observe with real satisfaction the attitude of the *Guardian* and the *Record*, and, not least of all, the *Times*. We are profoundly grateful for the way in which the *Times*, in a succession of leading articles, pleaded for peace on the basis of the Runciman Bill. And we heartily endorse the following words of the article on the withdrawal of the Bill :

"What has happened in the past few weeks has made it abundantly clear that on a basis of compromise alone can the long and mischievous struggle ever be ended. . . . This conciliatory tendency has been greatly strengthened during the last week or two, as the crisis of the attempted settlement drew near, by the mobilization of moderate public opinion which has been undertaken by the Settlement Committee. We do not believe that their good work has been in vain, and we trust that it will be continued with undiminished confidence and vigour. It is more certain than ever that the education question cannot be permanently left in its present unfortunate state, and the pacificatory efforts of a large and increasing body of responsible and influential opinion provide one of the surest means of reaching an ultimate settlement."

Churchmen must now ponder the situation in the face of all these facts. We welcome very heartily the Bishop of Liverpool's wise and statesmanlike pronouncement. It shows that even Lancashire is not wholly united in its policy. Every year, almost every month, makes the position of Church schools harder and more impossible. As the *Guardian* says : "Let Churchmen be candid with themselves, cast aside illusions, and look a decade or two ahead. The total of children in Church schools is constantly diminishing ; the schools themselves are falling off rapidly in

number. . . . That, after all, is the most significant fact of the situation." It is, indeed, if we would only realize it.

The action of the House of Lords in rejecting the Licensing Bill, has caused profound sorrow to all who are face to face with the gigantic evil of intemperance. It is intolerable that those who are so utterly out of touch with the realities of the situation should be able in a single day to destroy months of work by the House of Commons, which passed the Bill by such an enormous majority. Financial interests and party spirit dominated the situation. As the Archbishop of Canterbury truly said, there is "a great, perhaps unbridgeable, difference" between the way the House of Lords looks at the temperance question and the way in which it is looked at

"by men and women throughout the country who are engaged in facing, day by day and hour by hour, as their ordinary work, the problems of human sorrow, human weakness, human disease, and human sin, and who know them to be in a large measure the result of the multiplied temptations offered to the weak—temptations which this Bill sets itself in some measure to diminish if it can."

The root of the opposition, so far as it was not purely political, was the objection to the time-limit whereby the virtual monopoly of to-day would have been broken. The absurdity of the position of the House of Lords was seen most clearly when Lord Halsbury spoke of beer as "an important part of the food of a working man." We can imagine the working man indulging in a hearty laugh at this reference to his "food." How many working men frequent public-houses for the purpose of obtaining an important part of their food? This alone shows the hollowness of the action of the Lords. It was based on ignorance of the facts and on selfish concern for vested interests. It paid no regard to the overwhelming voice of temperance workers in all the Churches and philanthropic workers all over the land. "Proputty, proputty," was the one cry; the wail of the wife, widow, and children of the drunkard went for little or nothing. It is not for us to enter into the purely political aspects of the

case, but the constitutional question affects us all, and we are bold to say that a decision to reject this Bill taken at a private party meeting cannot possibly be regarded as a legitimate way of exercising the responsibilities of the Second Chamber. In urging this we are supported by influential organs like the *Spectator*, even though strongly opposed to many provisions of the Bill. It will be seen before long that the House of Lords, by its bitter hostility to this Bill, has over-reached itself. Meanwhile, the cause of Temperance Reform will go on and increase in strength every year, and will gather such force that not even the House of Lords will dare to resist it. For the moment it seems as though the powers of drink and vested interests are enjoying a permanent victory, but there are far stronger forces than these at work, and it is not temperance workers who need to be afraid.

In a sermon preached recently at Oxford, Pro-
 fessor Inge gave expression to what many have
 been feeling for some time :

The
 Church and
 Social Reform.

“ Among all the changes which have come over religious and theological teaching within living memory, none seems to me so momentous as the acute secularizing of the Christian hope, as shown by the practical disappearance of ‘the other world’ from the sermons and writings of those who are most in touch with the thoughts and aspirations of our contemporaries. You may look through a whole book of modern sermons and find hardly a reference to what used to be called the Four Last Things, except perhaps in a rhetorical peroration at the end of a discourse. The modern clergyman certainly need not be afraid of being nicknamed a ‘sky-pilot.’ The New Jerusalem which fills his thoughts is a revolutionized London. As for the old appeals to hopes and fears beyond the grave—the scheme of government by rewards and punishments on which Bishop Butler dilates—they are gone. Our generation will not listen to them. ‘Give us something to help us here and now,’ is the cry. ‘Tell us how to remedy social evils, and especially how to reduce the amount of physical suffering. Show us how the toiling masses may be made more comfortable. Listen to what the working man is saying, and you will find that he wants no cheques upon the bank of heaven.’ ”

As Dr. Inge went on to say, the change is a momentous one, for never before has the Gospel been preached in this way. And for this reason he, with many others, views with the gravest

apprehension the tendency to put Social Questions in the front of Christian endeavour. The one question is, What did Jesus Christ put in the supreme place? What is the "Gospel" according to *Him*? If we preach that, and live that, we shall never fall into the error against which Dr. Inge so truly warns us. We rejoice in this trumpet-call to first principles. It needed uttering, and we believe its echo will abide with us.

The Status of Curates. Following the discussion at the Church Congress, the *Guardian* has been doing good service by calling attention to the deplorable anomalies connected with the status of Curates. An article which appeared on November 4 was an informing and valuable treatment of this vexed question. It was shown that, though it is so often ignored, the status of the Curate is really defined by the Legislature: "Whereas Incumbents are established and endowed, Curates are not. It is idle to talk about the equality of priests when this fundamental distinction imposed by the State is overlooked." If, therefore, we are to have such an equality, "either the Curate must be established and endowed, or else the Incumbent must be disestablished and disendowed." The writer naturally prefers the former alternative. We are also reminded once again of the very real hardship of the Curate being liable to be dismissed at six weeks' notice by an incoming Incumbent. Of course, for any change of status Parliamentary action is necessary; but to mention this is to fill Churchmen with the despair of getting anything done, for, as the Bishop of Worcester said at Manchester, Parliament will neither pass Acts for our better efficiency nor allow us to pass them for ourselves. Not the least important point is that Curates should be represented in Convocation, and, though at present that body is about as unrepresentative as it can well be, yet the exclusion of Curates should come to an end. It is sometimes said that though the Church of England believes in three orders of the ministry, they are not Bishops, Priests, and Deacons, but Bishops, Vicars, and Curates. There is sufficient

truth in the taunt to make us determine to put an end to the glaring injustices which are now associated with the Curate's position. It is astonishing that they have been tolerated so long, and it is earnestly to be hoped that recent discussions will help to stir Churchmen to bring about a better state of things. The writer of the article in the *Guardian* thinks that this improvement will never be brought about unless action is taken by Parliament at the instigation of Curates themselves. We would rather say that action should be taken by Incumbents and Curates together, and we have reason to believe that an organization for this purpose is now being formed. We have had instances of the futility of Curates' Unions and the like, but a Union of Incumbents and Curates, with representative laymen associated with it, would prove irresistible—a threefold cord which could not be broken.

In the course of the last month we have read several reviews of Dr. James Gairdner's great work, "Lollardy and the Reformation," of which we hope to have a notice by a competent authority next month. The *Times*, the *Spectator*, the *Nation*, and the *Scottish Review* all call attention to the grudging and unsympathetic way in which Dr. Gairdner speaks of the undoubted facts of the Reformation. Thus the *Times* says that "Dr. Gairdner concludes by an almost reluctant recognition that the Reformation, after all, is an accomplished fact, and that it has its advantages." The *Spectator* describes him as writing of fifteenth-century events with a fifteenth-century mind. Dr. Herkless, in the *Scottish Review*, and Professor Pollard, in the *Nation*, write in a similar strain of his bias and prejudice. But perhaps the most striking proof is afforded by Dr. Gairdner himself in a letter to the *Times* in reply to the review. He is referring to Article VI., and remarks that not even that Article "says that the authority of the Bible is superior to that of the Church, though perhaps this might be inferred by some from Article XX." We call special attention to the last clause, and

Facts and
their
Meanings.

for the purpose of discovering the truth we will put the statements in parallel columns :

DR. GAIRDNER.

“Not even Article VI. says that the authority of the Bible is superior to that of the Church, though perhaps this might be inferred by some from Article XX.

ARTICLE XX.

“The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith : And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.”

Can anything be plainer than the Article? And can anything be clearer than Dr. Gairdner's inadequate statement of its plain teaching? What a pity that we will not let facts speak for themselves and lead us wherever they clearly point. As the Bishop of Sodor and Man truly says in his article in this number, “it is important first and foremost to recognize the full force of evidence which ever way it tends.” The Articles give no uncertain sound as to the relations of the Bible and the Church, or as to the facts of the Reformation. And in the long-run we do ourselves harm, and no one else, if we refuse to face facts, whatever they may be and wherever they may lead. Learning and scholarship, however great, can never set aside facts. They are far too “stubborn” for this.



NOTE.—With this number is included Title page and Index for last year's volume.

Messages for 1909.

I.

A NEW YEAR'S MOTTO.

By THE RIGHT REV. THE BISHOP OF RIPON.

“And he that spake with me had for a measure a golden reed to measure the city . . . the measure of a man, that is, of an angel.”—REV. XXI. 15, 17.

WHO lives and measures not his life
 Hath not yet lived. The golden reed
 At length must measure man and deed,
 Lest life and truth should be at strife.

Yet in this life of storm and stress
 We seldom pause to think or weigh ;
 But swift as day succeedeth day,
 Our power to judge grows less and less.

Yea! less and less as time is whirled
 Is truth-revealing leisure ours,
 And we grow wasted in our powers,
 By the sad palsy of the world.

And this poor world, mistaught of old
 By diagrams of time and space,
 Doth measure not by truth and grace,
 By gold, but not the reed of gold.

So when we give, we give but pelf,
 Poor priced by weight, but not by kind ;
 We give our work, but not our mind,
 Our largesse, not our very self.

Give us, O Lord, the golden rod,
 Measure of man, but angel-man,
 Who living for Thy perfect plan
 Must measure life as unto God.

II.

A NEW YEAR'S CALL.

BY THE RIGHT REV. BISHOP INGHAM.

THE CHURCH'S OPPORTUNITY ABROAD.

The beginning of a New Year is a tempting time for prophecy. Here is a safe one: When the first decade of the present century shall have come to be surveyed by those who live after, it will be said that, not less, but rather more, was it prolific of great movements than the corresponding decade of the nineteenth century. This can be proved up to the hilt even within the limits of a short message to the *CHURCHMAN* for January, 1909.

1. A situation has emerged in Japan since her struggle with Russia that is most critical from the missionary point of view. It is a country that recalls the illustration of the house swept and garnished in the Gospel story, whose occupier was in danger of taking back into it "seven other more wicked spirits"! Japan is in the balance. Challenged on the subject of State adoption of Christianity, the Marquis Ito said to an English officer not long since: "If Christianity is to come to Japan, it must walk in on its legs." This is no unfriendly challenge, for this man gave £1,000 lately to the World's Student Conference at Tokio.

2. The national awakening in China is now a matter of common knowledge. It has already profoundly altered the missionary outlook there. Shall we be in time to influence and guide this extraordinary thirst for Western knowledge? Will it, for instance, be possible for missionary societies to combine to plant University centres, with hostels representing the individuality of each society, in some leading centres? There is no time to be lost; for it has been well said, "If once Western knowledge and commerce get rooted without the Gospel of

Christ, China will become the greatest stronghold of materialism the world has ever seen !”

3. Then, again, who can look on the national awakening in India without concern? How fatuous the policy, persevered in since 1853, of ignoring the vernacular, and of packing the brains of Indian students with only Western knowledge! How far more mistaken to exclude from that Western knowledge at least a *general* acquaintance with the Book that has done so much for us! The great need of the moment is the restoration of confidence, firmness in dealing with disorder, and sympathy, in manner and word and act, with the millions who so utterly misunderstand us. Can we rise to it? There is not a missionary station that is not undermanned, and great advantage will arise if only the staff can be reinforced now. But there is an even greater need for our sons and brothers who go to India for a career to realize that, with few and brilliant exceptions, their whole demeanour wants to be improved, their overbearing manner corrected, and contemptuous epithets forsworn. We cannot, if we are to remain the centre of a composite Empire, go on calling people “niggers” who are not so fair as ourselves.

4. The Pan-Islamic Movement calls for a final word. July 24, 1908, will be an historic date in the Turkish Empire. A situation of dramatic interest is unfolding itself in the Near East. Already startling incidents have occurred: a bloodless Revolution; a Constitution declared; a Parliament assembled; a railway opened to Medina; Mohammed's tomb under the glare of the electric light; a Christian Patriarch saying the Lord's Prayer in a Constantinople thoroughfare, with Moslems standing reverently round! What does it all mean? It is too early to say. It may mean such opportunity for missionary work among Moslems as never happened before.

An African Bishop on landing for the Pan-Anglican Congress, having to go straight to Oxford, took for the text of his sermon to undergraduates: “Our lamps are going out!” That showed how the Pan-Islamic Movement affected him!

5. Speaking only from a C.M.S. point of view, we are not

afraid of these movements. Nay, let us welcome them as clear signs that "God is working His purpose out." If only the Church will realize that the way of obedience to Divine command is the sure way back to Pentecostal power, we believe we shall be sufficient for this day of unexampled opportunity! The writer would therefore put to each reader this solemn question: "Who knoweth whether thou art come to the kingdom for such a time as this?"

III.

A NEW YEAR'S PROMISE.

BY THE VEN. ARCHDEACON A. E. MOULE, B.D.

THE RAINBOW.

NOISELESS, with thunder echoing loud,
 Mark the great Limner's hand Divine
 In sevenfold softly blended line
 Setting the rainbow in the cloud.

The darker lowers the parting storm,
 The brighter shine those colours seven,
 Flash'd through the azure depths of heaven,
 Athwart the raindrops' curtain form.

Drawn from afar to our low skies
 By sin's sad flood of whelming woe,
 By griefs that burst, and tears that flow,
 God's covenant-smile in beauty lies.

How fair, too, when in fainter bow
 On rushing waters' silver spray,
 Lit by the sun's unclouded ray,
 The same seven-lustred arch bends low!

* * * * *

The promise lives in storm and calm ;
 Nor will th' eternal radiance white
 Shun the soft kiss of colours bright
 'Mid thunders of the ceaseless psalm.

And here long Peace, with emerald ring,
 Clasps wide the everlasting seat ;
 Where Truth and Mercy kiss and meet
 Verdure must round their footprints spring.

And see how heaven's curved mirrors show
 The green smile of each rain-wash'd field,
 Where late the lessening thunders peal'd,
 God's bow, love-filled, above, below !

IV.

A NEW YEAR'S GREETING.

BY THE RIGHT REV. THE BISHOP OF DURHAM.

AUCKLAND CASTLE,
December 10, 1908.

MY DEAR EDITOR,—The enlargement of the CHURCHMAN just announced by you is welcome news to me. I value the work and influence of the CHURCHMAN more and more as time passes. It is inevitable, of course, that on the complex questions of our day, particularly in the Church, even those whose sympathies as a whole are fullest should not always think alike. The Church of England would not be the free and living organism which it is were it otherwise. But looking at the broad surface of things as we see them around us, I find myself continually, not merely in accord with the convictions and counsels offered in your pages, but thankful in a high degree for the tone and manner in which they are offered—the mingled balance and decision, the knowledge of recent thought and

utterance, combined with a reverent fidelity to "things which cannot be shaken," but which are at present to so formidable a degree within Christian circles questioned or slighted.

I hope that the coming year will see the circulation of the CHURCHMAN largely extended, and that it will do a growing work in drawing nearer together loyal men of what I would rather call the central type than the moderate—a word which too much suggests the tone of *point de zèle*. I am anything but a prophet, and there are times in which those who have most foresight and most insight might well hesitate to pronounce on our prospects. But amidst all our confusions and strifes I cannot but think that our Lord is speaking to us, as to His disciples of old, amidst the winds and shadows, and saying: "It is I; be not afraid." He is, I think, concentrating our thoughts and wills more and more upon His own revealed and living Person, as the one rock for our feet and the one hope for our future. And the influence of the CHURCHMAN has always been to promote that concentration.

Believe me sincerely yours,

HANDLEY DUNELM.

THE EDITOR OF THE "CHURCHMAN."



Prayers for the Dead.

BY THE RIGHT REV. THE BISHOP OF SODOR AND MAN.

MY purpose is not to discuss fully or at length the important question of Prayers for the Departed, but to present, in a concise form, the chief evidence as to the attitude of the Church of England towards this question between 1536 and 1662. I shall therefore offer but few comments upon it, beyond what may be necessary in order to explain its bearing, my desire being to present the undeniable facts of the case apart from what might be thought by some to be *ex parte* explanations of them.

This course has been adopted because, in the interests of the search after truth, it is important first and foremost to recognize the full force of evidence which ever way it tends. Advance in real knowledge has been sadly hindered by the once prevalent habit of viewing history through a certain atmosphere, sometimes highly charged with party opinion. We are, however, making an advance towards a more fearless facing of facts as they really are, before attempting to co-ordinate them and so form more general conclusions. The method adopted will not please those who desire ready-made conclusions which save the trouble of careful thought, but I feel sure that it will commend itself to all genuine students. This paper is, accordingly, a contribution towards a fuller treatment of the subject.

It will be said that we cannot be bound in the twentieth century by the judgment of the sixteenth and seventeenth centuries. This I frankly allow. But, on the other hand, we cannot adequately discuss this question without first gaining an accurate knowledge of the position in which we stand, especially with regard to the meaning of our present formularies. In such knowledge it is to the plain facts of history that we must appeal.

The Ten Articles of 1536.—We commence with the Ten Articles of 1536, which were the first step towards our present Thirty-nine Articles. They reflect a stage of transition, and

were aptly termed, by Thomas Fuller, a "twilight religion." He allows that there are in them "many wild and distempered expressions," but adds that they "contain the Protestant religion in ore, which since, by God's blessing, is happily refined."

In this document it is stated, in an Article "Of Purgatory," that "it standeth with the very due order of charity, a Christian man to pray for souls departed, and to commit them in our prayers to God's mercy, and also to cause other to pray for them in masses and exequies . . . whereby they may be relieved and holpen of some part of their pain." The Article goes on to disclaim all power of defining "the place where they be, the name thereof, and kind of pains there."¹ Here is Purgatory, but observe the attenuated dogmatism with which it is stated.

The Bishops' Book.—In 1537 appeared *The Institution of a Christian Man, or Bishops' Book*, which was drawn up by much the same body of men who were responsible for the Ten Articles, and in it the same article "Of Purgatory" appeared.²

The King's Book.—But in 1543 a more complete and fully authorized form was published, under the title of *The Necessary Doctrine and Erudition of a Christian Man, or King's Book*, which is generally credited with being reactionary, but which, at least in the matter of Purgatory, marked an advance towards the reformed teaching. The use of the word "Purgatory" is expressly discouraged, and in the Article, which is headed "Of Prayer for Souls Departed," it is directed that, such "Masses, exequies, or suffrages . . . be done for the universal congregation of Christian people, quick and dead . . . though their intent be more for one than for another." In addition, abuses brought in by Rome were to be "clearly put away, and that we therefore abstain from the name of purgatory, and no more dispute or reason thereof."³

Two matters here deserve notice. (1) The name "Purgatory" is dropped as expressing a Romish error, and all dispute about it discouraged. (2) Prayer is to be offered, not expressly for individuals, but for "the universal congregation of

¹ Lloyd, "Formularies of Faith," p. xxxi.

² *Ibid.*, pp. 210 *et seq.*

³ *Ibid.*

Christian people, quick and dead," a principle which appears again in the *Dirge* of 1559 and elsewhere. *Special intention* for the souls of the departed is, however, distinctly suggested. This marks the first stage of change.

The First Prayer-Book.—We now come to the prayers for the faithful dead which were retained in 1549.

(1) In the prayer "for the whole state of Christ's Church." "We commend unto thy mercy . . . all other Thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them . . . Thy mercy, and everlasting peace, and that at the day of the general resurrection *we and all they* which be of the mystical body of Thy Son, may altogether be set on His right hand," etc.¹

(2) In the Burial Service.

(a) "I commend thy soul to God, and thy body to the ground," etc. (*at the committal*).²

(b) "We commend into Thy hands of mercy . . . the soul of this our brother departed, *N*. And his body we commit to the earth, beseeching Thine infinite goodness . . . that when the judgment shall come . . . *both this our brother, and we*, may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son," etc.³

(c) *After thanksgiving for bringing the soul of the departed into sure consolation and rest*. "Grant . . . that at the day of judgment his soul and all the souls of the elect, departed out of this life, *may with us and we with them*, fully receive Thy promises, and be made perfect altogether," etc.

(d) The versicles before the Lord's Prayer ran thus:

"Enter not, O Lord, into judgment with Thy servant,
For in Thy sight shall no man living be justified."

"From the gates of hell
Deliver their souls, O Lord," etc.

(e) "Grant unto this Thy servant, that the sins which he committed in the world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may

¹ Keeling, "Lit. Brit.," p. 210.

² *Ibid.*, p. 333.

³ *Ibid.*, p. 335.

ever dwell in the region of light. . . . Make him to rise also with the just and righteous . . . set him on the right hand of Thy Son Jesus Christ," etc.

(*f*) In the Collect for "The Celebration of the Holy Communion when there is a Burial of the Dead." "And at the general resurrection in the last day, *both we and this our brother departed . . . may with all Thine elect saints*, obtain eternal joy."¹

Thus, in 1549, prayer is direct and personal, and has reference both to the pardon of sins and to delivery from the "pains of eternal darkness." Yet, on the other hand, the soul of the departed is spoken of as having been already brought "into sure consolation and rest," and no thought of a painful Purgatory is retained. The form of words "that both we *and* this our brother . . . may *with* all Thine elect saints . . ." deserves careful attention, on account of the occurrence of the words "and" and "with" in the same phrase, and because after this date, in all *public* prayers, the change from "and" to "with" is universal.

The Second Prayer-Book.—In 1552 the following changes were made, and no further modification occurred until the last revision in 1662.

1. In the prayer for "the whole state of Christ's Church" two alterations appear.

(*a*) In the title "Let us pray for the whole state of Christ's Church" the words "militant here in earth" were added.

(*b*) The whole passage commemorating and interceding for the faithful departed was omitted.

These two changes (*a*) and (*b*) are obviously connected, and when in 1662 the Commemoration was restored, an attempt was made to remove the addition to the title, which had been made in 1552, but it failed.

2. In the Burial Office.

(*a*) In a prayer, newly compiled, though based on older material—"We give Thee hearty thanks, for that it hath pleased

¹ Keeling, p. 341.

Thee to deliver *N*, our brother . . . beseeching Thee, that it may please Thee . . . shortly to accomplish the number of Thine elect . . . *that we with this our brother, and all other departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul,*" etc.

(*b*) In "The Collect."

After the words "At the general resurrection at the last day," the words "both we and this our brother," etc., are altered to "We may be found acceptable in Thy sight, and receive," etc.

Notice : (i.) The absence of direct and unambiguous prayer for the departed. It is true that Bishop Cosin regarded the words in 2 (*a*) as prayer for the dead, but they are, to say the least, ambiguous [see (ii.) and (iii.)]. The suggestion, moreover, that "and all other departed" are a direct subject of the verb "may have" is not supported by the Latin Prayer-Book of Elizabeth, where the words are, "Ut nos una cum fratre nostro, *et omnibus aliis*" (not *omnes alii*).

(ii.) The phrase "We with this our brother" is a deliberate change made in 1552. Compared with "We *and* this our brother," "We *and* all they," "Both this our brother *and* we," "May with us, and we with them" (phrases which occur in the Prayer-Book of 1549), this new phrase is, to put it very moderately, at least ambiguous. The grammar leaves it an open question ; its meaning must be decided on other grounds. What is quite certain is that *direct and unequivocal* utterances of prayer for the faithful departed were then removed, and were never restored.

(iii.) The absence of versicles after the Lesser Litany and Lord's Prayer is unique in a service constructed as our Burial Office is. They stood here in 1549 (see above), and contained petitions for the departed. They were omitted in 1552, no others being substituted for them.

The Prayer-Book of 1662.—It will be convenient, for the sake of comparison, to pass at once to the changes made in 1662.

1. In the "Prayer for the Church Militant."

(*a*) There was evidently a marked difference of opinion as to the title, some wishing to omit the words "Militant here in earth."

Thus in the Black Letter Prayer-Book of 1636, in which the final corrections are found, the title had been altered to "Let us pray for the good estate of the Catholic Church of Christ," the above words being erased. This change, apparently at the last moment, was not accepted, and the words erased ("Militant here in earth") were restored. There is, moreover, a marginal note, "The title to stand just as it was before."

Again, in Cosin's corrected copy (1640-1661), and also in Sancroft's fair copy (1661), a similar proposal is found, with the same significant omission, "Let us offer up our prayers and praises for the good estate of Christ's Catholic Church," a corresponding alteration of the actual petition being made at the close of the prayer (see below).

(*b*) At the close of the prayer the commemoration of the departed was most happily restored, and the form of commemoration brought into line with the changes of 1552. "And we also bless Thy Holy Name for all Thy servants . . . beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

As in the case of the title, certain proposals were made as to the words in which the faithful should be commemorated, which bore no practical fruit. In the unfortunate Prayer-Book for Scotland, published in 1637, this commemoration had been restored on the lines of the Prayer-Book of 1549, and it is clear that a similar restoration was attempted in 1662. Thus in Cosin's corrected copy (1640-1661), and in Sancroft's fair copy (1661), this form of words appears:¹ "And we also bless Thy Holy Name for all those Thy servants, who having finished their course in faith, doe now rest from their labor. And we yield unto Thee most high praise . . . and hearty thanks for the wonderful grace and vertue declared in all Thy Saints, who have been the choise vessells of Thy grace and the lights of the world in their several generations: Most humbly beseeching Thee, that wee may have grace to follow the Example of their stead-

¹ Parker, "Introduction to the Revisions of the Book of Common Prayer," p. cci.

fastnes in Thy faith, and obedience to Thy holy Commandments, that the day of the generall Resurrection, wee and all they which are of the mystical Body of Thy Sonne may be sett on His right hand, and hear that most joyfull voice, 'Come, ye blessed of My Father,'” etc.

It was undoubtedly Bishop Cosin's desire to restore the direct form of prayer which had disappeared since 1552, but the proposal was rejected. It would have distinctly enriched our service had this fuller form, with slight modifications, been adopted, as might well have been done without disturbing the balance of expression which had been so carefully adjusted in the former revisions. The revisers ultimately decided to follow the lead of the Scottish Book in restoring the Commemoration, but adopted a different form of words. They happily combined the elements of praise and prayer, without reintroducing into our service any definite and express intercession for the departed.¹

Returning to Queen Elizabeth's reign, we find several documents of importance in this inquiry.

A comparison of the Bidding Prayer in Queen Elizabeth's Injunctions (1559), with the corresponding form in King Edward's Injunctions (1547), reveals the same change which has been noted.

KING EDWARD'S FORM.

“Ye shall pray for all them that be departed out of the world in the faith of Christ, that they with us, and we with them at the day of judgment, may rest, both in body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven.”

QUEEN ELIZABETH'S FORM.

“Finally, let us praise God for all those that are departed out of this life in the faith of Christ, and pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting.”

CARDWELL, *Doc. Ann.*, vol. i., pp. 21, 22, and 203.

¹ J. H. Blunt contends that a comma ought to be supplied after the word “Church” in the title of the prayer, and that we pray for “the whole Church,” *part of which* is “militant here on earth.” There is no comma in the authorized copies, and the history, which we have traced, indicates what was the intention of the revisers in both 1552 and 1662 (“Annotated Book of Common Prayer,” p. 379).

Three points should here be noticed :

(i.) In the first clause *prayer* distinctly gives place to *praise*.

(ii.) "They with us, and we with them," gives place to "We with them."

(iii.) The later form (1559) is retained (with merely verbal alterations) in the Bidding Prayer of the Canons of 1603.

It is worthy of notice that the "passing bell" is retained in Elizabeth's Injunctions with certain limitations. "And after the time of his passing, to ring no more but one short peal: and one before the burial, and another short peal after the burial." This bell was originally connected with prayer for the departed soul, but it does not imply any public expression of such a form of devotion.

In the Primer of 1559, issued by the Queen's authority, we find the *Dirge* or "Office for the Dead." The term *Dirge* here includes both Vespers and Matins for the dead. It contains Psalms, Lessons, Anthems, and various direct prayers for the departed, besides others which are for the faithful in general.

Two points deserve notice :

1. The Primer was a book of *private devotions*, and is not intended for public worship. This Office finds place in it, having been directed before the Reformation for use in private, as well as in more public services.

2. There is a clearly marked modification of the prayers as compared with those in Henry's Primer of 1545.

The prayers are *general* for "*all faithful people being departed,*" not *particular*, as in the following from the Primer of 1545: "Graunt unto the soule of *N.*, Thy servaunt (the yeres mynd of whose death we have in remembraunce), a place of rest, the blissful quiet and clereness of Thy light."

Again, there is no prayer for the "remission of sins," nor for the "purging of all sins," as in 1545. The prayers in 1559 are that they "may be graciously brought unto the joys everlasting," "may be associate to the company of Thy saints," and that God may "bestow (their souls) in the country of peace and rest."

There is a note to the *Dirge* of 1559, "that all that is containd therein (the collectes excepted) may as well be applied for the lyvyng as for the deade." Cf. the old versicles which are retained :

"Lord, give *Thy people* eternal rest,
And light perpetual shine upon them."

"From the gates of hell,
Lord, deliver their souls."¹

We now come to the alleged *public use* of the *Dirge* in Elizabeth's Primer.

This is said to have occurred on two occasions :

1. On September 8 and 9, 1559, public obsequies were performed in St. Paul's by Archbishop Parker, assisted by Bishops Barlow and Scory, by the Queen's command, on the occasion of the death of Henry II. of France. The service on September 8 is called a *Dirge* in Holinshed and Stow : and Heylyn makes the same statement.² It has been assumed that this must have been the *Dirge* found in the Primer, which (as has been seen) contains prayers for the Dead, and, if so, we have an instance of public intercession for the departed at that date.

It appears certain that, even if this was the service used, it must have been much modified. Strype, who in his "Life of Grindal" calls this service a *Dirge* ("Grindal," p. 38), in his "Annals" describes fully the character of the service.³ Thus, he speaks of the *prayer* bidden by the York Herald, but adds, "as it used to be called, but now more properly *the praise*" (quoting the words). He also describes the service as partly "instead, I suppose, of the *Dirige*," and partly "perhaps taken out of the *Dirige*," and expressly marks off the ceremonies thus altered from the older funeral ceremonies.

Moreover, the sermon was to have been preached by Grindal, Bishop-elect of London, whose views upon these matters are

¹ Queen Elizabeth : "Private Prayers," pp. 57 *et seq.*

² So also Strype in his "Life of Grindal," p. 38.

³ Strype, "Annals," i., pp. 187 *et seq.*

plainly set out in his sermon at the obsequies of the Emperor Ferdinand. He was ill at the time, and Bishop Scory preached in his stead. Strype describes the sermon, which lays stress on the fact that primitive Burial Services were "to give praise to God for taking away their brother in the faith of Christ: which selfsame order they had now observed, and were about to fulfil and observe."¹ He proceeded to speak of ceremonies now abolished, as being beneficial neither to the living nor to the dead.

Strype's account is based on the records of State Funerals kept at the College of Heralds. I have compared it with the original, which exactly corresponds.²

On the day following (September 9) a Communion Service was celebrated at St. Paul's, the Bishops wearing "copes upon their surplices."³ This is sometimes referred to as an instance of a "Requiem Mass."⁴ There is not a word of such a service in the Chronicles or Histories. Strype does not mention it, but he names the fact that *six of the chief people* (including the three Bishops) *communicated*, which could not have occurred at a "Requiem Mass," where the celebrant alone communicates.

2. On October 3, 1564, a similar service was used on the death of the Emperor Ferdinand. On this occasion Bishop Grindal did actually preach, and his sermon is extant.⁵ The service was in St. Paul's, by command of the Queen. A hearse was erected in the choir, and the choir hung in black.

Bishop Grindal's sermon makes it clear that, if the *Dirge* from the Primer was used, it must have been modified by the omission of prayers for the dead. He defends the service then used against two classes of objectors—those who thought

¹ "Annals," i., p. 190.

² "Ex. Offic. Armiger," J. 13.

³ Heylyn, i., p. 305.

⁴ Pullan, "Book of Common Prayer," p. 121. The examination of Lord Halifax before the Royal Commission on Ecclesiastical Discipline by Lord St. Aldwyn (Chairman) goes fully into this matter, and deserves careful attention. Lord Halifax did not further contest the point (Evidence, vol. iii., pp. 372 *et seq.*).

⁵ Parker Society, "Life of Archbishop Grindal," pp. 1-33.

“there is too little done,” and those who thought “there is too much.” Against the former he argues at length that Scripture nowhere directs such prayers. One class of malcontents had said, “Here is an honourable memorial . . . but *here is no prayer for the soul of Ferdinandus.*” This could not be said of the *Dirge* of 1559.

The other side alleged that the service “came too near to the superstitious rites abrogated.” Grindal replies: “Here is *no invocation or massing for the dead*, nothing else done, but that is godly: first singing of the Psalms, afterwards reading of the Scriptures, which put us in remembrance of our mortality and of the general resurrection, with doctrine and exhortation. All which things tend to edifying of the living, not benefiting of the dead.” And again, “Purgatory gaineth nothing by this day’s action, or such like, but rather receiveth a blow.”

It is, accordingly, beyond dispute that while these services form a precedent which it would be fair to quote as an instance of a service not under the Act of Uniformity, they cannot justly be described as services containing public prayer for the dead.” It is to be hoped that we have, in the interests of fairness and truth, seen the last of these misleading statements.

Further evidence, which confirms this view, is found in two Latin forms of service published in Elizabeth’s reign (1560), and entitled “In Commendationibus Benefactorum,” and “Celebratio Cœnæ Domini in funebribus, si amici et vicini defuncti communicare velint.”

These are for a semi-public use, and in the prayers of both services the cautiously worded form of intercession adopted in 1552, and retained in 1662, is employed.

The words used are: “*Ut nos . . . una cum illis ad resurrectionis gloriam immortalem perducamur*” (*In Commend. Benefact.*).

“*Ut nos . . . una cum hoc fratre nostro . . . regnemus tecum in vita æterna*” (*Celebr. Cœnæ*).

On the flyleaf before these services the following quotation from St. Augustine is given:

“Curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.”¹

The following passages are from the second part of the “Homily of Prayer,” published in 1571. They are adduced as clearly indicating the mind of those who drew up the “Second Book of Homilies” in the reign of Queen Elizabeth, and show that it was the purpose of Bishop Jewel and the other leaders of the Church that the public teaching of the clergy should proceed on these lines :

“Now to entreat of that question, whether we ought to pray for them that are departed out of this world or no. Wherein, if we will cleave only unto the Word of God, then must we needs grant, that we have no commandment so to do.

“Let these and such other places be sufficient to take away the gross error of purgatory out of our heads: neither let us dream any more that the souls of the dead are anything at all holpen by our prayers, but as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell, whereof the one needeth no prayers, and the other is without redemption.”

The argument in the latter passage is doubtless open to question, the words “heaven” and “hell” being employed without sufficiently careful definition, but the quotation puts beyond doubt what was the view taken of such prayers by leading Elizabethan divines, and throws at least an important sidelight upon the facts already adduced. Personally, I believe that the words have an authority beyond this use of them, but I do not wish to press that now, for my desire is, as far as possible, to ascertain what is beyond dispute.

In the seventeenth century prayers for the faithful dead are found in books of *private devotion*, such as those drawn up by Bishop Andrewes and Bishop Cosin. This being so, it is all the more significant that, in his *Public Office* for the Consecration of Churchyards, Bishop Andrewes deliberately cut out those parts of the old Office which contained prayers for the dead.

It is, moreover, certain that Bishop Cosin interpreted the phrase “We and all Thy whole Church” in the first Post-

¹ Parker Society, “Liturgical Services, Queen Elizabeth,” pp. 431 *et seq.*

Communion Prayers as including the departed. He writes: "By 'all the whole Church' is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. And hereupon my Lord of Winchester, Bishop Andrewes, grounded his answer to Cardinal Perron, when he said, 'We have and offer this sacrifice both for the living and the dead, as well for them that are absent, as those that be present.'"¹

In another series of notes, probably not by Cosin himself, we find this interpretation of the same words, "that both those which are here on earth, and those that rest in the sleep of peace, being departed in the faith of Christ, may find the effect and virtue of it."²

The same view is taken in Cosin's notes of the words which *then* stood in the Burial Office, "That we with this our brother, and all other departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul," etc. He describes this as "A special prayer for the person departed, as well as for ourselves that remain behind." And again in the other doubtful series of notes, "The Puritans think that here is prayer for the dead allowed by the Church of England, and so think I."³

This is what would be expected from the proposed changes (already noticed) in 1662, which had Cosin's undoubted sanction, and which would have placed this view beyond doubt, by freeing the words from all ambiguity. Cosin's views did not, however, prevail, and the words must be interpreted according to the whole history of the subject.

In conclusion, I venture to sum up what appear to myself to be the results of this inquiry.

1. The history of our formularies marks a distinct and final separation from the medieval *teaching* on Purgatory, and a deliberate disuse of the *name*.

¹ Bishop Cosin, "Works," v., p. 351.

² *Ibid.*, p. 119.

³ *Ibid.*, pp. 169, 373.

2. It rightly takes into account the distinction between the doctrine of Purgatory and that of prayers for the refreshment, and for the full consummation, in body and soul, of those who *do rest in the sleep of peace*—such as are found in the early Christian liturgies.

3. In 1552 all direct and explicit prayers for the dead, of any kind, were deliberately excluded from our *public services*, and were never restored at any subsequent revision. Proposals for such a restoration were made in 1662, but were rejected. The statement that such prayers are nowhere forbidden (except in the Homilies) is not complete or fair, unless the above fact is placed side by side with it. The statement that public prayers for the dead were authorized in the reign of Elizabeth must be abandoned.

4. There appears to have been considerable divergence of opinion as to the use of *private prayer* for the faithful dead, such prayer, when adopted, being generally limited to petitions for their light, refreshment, and final perfection in union with our Blessed Lord.

The language of our Prayer-Book on this subject has been most judiciously chosen, and allows for some divergence of opinion. Nothing should be done, *in any Revision or in Forms of Prayer set forth by authority*, to disturb the carefully balanced adjustment of doctrine thus attained. We cannot all see eye to eye on this mysterious subject, and much sympathy must be felt for those who find comfort in the words of the Communion and Burial Services, as expressive of prayer for the full perfecting of all faithful people in the mystical Body of our risen Lord. And equal sympathy should be shown towards those who feel strongly the danger of any return to the form of words used in 1549. The language, whatever its history may be, is studiously general, and wisdom and charity alike forbid a too severe limitation of its meaning. Suffice it for us to hold that all error has been excluded, and that, while with some “their intent be more for one than for another,”¹ we are

¹ Quoted above from the “King’s Book,” p. 18.

able to join in true unity of spirit while we long for and pray for the "hastening of Thy kingdom; that we, *with all those that are departed in the true faith of Thy holy name*, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory."



The Problem of Home Reunion.

By EUGENE STOCK, D.C.L.

THE subject is a large one. It involves the mutual relations of Churches and denominations in Canada, in Australasia, in South Africa, in the United States. It involves the future of the rising Native Churches in Asia and Africa. But I confine myself in this paper to the question of Home Reunion in Great Britain. We have all rejoiced over the utterances of the Lambeth Conference on Home Reunion. We might have wished them to go further, but we realize that they mark an important step in advance.

I put aside, for the time, the question of Establishment. Apparently, for the present, the State connection of the Church of England is fatal to any projects of reunion with Nonconformists, so many of whom conscientiously hold that Establishment is in itself wrong, not merely in a political sense, but having regard to the spiritual position of the Visible Church of Christ. For the purpose of the discussion, we must assume either that these objections have been waived, or that the Church has been disestablished.

It is important to distinguish between Union and Intercommunion, which are often confused. There is Intercommunion between the different Churches within what is now called the Anglican Communion; but not Union. If there were Union, the Irish Church and the American Church could not alter their Prayer-Books, which both have done. Both of them, and the Scottish Episcopal Church, are self-governed, and we have no

voice in their arrangements. It is the same, more or less, with the Church in the great self-governing Colonies—Canada, Australia, New Zealand, South Africa. Some American and Canadian Churchmen are doubtful even about the Central Consultative Body proposed by the Lambeth Conference, which, although it would have no binding authority, they regard as likely in practice to limit their freedom. And yet between all these Churches there is Intercommunion. You can invite any of their clergy (subject to certain mild regulations), not merely to preach, but to take your services; and if you visit any of those lands you can do the same for them.

Now, suppose negotiations were entered upon between the Church of England and the Presbyterian Churches of Scotland. If Union were contemplated, we should have to arrange for a common government, whether it be Parliament or Convocation or a General Assembly, or some entirely new body. All Church laws would have to apply equally to England and Scotland. If the Episcopate continued here, it would have to be there also. If it were not there, it could not be here.

But Intercommunion would be quite different. Each Church would retain its independence, and might remain just as it is now. What, then, would Intercommunion mean? It would mean practically just what it does between the Anglican Churches above mentioned. Men talk as if only exchange of pulpits were involved, but that is only a part of the matter. Many of us would be delighted to hear some of the great Scotch scholars and divines, from whom we all learn so much, either in St. Paul's Cathedral or in our parish churches; and also to see our Bishops and other leaders in St. Giles's or Free St. George's at Edinburgh. The American Church, wisely recognizing the "prophetic gift" in men outside its pale, has lately altered one of its Canons so as to allow a man not ordained to its ministry to preach, subject to the Bishop's sanction; and this virtually admits their own laymen or the ministers or laymen of other denominations. A similar freedom with us would enable the Dean and Chapter of St. Paul's to invite to the pulpit, not merely Dr. Horton or

Mr. Meyer, but Cardinal Bourne, or Mr. Voysey, or Mr. Blatchford. Enable them—that is, if they wished, and they certainly would not wish. But it is well to remember that liberty to do right almost necessarily involves liberty to do wrong also. All this, however, is not Intercommunion. Intercommunion with the Scottish Churches would mean that you could invite Presbyterians to officiate at your Communion services or any others, just as you can invite Irish or American clergymen.

So much to clear the ground. Let us now confine ourselves to the position south of the Tweed. I need not describe it. It is sufficiently familiar. But think for a moment what St. Paul would probably say to it. Surely something like this: "What! You boast of being 'all one in Christ Jesus'; you put those blessed words over the Keswick tent; you exchange compliments on Bible Society platforms; you read each other's books, and sing each other's hymns; yet you put up rival synagogues in every village, almost in every street! No united worship in your churches; no gathering as one body around the Table of the Lord! Are ye not carnal, and walk after the manner of men? If I come again, I will not spare!"

In fact, the thing is wrong! While it lasts, we are quite right to minimize its evil effects by manifesting the spiritual unity which, after all, does exist among all true Christians. But I deprecate the position being defended. I object to the doctrine that as we are one in Christ outward separation does not matter. It does matter. The whole Christian Church is the weaker for it—much the weaker. Granted that God has overruled it for good in many ways. Nevertheless, it is wrong. The divisions at Corinth were divisions within one Church, like our internal divisions between High, Low, and Broad. St. Paul condemned even them: what would he have said to rival external organizations, had they been set up there, or at Ephesus?

This paper is to consider what remedy is possible. Let us look at the meaning, and the possibility, of both Union and Intercommunion. Take the latter first.

1. It is one thing to imagine Intercommunion between the Churches of different peoples—say, between the Church of England and the Presbyterian Churches of Scotland. It is quite another thing to imagine Intercommunion of several Churches or denominations within the same area. I would say to any clergyman: "Take your own town or parish: can you imagine Intercommunion, as already defined, between your church and the Baptist or Methodist church opposite? We are sometimes told that it already exists between the different Nonconformist denominations. Yes, to a small extent—that is, they do exchange pulpits and services; but only occasionally. For the most part, each goes its own way. The Council of the Free Churches does not prevent the quite natural and inevitable rivalry between this and that chapel. Intercommunion between them and us would mean, in practice, our going on, ordinarily, much as we do now. The Wesleyan Conference would still rule the great Wesleyan Society. The Congregationalist and Baptist congregations would still be individually independent—each a complete "Church" in itself, acknowledging no authority over it. The Church of England would still be under the same laws and government as before; but now and then, say for Lent Services or Harvest Thanksgivings, you would invite your Methodist or Baptist neighbour to preach; when you were planning a holiday, you could include him among the men available to act as your *locum tenens*; and you, in your turn, would take his place when invited. Your people could attend your early celebration one Sunday, and his "ordination" the next. That would be Intercommunion. Do you like the prospect?

2. Union would be quite a different thing. Union means amalgamation; coming under one authority, one set of laws, one system of public worship, of patronage, of discipline. It need not mean uniformity. Large liberty might be allowed, but it would be allowed by the one supreme authority. Societies or Orders within the Church might have their own rules as regards liturgical or extempore worship, plain or choral services,

black gown, surplice, vestments, or the layman's frock-coat, and so forth. A Methodist Order might have its class meetings; a Baptist Order might be excused baptizing children; an Anglo-Roman Order might be allowed incense and reservation; but all would be within the limits which the United Church would lay down.

Consider how such an arrangement could be effected. Are we to contemplate a united Conference of the Church of England and, say, the Congregationalists, the Baptists, the Wesleyans, the Primitive Methodists, the English Presbyterians, the Friends, and the Salvation Army, each body with one vote in the negotiations? No one would suggest this at home; but it is what is frequently suggested for Native Churches abroad. This, however, I do not discuss here.

But do you mean the Church of England on one side, and all the rest as one body on the other, with equal voice? That would be fair in a sense. But then comes in the voice of history. There was one Church in England once, both before and after the Reformation—barring, in the latter case, some clergy and laity who claved to the Roman allegiance. Now, that one Church was, and is, the Anglican Church. What of the other bodies of Christians? As a matter of fact they were, and are, seceders. People speak of the "Established Church" and the "Free Churches" as though they were always separate organizations; but history tells a different tale. We may, if we like, allow that secession was justifiable; certainly we may allow that the fault was largely our own; but this does not alter the fact. The brethren of the separation, as they have been called, did belong to us once, and they did leave us, while we stayed where we were. Therefore the word which Churchmen naturally use is not Union, but Reunion; and they mean by that term the seceders coming back. However generous we may be in spirit, that is what is meant.

The real question is, On what conditions can they come back? and what concessions can we make to induce them to come back? I can scarcely imagine a more complicated

problem. Public worship, patronage, property, finance, discipline, and the future mutual relations of existing churches and chapels, all are involved. The problem would demand the highest qualities of statesmanship.

It is commonly said that all would be easy but for one great obstacle—Episcopacy. I do not in the least agree that all would be easy apart from Episcopacy. But let us at all events face that question.

The American Church, some years ago, proclaimed what is called the Quadrilateral, as “supplying the basis” for “Home Reunion,” and the Lambeth Conference of 1888 adopted it. The four “articles” forming it were: (1) the Old and New Testaments; (2) the Apostles’ and Nicene Creeds; (3) the two Sacraments; (4) the Historic Episcopate. Observe that they are not systems, ethical or doctrinal, ancient or modern. They are definite and tangible historic things—the Historic Canon of Scripture, the Historic Creeds, the Historic Sacraments, the Historic Episcopate.

But it is said: Why include the Historic Episcopate, and thus “bang, bolt, and bar” the door against non-Episcopalians? And then ensues minute controversy as to the exact date from which Episcopacy prevailed in the early Church, and as to its exact character. This does not seem to me to be relevant. All admit that in the post-Apostolic age there was no complete or settled organization, and that the Diocesan Episcopate, while very early in the East, was later in the West. Nevertheless, the time came, after certainly no long interval, when it was universal. Certainly it was before either the Historic Creeds or the Historic Canon of Scripture.

This, in my judgment, involves no mechanical theory of Apostolic Succession. But one thing is certain—the Anglican Church did not invent the Episcopate. Our fathers never deliberately adopted it in imitation of some other Church; they simply *derived* it, exactly as they *derived* the Canon of Scripture, the Creeds, and the Sacraments. Suppose there was at some obscure date or other a break in the succession—I do not say

there was; I imagine not—but if there was, what does it matter? The Anglican Episcopate is as old as the Anglican Church; it is, as a matter of fact, historic.

We often hear Evangelical speakers say that Episcopacy is not of the *esse* of the Church, but only of the *bene esse*. I sometimes think, to judge by the utterances of some, that they really mean, not *bene esse*, but *male esse*; while I, for my part, entirely believe in the *bene esse*. That does not mean that every Bishop is a good Bishop, any more than *male esse* would brand every Bishop as a bad Bishop. I speak of the system.

But observe that the Quadrilateral does not say that the Historic Episcopate is of the *esse* of a Church. It only says that it is of the *esse* of the Anglican Church or Churches. If thirteen hundred years, or more, are not enough to settle that, it is hard to say what length of time would settle anything! I notice that the recent Lambeth Encyclical speaks of “non-Episcopal Churches,” which is sufficient evidence that the assembled Bishops did not consider the Episcopate absolutely essential to the existence of a Church; and we are sure that many of them regard, say, the Presbyterian Scottish Churches as true branches of the one Church Catholic. But these are not, and cannot be, parts of the Anglican Communion. Even if we arranged Intercommunion with them, that would not make them Anglican.

Still, I may be asked again: Why “bang and bolt and bar” the door of Home Reunion by insisting on the Historic Episcopate? I reply by a counter question: What do you propose? What is your own scheme of Reunion? I do not mean Intercommunion, I mean Union—that is, one United Church in England. Do you suggest that Bishops should be abolished, and that we should adopt the Presbyterian or Congregationalist system? If there is one United Church, it must either have Bishops or not have Bishops. Which do you mean? And if you retain the Episcopate, you necessarily bring under it all the members of the Church. Why, then, complain of the Quadrilateral?

We ought to observe the careful language of the Quadri-lateral. It does not involve episcopal palaces and seats in the House of Lords. It does not even involve special garments or special titles. It recognizes a possibly great variety in local circumstances and arrangements. The words are: "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." What could be wiser or more liberal?

But it is quite another thing to insist on Episcopal ordination as the only valid ordination, or to deny to the Nonconformist's Lord's Supper the virtue of a true Sacrament. And nothing is more hopeful than the evident desire of the Lambeth Conference to smooth the path of non-Episcopalian ministers in rejoining our Episcopal Church, by "authorizing arrangements" for "the period of transition," "which would respect the convictions of those who had not received Episcopal Orders." The words are no doubt vague, but at least they show a genuine sense of the real difficulty and a genuine desire to find an acceptable solution.

It seems to me, therefore, that we cannot possibly hope for Reunion except on the basis of the Historic Episcopate; unless, indeed, we are prepared to abolish Episcopacy, and thus break a practical continuity which has lasted for at least seventeen or eighteen centuries. But I hope I have shown that the Episcopate is by no means the only obstacle, and that the whole problem is a most complicated one. And when we bear in mind the question of Establishment in addition to all the other questions, it is impossible to be sanguine of the early success of the best-conceived efforts. I for one deeply regret this; but I cannot shut my eyes to facts. All the more, however, am I grateful to the Bishops at Lambeth for not refraining from giving utterance to the longings of their hearts.

Finally, may I indulge in a dream? I seem to see in my dream the Church of England, filled with the spirit of love and self-sacrifice, saying to the State: "Let us separate—in a friendly way. We will not stand upon our rights. For the sake of the

cause of true religion in our land we will not fight over our property ; we will accept the awards of an impartial body of arbitrators ; we will supplement out of our personal incomes what you award to the Church, however much it may stint us. You will, we are sure, give us terms something like those of the Irish Church. We withdraw our Bishops from the House of Lords ; we lay aside privileges of precedence and the like. We will organize ourselves into a self-governing Church, as in Ireland ; we only ask liberty to do our duty to the people committed to our charge." Then I seem to see the Church turning to the Free Churches, and saying, " Brethren, we are now a Free Church like you ; come and join us, and let us be one Church. You will, we are sure, accept the Episcopate, and we will at once consecrate to it a dozen of your best men, whom you shall elect. There shall be abundant elasticity regarding worship, patronage, etc. ; and all shall be governed by a great General Synod of Bishops, clergy, and laity. Then we can as one Church give ourselves wholly to the Lord's work, seeking the salvation of all men at home, and aiming at the evangelization of the world in this generation."

Alas ! it is a dream only, and I see no likelihood of its being fulfilled. But at least we can pray for grace to be large-hearted, and to be kept from any policy or action, political, social, or ecclesiastical, which will emphasize existing divisions. We can learn by heart, and often repeat to ourselves, those touching words of the Lambeth Encyclical : " The waste of force in the Mission-field calls aloud for unity. Nor is this less necessary for the effective conduct of the war against the mighty force of evil in Christian lands. With the realization of this need has come a new demand for unity, a penitent acknowledgment of the faults that hinder it, and a quickened eagerness in prayer, that through the mercy of God it may be attained." And as we repeat these words to ourselves again and again, we can from our hearts seal them with a fervent " Amen."

Muhammad or Christ?

BY THE REV. W. ST. CLAIR TISDALL, D.D.

THE religion founded by the Arabian "Prophet" is now professed by between 233,000,000 and 260,000,000 of our fellow-creatures. It extends over a very large portion of all three Continents of the Old World. In India alone its professors number 62,000,000—far more than the whole of the professing Christians in the British Empire. Commended to its adherents not less by its few half-truths and its apparent simplicity than by its warlike spirit and its lax moral code, Islâm has long exercised, and even now exercises, over the hearts and lives of many millions of Muḥammadans an almost unparalleled influence, largely for evil.

Islâm is a corrupt form of later Judaism, mixed with ideas and ceremonies drawn from Arabian heathenism. There may be found in it also certain traditions and fables borrowed from Zoroastrianism and from the Apocryphal Gospels. But all these have been moulded into a not very harmonious union by the mind and character of Muḥammad himself. In the religion of the Muslim the "Prophet" holds very nearly the same position as that of our Lord in the Christian. It is true that Muḥammad is not considered to be Divine, yet he is entitled the "Seal of the Prophets," the "Chosen" of God, and Muslims believe, on their Prophet's authority, that God would not have created the world but for his sake. He represents God's ideal man, so to speak, and—except in certain of his matrimonial privileges, about which the less said the better—is the Divinely appointed model for humanity. Not only are his postures in worship and his habits in connection with personal cleanliness observed, in theory if not in practice, throughout the Muḥammadan world, but men often dye their very beards the same colour as his to show their devotion to their Prophet. Every attempted revival of Muḥammadanism results in the production of large numbers of fanatics, differing from him only in really

believing—as doubtless Muḥammad after his departure from Mecca in large measure ceased to believe,—that in their career of bloodshed and cruelty (as in the Sūdān not long since) they are really pleasing God. Muḥammad's spirit still, to an almost incredible degree, animates all who are sincere adherents of the faith which he founded more than thirteen hundred years ago.

Muḥammadanism owes its hold over those who profess it in part to the half-truths which it inculcates, in part to the ignorance of its votaries, but partly also to the terribly corrupt forms of Christianity which still exist in Muḥammadan lands. Muḥammad discovered not a single new truth, nor did he inculcate a single moral precept which had not been far more forcibly taught in the Old Testament. On the contrary, he fell far short of the moral code of the latter in his precepts. The Mosaic Law only tacitly permitted polygamy, and sanctioned divorce only temporarily to prevent worse evils. Muḥammad not only sanctioned both polygamy and divorce in so many words, both in the Qur'ān and in tradition, but also by his own example showed how completely he wished his followers to regard these practices as in accordance with God's revealed will for all time. Were Muḥammad's claim to be the greatest of the Prophets true, his system ought to be at least as far superior to that of Christ as the New Testament revelation is to that contained in the Old. Instead of this, we find that he has retrograded far behind the standard reached by the Prophets of Israel. Islām has cast away the Mosaic priesthood without substituting in its stead the High-Priesthood of Christ. It has no clearly defined moral code, like the Ten Commandments, nor anything remotely approaching the New Commandment given by our Lord. It holds out no hope of a coming Redeemer, but denies the atoning death of Christ, and knows no atonement for sin. The Qur'ān offers no glorious hope of a sinless future, but instead tells of a carnal Paradise. Yet, in spite of its many defects, Islām has retained a certain measure of truth. Its creed well illustrates the character of the religion, consisting, as Gibbon well says, “of an eternal truth and a necessary fiction”: “There

is no god but God ; Muḥammad is the Apostle of God." The grand and simple Monotheism of the first part of this "Kalimah" commends its acceptance to many minds, and not a few are led to accept the second clause because of the first. If they do, they cannot entertain any doubt about the other parts of the Islâmic faith, resting as they do simply and solely on the authority of Muḥammad. It is only in this sense that Muḥammadanism can be truly styled a simple faith. To represent it as devoid of miracles and mysteries is to show oneself ignorant alike of the Qur'ân and of the authoritative traditions of the Prophet. No religion which recognizes a Creator and a creation, heaven and hell, sin and righteousness, can possibly be free from the element of mystery. The later Muslim writings relate many absurd miracles as wrought by Muḥammad ; and though the Qur'ân attributes none to him, it does to the prophets who preceded him. Islâm is simple only in relation to its *evidences*, which consist solely in Muḥammad's unfounded *assertion* of his Divine mission.

The principal elements of truth which Islâm has retained from earlier religions are : (1) Belief in the unity of God, and in the great distinction between His nature and attributes and those of His creatures ; (2) belief in the fact that man is dependent upon his Creator, that he needs and has received a Divine revelation through inspired prophets and books, and that God can hear and answer prayer ; (3) belief in the fact of an after-life of rewards and punishments. The testimony which the "Faith" bears to these truths is clear and indisputable. Yet we must not fancy that Muslims themselves consider that these tenets are the fundamental doctrines of their religion. These may all be classed under the first of the two clauses of which their creed consists, but the *second* clause is that which, in the opinion of Muḥammadans, distinguishes it from the creeds of "Unbelievers" like us Christians. Hence no one can be recognized as worthy of the title of a Muḥammadan who believes the three great truths which we have stated above, but refuses to accept all the rest of Muḥammad's teaching. Muslims

define faith as the point upon which all kinds of good works turn, and say that its great support is "to believe in and trust with sincerity of heart to whatever things His Excellency Muḥammad asserted." Therefore the Muslim accepts as the chief doctrines of his religion the following five points, in which Muḥammad is said to have summed up the essence of his teaching: (1) The testifying that there is no god but God, and that Muḥammad is His servant and His apostle; (2) the offering of prayer; (3) the payment of *Zakât* (alms fixed by Divine law); (4) the pilgrimage to Mecca; and (5) fasting during Ramazân.

Even concerning the three great truths previously mentioned, Muḥammad's teaching is by no means free from very serious error. He had absolutely no conception whatever of a God of infinite holiness, of infinite justice, and of infinite love. God has ninety-nine "most excellent names," but among them we do not find that of "Father." Not only so, but the use of such a term with reference to God seems to a Muslim to be terrible blasphemy. Their theologians inform us that the difference between God and man is so immeasurable that no inference with regard to God's dealings with men can possibly be drawn by considering what our intuitions with regard to love or holiness may lead us to expect. "There is no creed the inner life of which has been so completely crushed under an inexorable weight of ritual. For that deep, impassable gulf which divides man from God empties all religious acts of spiritual life and meaning, and reduces them to rites and ceremonies."¹ A German writer² well says: "However much he" (Muḥammad) "discourses about God's righteousness, His wrath against sin, His grace and mercy, yet Allâh is not holy love, not the negation of all self-seeking and sensuality. Neither in holiness nor in love is He just. Towards the ungodly, love does not attain to its right. Allâh is quick and ready enough to punish them, to lead them astray, and to harden their hearts; His wrath is not free from passion. Towards believers, that

¹ Osburn, "Islâm under the Khâlifs of Baghdâd.

² Hauri, "Der Islâm," p. 45.

holiness which can love nothing impure is defective. Allāh can permit His Prophet to do things which would otherwise be objectionable ; to the rest of the believers also He can permit what is not of itself good. . . . The commandments which Allāh gives are not the expression of His nature : they are arbitrary, and can therefore be retracted and replaced by others. Thus the God of MuḤammad leaves upon us the impression of an arbitrary Oriental despot, who makes His enemies experience His wrath in a terrible manner, and loads His faithful servants with benefits, besides winking at their misdeeds."

To the Muslim mind, the one attribute of God which towers above and casts in the shadow all others is that of *Power*. There is some reason to believe that in all Semitic tongues the word for God (*Él, ʾĪlu, Elôah, Ilâh*) is derived from a root which primarily denoted *Strength*. Perhaps MuḤammadanism, in this as in many other points, follows very early Semitic ideas. Islâm may with reason be styled the Deification of Power. This power may be exercised in the most arbitrary manner, and is quite uncontrolled by any attribute of justice or mercy that may by theologians be in words acknowledged as existent in the Nature of God. Hence it is that Muslims are quite unable to see that the moral obliquity observable in so many of their Prophet's actions forms any argument against him. "If *we* were to do so-and-so," they say, "doubtless we should be guilty of murder or adultery, as the case may be. But MuḤammad was not guilty of any such crime in doing as he did, for he was God's chosen, and God *commanded* him to do so." If we reply that it is a moral impossibility for God to command distinct breaches of His own moral law, inasmuch as this law is inherent in the very being of God, they fail to see what we mean. Nay, more, they deem such an assertion blasphemous, for it appears to them contrary to their belief in the Divine Omnipotence. "God," they say, "can do as He will, and is answerable to no one. He can permit His Prophet also to do without guilt what it would be wrong for another to do ; in fact, He has rewarded MuḤammad, and shown His Divine favour to him

by making it right for him to indulge in practices forbidden to other men.”

It is well known that belief in an inexorable fate is one of the distinguishing characteristics of a true Muslim. In India recently a missionary succeeded in persuading most of the Hindūs in a certain village to guard against an approaching visitation of the plague by being inoculated in the proper manner, but the Musalmāns refused, because they said that, if it was their fate to die of the plague, nothing could save them, and, if not, they would be safe without any such precaution. Hence, when the disease came, most of them died, while the Hindūs nearly all escaped. Tradition declares that Muḥammad said that, before the creation of the world, God commanded the Pen which He had made to write down on the base of the Preserved Tablet in heaven everything that would ever occur in the world, even to the extent of the movement of the leaves of a tree when shaken by the breeze. Long before every man's birth his fate for time and for eternity was irrevocably fixed by Divine decree. In the Qur'ân God says, “Verily I will fill hell with men and genii,”¹ and declares that for this very purpose He had created them.² “God misleadeth whom He will, and guideth aright whom He will,”³ and He says of Himself in the Qur'ân, “As for every man, We have bound his fate”⁴ (*literally*, “his bird”) “about his neck.” The word “Islâm” denotes *resignation*, but it is resignation to such a Deity as this—the resignation, not of love and trust, but of impotence, of terror, of despair. The Muḥammadan theologians tell us that a true believer should remember that he is as helpless in God's hands as is a corpse in those of the washers of the dead. None but those who are personally acquainted with the Muḥammadan lands of the East can in any degree realize what the results of this soul-blighting doctrine have been.

It is true that Islâm teaches the necessity of prayer, and yet Muḥammadan writers altogether fail to apprehend its true

¹ Sûrah xi. 120, xxxii. 13.

³ *Ibid.* lxxiv. 34.

² *Ibid.* vii. 178, xi. 120.

⁴ *Ibid.* xvii. 14.

nature. They consider it as *homage* required by the Deity, not as a means of spiritual communion with the "Father of Spirits." This homage must be rendered precisely as it has been enjoined. Hence the stated prayers must be in Arabic, whether understood by the worshippers or not. He must observe the prescribed ritual in genuflexions and prostrations, and must worship at the five times each day Divinely appointed. The face must be turned towards Mecca, and the ablutions of hands and feet are as necessary as any other part of the ceremony, but pureness of heart is not prescribed as even to be sought. Certain places render the prayers there offered particularly meritorious. "A prayer in this mosque of mine,"¹ said Muḥammad, "is better than a thousand prayers anywhere else except in the sacred mosque at Mecca." On another occasion he declared: "A man's prayer in the congregation exceeds in value twenty-five times his prayer in his own house."² One of the most difficult things for a Muslim inquirer to learn is how to pray to God "in spirit and in truth," since all his previous training leads him rather to inquire what the prescribed ritual for worship is.

Islām, like all other false religions, has a very shallow concept of the on of heinousness of sin. The general opinion among Muslims is that sin is a transgression of certain arbitrary commands of the Deity which happen to be in operation at the time. For instance, it was wrong in the Christian dispensation to spread one's religion by the sword, because Christ, who was then the Prophet of God, forbade it. But now it is the duty of a Muḥammadan to "fight in the way of God" at least when duly summoned to a holy war, because Muḥammad, the "Prophet with the Sword," has been Divinely commissioned to command this and to annul the command previously given by Christ Jesus. Or, again, many actions which are sinful in this world, because prohibited, will be sanctioned in the next world, and will then cease to be sinful. There are reasons to conclude, for example, that a *very* great excess of unchastity on earth is a sin, and yet the rewards promised in the Qur'ān and in the

¹ "Mishkat," p. 59.

² *Ibid.*, p. 60.

Traditions to Muslims in Paradise include as their most attractive feature unlimited indulgence in this degrading vice. No one can tell why God should have seen fit to restrict such conduct here, but, if His temporary prohibition of excess be observed in this life, the true believer may indulge his lower appetites to the full in the endless life beyond. All sins, except that of "associating" partners with God (*shirk*), can obtain forgiveness if committed by a Muslim, provided only that he observes certain fixed regulations, such as fasting, making the pilgrimage to Mecca, giving alms, etc., for these things blot out sin, as does also the regular observance of the five daily times of prayer.

Nothing shows the real character of Islām, and the divorce which it makes between religion and morality, more clearly than the picture which it draws of the kind of bliss reserved for its professors in Paradise. What the Qur'ân says on this subject is unfit to be read aloud to a Christian assembly, but the details there given seemed to Muslim theologians too scanty, and they have eagerly gathered up every tradition in which Muḥammad represented these pleasures in still more glowing colours. The awful state of society in Muḥammadan lands is in very large measure the result of the sensual pictures thus presented to the imagination. Some theologians have tried to explain away the clear meaning of these promises, but the attempt is a manifest failure. Authoritative tradition represents Muḥammad as saying : "Verily the least of the inhabitants of Paradise in rank is he who shall behold his gardens, his wives, and his pleasures, and his servants, and his couches, extending over the space of 1,000 years' journey ; and the most acceptable unto God among them shall look upon His face night and day." Here we perceive that Muḥammad associates the beatific vision with an indulgence in sensual pleasures, and regards it as an *additional* reward given by God to His chief favourites in Paradise. Could any idea be more dishonouring to God and more fatal to the possibility of the growth of the very conception of purity in the minds of Muslims ?

We cannot now dwell upon the many other defects in the religion of Islâm—its innate intolerance, its unscientific cosmogony, its entire absence of proof. Strangely enough, the Qur'ân affirms the authority and inspiration of both the Old and the New Testament, while at the same time it abounds in statements which contradict them in both small and great matters. But some among us have failed to notice the essentially anti-Christian nature of the religion. Many passages from the Qur'ân might be adduced to prove this, but one will suffice. In a verse which is perhaps the Prophet's last pronouncement upon the great central truth of the Christian faith, he represents God as saying: "Verily they have blasphemed who say, 'God is truly the Messiah, Son of Mary.' Say thou, 'Then who would possess any claim upon God, if He wished to destroy the Messiah, Son of Mary, and His mother, and all that are in the earth?'"¹ This being so, how can Christian men proclaim a truce with Islâm? It is only in MuḤammadan lands to-day that the profession of faith in Christ renders the convert liable to death at the executioner's hands.

In spite of its half-truths borrowed from earlier religions, therefore, Islâm has preserved in the life and character of its founder an enduring principle of degradation. What Palgrave said of one MuḤammadan land is true of them all: "When the Qur'ân and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which MuḤammad and his book have, more than any other cause, long held him back."

¹ Sûrah v. 19.



The Interpretation of the Epistle to the Hebrews.

BY THE REV. A. C. DOWNER, D.D.

WE are gradually advancing in our interpretation of the Epistle to the Hebrews. But it is vital that we should establish a principle that will guide us through all the intricacies of this remarkable composition, and exhibit the working out of the writer's aim in a clear and logical coherence.

There are some problems belonging to the Epistle that have never been solved, and probably never will be solved, but the Divine teaching for the Church in all ages may be ascertained in an ever-increasing degree.

The uncertainties of the Epistle comprise—(1) its author, (2) the actual society or group of individuals he addressed, (3) the place in which it was written.

The certainties are: (1) The influence of the thought of St. Paul upon the Epistle. (2) The character of those to whom it was addressed—namely, that they were Hebrews of the circumcision without any Gentile admixture; that they were believers in the Messiahship of Jesus; that they had been, and probably still were, persecuted by the unbelieving Jews in consequence of their faith; and that, owing to such persecution, they were in danger of abandoning their confession and reverting to unbelieving Judaism. (3) The object of the Epistle, which was to fortify these Hebrews against the danger of apostasy from Christ.

The method adopted by the writer to attain his end is to show in various lights the pre-eminence of the Gospel above the Law by showing the superiority of Jesus, as Mediator of the New Covenant, to the official messengers and mediators of the Old Covenant; and, having done this, to press home the inference that the Hebrews were bound to adhere to the perfect and complete development of Divine truth as made known in Christ, and not go back to the imperfect and ineffective system that was only introductory to it.

The Epistle is in parts difficult; the argumentation is not easily followed, and certain passages are especially elusive and easy to misunderstand.

The question before us is this: "Is there any principle of interpretation which, while it preserves to us all that has been solidly ascertained concerning its teaching, will also help to clear up the difficult passages, and to make their interpretation fall into line with the rest?" I am persuaded that there is, and that when this principle has been found and consistently applied throughout, sifting away all unsound, partial, and opportunist interpretations of particular passages, we shall have remaining an exegesis that will make the teaching of the Epistle stand out with a clarity of meaning, a consistency of argument, and a cogency of application, that have been attained by no commentary upon it hitherto published.

This principle is in itself simple, and to a considerable extent has been employed already, though not consistently and completely. It is that, in interpreting the Epistle, we must adopt the strictly Hebrew point of view, not confounding the purely Hebrew readers to whom it was addressed with the mixed Church of Jews and Gentiles—the "Christian" or "Catholic" Church, as we are accustomed to call it. It must invariably be regarded as written to Hebrews who believe in Jesus and who read the Hebrew¹ Scriptures, who are true to their national ideals and loyal to their great teacher Moses, but who have found the true meaning of the Old Covenant in the New, and the perfect consummation of the former revelation in Christ Jesus, in whom Divine truth is embodied and perfection and finality are found. The Catholic Church, as such, must therefore be ruled out of this system of interpretation as not being in view; for it was not present to the mind of the writer, nor would it be to the minds of his readers, nor is it once so much as named or referred to in the course of the Epistle.

¹ That is, the writings of Moses and the Prophets; not necessarily in the Hebrew language, as the quotations from the Old Testament in the Epistle are all from the Septuagint.

So far, perhaps, most will follow me. But when we proceed to apply this principle in detail, taking the Epistle as addressed to Hebrews only and as appealing to their ancient Scriptures, and not to their present condition, we shall need courage to differ from commentators, some of them of the highest order, who, while admitting that the Epistle was addressed to believing Hebrews, and that it is in general an exposition of Old Testament Scriptures, depart from this principle in certain instances in order to bring in specifically Christian ideas, doctrines, and rites. It would seem that they have been misled by the similarity of certain Hebrew customs and ideas to their analogies or developments under Christianity, and have ridden off upon the language to something in each case foreign to the scope of the Epistle.

Coming to details, we will take as the first instance specially illustrative of our method the celebrated passage in chap. vi. 1, 2, in which the writer enumerates what the Authorized Version terms "the principles of the doctrine of Christ," or, more strictly, "the word of the beginning of the Messiah." It is common to take these as distinctively Christian, or at least inclusively so, and in this sense they are taken in Bishop Westcott's learned commentary. "Repentance from dead works," thus interpreted, includes the distinctive repentance of Pentecost. "Faith toward God," similarly, is "faith in Christ." "The doctrine of baptisms," notwithstanding the unusual form *βαπτισμῶν*, and the plural number, is taken to include Christian baptism. "The laying on of hands" comprises confirmation and ordination. And "resurrection of the dead and eternal judgment" are, on this principle, to be understood in their most developed New Testament sense.

But, if our principle is correct, all this is beside the mark; and, not only so, but it entirely obscures the real meaning and force of the passage. The "repentance from dead works," although a germinal form of that repentance which accompanies the preaching of the Gospel, is not the *τελειότης* of it, since it stands in no relation to the Cross of Christ, but is no more than the repentance which was preached by John. Nor is the

“faith toward God” the perfect faith in our Lord Jesus Christ, but only that which any pious Jew possessed before the coming of the Messiah. The βαπτίσμοι are not Christian baptism in the name of the Trinity, notwithstanding the fact that the earlier washings of Old Testament days doubtless prepared the way for that, Christian baptism being always βάπτισμα. Trench, in his “Synonyms of the New Testament” (pp. 347-349), excellently deals with the connotation of the word here used: “βαπτισμός has not there [*i. e.*, in the New Testament], as I am convinced, arrived at the dignity of setting forth Christian baptism at all. By βαπτισμός in the usage of the New Testament we must understand any ceremonial washing or lustration, such as either has been ordained of God (Heb. ix. 10) or invented by man (Mark vii. 4, 8); while by βάπτισμα we understand baptism in our Christian sense of the word (Rom. vi. 4; 1 Pet. iii. 21; Eph. iv. 5), yet not so strictly as to exclude the baptism of John (Luke vii. 29; Acts xix. 3).” The fact that, in chap. ix. 10, βαπτισμοῖς stands quite obviously for Old Testament lustrations, and not Christian baptism, is a strong reason for understanding the same word in chap. vi. 2 in the same way. This being the case, we must exclude the idea of Christian baptism from the passage before us. Similarly, “the laying on of hands” is not identical with that imposition of hands which we find in Acts viii. 17 *et seq.* and Acts xix. 6, by which the gift of the Holy Spirit was communicated, and which has been perpetuated in the rite of confirmation; nor is it that other χειροθέσια of Acts vi. 6, 1 Tim. iv. 14, and other places in the New Testament, by which candidates for the sacred ministry are solemnly set apart and endued with special gifts of the ordaining Spirit, but is that pre-Messianic rite which we shall find in various connections in the Old Testament—*e. g.*, Lev. xvi. 21, etc.; while resurrection and judgment are to be understood as they were taught in the Old Testament, and not in the further, fuller light of the second coming of Jesus Christ. The Hebrews are exhorted not to lay again the foundation which consisted in these, but to press on to perfection—that is, to the full know-

ledge and belief that belong to the Gospel, and especially the knowledge of Jesus as the risen and ascended Messiah of His people. If we understand "the word of the beginning of the Messiah" as equivalent to the full Gospel of Jesus Christ, the exhortation has no meaning; there is nothing left to which to press on. Thus the force of the appeal is lost.

The next passage I take for consideration is chap. ix. 6-10. On ver. 6, in which the Revised Version gives, "the priests go [not "went," as the Authorized Version] in continually into the first Tabernacle," Conybeare and Howson well say: "The writer appears to speak as if the tabernacle were still standing." And again: "Manifestly he is speaking of *the sanctuary of the First Covenant* (see ix. 1), as originally *designed*." But they unhappily go on to add: "And he goes on to speak of the existing Temple-worship, as the continuation of the Tabernacle-worship, which in all essential points it was." There is no reference in the passage, or anywhere in the Epistle, to the Temple-worship, as such. The translators of the Authorized Version, owing to their misunderstanding of the passage, have—as, indeed, Conybeare and Howson themselves point out—mistranslated many verbs in the following passage which are in the *present* tense, rendering them by the *past* tense (e.g., εἰσίστασιν, ix. 6; προσφέρει, ix. 7; προσφέρονται, ix. 9; εἰσέρχεται, ix. 25; προσφέρουσι, x. 1; ἀποθνήσκει, x. 28); and Conybeare and Howson add: "The English reader is thus led to suppose that the Epistle was written after the cessation of the Temple-worship." But this difficulty disappears if we understand the passage as referring, not to the Temple at all, but simply to the Tabernacle as it appears in the pages of Exodus and Leviticus, and take the present tenses—εἰσίστασιν, etc.—as the historical present, or, as we may say, the present of interpretation.

Westcott well says: "The present εἰσίστασιν expresses the ideal fulfilment of the original Mosaic institution. The writer here deals only with the original conception realized in the Tabernacle, though elsewhere (chap. viii. 4) he recognizes the perpetuation of the Levitical ritual." We may admit Westcott's

view, here given, of viii. 4 (*δυντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα*), without in the least invalidating our argument, especially as in the following verse (ver. 5) the writer proves his point by an appeal to Exod. xxv. 40. At the same time, we are under no compulsion to take ver. 4, with Westcott, as implying the perpetuation of the Levitical ritual, since it may well be understood, and I myself so understand it, in strict reference to the provisions of the Law itself—that is, to the page of Scripture.

But Conybeare and Howson say that chap. ix. 25 (*ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν κ.τ.λ.*) and chap. xiii. 11-13 (*εἰσφέρεται . . . τὸ αἷμα*) speak of the Temple services as still going on. This is an error. The writer is plainly throwing back the minds of his readers to Lev. xvi., interpreting Moses' commandment as to the Day of Atonement, and is not speaking of contemporary worship. This mistaken point of view is continually appearing in Conybeare and Howson, as when they say on chap. ix. 8 (*ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιω*): "It may be asked, How could it be said after Christ's ascension that *the way into the holy place was not made fully manifest*? The explanation is that, while the Temple-worship, with its exclusion of all but the high-priest from the Holy of Holies, still existed, the way of salvation would not be *fully manifest* to those who adhered to the outward and typical observances, instead of being thereby led to the Antitype." The unsatisfactory character of this explanation will appear when we consider that after the Ascension the way into the holiest was indeed fully manifested and proclaimed with the utmost clearness to all who heard the Gospel, although some of them might reject it for themselves, and, in point of fact, did reject it. Again the difficulty vanishes when we take the statement, as I have already said, of the Tabernacle as originally designed. As before, chap. ix. 8 is simply interpretative of Lev. xvi. "The ritual of the Day of Atonement," writes Westcott, ". . . is present to the mind of the writer throughout this section of the Epistle."

The passage of powerful warning—chap. x. 26 *et seq.*—becomes clearer when interpreted according to the principle

now laid down. The contrast is between the sacrifices ordered in the ritual of the Day of Atonement, which could not remove sin, and the sacrifice of Jesus Christ, which could do so. If Christ's sacrifice were rejected, there was no other that could effect pardon ("there remaineth no more a sacrifice for sins"). It is not said that the sacrifice of Christ is unable to atone for the sin of backsliding, but that there is no other that can do so, the sacrifices of the Old Covenant being admittedly inadequate; so that there is nothing to stand between the sinner and judgment if Christ's sacrifice be refused.

The last passage for consideration in illustration of our principle of interpretation is perhaps the most characteristic of all—the famous passage, chap. xiii. 10-12: "We have an altar, whereof they have no right to eat which serve the Tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high-priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate." Upon this passage, and especially upon the vexed and puzzling question, what this "altar" is, many laboured explanations have been given, all of which but one leave the meaning darker than before. For example, Alford, without a glimpse of the true interpretation, gives five different explanations of the altar (*θυσιαστήριον*), with the authorities for each. Thus, it is (1) merely a term to help the figure (Alford cites Schlichting, Sykes, Michaelis, Kuinoel, Tholuck); (2) Christ Himself (Suicer, Wolf, Cyril of Alexandria); (3) the Lord's Table (Cornelius a Lapide, Böhme, Bähr, Ebrard, Bisping, Stier); (4) the heavenly place (Bretschneider); (5) the Cross (Thomas Aquinas, Jac. Capell., Estius, Bengel, Ernesti, Bleek, De Wette, Stengel, Lünem., Delitzsch). The last of these is adopted by Alford himself. Kay, however, in the "Speaker's Commentary," will not admit the possibility of Alford's solution, and sees in the altar nothing but the Divine-human personality of Christ.

Moberly, in his "Ministerial Priesthood," will have it to be

the Communion table. Westcott takes it of "Christ Himself, Christ crucified," and quotes Thomas Aquinas: "Istud altare vel est crux Christi . . . vel ipse Christus." Saphir says that the Hebrews are exhorted to look away from the *Temple altar*. Conybeare and Howson very wisely say nothing about it. All these, and many other expositors of all ages, agree in the error that the altar is a Christian altar, whether it be Christ Himself, the cross on which He died, or the Holy Communion table; this error arising from the fact that they have one and all forgotten the Hebrew point of view from which the Epistle and every part of it must be regarded, and the vital point that we must not interpret any of its references as alluding to contemporary worship, but to the directions given by Moses in the Law.

In like manner, a great cloud of words has gathered round the expression, *οἱ τῆ σκηνῆ λατρεύοντες* ("those who serve the Tabernacle," or "in the Tabernacle"), some taking it of the Jewish priesthood of the period of the Epistle along with those associated with them in observing the ceremonial law, and some even of Christians—a strange idea arrived at by a tortuous piece of arguing (see Alford). These expositions leave the subject and the mind of the student in a state of hopeless confusion, and their strained endeavours to make that cohere which is essentially incoherent, and to reduce to orderly sequence that which is illogical, only exhibit the darkening results of a false system of interpretation.

When we come back to the Hebrew point of view all is clear. The "we" implied in *ἔχομεν* is not "we Christians," but "we Hebrews." *ἔχομεν* does not mean "we have now," in the sense of at the moment of inditing the Epistle, and in reference to a substantial object to be dealt with, but as we find it in the pages of the Old Testament, or as Moses delivered it to us in the ceremonial law. *οἱ τῆ σκηνῆ λατρεύοντες*, then, means the Levitical priests, as they appear in the writings of Moses, and perhaps also the lay worshippers. There is no slur upon them conveyed by this expression, as though because they served in

the Tabernacle they were ignorant of Christ and His salvation ; they are simply spoken of in their official capacity. "Tabernacle" is not equivalent to "Temple," the Temple, as such, not being in question, because the time under consideration here, as throughout the Epistle, is the giving of the Law at Sinai, and not the time when the Epistle was composed. The *θυσιαστήριον* is not a New Testament, but an Old Testament, altar ; not Christian, but Jewish ; and it can be nothing but the altar of sin-offering in Lev. xvi. And the Hebrews are not being urged to look away from the Temple altar of their own day, but to understand the true typical import of the sin-offering of the Day of Atonement. Further, we must, by a well-understood metonymy, take *θυσιαστήριον*, not as the material altar, but as the sacrifice offered in connection with the altar. And the conjunction *γὰρ*, "for," indicates beyond question that ver. 11 is the explanation and amplification of ver. 10, or, in other words, that "the bodies of those beasts, whose blood is brought into the holy place by the high-priest as an offering for sin," are one and the same thing as the altar or altar sacrifice spoken of in the previous sentence. But the sacrifice of ver. 11 is manifestly the sin-offering of Lev. xvi., and consequently this is the true meaning of the "altar" in ver. 10. This has been admirably elucidated in a short publication by the late Rev. E. B. Elliott,¹ which deserves wide circulation.

The Rev. George Milligan, in his "Theology of the Epistle to the Hebrews," comes very near to a sight of the principle we are seeking to establish. He sees the mistake of the translators of 1611 in substituting past tenses for present ones in chap. ix. 6, 7, 9, 25 ; chap. x, 1, 28. He says : "The *present* tenses, under which the old Jewish ritual is described, and which are appealed to in this connection, are the presents not of actual observance, but what we may call Scripture-presents. The writer speaks from the point of view of the record in Scripture. While a further blow is given to this whole theory [*i.e.*, that Jerusalem

¹ "We have an Altar." By the late Rev. E. B. Elliott, M.A. Seeley and Co. Price 3d. (Reprint from the *Christian Observer*, November, 1871.)

was the locality in which the intended readers of the Epistle dwelt] by the fact that the references throughout are not to the services of the Temple at Jerusalem at all, but to the old Tabernacle ritual of the wilderness." Nothing could be sounder or more to the point. But as soon as he comes in view of chap. xiii. 10 he loses sight of his own principle, and propounds an interpretation inconsistent with it, following the ruck of interpreters. "'We,'" he says, "we Christians, 'have an altar'—an altar, moreover, 'whereof they have no right to eat which serve the Tabernacle,' and whose ministry, consequently, is outward and earthly." Of course this is, so far as the present passage is concerned, entirely destructive of what he had so well said before.

Mr. Milligan, Westcott, and others in a less degree, occasionally see the principle I have laid down; but they do not uniformly apply it, and hence even they are not free from confusion of thought. We have only, with the Hebrew thread as a clue in our hand, to follow it up consistently and courageously, from the beginning to the end of the Epistle, to obtain a clear and powerful exposition—an exposition, moreover, which, because it has never yet been given unmixed with confusing and inconsistent elements, will come with all the force of novelty.

Let but a commentator arise, duly equipped with the necessary learning and scholarship, who shall give us such an exposition, governed throughout by this principle, and I venture to think that it will come as a revelation to the theological student. The Epistle to the Hebrews will emerge from the cloudy vagueness in which it has been enveloped, and will stand out with an illuminating brilliancy which it has never yet possessed, an apologetic of the highest value, the vehicle for truth of the highest order, and the touchstone of many of the errors that afflict our day.



Men of the East.

BY MISS B. J. BLACK.

EAST ANGLIA, and especially the corner which borders upon the Wash, was for long a land by itself, holding comparatively little communication with the rest of the world, marrying with "home folks," and, as a not unnatural consequence, despising the men "of the sheers" (shires) in a good-humoured, whole-hearted way.

It was well into the sixties before the completion of the Great Eastern Railway to Hunstanton brought us into contact with the outside world, and the purchase of Sandringham by "the Prince" awakened national interest in a forgotten corner of England. Much, very much, has happened since then.

The spread of modern education has made our young people more or less like others all over the land. They devour books and magazines, and their speech and ideas are no longer distinctly local. Nor is a situation "in the sheers"¹ regarded as "a living grave"—a favourite description not so very long ago!

But it will take more than one generation to sweep away all the Norfolk characteristics; and I notice in the elder generation of young folks, those who are now settling down into married life, a certain return to tradition, an observance of local custom, which makes me hopeful that we may yet retain and hand down some of our Norfolk ways.

Not that they are all excellent ways, by any means; but in an age which seems to level out individuality as under a steam-roller, it is something to have any distinctive ways at all!

Perhaps among the working class one of the most distinctive is a certain surly suspicion of the motives of new-comers, even the kindest. The Norfolk labourer is not simple and guileless, by any means. Distrust is natural to him, and his methods of showing this feeling are often interesting to an observer.

¹ *I. e.*, shires.

A neighbouring landowner, in the kindness of his heart, proposed a highly beneficial scheme to the men on his home farm. Every year of service was to count towards a bonus, to be given at the end of five years. It would have amounted to a very handsome sum; but the labourers in a body declined the offer. Nobody had ever done such a thing before. It would "tie them down," and—the landowner was a new-comer. "He's a speckulative kind of gentleman, I reckon," said one labourer casually; "but he don't catch me with his bonuses!"

Even when you are an "old standard," and therefore to be trusted, it is well to remember this ingrained suspicion.

For instance, in suggesting a place for a daughter, it is not wise to say: "I have heard of such an *excellent* place for Annie, Mrs. Minns. I am sure she would be happy with Mrs. H." Mrs. Minns's face would instantly express the unspoken thought, "*Why* does she want my girl to take that place?" A person of experience says in a doubtful, deliberative tone: "I *think*, Mrs. Minns, that Annie would do well there. Certainly Mrs. H. is very particular; you might think her rather strict in her ways; but her last housemaid stayed three years. I think, on the whole, it is a good place." Somehow the suggestion of doubt inspires confidence that you have no private "axe to grind" in recommending the place.

One often reads, especially at election times, impassioned speeches by orators from town, in which the tyranny of squire and parson over the labourer is vigorously denounced, and the oppressed peasantry are urged to show themselves men by voting as they please, etc. Such utterances provoke a quiet smile in those who, like the writer, have spent a lifetime in contact with the Norfolk labourer. There is not, in fact, a less "oppressable" individual in the kingdom than he. You may talk him down easily enough, and fancy you have gained your point; but he will go his own way, ordering his actions, not by your arguments, but by his own deep-rooted convictions of what is good for him and his. If he thinks it worth while, he will speak out plainly enough on any matter he cares about,

often with distrust and prejudice, at other times with a sturdy good sense, a rough humour, that "touches the spot."

A rather unwise new Vicar of an East Anglian parish had managed to set his flock by the ears owing to ill-judged innovations. His folly was plainly put before him in a chance talk with an elderly labourer.

"T' fare to me," said he, "when a new reverend come to a place, he'd ought to be like a man a-gropin' in the dark. He don't know the folks, nor yet they don't him; and he don't know what's gone afore. But if he grope and grope, and don't *jump* at 'em like, why, *he'll do*."

I spoke of Norfolk humour. It is a quality easier to illustrate than to describe. An East Anglian who sets out to be funny is generally unspeakably dull, trite, and banal. But, half unconsciously, he is often genuinely humorous, and he can hit off a situation in few words with absolute truth and force.

A cousin of mine, travelling on the Great Eastern Railway some time since, heard two labourers discussing some recent frauds by a shopman. Said one to the other: "And they looked in the books, and there 't wor. And they looked in the till, and there 't worn't." It was the case in a nutshell.

Many working men, especially the older ones, whose racy Norfolk is untinged by "newspaper English," can tell a story inimitably. Hear Elijah Parker, honestly proud of his own diplomacy in managing a "narrow" wife. "Yes, thank'ee, she's better; but she've been wonderful queer. She've took a rare curious notion as she've frogs inside of her, and she'll lie abed a-groanin'. 'Oh, 'Lijah,' she'll say, 'whatever shall I do? Them frogs is a-croakin' and a-croakin', and 'twill drive me mad.' Doctor, he say 'tis narves, and I must make her take exercise, he say. Dash it, I say, tain't so easy, and her lyin' abed and makin' me fetch and carry like as I wor a little dawg. Well, I says, anyway I'll *try* and give her exercise. Next mornin' I took and stripped that there chamber where she lay; every mite of furniture I took out, and all her clothes, and I down with 'em into the livin'-room. M'ria, she thinks as

I wor agoin' to fye out the place, and, bein' a mighty clean woman, she didn't say much, only to bid me be kurful. When the room was as bare as your hand 'cepting the bed, ' Now, my wench,' I says, ' doctor, he say you've got to take exercise, and I done my best as you should. What you want,' I say, ' you'll have to fetch.' And with that I up and out. She shruk the bitterest. I heerd her as I got to the gate, but I never took no notice. Howsoever, when I come home M'ria, she wor up and dressed, and the things was all back again, so I knew she'd took exercise *that* day!"

The greater comfort of the Union workhouses and the careful nursing of the old and infirm in their wards has had one unexpected result—it is becoming rare to find the cottage in which the three generations live together, the old granny or grandad giving an eye to the tinies, while the busy mother is washing or charing. The old people are "in the House"—paid for, maybe, by their children, but losing the freedom and interest of outside life, and the love and care of the young ones of their own blood. Even the smaller tradespeople will sometimes contentedly allow their old parents to go to the Union, when only a generation ago the bare idea would have been an impossibility. Of course, there are cases where senile infirmity or hopeless disease give good cause for the removal of an old person to the care of skilled nurses; but as a steadily growing *custom* it is regrettable.

Curiously enough, it is often with the very poor that the distaste to "the House" is strongest, though in their case the difficulty of care and nursing is a real one.

Old Betty Binks is an instance in point. She is over eighty, has brought up twelve children on very narrow means, and tells you triumphantly: "I only buried one out o' the lot—and that wor my thirteen', and fell off o' the table, where I'd put him for stowage, like."

Betty's sons are all labourers—fine, tall men, with heavy, good-humoured faces, and already rivalling their mother in the number of their families. They cannot do much for her in her

paralyzed old age beyond giving her an occasional sixpence or a shilling "for coal." Betty has her outdoor relief, and for the rest she is entirely cared for by her two daughters—hard-featured, hard-working women, whose past has been a sadly marred one; but it *is* past, and they are now lights of the local wing of the Salvation Army. They have a helpless, imbecile uncle to care for as well and sundry unfathered children; but, as for letting the two old people go to "the House"—well, it would be a bold person who would suggest it!

Betty has the full use of her tongue, though her limbs are helpless; and as her bed is in the kitchen, she can, and does, remark on any shortcomings of the household with point and freedom. For she is not at all a "story-book" old lady; her life has been of the roughest—field work, heavy washing, and charing. Until well over seventy she trudged two miles out and back again, to the neighbouring seaside town, three times a week, in all weathers, doing a hard day's work there to boot. Small wonder that her helplessness frets her, and that her daughters admit that she is "a bit wearin' at times." But they are marvellously patient, very tender, those hard-looking women, for, after all, it is "mother" who suffers and complains, and—"she've had a deal to put up with," says Martha pityingly.

The children, too, learn lessons of patience and forbearance with the paralyzed old grannie which may stand them in good stead in after-life.

A visit to a household like this sends one away with many thoughts, not wholly sad ones. For surely in this pleasure-loving, pain-hating age it is strengthening to one's faith in human possibilities to see the Divine qualities of self-sacrifice and patience cropping up in apparently "stony ground," and bearing their ancient, lovely harvest of "little, unremembered deeds."

Men of the East in veritable deed—the gipsy families—are less and less with us each year. Many of the younger people are house-dwellers (as the true gipsies contemptuously call

them), or have married house-dwellers, and their children are absorbed into the normal village population.

But, up to quite recent years, this district of Norfolk, with its wide, marshy grazing-grounds and grass-edged "droves," was a very favourite camping-place for real tent-dwelling gipsies—Maces, Lees, and Alisons. Spring after spring the tents were pitched in the same spot—a broad, grass drove leading to the beach, a convenient place for drift-wood and other odds and ends. Very low were the tents, very long, and the covering had the oddest patchwork effect, as if all the old coats and petticoats of the tribe had been flattened out and sewn together to make it.

Inside, it was certainly stuffy, but delightfully interesting. From any corner of the crowded habitation might be produced queer and unknown "wonderments"—scaly things in bottles, strings of foreign shells, or even a live marmoset! A visit to the gipsies was one of the joys of spring to us as children, and we were always warmly received for the sake of the elder generation.

Long years before, the squire's daughters had actively interested themselves in the gipsy clan. Each baby was brought to church for baptism, the only stipulation being that "Miss Helen and Miss Fanny" should themselves be sponsors and choose the name, and that it must not be a "common one." So Evangeline followed Algernon, and the twins Naomi and Leonie, a lovely little pair, were succeeded by a long line of romantically-named brothers, sisters, and cousins. Their godmothers saw to their religious instruction as they grew older, and even coaxed some of the little ones into the village school to learn reading during the summer months.

With a warm-hearted folk like the gipsies, the frequent visits, the care in sickness, and the real interest taken in them, were never forgotten. Years afterwards one of their old friends returned, as a widow, to the village. Going into church one Sunday morning with her tribe of little ones, her hand was seized by an old man with the very audible exclamation, "Why, it's my Miss Fanny, with all her children!"

It had a dubious sound, perhaps; but the joy of the old gipsy patriarch was so unmistakable, his "grip o' the hand" so warm, that "Miss Fanny" returned his greeting with heartiness equal to his own, and her children were his fast friends ever after.

Much of the picturesqueness of our village went with the gradual disappearance of those handsome, stalwart gipsies. The earrings of the men, the gay beads and handkerchiefs of the women, the brilliant smiles, the hearty welcome to the camp, were pleasant sights. As tinkers and brushmakers they were in general request; nor were there, as far as I can recollect, any serious complaints as to their gipsy doings. One of the last of "our gipsies"—the old wife of Algernon—died only the other day, tenderly nursed night and day through a terrible, wearing illness by her devoted husband. It fretted the old lady to end her days perforce as a house-dweller. But modern sanitary regulations would not allow of the tent on the marsh, and she could only lament the dire necessity, and welcome the visits and attentions of the descendants of her early friends.

Happy days were those before East Anglia became civilized, when a merry party of children could drive through the lanes singing at the top of their voices, and meeting with no other notice than the slow grin of the labourer on the other side of the hedge; when the "audit party" given by the squire to his tenants and their wives was our wildest dissipation, and the school-treat a most thrilling event; when "dickeys" (donkeys) flourished greatly, and bicycles and motors were not; when much of the old feudal feeling between masters and men lingered yet, and it was an unheard-of thing to "turn off" an old labourer at the approach of winter.

Happy days—yes! But I am *laudator temporis acti*; and that plainly shows that I am growing old myself, and that the increasing distance from those golden days probably lends 'enchantment to the view.'

The Missionary World.

By THE REV. C. D. SNELL, M.A.

SPEAKING at the monthly meeting of the S.P.C.K. on December 1, the Bishop of Osaka quoted the number of Christians, presumably enrolled members of the Churches, in Japan as about 155,000. These figures include the members of the Roman Catholic and Greek Churches, but one-third of the total are Protestants. It is worthy of note, as pointed out by a Japanese Christian paper, that whereas the number of Christians, allowing a liberal estimate for unbaptized adherents of the Missions, is only 6 out of 1,000, the proportion of them in the recently elected House of Representatives is nearly 4 to 100. This is encouraging, as showing the estimation in which the Christians are held. On the other hand, there is real ground for apprehension in the fact, mentioned in the *Church Missionary Review*, that the organ of the Congregational Churches in Japan insists that to require a belief in miracles is quite uncalled for and is a great hindrance to the spread of Christianity, and that the doctrine of the Atonement is another obstacle.



When the first Synod of the Church in Japan was held in 1887, there were only three Japanese clergy; now the number has grown to seventy. Many of these were present at the last General Synod of the Church, and took a prominent part in the debates. Among the resolutions carried was one to the effect that if any six congregations in a district become self-supporting and are able to provide at least one-third of a Bishop's salary, they may petition the Synod to form a diocese which shall include those pastorates, and to sanction the election of a Japanese Bishop.



A missionary of the Church of England Zenana Missionary Society was sitting in a small room in a crowded Chinese city teaching of Jesus. A face was pressed against the grated window, the hearer not daring to come in, as she was the wife of a Taouist priest. The few words which she heard were not in vain; on going home she asked leave to listen again, and to send her children to the day-school. The request was at first definitely refused. How could a priest's children be allowed to go to Christians? Yet eventually permission was given. Light had entered, and in the end triumphed. The woman is now a Bible-woman, the priest a convert, and the children educated. Who shall say that house-to-house visitation is in vain, or that the heat and discomfort are too much to be endured if a soul is to be saved?



The *Algemeine Missions Zeitung* is quoted in the magazine of the London Missionary Society as reporting that there are nearly 300 student-volunteers in China. Their "declaration" concerns not only foreign missions, but also the calling of pastor or evangelist. In spite of the immense attractions of the Government service, no single volunteer has yet been false to his undertaking.

Several missionary societies have suffered severely through the floods in India. At Hyderabad, so far as is known, all the converts connected with the Wesleyan Missionary Society have escaped, for the city proper is a Mohammedan stronghold, and the Christians are found chiefly in the suburbs, but much mission property in the surrounding country has been destroyed. The Baptist Missionary Society and the Christian community connected with it have also suffered severely, but they, in their turn, happily, have no loss of life to bemoan.



The C.M.S. *Gazette* states that the renowned explorer, Dr. Sven Hedin, who has just returned to civilization after his travels in Tibet, was one of the congregation at the mission church at Kotgur, in the Himalayas, on September 13. Before leaving Kotgur for Simla on the following day, he presented the Rev. H. F. Beutel, the missionary at the station, with the gold watch which he had used throughout his two years' journey, in token of his sympathy with and appreciation of missionary work. The watch, in accordance with Dr. Hedin's desire, is to be sold for the benefit of the work in Kotgur.



Dr. Holland, a C.M.S. missionary at Quetta, in Baluchistan, gives a cheering account of a recent convert's work as a colporteur. He writes: "He was baptized on Easter Sunday and began work at once. In one week he sold twenty-four Gospels in Chaman, a frontier town, and he comes into contact with hundreds of Mohammedans wherever he goes. He has a brother in the 128th Pioneers, to whom he gave a Gospel, and who showed it to other Pathans in his regiment, with the result that three of them have asked for Gospels, which have been given them. I hear that yesterday there was a wordy warfare in the regiment. Several other Pathans asked what they meant by having such books, and told the men to return them and not to read them. This they refused to do, saying that there was nothing but good in the Gospels. I cannot tell what the result will be, but it is splendid to know that four Mohammedans in this one regiment are reading the Word of God."



An old African woman on one of the Bahama Islands, who had been brought thither as a slave, and had there learnt of Christ through the work of the Baptist Missionary Society, was overheard as she offered her evening prayer. It ran as follows: "Dear Jesus, I tenk De for takin' care of me, Dine unwordy dust, troo all dis day. I tenk De for sendin' de missionary to us; Dou hast not forgotten us, but in Dy mercy Dou remember us. Bless Dy servant, bless him ven he come, bless him ven he go, bless him on de land, bless him on de mighty deep, and carry him safe, do, Lord Jesus, do. May he vin many souls for De always. Bless dose Committees far away dat sens de missionaries; make dem sen more, more, more, and bless dem. Dear Jesus, bless me, do, dear Jesus. I am veak, make me strong, make me always repentant;" and so on and so on, for some fifteen to twenty minutes continuing in the same strain.

The Bible at Work.

BY THE REV. W. FISHER, M.A.

GOD made man "of one blood," an entity, and, in all its myriad multiplication, an unchanging entity. In all the great varieties of tribal and national life, and in all the endless varieties of individual character, it is an identical entity, and there are ever the same elements and contents whatever the manifestation or development. Hence the one Son of God—the Son of Man—as Bread of Life for all and for each. Hence the one Book of God as the Word of Life for all and for each. As He is complete, so we hold this complete. There is one message, for the "one blood," from the one God. With all their actual and seeming contrasts, we anticipate no special Gospel or Epistle to meet the modern needs of India or China.



Nothing so signally discovers and demonstrates the scientific truth of this as the Bible at work. To-day it is the busiest book in the world. No book travels so much or so far. In the months of April and May the Bible Society sent from its London warehouse 584 cases weighing 55½ tons; in June and July 389 cases weighing 47¾ tons; in August and September 460 cases weighing 51 tons—in six months 1,436 cases weighing 154¼ tons. No book to-day gets so much among its friends, true and false, nor among its enemies, religious and racial. It is abroad to-day throughout Christendom, and streams freely amongst Jewish, Mohammedan, Hindu, Buddhist, and Confucianist peoples. Its field is, literally, the world.



No book, therefore, so gives itself to the possibilities of failure, nor, if it has any, exposes its faults so openly to those best able and willing to make the most of them. If its general circulation be dangerous or evil, one hundred years' experience must provide evidences without number and without contradiction. Yet with no external argument or living defender, its most conspicuous fortunes only demonstrate its Divine origin. On all hands in manifold ways it is declared to be a word that is quick and powerful, with voice and energy its own. "While you read the Gospel," said a high-class and educated Mohammedan in the depot at Casablanca, "you seem to feel that a living Person is in it, drawing you to Him." "Now we are afraid of you," said a heathen chief on the Gold Coast. "Before, when you came with the Bible in a foreign tongue, we feared you not. The axe was good, but the handle was not strong enough. . . . Now your handle is made of the country's wood, and our sacred trees will be cut down and our groves destroyed." "He Who wrote that book," said a Chinese Mandarin, "made me."



While in China, Lord William Cecil entered into conversation with an educated Chinaman whom he found reading the Gospel of St. John. He was impressed with the Person of Christ—His lonely life and death—and said

that He must have been Divine, "as no one can do good and stand alone." There is something of a scientific sort in this universal appeal and universal response—something that argues alike a common basis in the book and in the race. But it has greater works than these. It works those works in France. "My husband used to drink heavily; now he does not drink at all. This is what your book has done."—"Instead of going to the tavern," said another, "he stays at home. Our house was a hell; now it is a heaven."—"Oh, sir, I bought a Bible from a man like you, and since my husband has been reading it he finds from his Bible the strength not to drink. He is a different man. He used to be so bad; now he has become good."—"Since I began to read that book, I have no longer any thought of committing suicide."—"This book has been my resurrection. I was under the weight of my sins. For years I dared not go to confession. But to-day I bless you for selling me this book, through which I have found the forgiveness of my sins. God bless you for the good I have received through you. Now I have found my Saviour and my salvation."—"I do not put my trust in man," said a peasant woman, "nor even in religion. I go to the Gospel where God Himself speaks to me. I am poor, but I would not exchange my lot with that of a millionaire, for I have a treasure which cannot be taken from me. I have joy and peace; I rest on my God and Saviour, and that is enough for me."



It works the same in Hungary. "In B. there was a drunkard living deep in sin. He met me in an inn, and when I rebuked him for his life he bought a Bible. This he took home with him, but paid it no attention. After a while he noticed that his wife was reading the Bible, and that the tears were coursing their way down her careworn face. This touched him to the quick, and he also began to read with his wife, and became a different man. The former drunkard now declares that he cannot live without God's Word." It does the same in Spain. In the midst of a turbulent crowd a Spaniard bore this testimony: "Don't you see that I am not the same? Don't you know what I was? Don't you remember how I blasphemed? Now I don't blaspheme, but I worship God, and all this is due to the Bible."



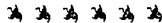
It has the same power in Siberia. "I knew an officer, a regular drunkard, who cared for nothing but drink and pleasure. One day the Major of his company—a good man—made this officer a present of the Four Gospels. Fortunately the officer read it, and then began to study it. Not long after his comrades saw a vast change in him. He gave up drink and became a total abstainer, and remained so until his death. The copy of the Gospels given to him he always carried about with him, and that book was the salvation of the man." It has the same power even among heathens. A Japanese colporteur did several months' hard work in the Luchu Islands. Later a missionary living in the islands wrote: "I have just spent one of the most wonderful weeks of my life baptizing 130 people who were prepared for baptism largely as a result of Suganuma's faithful work amongst them." These incidents, taken from the Bible Society's Report, illustrate how emphatically the Bible is at work in the world. And in this column we hope to bring before our readers many more proofs of its Divine power.

Literary Notes.

IN spite of the season of Christmas just passed, and the large amount of book-buying usually indulged in by all classes of people, there has not been that activity in the sale of books to which the publishers and the booksellers had been looking forward. The reason for this dulness has been hard to discover. Whether it is that such books as the cheap edition of Queen Victoria's Letters, Queen Alexandra's Book of Photographs, and the cheap edition of Mr. Gladstone's Life, militated somewhat against the sales of the Christmas Gift-Books, I would hardly like to say, although I did glean, at the time, many complaints concerning them. If it were so, it is somewhat to be regretted; for the bookseller's lot nowadays is not the happiest. In the old days, long since past, his existence was contentful, placid, philosophic, and literary. Now, as Mr. Dobson would say: "What's read at morn is dead at night." He moves with the same strenuous trend as belongs to the more commercial classes. He needs must to keep body and soul intact. Why, even the author—of course, one always expects the publisher to rush, seeing that *the* season, *i.e.*, the few weeks before Christmas, is more crowded with publications each year—produces his work, in a number of cases, "hot from the oven."



"Radium and Geology" is a new book by Professor John Joly, whose lecture to the Geological Section of the British Association created so much interest. Of course, radium as a source of heat for the earth is very important to geologists when considering the earth's age and its future. Professor Joly's book deals with the recent developments of the view that radio-activity has been a factor in geological dynamics, and will give in detail the results of his own investigations, which, in many respects, will mark a new epoch in the study of geology.



An historical work, which appears through Messrs. Constable, attempts to tell the story of the first part of the life and times of one of the most picturesque and remarkable men of the Middle Ages, Baldassare Cossa, who in 1410 became Pope John XXIII. The decay of Church reforms in the twelfth century, and the abuses which accompanied the Babylonish captivity, the schism and the rival Popes; the election, the early conciliar movement, and the point of view in regard to reform of great theologians—these are the subjects discussed by Mr. Eustace J. Kitts in this volume, entitled "In the Days of the Councils." The amount of intrigue and the complexity of interest involved, as well as the curious irony between the conscious and pretended aims of the leaders and their admirers in the struggle for power, all lend interest to these annals of the Papacy.



Mr. Elliot Stock is publishing an interesting work under the title of "Songs and Poems: Old and New," being a selection from the sonnets, romantic ballads, and poems of the late William Sharp, who was also known as "Fiona Macleod."

A series of translations of the Liturgies of the Christian Churches of the East is being published by Messrs. Cope and Fenwick. The first three volumes consist of the services in use in the Armenian, the Coptic (Egyptian), and the Russian Churches.



A considerable amount of fresh matter relating to George Borrow is to be found in Mr. R. A. J. Walling's new book, "George Borrow: the Man and His Work." Particular attention is paid to the time spent by Borrow in Cornwall, and his Cornish forbears. It is generally thought that the author of "Lavengro" was of Anglo-Saxon origin, and his interest in gipsy lore was, in consequence, something to wonder at; but as a matter of fact, as Mr. Walling points out, he was of Celtic origin, and this probably explains much in his life. There are three illustrations, one of which is a portrait, and the remaining two reproductions of portions of Borrow MSS.



It is an open secret that that striking book "Confessio Medici" was written by Dr. Stephen Paget, and when I read the work, a while since, one particular remark held my attention. The writer says that a doctor who wishes completely to understand his profession, and completely to enter into the view of the patient, must have himself suffered the pain both of an illness and of an operation. No medical man could consider his experience of any real and lasting value unless he had gone through the ordeal of being placed upon an operating-table. There is a deal of truth in this view. Dr. Paget has written several very readable volumes, and there is a new one announced dealing with the subject of mental healing. It is called "Faith and Works of Christian Science." A goodly number of inquirers for "Confessio Medici" confused it with "Religio Medici," by Sir Thomas Browne, which was quite excusable, and indeed not wholly unjustifiable.



Messrs. Longmans, Green and Co. have in the press a volume on "Unemployment: a Problem of Industry," by W. H. Beveridge, Stowell Civil Law Fellow of University College, Oxford. Mr. Beveridge was formerly Sub-Warden of Toynbee Hall, and a late member of the Central (Unemployed) Body for London. He ought, in consequence, to have some expert knowledge of the problem which is exercising the minds of all serious thinkers. The title is very apt. There is, undoubtedly, genuine unemployment, and it is a problem which even the most casual onlooker of affairs must needs admit. But just how to cope with it, and just how to distinguish the real unemployed who are religiously and earnestly seeking work from those irresponsible derelicts who trade upon the innocence and the generosity of the tender-hearted, is to my mind not the least of the evils surrounding this ever-recurring difficulty.

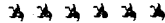


The same firm are issuing "To Know and Believe: Studies in the Apostles' Creed," by John McGaw Foster, Rector of the Church of the Messiah, Boston (U.S.A.); and "The Historic Ministry and the Present

Christ: an Appeal to Unity," by Dr. Charles Lewis Slattery, another American rector.



The Rev. Dr. M'Clymont's volume in the Guild Library of the Church of Scotland, "The New Testament and Its Writers," which has already appeared in several languages, has now been translated into Dutch. The translator is M. van Empel, and there is added to the volume a commendatory note by Dr. van Veldhuizen. It is worthy of note that over 60,000 copies of the English edition have been sold.



Professor's Hume Brown's important "History of Scotland" now approaches completion. The Cambridge University Press, who are the publishers, announce the third volume, which concludes the work. I believe the work covers the period commencing with the Revolution in 1689 and reaches to the Disruption in 1843.



The new number of *The Classical Review* is a very interesting issue. Possibly it may surprise many to know that it completes the twenty-third volume. It proves that there is still a large measure of interest in things cultured and intellectual. This new number contains a careful survey of the evidence respecting the connection of Ægean civilization with Central Europe. There will also be an article by Professor Harry on "Agrippa's Response to Paul." This, in itself, should be to the reader of these notes a very attractive paper.



Some few months back Mr. Francis Bond gave us a very attractive book, both in point of text as well as of illustration, on "Screens and Galleries in English Churches." I believe it met with considerable success. He has now completed, and the Oxford University Press are to publish, a new and similar work on "Fonts and Font Covers." I saw it stated somewhere the other day that the subject has not been treated for more than sixty years, which, if such is the case, will make the volume doubly welcome. One thing is sure: Mr. Bond understands the art of making a volume interesting. He also makes a point of being thorough in his researches. In the new volume the text has been arranged in historical order, so as to indicate, in a kind of parallelism, the gradual modification of ritual and doctrine which obtained in the mode of administration of the rite of baptism, and the steady deterioration of its material surroundings. There are over 400 illustrations.



Mr. A. H. Diplock, who is a hard and persistent worker in various fields of literature, besides possessing a capital knowledge of contemporary French literature, has increased the value of a new impression of the "Kalender of Shepherds" by making selections from the original English text. This little work, which should find much favour, is an excellent reproduction of the famous medieval series of woodcuts illustrating pastoral occupations for the twelve months. They are facsimiles from the 1529 edition of this old calendar. It was called in French "Le Grant Kalandrier at Compost des Bergiers," and was originally printed at Troyes.

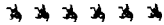
Professor Mahaffy is to make a sojourn in America, where he will deliver the Lowell Lectures on the "Value of Greek Studies to Modern Culture." He will also give one lecture at Yale and one in New York.



'Mr. Elliot Stock announces in a new style an edition of the well-known Commentary "The Biblical Museum." The work is of great value to preachers and Sunday-school workers of all denominations.



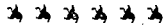
Messrs. Duckworth are commencing a new series entitled "Studies in Theology." The first volume will be "An Encyclopædia of Theology," by Principal Fairbairn.



A new work from the pen of Mr. John J. Ward, the well-known naturalist, is "Life Histories of Familiar Plants."



One of the most successful and attractive of books, among the many hundreds which appeared in December, was Mr. Eric Parker's admirable work on "Highways and Byways in Surrey," so beautifully illustrated by Mr. Hugh Thomson. No one has yet surpassed the particular genius of Mr. Thomson in his illustrated work.



1909 will be a year remarkable for the number of commemorations of great men. Here are a few: Poe, Mendelssohn, Darwin, Lincoln, Fitzgerald, Handel, William Pitt, Calvin, Tennyson, Dr. Johnson, and Gladstone.



Messrs. T. and T. Clark announce that Dr. Hastings' eagerly looked for one-volume "Dictionary of the Bible" is now all printed off and ready for publication. Unfortunately, issue on this side of the Atlantic has to be delayed (for copyright purposes) until the American edition is also ready, in January. This is an entirely new and original work. All the articles have been written by specialists, and bear their signatures. The volume extends to 1,000 pages.



Early in January Messrs. Longmans will publish the first four volumes of a new series of Anglican Church Handbooks which are intended to provide Church-people with a trustworthy account, in a cheap and readable form, of the most important aspects of the History, Faith, Worship, and Work of the Church. The volumes will be "Christianity and the Supernatural," by the Bishop of Ossory; "Social Work," by the Rev. Dr. W. E. Chadwick; "Pastoral Work," by the Rev. R. C. Joynt; "The Joy of Bible Study," by the Rev. Harrington C. Lees. Three or four more volumes will be ready in the spring, while several others are in active preparation. These handbooks are under the general editorship of the Principal of Wycliffe Hall, Oxford.

M. C.

Notices of Books.

MURRAY'S ILLUSTRATED BIBLE DICTIONARY. Edited by the Rev. W. C. Piercy. With coloured maps and 365 illustrations. London: *John Murray*. Price 21s. net.

For some time past it has been known that Mr. Murray had in preparation a one-volume Bible dictionary, which should represent in its best and truest sense the conservative position in regard to Biblical criticism. By "conservative" is meant, as the preface says, that attitude of mind which, while welcoming all ascertained results of investigation, declines to accept any mere conjectures or theories as final conclusions. The need of such a work is very apparent, for the most important dictionaries of recent years have all taken a position in regard to criticism which has been the very reverse of conservative. Bishop Lightfoot's words, quoted in the preface, are rightly said to remain equally true to-day: "In criticism as in politics, the voice of the innovators, even though they may not be numerous, cries aloud, and thus gives the impression of numbers while the conservative opinion of the majority is unheard and unnoticed." At the same time, a brief glance through the list of contributors makes it difficult to understand why some of the names have been included in a conservative dictionary, for the general position of these writers is by no means conservative. We observe, too, that the writer of the article on "Isaiah" entirely gives up the unity of the book. However, there is no doubt that the prevailing attitude of the book is decidedly in a conservative direction, and as such it merits a very cordial welcome on the part of all those who believe that the conservative position is nearest the truth. To Professor Orr has been entrusted the articles dealing with the Pentateuch, and those who are familiar with his masterly work, "The Problem of the Old Testament," will know what to expect of him. He is one of our fairest, and certainly one of our ablest, guides. It is impossible for us to do more than call attention to some of the more important articles, especially those that are treated by writers familiar to our readers. Thus, the Bishop of Durham is responsible for "Colossians" and "Ephesians"; Canon Girdlestone for "Bible"; Dr. Waller for "Jehovah"; the Dean of Canterbury for "Messiah"; Dr. Tisdall for "Persians" and other subjects; Dr. Redpath for "Daniel"; Dr. Sayce for "Pharaoh"; Dr. Sanday for "God"; Professor Gwatkin for "The Gospel according to St. John." Mr. C. H. Turner writes a long, valuable, and informing article on "The Text of the New Testament," giving us the very latest and best that can be said on this subject on which he is so great a master. Most of the articles are written by Anglican Churchmen, though there are a few by well-known Scottish Presbyterian scholars. The Continent is represented by M. Naville and Herr Pastor Möller. There does not appear to be any representation of English Nonconformity. Many of the smaller articles are reproduced from Dr. William Smith's "Concise Bible Dictionary," though they have all been carefully gone over. Our contributor, Mr. H. M. Wiener, writes a long and valuable article on "Law in the Old Testament." The illustrations are a very prominent feature of this dictionary, though perhaps they are somewhat too numerous. The dictionary, however, has one very serious blot

on it which will make its acceptance by Evangelicals a most difficult matter. Its main doctrinal articles are all by advanced High Churchmen, some of them by members of the extreme school. Thus, Mr. T. A. Lacey writes on "Eucharist," Mr. Darwell Stone on "Baptism" and "Church," Canon Brightman on "Sacrifice in the New Testament," Mr. Kelly, of Kelham, on "Holy Scripture." These and other similar articles can apparently only be accounted for through a pronounced doctrinal bias on the part of the Editor, which is manifestly unfair. It is quite out of harmony with Mr. Murray's former dictionaries, which have been free from this pronounced ecclesiastical bias. We thus find ourselves in this difficulty; while we are in general agreement with the attitude of the dictionary on the Old Testament and on most of the Biblical articles connected with the New Testament, we are in decided disagreement with its main contentions on Christian doctrine. It would have been in every way better to have dispensed with some of the unnecessary and even inaccurate illustrations and to have given the space to alternative articles on such controverted questions as the Bible, the Church, the Ministry, and the Sacraments. The example of Dr. Hastings in the "Dictionary of Christ and the Gospels" might well have been followed in this respect. It is a deep disappointment to us, for we had been hoping to extend to the dictionary a hearty welcome, and to press it upon the attention of our readers. As it is, we find it impossible to recommend it to Sunday-school teachers and other Christian workers without very serious qualifications. Those who need a convenient and reliable Bible dictionary, we still have to refer to the valuable, even though smaller, dictionary of Dr. J. D. Davis, of Princeton, U.S.A.

THE SERVICE OF THE STATE. Four Lectures on the Political Teaching of T. H. Green. By J. H. Muirhead, M.A., LL.D. London: *John Murray*. 1908.

A comparison between T. H. Green and Bishop Westcott may at first sight seem far-fetched, but there were some very strong points of likeness between them. Both were philosophers and idealists; in both the "spiritual side" was highly developed; both were deeply interested in social reform, and both, when opportunity offered, proved extremely practical social workers; lastly, both inspired a large number of disciples who regard their teaching as the strongest formative power in their own lives. But while Bishop Westcott lived to an advanced age, Green died when he was only forty-six; what his influence might have been had he lived as long as Westcott it is impossible to say. The present book is by a very enthusiastic disciple, one thoroughly able to appreciate the best Green had to give. It consists of four lectures delivered at the Summer Meeting of the University Extension students at Oxford last year. The subjects of these lectures are "The Problem of the Seventies," "The Idea of the Good," "The State as Will and Idea," and "Idealism and Politics." The book is by no means "easy" reading, and evidently the author found it difficult to give an outline of Green's philosophical system as well as to point out its practical issues in the short time at his disposal, besides having to explain the very difficult position which Green took from that of the ruling philosophy of his time—that represented by John Stuart Mill, G. H. Lewes, and Herbert Spencer.

How widely separated Green was from such teachers is proved by his being able to speak of "an element of identity between us and a Perfect Being who is in full realization what we only are in principle and possibility"; though, "*What* He is, it does not enable us to say in the same way in which we make propositions about matter of fact, but it moves us to seek to become as He is" (p. 15). It is, however, in the description of the practical issues of Green's teaching that most readers of the book will be chiefly interested; and here we certainly have some useful advice of the highest quality. We find Green's opinions clearly explained on such subjects as "The True Limits of State Action," "The Equality of Opportunity," "The Value of Higher Education among all Classes," etc. Quite a multitude of good things are to be found in this book. It will teach its readers how essential it is that hard thinking should both precede and accompany busy doing. It is from the deep thinkers, from those who realize how very complicated are the problems of society, and who approach these problems in the deeply reverent spirit of Green, that the really valuable reforms which we look for in the future will proceed.

W. EDWARD CHADWICK.

"SPIRIT" IN THE NEW TESTAMENT. By E. W. Winstanley, B.D.
Cambridge: *University Press*. Price 3s. 6d.

An exhaustive inquiry is here instituted into all passages containing the word *πνεῦμα*. The Old Testament and other Jewish literature is examined; then the New Testament is searched with fruitful results. The object in the main is to obtain the fullest evidence concerning the Holy Spirit. Part I. tabulates and piles the passages. Useful comments are attached. Part II. discusses the material set out. Such a sober, erudite, and reverent little treatise (166 pages in all) will be of inestimable value to the student.

SUNDAY-SCHOOLS THE WORLD AROUND. Edited by Philip E. Howard.
London: *The Sunday-School Union*. Price 2s. 6d. net.

This volume contains the official report of the World's Sunday-school Convention held in Rome in 1907. In addition to the accounts of the Convention proper, there are sermons and addresses on the Christian Life, counsels and plans for work by several well-known Sunday-school authorities, and reports of Sunday-schools from various parts of the world. It is well illustrated by photographs, and there is an appendix of statistics and other tabular statements of Sunday-school effort. No superintendent or teacher should fail to make the acquaintance of this book. It will be found of very real value in every department of Sunday-school work. It would be impossible to carry out the suggestions found in these pages without increasing the efficiency of the Sunday-school.

TAKING MEN ALIVE. By G. C. Trumbull. London: *The Religious Tract Society*. Price 2s. 6d.

"Studies in the Principles and Practice of Individual Soul-Winning." This sub-title fully and clearly states the purpose of the book, which is written by the editor of the American *Sunday-School Times*, and is based upon his father H. C. Trumbull's well-known work, "Individual Work for Individuals." The latter book is a record of actual experiences of how God used the writer to do individual work in winning men for Christ, and the

present book by his son is guided by the experiences narrated in his father's volume, which are used in illustration of the various principles here set forth. Everyone knows that individual work is at once the most difficult and the most essential part of Christian duty. In this book will be found a wealth of wise suggestion and guidance for workers, which should be prayerfully studied by all who would become "fishers of men." It is a book to ponder and pray over in order to go forth to practise its precepts and principles.

VOICE-TRAINING IN SPEECH AND SONG. By H. H. Hulbert, M.A. London: *W. B. Clive*. Cambridge: *Burlington House*. Price 1s. 6d.

The author endeavours to place voice-training upon a safe, scientific foundation, and in the course of nine chapters we have "an account of the structure and use of the vocal organs, and the means of securing distinct articulation." The treatment is clear, concise, and practical, and is worthy of the attention of all those who have to use their voice in public. We are glad to call the attention of the clergy and theological students to this comprehensive and valuable little manual.

THE WORKER'S HANDBOOK. By Gertrude M. Tuckwell and Constance Smith. London: *Duckworth and Co.* Price 3s. 6d. net.

A handbook dealing with the different classes of laws in relation to men, women, and children, who earn their living. The various questions connected with child and adult labour are here stated, and a mass of valuable information is provided. As a book of reference for those who are concerned for the best interests of our working people, this handbook will be indispensable.

CHRISTIAN BIOGRAPHIES FOR EIGHTEEN CENTURIES. By Rev. F. St. J. Thackeray. London: *S.P.C.K.* Price 3s. 6d.

A brief and rapid survey of the main points of some famous Christian lives from St. Paul to John Wesley. Such a series of biographical sketches brought together in a single book should prove very useful to those who have not access to or time to study larger volumes. Ignatius, Jerome, Chrysostom, Columba, Bede, Tauler, Tyndal, Hooker, Andrewes, Jeremy Taylor, Pascal, Wilberforce, Law, suggest names, amongst others, about whom we should all desire to know at least something. Such a book as this might well be used by those who teach in schools, or have an opportunity of giving simple historical instruction or lectures.

BURDEN-BEARING. By Rev. J. R. Palmer. London: *Seeley and Co.* Price 5s.

Some of these helpful Bible studies have been published before. We are glad to see them again, together with other Scriptural topics. The writer closes with meditations for some of the Church's sacred seasons. We are sure that his desire to help and encourage earthly pilgrims will be fulfilled. His teaching is deep and Scriptural.

TALKS TO THE KING'S CHILDREN. By Dr. Sylvanus Stall. New York and London: *Funk and Wagnalls*. Price 4s.

These talks to little folk are helpful and suggestive. Parents and teachers will welcome the bright and fresh presentations of Gospel truths.

TEN-MINUTE SERMONS. By W. Robertson Nicoll. London: *Pitman and Sons*. Price 2s. 6d.

We are no lovers of the fashionable ten-minute sermons. Their brevity is, as a rule, their sole recommendation. These are different. We read them, forty-three in number, and covet earnestly the author's best gifts. Grace, in all its shades of meaning, characterizes them. The deep Gospel is applied to our deep needs. It is possible to deal with these high themes in brief, helpful, and convincing fashion—Dr. Nicoll makes this clear—but it is not easy.

THE CHURCH, THE CHURCHES, AND THE SACRAMENTS. By Dr. Joseph Agar Beet. London: *Hodder and Stoughton*.

We find ourselves in cordial agreement with much to be found in these scholarly pages. The appeal to Scripture is strong and convincing, the words on the real unity of the Church timely and welcome. We are interested to read that "Wesley had no thought of founding a community outside the Anglican Church." We had always thought so. The writer does not, with due respect, appreciate the Evangelical and true view of Infant Baptism. Does he know of Peter Martyr's eulogy of the Church of England service?

THE FORTRESS OF THE CHRISTIAN FAITH. By Percy Ramsey-Kent. London: *H. R. Allenson*. Price 1s. 6d.

The writer gives belief with proofs. He deals with the Messiah, the Incarnation, Resurrection, and the Mediator. He lays his proofs plainly before us, and makes us debtors to his clearness, conciseness, and knowledge of the Word of God.

THE PATHWAY OF SAFETY. By Bishop Oxenden. London: *C. J. Thyne*. Price 1s. 6d.

The re-issue of this well-known book in such cheap form is welcome. It is too well tested and valued to need our recommendation.

AN ANNOTATED PSALTER. By Rev. J. M. Thompson. Oxford: *Clarendon Press*. Price 2s.

The writer's aim is to encourage the singing of the Psalms with the spirit and understanding as well as the voice. To that end short headings at dividing verses give us the gist of the whole psalm. We think the writer has attained his end.

THE GOSPEL MESSAGE: SERMONS PREACHED IN ST. PAUL'S CATHEDRAL. By the Rev. W. C. E. Newbolt, M.A. London: *Longmans, Green and Co*. Price 2s. net.

A volume of Longmans' "Pocket Library of Theology." Eleven sermons, containing some forcible and earnest words; but the "Gospel Message" is not very obvious. The climax of a Christmas sermon on "Behold the Lamb of God" is that "the Church will meet us, above all, with the Eucharistic sacrifice . . . which is to every faithful soul the extension of the Incarnation." Canon Newbolt's teaching is largely and almost predominantly sacramental, but this is not the way in which the New Testament states the Gospel.

GIFT-BOOKS.

A BIT OF ROUGH ROAD. By Amy Le Feuvre. London: *Religious Tract Society*. Price 6s.

Miss Le Feuvre is one of the very few writers who are equally successful in stories for adults as for children. This very pretty love-story certainly has "the rough road" in it; but it also has the underlying "peace," which helps the feet to walk over the road triumphantly. Bishop Bickersteth's beautiful hymn, "Peace, perfect peace," is worked into the story in an able and interesting manner. The characters are well drawn, the heroine being charming particularly, and lovable. It is just the book to put into the hands of older girls, and we commend it heartily.

DIANA'S DECISION. By Amy Wilson Fox. London: *The Society for Promoting Christian Knowledge*. Price 2s. 6d.

The heroine of this story is a tomboy, and something more. Supposed to be the daughter of Lady Fraser, and therefore brought up in a luxurious home and a refined environment, we feel a little surprised to read of her appearing at luncheon "clad in a rough pair of boy's trousers, tied up realistically under the knees with string." Her true parentage being discovered, she leaves Shenfield Manor, and elects to accompany her father to Germany in search of a musical education. Later on, the young lady develops into a fine musician, and retrieves the fortunes of the Fraser family when they have fallen on evil days. It is an interesting story, and will, we doubt not, please many girls.

THE FIGHTING LINE. By David Lyall. London: *Religious Tract Society*. Price 3s. 6d.

The East End and West End of London are frequently brought together in this book. We see the man of East London who preaches Socialism in Hyde Park, and the man of stronger character in the same environment who looks deep into the heart of things, and knows that Socialism has no talismanic remedy. From the West End gentle womanhood goes eastward to lend a hand in settlement work, and the Cabinet Minister of lofty ideals, who has warm sympathies with the tired and poor, shows his "brotherhood" by practical help to the Socialist's child. There are the usual love-stories, which are skilfully brought to happy endings. David Lyall needs no recommendation, for he (or she) has already made a name in the annals of good, wholesome, interesting fiction.

OTHER GIRLS. By Edith K. Snell. London: *Church Missionary Society*. Price 1s.

A welcome addition to the attractive list of books published by the C.M.S. It ought to do its share in creating fresh interest in missionary work, especially among its girl readers. It is most charmingly written, though of necessity there is much sadness in these pages. The book clearly shows that outside Christianity the degradation of woman is universal. We cordially commend this work, and wish for it a large circulation among the girls and women of England.

OLD ENGLAND. By E. A. Walker. London: *C. J. Thynne*.

Youthful students will find these sketches most useful, and so will older folk. To know the salient features of our history is to lay the foundation of a true patriotism. Here in this volume the history of old England is presented to us in bold, clear outline. The printing is good, the matter and the illustrations are all good.

DAPPER. By Evelyn St. Leger. London: *Society for Promoting Christian Knowledge*. Price 1s. 6d.

A well-told story of the call and consecration of a young Oxford man of good family to his Master's service. Human ties and human love strive in vain to deflect him from his duty. His death was like that of his Master—viz., by crucifixion. How this came about it will be profitable to read and see. What a pity it is that writers who talk so much about the "priest" do not realize the heavenly priesthood of Christ and the spiritual priesthood of the Christian!

BARBARA'S HEROES. By H. Louisa Bedford. London: *Society for Promoting Christian Knowledge*. Price 1s. 6d.

We are here told how a girl is influenced by the heroes of history, as well as by those of her everyday life, in the person of a soldier godfather and others. After taking us through the various incidents of her girlhood, the story closes when she is ready to start her training as a nurse with the intention of becoming a missionary nursing sister. This is a book which will be sure to please the young people.

PERIODICALS, PAMPHLETS, AND REPRINTS.

THE CHILD'S OWN MAGAZINE. 1908. London: *The Sunday-School Union*. Price, paper boards, 1s.; cloth boards, 1s. 6d.

The fact that this is the seventy-fifth annual volume speaks for itself. We do not wonder at its popularity year by year, for it is full of interest for young folk.

GOLDEN SUNBEAMS. 1908. London: *S.P.C.K.* Price 1s. 4d.

THE DAWN OF DAY. 1908. London: *S.P.C.K.* Price 1s.

The annual volumes for the year. While there is very much interesting information attractively put, a great deal of the Church teaching is not at all in harmony with what we believe to be the truth of Bible and Prayer-Book.

MOUNTAINS AND VALLEYS IN THE MINISTRY OF JESUS. By G. Campbell Morgan, D.D. London: *Hodder and Stoughton*. Price 1s. net.

A booklet very daintily got up and very suitable for a New Year's gift. The author's message is full of spiritual point and force.

ENGLISH CHURCH TEACHING. By the Bishop of Durham, the Bishop of Sodor and Man, and Canon Girdlestone. London: *Longmans, Green and Co.* Price 1s. net.

A new edition in a new dress with new publishers, in every way worthy of this admirable textbook. We very heartily commend it to our readers. It is full of good things "necessary for these times," and should have the widest possible circulation.

THE CHURCH AND SOCIAL SUBJECTS. By the Rev. Canon Lewis. HARD WORDS IN THE PRAYER-BOOK. By the Rev. Canon Girdlestone. FAMILY PRAYERS. By the Rev. A. F. Thornhill. THE VOCATION OF WOMEN. By Miss G. A. Gollock. PREPARATION FOR HOLY COMMUNION. By the Rev. H. M. Lang. AT THE HOLY COMMUNION. By the Rev. H. M. Lang. GOOD NEWS FOR THE WORLD. By Dr. Eugene Stock. THE CHRISTIAN VIEW OF MAN. By the Rev. Dr. Chadwick. REVELATION: OR, HAS GOD SPOKEN TO MAN? By the Right Rev. Bishop Nickson. THE DAWN OF THE REFORMATION. By the Rev. H. E. H. Probyn. SINCE THE DAYS OF THE REFORMATION. By the Rev. Principal Warman. CHURCH AND PARLIAMENT. By the Rev. H. J. Bardsley. THE STORY OF THE PRAYER-BOOK. By the Right Rev. the Lord Bishop of Durham. ONE GOD OR THREE? By the Rev. Dr. Dawson Walker. London: *Longmans, Green and Co.* Price 1d. each.

We have already called our readers' attention to the first four numbers of these manuals, and we are glad to welcome the next ten of the series. While all of them are useful for their purposes, we desire to call particular attention to the one on the Prayer-Book by the Bishop of Durham, that on the Trinity by Dr. Dawson Walker, that on Foreign Missions by Dr. Eugene Stock, and that on Revelation by the Bishop of Jarrow. Clergy and Church workers should make a special point of circulating these admirable manuals. They are wonderful value for the money, and most attractively produced. They ought to have a great mission of usefulness.

LOOSE-LEAF PARSON'S POCKET-BOOK AND DIARY. London: *John Walker and Co., Ltd.* Price, from 6s. 6d. net.

We called attention last year, on the occasion of its first issue, to this admirable pocket-book and diary, which in our judgment is the very best now available for the use of clergy. The loose-leaf system, which is so well known in connection with ordinary notebooks and sermon-paper, is here adapted to the needs of the clergyman in his parish, and the book contains not only a calendar of lessons and monthly engagements, but a complete diary, a visiting list of several pages, a section for addresses, another for a class register, and several pages for notes and accounts. When once the initial outlay is met, all that is needed year by year is a refill, which costs only two shillings. Transfer cases are also available, so that the records of the years can be preserved. Those who make the acquaintance of this pocket-book and diary will soon agree with us as to its remarkable convenience and usefulness.

THE LITERARY YEAR-BOOK, 1909. Edited by Basil Stewart. London: *George Routledge and Sons, Ltd.* Price 5s.

This is the thirteenth annual volume, and extends to over 900 pages. It is full of valuable information for all who are engaged, or even interested, in literary work. It contains full directories of authors, publishers, agents, periodicals, and booksellers, together with other lists connected with public and similar libraries. Well printed, well arranged, it tends more and more to become indispensable for its purposes.

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