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# THE CHURCHMAN

June, 1910.

## The Month.

Our  
National  
Sorrow.

THE sudden and unexpected death of King Edward, after a reign of only nine years, came as a great blow to us all, for somehow or other we hardly realized that he was approaching his seventieth year. The tributes of admiration and affection from all parts of the world testify at once to our profound loss, and to the splendid services our late King rendered by his truly marvellous insight, tact, and statesmanship. It is bare truth to say that we have not had so capable and influential a King since the days of William III.; and even this comparison does not affect the real glory of the nine years of King Edward's reign and work. King George V. inherits a great tradition and an immense responsibility in succeeding a Monarch so experienced, so trusted, and so beloved for his kingly qualities. But we believe that, in answer to the prayers for which our new King has asked, both he and Queen Mary will be granted "strength and guidance" by Him "by whom Kings reign." Our national sorrows are intended to nerve us to fresh endeavours and fuller determination to leave our country and Empire still more worthy than we have found them. So, while we must necessarily say, with affectionate sorrow, "The King is dead!" we are bound to add, with affectionate loyalty, "Long live the King!"

**The  
Royal  
Declaration.**
 It was inevitable that the question of the King's Declaration against Roman Catholicism should be raised with the death of King Edward, although we may well regret the characteristic lack of good feeling which prompted Mr. Redmond to write about it so soon after the King's decease. The efforts made to obtain an alteration in the Declaration in 1901 showed that there was a very strong feeling in favour of a change on the part of men of all political opinions, and of many whose Protestantism could not fairly be questioned. It is now understood that the Government intend to bring in a Bill to give effect to this very general desire, and we observe that it is supported by Unionist papers like the *Times* and *Spectator*, equally with those of the opposite political complexion. How, then, should Protestants meet this proposal? We are all practically agreed that a Declaration of some sort is essential, for it tends to renew with each reign that attitude of the King to Rome which has been the secret of much that is best in our national life since 1688. But it is quite another question whether the wording of the present Declaration is satisfactory, and for our part we do not hesitate to plead for an earnest consideration of the whole matter. We say at once that Rome deserves nothing at our hands. She is relentless and implacable in her hostility to everything Protestant, and her efforts to exercise political influence and obtain political supremacy are as persistent as ever. The oath required from the Queen of Spain, pronouncing those who oppose the Roman faith as "worthy of eternal anathema," might have been supposed to have kept Rome, for very shame, from making any reference to the far milder and very different Declaration of our King. But, in spite of this, we plead for an alteration in the wording, which as it stands is quite unsuitable. The King is the ruler of twelve millions of Roman Catholics, to whom their faith is necessarily dear, and we ought not to require him to stigmatize the doctrines of any of his subjects in the words of the Declaration. The following comments of the *Spectator* seem to us very much to the point :

“The notion that the State in its corporate capacity—for that is what happens in the case of the King’s Declaration—should declare the conscientious belief of any man, or body of men, to be superstitious and idolatrous is utterly hateful, and, in our view, utterly inconsistent with that tolerance and liberty of conscience for all men which is the cardinal doctrine of the Reformed Christian faith. The Declaration was due to panic, and even if excuses could be found for panic at the time when the Act was passed, none are to be found now.”

What is equally important, the Declaration is not fair to the King himself, for it demands from him an assertion of his own sincerity, which might easily seem a reflection upon his personal character at the very outset of his reign. Such a statement was doubtless necessary in the case of such untrustworthy and treacherous monarchs as were the Stuarts; but we are long past those days, and we ought not to require our King to protest his own freedom from hypocrisy in these terms. We saw how all this appealed to King Edward by the fact that he made the Declaration in an undertone. No Monarch nowadays situated as ours is should be expected to make such a pronouncement. It is hardly in accordance with the New Testament to argue that, because Rome pronounces against us in this way, we should therefore do the same, for two wrongs cannot possibly make a right. We would rather say that the most Christian thing to do would be to make wise alterations in the Declaration. By all means let us insist upon a Declaration in general, for on this we can have no discussion with Rome. But with a positive statement of the King’s attitude to the Roman Church we could well be content, and we fully believe that the large majority of Protestants in our country will strongly support this view.

We do not know who is responsible, but we cannot forbear expressing our profound regret that, at a time when all hearts should have been kept united in the presence of our national sorrow, a jarring note was struck by the introduction of prayers for the dead in the special forms of service provided for the day of the King’s funeral. It is well known that the Church of England

A Jarring  
Note.

deliberately removed from her public services all such prayers, for the history of our Prayer-Book from 1552 to 1662 admits of no other interpretation, as is allowed by the most representative Churchmen. Whatever, therefore, individual Churchmen may think and do privately in regard to praying for the dead, we submit that such prayers cannot be legally introduced into our public services without proper and full legal warrant. Why, then, should the deepest convictions of very many Churchmen have been set at nought by this recent action? Was it another concession to a particular type of thought in our Church? And was it assumed that Evangelicals would accept the position in silence? Such a strain on genuine loyalty, to say nothing of deep conviction, should not have been permitted, and we cannot help entering our respectful but firm protest against the intrusion upon our deep sorrow of thoughts and practices which are alien to the letter and spirit of the English Prayer-Book and the services of the English Church.

**The World  
Missionary  
Conference.** Once again, on the eve of this great gathering, we ask our readers to remember it in their prayers. It will undoubtedly be fraught with far-reaching possibilities for the whole world. It is, of course, a great disappointment to many that the Conference has excluded from its membership missionaries in such Roman Catholic countries as South America, for if there are any workers that need sympathy and encouragement it is those who come from these lands. There is nothing more certain than that the Romanism of South America has done and is still doing untold harm, not only to the natives, but to the people of white races who have gone to settle there. Many in South America have no conception of any other sort of Christianity, and, there as elsewhere, Romanism has been the direct cause of Atheism and similar forms of opposition to the pure Gospel. But while we feel compelled to express our regret on this point, we are perfectly sure that the Conference is likely to prove an epoch-making gathering, and that the Missionary Societies of all

Protestant Churches will feel the benefit of its inspiration and derive immense help from its collective wisdom. The reports of the Conference will be a mine of wealth to all missionary students and workers for many a day. We rejoice to know that the S.P.G. has altered its former attitude, and decided to be represented officially at the Conference. This is a matter for great satisfaction, and we are confident that the Society will reap the fruit of its large-hearted action. Let us, therefore, unite in prayer that there may be such a movement of the Holy Spirit of God upon all the delegates of the Conference that a mighty work of grace may be manifested which shall be felt to the uttermost parts of the earth.

It may be remembered that we referred last **Fasting Communion.** month to the reason given by the Bishop of London for discouraging Evening Communion—that it was largely due to the disorderliness recorded in 1 Corinthians xi., and that the reason why the great majority of Church-people discourage the practice is because they believe the Holy Spirit guided the Church to make the Lord's Supper the first service in the day. We asked whether it was not rather the case that the desire for Fasting Communion is the reason why most people object to Evening Communion. We had hardly written the words when we observed a letter from the Bishop of London's Chaplain, written in the Bishop's name, in which it was said that "Fasting Communion is a duty urged upon us by the Church," and that "Fasting Communion is a proper mark of honour to our Lord." We venture to inquire as to the Scriptural and primitive grounds of these assertions. The Church of England nowhere lays down any such rule or makes any such appeal. It is worth while calling renewed attention to the remarkable words of Bishop Samuel Wilberforce, spoken in the course of an address delivered a little while before his death :

"It is not in a light sense that I say this new doctrine of Fasting Communion is dangerous. The practice is not advocated because a man comes

in a clearer spirit and less disturbed in body and mind, able to give himself entirely to prayer and communion with his God, but on a miserable, degraded notion that the consecrated elements will meet with no other food in the stomach. It is a detestable materialism. Philosophically it is a contradiction; because when the celebration is over, you may hurry to a meal, and the process about which you are so scrupulous immediately follows. The whole notion is simply disgusting." (Dean Burgon's "Lives of Twelve Good Men," ii. 56).

This is plain speaking, and it goes to the root of the matter. Those who have studied such a book as Bishop Kingdon's "Fasting Communion" and other similar authorities, know well that there is no warrant in Scripture or primitive antiquity for this practice, and the recent correspondence in the *Guardian* bore striking testimony to the intolerable burden of the rigorist view. It is deplorable that the practice of Fasting Communion should be pressed upon people as a rule of the Church when it is nothing of the sort.

Under the title of "The New Orthodoxy" a review recently appeared in the *Guardian* of that fine book, "Christus Crucifixus," by Dr. Simpson of Leeds (recently appointed Canon of Manchester). The review speaks of it as "one of a series of books which witnessed to a change of Orientation in orthodox theology." In a word, this change means a renewed emphasis on the Atonement, "and the reverse of the method made general by Westcott and the writers in 'Lux Mundi,'" by which the Incarnation was emphasized to the neglect of the Atonement. The *Guardian* review well points out that this excessive tendency to lay stress on the Incarnation leads in the long-run to something very like Pantheism, because it brings into prominence those doctrines of Immanence and Philosophic Idealism which in their essence are "completely subversive of the old belief either in man or God." The reviewer rightly praises Dr. Simpson's vigorous teaching because it lays special stress on the universal need of redemption, the depth and reality of sin, and the atoning efficacy of Christ's death on the cross. With the reviewer, we believe that "this book is a manifesto on the right side." The

The New  
Orthodoxy.

works of Drs. Denney, Forsyth, and Simpson are among the most potent and valued forces in present-day thought. We are grateful beyond measure for very much that Westcott taught us, but the one thing that he did *not* teach is due emphasis on the centrality of the Cross as the very heart of the Christian Gospel.

Lord Morley's speech at the Royal Academy National Self-detraction. Banquet was a refreshing breeze of optimism in the midst of much that is pessimistic in current thought and life. The mood of self-detraction has been unduly prominent of recent years, and we heartily agree with Lord Morley and others who deny the existence of racial decadence, and who believe that the country taken as a whole is healthier, happier, more orderly, more prosperous to-day than in former times. To quote from an article in one of our weekly reviews :

"There is, when all is said and done, a better spirit abroad, a stronger sense of social justice, and undiminished energy in all directions of human activity. We have not built the New Jerusalem in the land—a new Jerusalem is not built in a day—but we are busily engaged in clearing out a great many dull spots from the least desirable quarters of the old Jerusalem, and the process bids fair to go ahead with not less speed in the future than in the immediate past.

But, as the article goes on to say, there are some grounds for the disadvantageous comparisons which have become so popular of late. Thus, our commercial position is not, and probably never can be, what it once was. Other nations have come to the front with immense resources, and we are now competing with them, sometimes on equal grounds, but sometimes at a disadvantage. Again, we are certainly being left behind in the matter of inventions. Modern developments in this respect are to be attributed to Germany, Italy, France, and America rather than to ourselves. While we have had our great thinkers, we have never been able to organize knowledge or correlate it with practice, as other nations have done. So also in regard to legislation. The article to which we refer points out that we have never performed a legislative feat com-

parable to the reorganization of the Civil Code in Germany, because we have no thinkers who plan things out in such a comprehensive way. Yet, notwithstanding all these things, it is perfectly obvious that we have ample national vitality, and there is no reason to become depressed and to complain of racial decadence. We must face our problems more thoroughly and resolutely, and leave no stone unturned to make the very best of our splendid opportunities. Above all, we must urge upon our people the absolute necessity of that righteousness which alone "exalts a nation," for if only our country is actuated by the fear of God, there need be, and will be, no other sort of fear.

Renewed attention was given last month to the **Prayer-Book Revision.** subject of Prayer-Book Revision by the remarkable Memorial presented to the Archbishop of Canterbury by Members of the University of Oxford who hold the most diverse views on things ecclesiastical. In the face of all their acute and fundamental differences, they are agreed on the necessity of some revision which will tend to adapt our Prayer-Book to the conditions of the times. If only such a revision could be made apart from any doctrinal changes, it would be welcomed by all who wish to see our Church keep pace with the intellectual and spiritual needs of the day. But if by some deplorable misfortune the doctrines of the Prayer-Book are thrown into the melting-pot, those Churchmen who are indulging the optimistic hope of escaping discussion in the House of Commons will assuredly be undeceived. We believe the House of Commons would not concern itself seriously with any revision which was intended only for improvement and greater adaptation; but it would demand, and rightly demand, the full consideration of any proposed changes which would tend to affect the doctrinal character of the Prayer-Book. These are the plain facts of the situation which those who uphold the Establishment of the Church must face and accept, whether they like them or not.

## To Rome and Back.

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

### III. THE MORE EXCELLENT WAY.<sup>1</sup>

**D**URING the last year or two a number of priests have seceded from the ministry of the Roman Catholic Church. They have not only left the ministry, they have left their Church altogether, and a large proportion of them have practically abandoned all belief in Christianity. There have always been such cases, but during the last two years the number has been larger than usual, and this is undoubtedly due to the Pope's condemnation of what is called "Modernism." In some cases there were probably other good grounds for secession; but, generally speaking it was this condemnation that brought doubts to a crisis; and, on reflection, men who saw that the condemnation touched themselves, decided that it was their duty to come out, and so they did. I have myself been brought personally into contact with six or eight of these men, and I can understand their position, and sympathize with them, more easily than others, who have not had a similar experience.

One of them, indeed, returned with little delay to the ministry of the Church of England, to which he had been ordained forty years ago. He, of course, is one of the minority who have not abandoned their belief in the fundamental truths of Christianity. On the contrary, I should say that his belief in these truths is now clearer, firmer, and more spiritually invigorating than ever it was before. Of the others, I entertain hopes that, in course of time, they will see their way to do as he has done; but they were never members of our Church, and it is more difficult for them to see their way to us, because our methods are all strange to them. Some of them will, perhaps, after a time, join some other Protestant community; others are likely to live the rest of their lives without any regular communion with any Christian Church. In many cases, perhaps in nearly all cases, a long

<sup>1</sup> For Parts I. and II. see CHURCHMAN, April and May, 1910.

time will elapse before they see their way to take any step in the direction of orthodox belief. And it is just this delay, this slowness to act, which puzzles and even vexes many Christian believers, who are their sincere well-wishers, but who cannot understand what reasonable ground there is for this dilatoriness, which strikes them as being neither wise nor reasonable, but distinctly culpable. They cannot be ignorant, these men, of the Gospel message; the Bible is not to them a sealed book; even if it were sealed to them before, it is not so now. Why, then, cannot they step straight out of the constrained habitation of the Roman Church (which they undoubtedly have left), into the "glorious liberty of the children of God," knowing Him, "in knowledge of whom standeth our eternal life," and becoming the servants of Him "whose service is perfect freedom"? Of course I do not profess to be able to give a detailed answer to these questions in the case of any one of the men to whom I have referred. The secret of each man's heart is his own, and even he himself might find it very difficult to answer the questions at all adequately in his own case. Our lives are very complex, and our actions are often prompted by a variety of motives, some of which we hardly realize ourselves. But, as I was myself an example of long delay (fifteen years elapsing between my leaving the Roman Church and my resuming service in the Church of England), I may be able to give some general answer, that may partly explain the facts.

I think that the simplest and the truest, though not a complete explanation, is this: that when for years everything has been staked on authority, a fatal weakness necessarily follows when that authority is found to be illusory, or at least illusory in the form in which it has been presented and accepted. And, both among High Churchmen and among Roman Catholics, it was on authority that I had learned to base my belief. I do not say that experience (which is, of course, the basis of Evangelical religion) is made nothing of in either case. As it happened, both the clergyman whom I last consulted before I left the Church of England, and the

priest whom I last consulted before I left the Church of Rome, asked me the same question : " Have you no religious experience to fall back on, now that the arguments in support of our case seem to you so unsatisfactory and inconclusive ?" But I made little account of the question, and did not even feel sure that they were asking it seriously, because it implied a point of view so different from that which I had for years identified with the religious teachers in question. And I may remark in passing that, as I now see the matter, I cannot but think that the most mischievous thing the " Oxford Movement " did, far more mischievous than its introduction of ceremonial or of penitential exercises into the Church of England, was its habitual disparagement of the value of experience. " Don't trust to your feelings ; be sure of a clear and logical basis for Church authority, and then believe on the word of that authority " ; such was, and is, the constant exhortation of the teachers whom I now have in view, and whose doctrine on the foundation of faith I have since learned to repudiate.

If you have staked everything on authority, and then, after a time, find that the authority itself cannot be sustained when its historical basis is carefully examined, you are like a climbing rose-bush after the stake that supported it has been blown down or removed. But more time is needed for the restoration of faith than is needed for the recovery of a rose-bush which the gardener has cut back. I am not denying that, in certain rare instances, a sudden and immediate inflow of the Holy Spirit may transform into a convinced Evangelical believer a man who has only quite recently come out from the Roman Church, even from the Roman priesthood. But such cases are rare. I cannot recall one within my own direct personal knowledge, unless it be the case of one very remarkable man, a great Hebrew scholar, who was really a devout Protestant long before he actually left the Roman Church, the keen interest that he took in his Biblical studies so absorbing his thoughts that for years he really did not notice in what an incongruous habitation he was dwelling. But in most cases much patience,

much consideration, is necessary. And this apparent dilatoriness is apt to puzzle and to vex Christian friends, who cannot make it out. Then rumours are spread abroad about "atheism" and "agnosticism," and all this makes far more difficult the position of men who find themselves thus labelled, and, perhaps, therefore, shunned.

Here, again, I must plead for charity. During the last twenty-six years I have moved a good deal among men who have been thus labelled, and I should say that in this country atheism (in the sense of a direct denial of the existence of God) is very rare, indeed, so rare as to be practically non-existent. No doubt there are men who would say, "I cannot accept your idea, or your definition of God"; but that is not atheism. The first Christians were by the pagans described as atheists, because they denied the divinity of the pagan gods, and refused to offer sacrifice to the Emperor. And, similarly, in our own day, a man whose conception of God is very spiritual, would probably be suspected of atheism by another man, whose ideas about God are frankly anthropomorphic, and nothing more. So that such denunciations of men as atheists are often cruel and unjust. That men who leave the Roman Church often go through a period of agnosticism is undeniable. But agnosticism is not a denial of God, it is a suspense of judgment, which is perhaps the only position that a man can take up in the interval between his being robbed of his crude faith, and his being breathed upon by the breath of God—that is, by the Holy Spirit, who will ultimately guide him into all truth.' I have known, and I know, many agnostics, but they are not (anyhow, not as a rule) hard and proud men, contemptuous of the faith which others profess; they are often enough "holy and humble men of heart," who shrink from making professions which they cannot (at the time) make in the strength of profound convictions. But they are waiting upon God, and you may depend upon it that not one of them is out of God's sight, or excluded from His love. Of course you will understand that I have not in my mind the practical atheism or agnosticism (whichever it

may be) of the self-indulgent, good-for-nothing idle throng, "whose god is their belly, who mind earthly things." I am thinking only of sensitive souls, who (as it seems to me) are really, all the time, putting their trust in God, "who is not far from any one of them, for in Him they live and move and have their being," though meanwhile they dare not publicly confess Him, not for any fear of being put out of the synagogue, for, indeed, such a confession would win them approbation and applause, but because their convictions are as yet weak, and they know it.

I have said that a period of fifteen years elapsed between my leaving the Roman Catholic Church, and my resuming work as a clergyman of the Church of England. And it may be of interest to add a word as to the external life which I was leading at this time. After an interval, which was necessary for mental rest and recollection, I found occupation as honorary secretary of the Bethnal Green branch of the Charity Organization Society, and I also served on the Committee of the same Society in Whitechapel. A little later I was appointed Librarian at the National Liberal Club; and this post I held for some twelve years; in fact, until the time came when I saw my way to resume clerical work. During the earlier years of this period, I lectured occasionally before Ethical Societies in various parts of London, and all this work was, I think, of value to me, as keeping before my mind the gravity of the social and moral problems with which we are confronted. I cannot say that I hit on the solution of any one of them. But it would, I think, be also true to say that it became increasingly clear to me that none of our problems are really to be solved without the infusion of religion. Most of the people with whom I was associated at this time were more or less influenced by religious ideas, though perhaps not one of them was, in the strict sense, "orthodox." And this leads me from this brief but sufficient account of the framework of my life (from 1883 until 1898) to what is of much greater importance—viz., the spiritual pilgrimage which meanwhile I was slowly making back to beliefs such as

are familiar to you as forming the very life of your lives. I have nothing of a sensational character to narrate. The process was slow, and probably those who saw me daily knew nothing about it. If I were asked to fix on any hour or moment when the conviction possessed me that my life, which had been, more than a quarter of a century earlier, devoted to the Christian ministry, ought to be again actively consecrated to that service, I think I should say it was on the occasion of Mr. Gladstone's funeral in Westminster Abbey in May, 1898, when, more especially, the singing of his two favourite hymns, "Rock of Ages," and "O God our help in ages past," impressed on my heart and mind the supreme value and the imperishable character of the Christian faith. But here it will be best to drop anything of an autobiographical nature, and to inquire generally what it is that in our own day either leads men back to religion, or confirms them in it, in cases where it has always been their possession. Briefly, it is the attractive power of Jesus Christ and of Him crucified which draws men back to God, even in this age, which has largely ceased to regard godlessness as a serious evil. Each man who feels this attractive power perceives (but perceives gradually, such is my own experience) the unique value to his own soul of the revelation of God manifest in the flesh, which revelation he finds in the records of that life that have come down to us, substantially unimpaired, in the pages of the New Testament.

The words of God the Word Incarnate spoken on earth, touched the hearts of some at least of His hearers, because they were inspired; and those to whom they afterwards repeated the words were also inspired to perceive the vital and eternal significance of those words; and that is how God's Word written comes home to us now. But it does so only when we ourselves are in a sense inspired to perceive its value and its meaning for us. I mention this point thus briefly in passing, though a much fuller exposition is needed to make the point clear, because it serves to remove a difficulty which many feel about Biblical inspiration. The letter of the Bible is but an earthen

vessel, and various portions of it vary very much in spiritual value. But it contains a treasure—it contains the Word of God; yet, even so, to appreciate this we must ourselves be spiritually-minded men, otherwise its messages will leave us unaffected. And I do not think that all that Biblical criticism has done, or ever can do, makes, or will make, much difference to the Bible's testimony to the attractive power of Jesus of Nazareth. Putting it on the lowest ground, there He stands, the central and the most wonderful figure in the world's history, His unique personality and character clearly mirrored in the literature of the New Testament, while the literature of the Old Testament forms, so to speak, the necessary pedestal for the majestic Figure. Let men do what they will or can to escape from the attractive power of this gracious personality, they must none the less admit that there is no one in the world's history more interesting, or more worth attentive study.

And this attitude of interest and of study leads, as the first disciples were led, to an attitude of friendliness, which again develops into reverence, and so the process goes forward, not hurriedly, indeed, but by stages, such as those through which the first disciples passed, until a conviction, a soul-stirring conviction, is reached of the immense value to ourselves of the teaching and the death and the risen life of this sweet and solemn Master; and almost unconsciously we find words rising to our lips, such as rose to those of other men 1,800 years ago, men who were favoured by personal knowledge of His actual appearance, and of the very tone of His voice, knowledge such as we cannot have: "Never man spake like this man." "Truly this was a Son of God." "Thou art the Christ, the Son of the living God." "My Lord and my God." And in this religious experience, of which, as being a thing within our own direct personal consciousness, we can be perfectly certain, more certain than we could be of any external revelation obtained by submission to a teaching authority, we perceive that we have attained to the knowledge of God, that knowledge which is "everlasting life." This is surely the more excellent way, to

come to God by the inner way, which is Christ Himself, being enlightened so as to find that way by the presence of the Holy Spirit in the soul.

What, I think, must strike everyone who has perceived the simplicity of the Gospel message, and the assurance which it gives to those who have accepted it, is the great difference between this "holding of the Head," to use St. Paul's phrase in the Epistle to the Colossians, and that submission to "a visible head of the Church on earth," which is of the essence of the Roman system. This latter is so mechanical that merely to name it seems to discredit its lawfulness in the religion of Christ, which is a religion of the Spirit. But I do not want to go back to anything controversial. I should prefer to ask for generous toleration towards all who "name the Name of Christ and depart from iniquity," even though there are many points in which they differ from your own conception of true Christian orthodoxy.

In our beautiful "Prayer for all Conditions of Men" there is contained, incidentally, a definition of the Catholic Church, which we do well to make our own when we are disposed to criticize denominations other than our own. The Church, we are there taught, includes "all who profess and call themselves Christians"—not one of them is to be treated as if he were outside; but yet we know that certainly not all the varying views which this great multitude holds can simultaneously be true, so we pray that they (and in this prayer we include ourselves) "may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." It is a very comprehensive as well as a very beautiful sentence, for it implies that, in spite of many divergencies of opinion on minor points, all who believe and call themselves Christians do "hold the faith"; they stand on the one Foundation; they are all our brethren. When the eunuch, whom Philip converted by preaching to him Jesus from the Book of the Prophet Isaiah, desired by Baptism to be formally admitted into the Church of Christ, it was a very simple confession of faith

that he made in order to qualify for the privilege. "I believe that Jesus Christ is the Son of God." And, although there are indications that point in the opposite direction, I believe that, a hundred years hence, all really spiritual believers will find some such simple formula as that enough to bind them together. Not in the chanting of elaborate creeds, not in subtle accusations of heresy, nor in any harsh methods of excommunication will the strength of Christian orthodoxy ultimately be found. If we are disciples of Him "who went about doing good," and "preaching the Gospel of the Kingdom of Heaven," we shall find that "we pass from death unto life when we love the brethren." The service of the poor is the truest imitation of Christ.



## Some Chapters in the History of the Early English Church.

BY THE REV. ALFRED PLUMMER, D.D.

### II. THE SOURCES ; LIVES OF SAINTS.

**I**N studying the Lives of Saints which have come to us from very early ages down to comparatively modern times, we must remember that for centuries they filled a place in literature which is now filled quite otherwise. They were the *novels* of all ranks of society.

There never was an age which devoured more novels than ours does. And, if consumption may be gauged by production, there is no nation which reads so many novels as the English do. A glance at Mudie's catalogue or that of *The Times Book Club* will show the difference between the amount of fiction which is in circulation and the amount of solid literature. And the thoughts to which such a fact gives rise are not altogether cheering.

Can we imagine ourselves transferred to a state of society in which there were no novels? Of course, if we were transferred,

we should greatly feel the loss of what we had once enjoyed. But, even if we had been born in such an age, we should find that at times we needed something more than the daily experiences of life with which to fill our time and occupy our thoughts. All of us, even the most prosaic, must have some food for our imagination ; and from ages before the dawn of history people have loved to listen to tales, not merely of what has actually taken place, but also of what—for all we know to the contrary—might have taken place. Imaginary men and women, and imaginary monsters, have from the earliest times been food for men's minds. Literature of this imaginative kind abounded at the time when the Gospel was first preached to the world.

But a great deal of this literature was saturated with polytheism. Gods and goddesses, nymphs and satyrs, were the common ingredients ; and thus, not merely paganism, but often paganism in its foulest forms, contaminated the imaginative literature that was current throughout the civilized world. What attitude was Christianity to take in reference to writings which, often as regards morality, and always as regards religion, were of a thoroughly unchristian, and even antichristian, character? Many Christian teachers thought that the only safe course was to forbid the perusal of such literature altogether. This was specially the case in Western Christendom, where the leaders of the Church took a very rigid and unsympathetic line with regard to the whole of pagan literature, even that portion of it which was free from taint, and which, as some of the teachers in the Churches of the East were able to see, had been, in a very real sense, a preparation for the Gospel. But it was the stricter view which prevailed, especially where the Latin rather than the Greek language prevailed. Consequently, converts from heathenism, after joining the Church, found themselves cut off from almost all the literature to which they had been accustomed, and especially from what we should call "works of imagination"—in fact, they were in the condition in which we just now tried to suppose ourselves. They were suddenly transferred to a state of society in which there were no novels.

The change was a violent one ; but, as a rule, the situation was loyally accepted. Christian people abstained from what was forbidden, which they knew had not been forbidden without reason. But loyalty to new prohibitions does not put an end to the craving for the things which have been prohibited. These new Christians did not, of course, want stories about gods and goddesses ; still less did they want indecent stories about them. But they did want stories. They did want something different from the familiar experiences of their own uneventful lives. And they quickly had this want supplied by the production of numerous stories of saints ; and not unfrequently these stories were worked up into complete biographies, beginning with the saint's birth, and going right through to the death. These Lives of the Saints were eagerly read, and for that reason were frequently produced, for they ministered to a natural and constant craving ; and, of course, they were capable of being made not only interesting, but instructive and edifying.

They are of every kind of merit. Some of them are very valuable material for the historian. Others contain much valuable material, which can be sifted by criticism from what is doubtful or certainly untrue. Others, again, are pure fiction from beginning to end. No such person as the saint, whose life is described with so much detail, ever existed at all. He or she has been invented to explain a name, or a custom, or a statue, or other existing object.

A love of the marvellous is a common characteristic of mankind, and consequently these Lives of the Saints abound in miracles. But a love of the marvellous is not the only explanation that we need in order to account for the wonders with which these biographies often abound. For many centuries it was commonly believed that a holy life was sure to bear fruit in the power to work miracles. A saint was a person endowed with supernatural gifts, and it would have seemed almost a contradiction that persons should attain to exceptional holiness and yet not possess the exceptional gift of working miracles.

Therefore, to write the Life of a Saint, without recording any miracles, would come very near to denying that there was anything very saintly in the life. With regard to other details in the biography, when the writer had no materials, he guessed at what was probable; and, of course, he must do the same with regard to miracles. His object was to interest and edify his readers; and the Life of a Saint without miracles would seem to be not only very improbable, but very uninteresting and unedifying.

This is really not so very different from the practice of those who write historical novels at the present day. They make very free with events and with chronology. Indeed, even with regard to what is given to the world as sober history, we admit a good deal of imaginative construction. But, with regard to the Lives of the Saints, there is another consideration to be remembered. There is sometimes no invention, perhaps not even any exaggeration, but only a wrong point of view. Something really extraordinary took place, and it was wrongly regarded as miraculous. With us, when anything very extraordinary takes place, a miracle is the very last hypothesis to which we resort in order to explain it. We would perhaps much rather leave it unexplained than adopt any such solution. But, during many centuries of the Church's life, a miracle was the very first hypothesis to be suggested as the explanation of what was surprising. It was not only the easiest solution, but to many people it seemed to be the most reverent solution.

We have, then, these three causes at work in determining the form in which the biographies of saints were commonly written—the love of the marvellous; the feeling that miracles are appropriate to a holy life; and the belief that, because God is Almighty, He is constantly manifesting His power by changing the course of Nature.

Are we then to reject all miracles as incredible, excepting those recorded in Scripture, and perhaps even some of them? That would be a needlessly rash position to adopt, and even Dr. Schmiedel does not adopt it. He holds that "it is not

right to deny unconditionally that miracles are possible," though he refrains from committing himself to the belief that they have taken place. He points out, rightly enough, that even if we could examine all the miracles that have ever been reported and be able to trace these to natural causes, "we should be powerless to prevent an event taking place to-morrow which we should be obliged to recognize as a miracle, and nothing would then be gained by the statement that there are no such things as miracles. A scientific caution therefore bids us in no case to make this statement a guiding principle."

But what do we mean by a miracle? Not a violation of law. The law by which God governs His universe cannot be violated. He is not a God of disorder or confusion; *οὐκ ἔστιν ἀκαταστασίας ὁ Θεός* (1 Cor. xiv. 33): and we cannot believe that He wills that His *κόσμος* should ever set us an example of the disorder which inevitably results from violations of law. But it may well be the case that, for sufficient reason, God sometimes produces a result which cannot be explained by any laws that are known to us. Yet, even in such cases, we may be sure that the highly exceptional event is the outcome, not of lawlessness, but of law. On God's side, we believe that such exceptional events depend upon the sufficiency of the reason for them; on our side, the belief in them depends upon the sufficiency of the evidence. Miracles, as Huxley has taught us, are simply a question of evidence.

Let us, then, in studying the Lives of the Saints, try to approach this question with caution, and without prejudice. The assumption that miracles are impossible is as unscientific as the assumption that they must have taken place. That God will not violate His own laws is a safe assumption; but this assumption does not exclude the possibility of His having provided laws, still unknown to us, which operate only when exceptional combinations of circumstances call them into operation. What we have to consider, in any recorded or reported case, is, whether the occasion seemed to require a special manifestation of Divine Power, and whether the reported

manifestation seems to be worthy of the Divine Wisdom and Goodness. These two considerations will lead us to the conviction that vast numbers of reported miracles are quite incredible. But, when we have satisfied ourselves upon these two points, we have further to ask, whether the reported marvel really took place, and, if so, whether it cannot be explained by the operation of known laws. These two additional considerations will lead us to reject, or at least to be doubtful about, a great many more of the reported miracles. Then the question arises as to there being any residuum. When these two pairs of tests have been applied with critical acuteness and fairness, will any alleged miracles remain as material for history? The present writer, speaking only for himself, answers that question unhesitatingly in the affirmative; but all that he cares to insist upon here is, that a miracle is not a violation of law, and that the occurrence of miracles is simply a question of evidence.

“The Life of St. Cuthbert,” by the Venerable Bede, will serve to illustrate a good deal of what has been stated above. Bede was considerably in advance of his age, both in the critical principles which he adopted and in his efforts to carry them out in practice. He knew that evidence must be sifted, and he knew the superiority of contemporary evidence, and of evidence at first hand, over mere tradition and hearsay; and he took pains to obtain the best evidence that was within his reach. In editing the “Hieronymian Martyrology,” he inserted (he tells us at the end of his Ecclesiastical History) the names of all the martyrs of whom he could find definite information as to the kind of sufferings which they endured or the judge who condemned them. This seems to imply that he would not insert the names of those about whom nothing was known; he preferred to leave the days blank, rather than insert what lacked evidence. But Bede’s work was enlarged by subsequent editors, and, as only the enlarged edition has come down to us, we are in doubt as to the precise character of Bede’s critical work. But in his “Life of Cuthbert” we are upon surer ground.

He dedicates it to "Bishop Eadfrid,<sup>1</sup> and to all the Congregation of the Brethren who serve Christ in the Island of Lindisfarne," and this in itself is some guarantee that it was written with care. But in the dedicatory letter he thus assures them and other readers who may not have their knowledge of the facts: "I have ventured, neither to write any circumstance relating to so great a man, without the most sure research, nor to give out for general transcription the things which I have reduced to writing, without the most scrupulous examination of indubitable witnesses. Indeed, it was not till I had investigated the beginning, progress, and end of his most glorious life and conversation *from those who had known him* that I ventured to reduce anything to writing. I may add that I have also thought it right to mention here and there in the course of my work *the names of my authorities*, as unquestionable proof of the acknowledged truth of my narrative. Moreover, after I had digested my little work, I kept it back in manuscript, and showed it frequently to Herefrid the priest,<sup>2</sup> when he came here, as well as to several others who, from having long dwelt with the man of God, were thoroughly acquainted with his life, that they might correct or expunge, as they thought advisable. Some of these amendments I carefully adopted, and, all scruples having thus been removed, I ventured to commit the result of this careful research to these few sheets of parchment. And whilst, by God's aid, I was so occupied, my little work was read before the ancients of your congregation; and, after every part had been carefully examined, it was found unnecessary to alter a single word." Could a modern critical writer have taken more pains to be accurate? And what is the result? Bede had an earlier "Life of Cuthbert" which has come down to us, by an unknown monk of Lindisfarne, to work upon; and the latest editor of "Bede's Historical Works" tells us that Bede in re-writing it "shows a marked tendency to exaggerate the ascetic

<sup>1</sup> He was Bishop of Lindisfarne A.D. 698 to 721, and was the artist who wrote and illuminated the famous Lindisfarne Gospels.

<sup>2</sup> He was the intimate friend of Cuthbert, and it was from him that Bede got the beautiful account of Cuthbert's death (ch. xxxvii.—xxxix.).

and miraculous element" (Charles Plummer, *Baedae Opera Historica*, vol. i., p. xlvi). That probably means that, when Bede's informants told him of these wonderful particulars, he readily admitted them as in the highest degree probable—indeed, as almost certain to have occurred in the experiences of so holy a man as Cuthbert. A glance at the headings of the chapters in Bede's narrative will give plenty of examples: "How he was crippled through a painful swelling in his knee, which was cured by an Angel"; "How the wind was changed at his prayer"; "How he saw the soul of St. Aidan carried up to Heaven by Angels"; "How he foretold that he should receive a supply of food by the ministry of an eagle, and did receive it"; "How by prayer he extinguished the flames of a house on fire"; "How he cast out a devil from the Prefect's wife, before he had even seen her"; "How the Abbess Aelfred and one of her nuns were healed by his girdle"; "How he cured an Earl's wife by water which he blessed and sent by his priest"; "How by tasting water he gave it the flavour of wine," and so forth. Assuming that the evidence was in many of these cases good, mere coincidence, exaggeration, suggestion, telepathy, and the operation of other laws, which are known now but were unknown then, will explain a great many of these wonders and other medieval miracles. But a writer in that age is not to be condemned as untrustworthy in everything, because he freely admits such stories as these. Lives of Saints may contain very valuable historical material, although they abound in details which criticism cannot accept as true.



## The Scientific Mind in Social Work.

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AT least a measure of scientific training should be regarded as essential for the efficient social worker. By a scientific training I do not mean an advanced knowledge of any particular branch of science, but that kind of training which produces a scientific habit of mind—which at least teaches us to observe correctly, to trace causation, and to reason logically. It has been said that there are two kinds of science—one which deals with forms, the other with what are usually, if somewhat loosely, termed causes and effects. So among the benefits which a scientific training confers are that, first, it teaches us to bring our minds into direct and close relations to facts or phenomena, to observe these exactly, also to classify the contents of our knowledge with care; secondly, it teaches us how to draw conclusions correctly, either from particular facts, or from collections of similar facts which have been carefully sifted and classified. Again, it prevents us from speaking of events happening by chance or by accident; it reminds us that for every phenomenon there is, or has been, some cause, whether that cause is or is not known. It gradually convinces us of what has been termed the universality of law, by which is meant an order, whether known or unknown to us, which pervades every sphere of the universe; it also prevents us from confusing “law” with “force.” But above all a scientific habit of mind teaches us to reason correctly. On scientific reasoning general rules are drawn from the careful observation of many particular cases (the method of induction); when these general rules are thus established, then conclusions (affecting conduct) are deduced from them (the method of deduction). I may say at once that one result of our applying scientific methods to social work will prevent us being content with observing symptoms, and also with being content to palliate these, instead of seeking for the

causes or sources of social evil, and of doing all we can to remove or counteract them.

Attention has recently been drawn to the difference between "sentiment" and "reason," as these are applied to social problems and social work. It has been stated that among most primitive peoples sentiment is almost the sole factor by which conclusions are arrived at, and that among them logical inference is practically unknown; also that the development of science is little more than a widening of the sphere of logic, and a narrowing of the sphere of sentiment in the formation of human judgments.

If by sentiment is meant "feeling," I should strongly dissent from the last of these assertions; indeed, I should suspect that the one who uttered it has unwittingly fallen into the not uncommon error of confusing "law" with "force." I believe that true and right feeling is a great moral force—indeed, in almost all kinds of social work it may be regarded as the driving or impelling power both to, and in, the work—that without this power acting upon us we should probably neither enter into the work nor persevere in it.

But while we are impelled by feeling—and the feeling of compassion is an emanation from "*L'amor che move il sole e l'altre stelle*"—we must be guided by reason. The first may be compared to the engines of a ship, the second to the steering gear, including the knowledge and judgment of the captain.

The connection between emotion and morality is too large a subject to enter upon here. Certainly we cannot entirely dis sever them. A thoughtful writer has asserted that the manner in which, and the extent to which, suffering of any kind appeals to us are measures of our moral condition. Another and more recent writer has urged that all our moral judgments have ultimately an emotional source.

Of all books upon social problems or upon social work the Bible is still incomparably the best. It is the most "human" in the highest and fullest sense of the word. One reason for its

superiority lies in its wonderful combination of feeling and reason. It ignores no part of our one complex human nature. This is especially true of the New Testament and the Prophets, and, from a somewhat different point of view, of the Psalms; it is also true of "the Law" and the Wisdom Literature. In the New Testament and the Prophets we find a perfect conviction of the existence of a Divine moral law and of the constant action of Divine moral forces, against which man hurls himself in vain. We find also a perfectly fearless facing of the facts, including the processes of life or experience. From one point of view the Bible may be said to be a commentary on the words, "Things are what they are, and the consequences of them will be what they will be; why should we seek to deceive ourselves?" In other words, the Bible reveals and inculcates a perfectly scientific view of life in the sphere of character and conduct. The scientific-mindedness of its writers is beyond question. If we take only the Sermon on the Mount, what is it but an enactment and explanation of the Divine Law in the moral sphere, a sphere which is certainly not regarded as being under a different, or less stable, or less trustworthy governance than is the physical sphere? Of course, in the one Divine Law there are many precepts. The Sermon begins by stating the conditions of true welfare from the ideal or Divine point of view, which it terms blessedness, and these conditions involve obedience to various fragments of the one Divine Law for man. Throughout the Sermon Christ insists upon the inexorable results, through the operation of law, of certain kinds of conduct—social and unsocial. Indeed, one very helpful way of regarding our Lord's teaching office is to regard Him as the revealer of the Divine Law in the moral sphere or order. As in His Person He came to fulfil, so in His teaching He asserted, the inevitable fulfilment of all law and all true "prophecy." And prophecy is sometimes a revelation of law, while at other times it is exhortation to obey the law. The connection between law and prophecy—and law is not seldom actually of the nature of prophecy—lies in both being a revelation of the Divine will

towards man. This conception is, again, entirely that of the scientific mind.

The same is eminently true of St. Paul, who saw more clearly than any of his predecessors the organic nature of society. His analogy between society and the human body, the various details of this analogy, and the practical lessons which he draws both from the analogy as a whole, and from its details, should be remembered by every social worker. Also, in the course of St. Paul's teaching, as in our Lord's, we frequently find utterances of Divine eternal laws for man's welfare, with both comments upon them and exhortations to obey them. An interesting fact about many of these sayings, both of Christ's and St. Paul's, is that they assert laws of social welfare which modern students of sociology have arrived at by the inductive method.

The recognition of the place or office of feeling is equally present in the New Testament, as it is in the Prophets and the Psalms. No one can read the books of Hosea, Jeremiah, and Ezekiel without seeing this. To recognize the reality, the power, and the place of feeling as a factor in social work is not to be unscientific. The power and effect of feeling are just as verifiable by experience as is the existence of an irrefragable law. The force behind all the work, for instance, of both Christ and St. Paul is their love for man. It is quite unnecessary to give proofs of this; every page of our Lord's history, every chapter of St. Paul's writings, bears witness to its truth. Christ's life, and the lives of hundreds of Christ's followers, who have lived the true philanthropist's life, and died the martyr's death, have proved not only the reality, but the strength of their love, and "greater love hath no man than this, that a man lay down his life for his friends."

Also we find that in the New Testament writers the practical recognition of law—that which issues in obedience, and this force of love, which issues in philanthropic conduct, are revealed as in absolute harmony. Feeling with them works in directions indicated by law, and therefore the recognition of law guarantees

the wise expenditure of feeling along the paths of highest usefulness. In our enterprises feeling is too often not regulated by the discernment of law; it is apt to run in unauthorized channels; too often it dissipates its force, and fails to do its appointed work; through refusing to be guided to a wise end it is wasted, and effects no practical result.

All this shows that when we plead for a "scientific view" of society, and for "scientific methods" of social work, we are appealing for the most *Christian* view and for truly Christian methods. Yet this is not generally recognized. At a meeting to inaugurate a certain philanthropic effort, I was pleading for a scientific method of procedure when a brother clergyman rebuked me for "mixing up charity and science," and informed me that "these must be kept apart, for they had nothing to do with each other."

By taking the scientific view we shall, like St. Paul, regard society as an "organism"—we shall recognize what has been termed its "solidarity." But while we regard society as analogous to an organism, we shall be careful not to push analogies, which all too readily suggest themselves to us, too far. Both to the propagation and defence of truth much harm has resulted from the use of specious analogies, such as upon examination have been found unequal to bear the strain which has been put upon them. It has been said that the three chief characteristics of an organism are :

1. It is a whole, all of whose parts are intrinsically related to it.
2. It develops from within.
3. It has reference to an end which is involved in its own nature.

A little reflection will convince us that society fulfils all these three conditions, also that to remember these three conditions (which we may regard as laws governing an organism) will be a most helpful guide in directing social effort. The first warns us that we cannot interfere with any part of an organism—*e.g.*, any member of a society—without affecting the other parts. We cannot isolate a member of a family, or a family in a street,

we cannot deal with either in such a way that we affect it alone. Our action may be directed towards an individual, but the effect of our action is bound to be social. The second characteristic of an organism will show us that any permanent progress must come from within, at least must work within (though of course it may be a response to an external stimulus); it must not be due simply to permanent pressure from outside. A scientific social worker, with an insight into human nature gained from careful observation, knows that while little may be expected from what is done *for* the poor, much may be expected from what they are encouraged to do for themselves. Thus the scientific social worker's aim must be to make self-effort possible—a preliminary operation frequently forgotten—and then to rouse potential self-effort into steady action. If we remember that society is like an organism, we shall be careful to remember that we must assist the possibility and process of the development of the whole human nature, and nothing less than this. Countless failures have arisen from forgetfulness of this law.

In works dealing with the social question the word "sociology" is coming more and more into use, and we are being reminded that a "scientific" knowledge of sociology is indispensable to the social worker. Up to the present time the study of sociology as a science has been comparatively neglected in this country, that is, as compared with the attention bestowed upon it in the United States, in France, or in Germany. Even now there is no "chair" of sociology either at Oxford or Cambridge. But we are rapidly learning the value of this branch of study, and every day increasing attention is devoted to it.

But the social worker does not study society merely as an interesting field of investigation; though few studies can compare in interest with that of sociology in its various branches. The social worker studies society in order to influence and reform it. But "society" is composed of human nature, hence the social worker must be a deep student of human nature.

Again, in the study of human nature, the most important factor is the study of mental phenomena, including mental processes—*e.g.*, the ideas of people and the growth of these ideas, also beliefs, feelings, tastes, etc. The social reformer must study these, for they are the material upon and through which he has to work ; indeed, only through influencing these can he hope to influence conduct. But to know how to influence the ideas of people most satisfactorily he must have some knowledge of psychology, which may be defined as the science of all kinds of mental operations, and which deals not only with thoughts, but with feelings and emotions, with the will, with sensations of pleasure and pain, with the powers of perception and reasoning, with attention, memory, etc. For one reason at least an elementary scientific knowledge of psychology is especially useful to the social worker, who, from the very nature of his object, is bound to be a teacher—that is, one who wishes to find an entrance into people's minds for new ideas. Psychology teaches us how to do this. We may of course accomplish our purpose without a conscious knowledge of psychology, but in that case possibly only after many failures. If psychology does nothing else, it will show us by what roads not to travel, in what directions not to make effort. In the past social workers have not been sufficiently careful to appeal to the highest faculty in man—*i.e.*, to the mind or reason. They have too often appealed merely to the feelings, the emotions, the appetite, even to the pocket. But if we would affect people permanently for good we must appeal to the mind.

In no branch of social work is the scientific habit of mind and scientific method more essential than in the work of investigation. Here we require the greatest care, accuracy, and patience. We must decide what is, and what is not, essential. We must put aside all kinds of prejudice and mere hearsay, and determine to get at the truth, not merely by collecting, but by sifting, all possible evidence. We must pursue the history of a "case"—that is, of some social phenomenon—into the past. We must find out and estimate the strength of all the various forces

or influences—physical, moral, mental, social, and economic—which have been at work to produce the present conditions; also which of these are still at work. To leave out even one of these may vitiate our solution of the problem. Among physical forces, we may find sickness in one or more members of the family, want of fresh air, insufficient food, etc., all tending to lower the physical vitality, and tending also to lower energy or power of effort; among mental forces, will come education, or the want of it; among social forces, we must place the influence of friends and acquaintances, that of the public-house, or club, or neighbourhood. Besides all these there are the economic forces, which will include various trade conditions, lack of employment, etc. Lastly, there are the religious influences, or the want of them, which will affect character. I enumerate all these because I wish to show how extremely involved are the problems with which the social worker has to deal—how many are the influences which have to be taken into account. It is what a mathematician would call the number of variants or of variable factors entering into the problem which makes all dealing with human beings so difficult. In our efforts to bring about an improvement in people, we have to think what evil factors can be eliminated, and what salutary factors can be substituted for them—*e.g.*, whether an individual or a family can be taken out of an unwholesome physical, or moral environment, and placed in healthy surroundings.

Again, a scientific habit of mind is necessary to estimate correctly the resources and the needs of people who are said to be in distress. Careful estimation of these will often prevent unintentional cruelty—*e.g.*, giving half a crown to a family of, say, four persons who are in absolute want, without taking the trouble to think what the utmost purchasing power of half a crown is, or for how many hours it will provide sufficient food for four hungry people. A scientifically-minded worker—one who is accustomed to calculate correctly—will know within narrow limits what the income of a family of a given number of persons in a particular town or district must be in order to

maintain those people in physical efficiency. He or she will know the cost of the food per week which is necessary for a man doing hard manual labour, for a woman, and for each child, when the age of the child is known. He will know what to allow (according to the locality) for rent, also for fire and light, household necessities and clothing. Suppose I come across a family of two adults and three children living in a cottage in a town, suppose I find them all well nourished, tidily dressed, with fire and light, and I am told that the total earnings of this family do not amount to more than seventeen shillings a week, I should be justified in assuming that the total earnings had not been divulged, or that they were receiving help—at least, occasionally—from some source unknown to me. In the country the case would be different: there the house-rent would probably be half a crown less than in the town; there might be some garden ground, from which vegetables could be raised, also something might be made by keeping pigs or poultry. The point on which I would lay stress is this—that in every case with which we attempt to deal we must try to discover all the various factors entering into it, and we must try to find out the power or value of each one of these.

Another part of the social worker's task in which the exercise of scientific-mindedness is essential is in deciding whether any particular case is or is not "helpable." The monetary resources of most workers are limited; the number of cases of poverty known to them is often large. There is always a temptation to help as many cases as possible. This may mean such a dissipation of means that no one case is adequately assisted. Here I would say that, while general rules which embody principles are useful, ultimately each case must be judged by itself. Experience will teach how to divide temporary from chronic cases. Few parochial "poor" funds can bear the strain of many pensions, for a pension, if it is to do real good, and not to be actually a source of temptation, must be adequate. So it is inadequate "out-relief" that frequently does so much harm. Few members of Boards of Guardians think sufficiently scientifically to realize

that an inadequate regular allowance of out-relief—the customary half a crown, three shillings, or even five shillings a week—frequently not only perpetuates evil conditions, but both aggravates and tends to spread them. In regard to out-relief, there should be but two alternatives—either an adequate allowance or absolute refusal; it should certainly never be, as so often at the present time, a grant in aid of wages, or as supplementary to insufficient (*i.e.*, “sweated”) wages. This may mean that large numbers of the poor are being wronged by a general lowering of wages in the neighbourhood, and that certain individuals (manufacturers, middlemen, etc.) obtain the labours of others at less than a fair wage—*i.e.*, at the expense of the community. The best use which can be made of “charity” as opposed to poor relief is to help people to tide over a period of temporary misfortune—temporary sickness or loss of work—and to replace them in a position in which they can, by their own efforts, support themselves. Then it is a great temptation to both Poor Law Guardians and charitable workers to think of the effect of their action only upon the particular case they are helping. The scientific mind remembers the organic nature of society, and consequently the “epidemic” effects of both charity and Poor Law relief.

One general law which the scientifically-minded social worker will not forget is that human nature, as certainly as any physical body in the universe, follows the line of least resistance. Examples of this law, when once it is grasped, will be found to be almost innumerable, and it will explain the reason for an equally large number of actions and courses of conduct. The following instances are suggestive: “It is generally easier to alleviate symptoms than to remove causes; it is easier to lean upon charity than to make effort to find work; it is easier to follow the fashion, especially in public opinion, than to think out a problem for oneself.”

This plea for the exercise of scientific-mindedness in social work is a plea for more than the exercise of greater thoughtful-

ness and for action which is based on the fullest and most accurate knowledge available. It is really a plea for the recognition of the existence of law and causation in a realm in which their existence is too seldom recognized in conduct. The majority of educated people accept the existence of law in the physical world and act accordingly. They accept it in such matters as health and disease; but when they enter the moral sphere—which is intimately bound up with the social, when they come to consider questions of character, most people fail to see that so-called moral causes and effects, moral forces and influences, moral failures and successes, the growth and deterioration of character, etc., are all equally governed by law. Only in this sphere the laws may be far less well understood than in the physical sphere, because, as I have pointed out, the number, nature, and variety of the forces are greater. In the education of a child there are physical, mental, moral, social, and religious forces at work. The scientific educationist does not admit that while physical, and, possibly, mental forces may be governed by law, this is not true of other kinds of forces. We must believe that the Divine Law pervades every sphere of the universe, and that no sphere is outside the range of its operation. God is not the God of confusion. Even what we term “spiritual” influences (producing moral results) will ultimately be found always to act in strict obedience to law, though it may be long before the exact nature and range of that law is fully understood. And just as man uses the great forces of physical nature according to certain known and fixed laws, for definite ends, so shall we in time employ a similar process in the higher sphere of conduct.

As the architect, who wishes to build some great and permanent structure, or as the engineer who wishes to build some great work of skill, like a bridge or a mountain railway, must know and take careful account of the nature and behaviour of both the forces and materials he wishes to utilize—the laws governing the action of the former and the strength and suitability of the latter—so must it be with the social worker, who

aims at building up character, and who seeks the welfare of individuals, families, cities, and states. Failure in an engineering enterprise means either ignorance of, or inattention to, some law, some force, or the nature of some material. So in social work the want of social welfare means either ignorance of, or disobedience to, some moral or economic law or force. Moral and social failures do not happen "by chance." They frequently arise through our underestimating the strength of some opposing force. The many disappointments in our social work arise from our underestimating the force of ingrained habit, whether of thought or conduct, from our forgetting what an immense expenditure of mental and moral energy is required to effect any real and permanent progress. We sometimes see, as the result of excitement, an immense apparent moral improvement (as in sickness from the use of stimulants or palliatives), but the effects soon wear off, and the social, or the moral, or the religious state, as the physical one, relapses to the old level, or, more probably, sinks still lower. Not every one that saith unto Me Lord, Lord, but he that doeth, that constantly obeyeth the Will, the Divine Law, of the Heavenly Father, the great Divine Law-giver, and which Will he has made every effort to learn and to understand, shall enter into the Kingdom of Heaven.



### Conversion and Modern Needs.

BY THE REV. A. R. WHATELY, D.D.

**I**N the CHURCHMAN of July, 1906, I put forward a defence of the doctrine of conversion in the light of modern thought. In this article I pass from the theoretical side of the question, leaving it, even as such, with much unsaid that might be said, and pass to its practical issues in the face of modern needs. Let us reserve our main thesis and work up to it. Let us ask, What sort of religion does our age require? And then it may

be possible to show that such a religion would find its focus at that supreme point of convergence of all the elements of our personality, that initial and fundamental self-surrender which we call conversion.

Perhaps never in modern times was spiritual religion more sorely needed than now as a basis of morality. Old rules and sanctions are being widely discarded; accepted canons of the moral law itself are beginning to appear arbitrary and obsolete. The "non-moral" man is with us, and the man who provides his own moral code. The secularist, whose "religion is to do good," still lives on his moral capital. He has no lever to raise the ungodly. At best he can call righteous, not sinners to repentance. Social ideals are offered us, but they presuppose, and cannot create, those high motives that are necessary for their realization. The individual who is to pursue them must pursue them under the influence of an ideal and a law which is inward, spiritual, personal to himself. He must love his fellow-men, and social ideals can only guide the workings of that love; they cannot for ever keep warm the cold and sluggish heart; though, by their appeal to the imagination and by the stimulus of hope, they may do so for a time. We need to be told, not merely *how* we should do good, but *why* we should do good. We need an ideal that does not unnaturally stifle our personal cravings or yet compromise with them, but turns them into the right channel; which realizes that supreme paradox of the Gospel which Luther proclaimed upon the housetops—that highest and regal freedom which issues in the humblest and most devoted service of all men for Christ's sake.

We need assuredly (and this is a mere commonplace) a religious revival to pour life into the vast inert mass of indifference, to capture the wild and wayward forces that stir throughout the social body, to provide an ideal that not only appeals to men's goodness, but retains them, and makes them good.

Our age is witnessing a tremendous collapse of temporary structures, old systems, conventional props, traditions once

blindly accepted. The decent veneer of church-going irreligion is being rubbed off. The Christian Sabbath is slighted openly by thousands and thousands who, thirty years ago, would have escaped the reproach of "Sabbath-breaking" by a purely external observance.

We are not so shocked at things of this sort as we used to be. Not, I mean, at the external side of it all, because we feel that, after all, the essence of this outward apostasy was only too abundantly present in the respectable externalism which it has disturbed. And yet undoubtedly there is much real apostasy. We must face the fact of a tremendous invasion of Materialism; an undermining of belief which, however unenlightened, smug, and self-complacent, was at least a groundwork, a starting-point, for the inner work of the Spirit.

The philosophy of Materialism affords no basis for social renewal. It misses both the true individualism and the true collectivism; for Materialism is essentially atomistic. The individual person, as it interprets him, is a self-contained, exclusive unit. The deepest social bonds, however, are spiritual, and the spiritual is, of course, in this teaching, unreal as such: all is explained in terms of a mere interaction of chance and necessity. Thus, the individual is on the deepest basis unsocial. Yet in being unsocial he is not even truly individual.<sup>1</sup> For freedom, personality, world-conquest, self-realization, these again are spiritual conceptions, and have no meaning for Materialism.

This tendency of thought and feeling—for its spirit is far more widely spread than the actual creed—points on the one hand to selfishness and egoism, and on the other to a materialistic Socialism. It can make nothing of true individuality, the spiritual and ethical personality for which self-interest and the service of God and man are one; and therefore its individualism must mean either a loose aggregate of jarring atoms, or a solid mass crushed together from without. I am using extreme language, but once more let me say that I am speaking only of a tendency which happily is greatly counteracted by various

<sup>1</sup> This is on the lines of Eucken's criticism of Materialism.

higher tendencies. It is important to try to isolate for examination that peculiar virus which permeates the thoughts and ideals of men, if we are to appreciate that true secret of life which is the key at once to personal regeneration and to social renewal.

We are thrown back on first principles. Authority will never re-establish its hold merely as such. External authority must mean in future, not a book claiming our acceptance primarily *as* a book, antecedently to the self-evidence of its essential contents; not a Church in which God Himself is mediated to the individual; not historical facts as resting on historical evidence; but the self-imposed authority of a Gospel which, when once accepted and understood, points outward again to historical events, a Divine society, and an objective standard of truth. The crying need is to bring men face to face with first principles—the true first principles. Now, first principles are self-evident when they are approached from the proper angle, when the proper faculties are aroused to apprehend them. They are the data upon which we built up our view of life. Materialism seems on the surface to offer the true data, for it appeals to experience, to a concrete world that presses us on every side, and starts from the immediate testimony of our senses. It might be shown, if this were the occasion, that there is no true immediacy in these data, and that materialism, instead of clinging to the concrete, is abstract in the highest degree. Readers of Dr. Illingworth's works—to mention but the one name—need not be detained with further remarks on this last point.

Now, the Gospel offers the true starting-point: it lays the true basis for life and knowledge. It appeals to the experience of the individual. And by experience is not meant feelings. If the Gospel be true—and this article, of course, is addressed to those who believe it—then the object it presents to us can be as truly perceived and grasped as the material objects around us. There is no room for deception, as Dr. Forsyth<sup>1</sup> has

<sup>1</sup> *Hibberl Journal*, April, 1908. Article, "The Essential Thing in Christian Experience."

recently urged, when the innermost man is conscious of a transforming and recreating presence on the very ground of his being. We can disbelieve—in the abstract, at least—our bodily senses, if we are Pyrrhonists and our philosophy bids us to do so ; but we cannot disbelieve our sense of Christ, because Christ takes possession of our philosophy as well.

But, after all, we are not dealing with philosophies, but with the ordinary man, who, however, is governed by a philosophy, good or bad, little as he may reflect upon the presuppositions of his life and thought. The cry "Back to Christ," in a far deeper sense than is generally meant by the phrase, is a true cry for to-day. And it is in conversion essentially that a man gets back to Christ. What he needs—what he craves for in his deepest self—is to make a radical fresh start. It is not enough to try to help him to sort out the good from the bad in his heart and life, the true from the false in his beliefs, to train this good tendency, to starve that bad habit, to base his conduct upon useful rules and sound principles. He needs to live upon a new plane : he needs to be lifted, with all he has and is, into a new sphere ; to be recreated from the centre outward ; to be overcome and engrossed by a transcendent experience, on which, in which, and for which, he can live through Time and Eternity. Principles, as such, however noble, are abstract. Earthly friendships are limited in scope and depth. Christ alone can be his all and in all. And this means conversion. It means that he can gather up his all in a supreme act of self-surrender. There is nothing needed except an understanding of the issue and genuine earnestness and faith.

Such a self-surrender involves the recognition of a central principle of sinfulness, in, though not of, the very nature of the man. It is only through the consciousness—implicit at least—of personal redemption, which presupposes such sinfulness, that the full and true act of self-surrender can be made.

But even apart from the question of sin and repentance, it is very difficult to understand how anyone who believes in this radical and personal relation of Christ to the human soul can

fail to see how the doctrine of conversion follows by an absolute logical necessity. There is no need to repeat the qualifications in my former article. Conversion, as a matter of fact, is often not a marked crisis, even in the case of adults who have once been careless. But the essence of the doctrine is this: that, where the situation is really understood, there is a definite step—psychologically as well as spiritually real—by which the soul can and ought to change its innermost attitude to God, and through God to life and the world; and with this, an answering movement on the side of God.

It is wonderful, amid all the scepticism and coldness around us, to note the spell which the true preaching of such a Christ as this exercises over the audience; if only we are free from all that exegetical artificiality, arbitrary "typology," and crude exposition of the Atonement, which so blunt the edge of the message. Here we are on ground where we need not even appeal to the authority of the Bible. It is an invitation to "Come and see." The note of conviction in the preacher, the atmosphere of a life lived upon the basis of the reality that he proclaims, is a sufficient *primâ facie* proof till men have tried for themselves.

"Oh, could I tell, ye surely would believe it!  
Oh, could I only say what I have seen!  
How should I tell, or how can ye receive it,  
How, till He bringeth you where I have been?"

We must arouse the consciousness of a need; and to feel the reality of a need of Christ is to feel the reality of Christ, for the need is the exact correlative of the supply. There is nothing outside religious experience that affords a parallel to this situation. The need we feel is just precisely the need of what Christ is; and nothing else, by the very nature of the case, by the very definition of the need—if we could define it—can supply it at all. And a real fundamental need, with no object existing, or that ever has existed, which could meet it, could not possibly be. In the case of our lower requirements, supply may not always be forthcoming; but the object of this

deepest spiritual need is the deepest spiritual reality, and therefore ever-living, ever-present, ever-responsive.

As Christ came into the world, so He comes into the heart of the individual. It is a new beginning, a new creation. Here is the soul's point of direct contact with the Alpha and Omega, the first principle, of his own life and of all life. It is just a point at first—it need be no more—but it is the nucleus of a new knowledge and a new life. At the moment of that contact the man turns his back upon all his past, upon all his opinions, all his expectations, all those perplexing traditions of his education which so long he has clung to and yet suspected ; and the transaction is between him and God alone. No theology except such as this new experience draws into itself, and so vindicates, need enter the sanctuary. The whole "scheme of redemption," the very heart and essence of our despised creeds, is compressed and focussed in that point of light, till it spreads and illumines heaven and earth. And as that light spreads he will be able to take up again much that he has for the time let go. He will often be able to distinguish the imperfect form from the substance, the accidental from the essential. And we who believe that the orthodox Christian tradition and the claims of corporate Christian life are involved in the logic of the Gospel, should have no fear of a bold appeal to the witness of the inner man.

We must appeal to experience, not to sentiment, not to feeling, not to the experience men have, but to that which they may seek and possess if their sense of need is aroused. And thus man's extremity will prove God's opportunity. Alienated from churches and formulas, many may find God, who forty years ago would have lived on contented with a hollow outward conformity. It is well for men sometimes when God takes away all to which they have trusted, even the means of grace, till nothing is left—but Himself.

I have spoken of the spiritual emancipation of the individual in respect of knowledge and assurance, but it means also the setting free of great forces for the renewal of our social life.

Christianity alone solves that antithesis of self-interest and social solidarity which for the materialist limit each other : solves it, not by self-sacrifice (which, as some forget, is only a means, and not an end), but by the love which finds its joy in the joy and welfare of others ; even as Christ “for the joy that was set before Him endured the Cross.”

Now, the type of Christianity which lays the deepest basis for unselfishness is that which recognizes conversion and its twin doctrine, assurance. The most fundamental unselfishness is that which rests, not upon a suppressed, but upon a liberated, selfhood—“a heart at leisure from itself to soothe and sympathize.”

The truest service of mankind springs not merely from impulses, but also from a deliberate self-consecration to the highest ideal that we know ; and if that ideal is indeed personal, creative, the source of all life, it will be a perennial fount of high motives and good impulses. The supreme problem, as all evangelic Christianity recognizes, is the finding and accepting of that ideal—in other words, conversion to God. Conversion may result from very mixed motives ; the highest element may be quite subordinate. But that only means that Christ came not to call the righteous but sinners to repentance ; He does not presuppose in us that which He came to give.

Now self-surrender, in the deepest sense, must be Godward before it can be manward. Service of man is spread out, and divided up into particular occasions and acts. God alone can raise it to a higher plane, and can make self-surrender a real transition, and not merely a “good resolution.” Now, conversion implies that God’s grace is not merely co-operating, empirical, occasional, answering to each separate upward motion of the human soul, but that it is also fundamental, creative, initial ; bearing the same relation to His assisting grace as the human act of self-surrender bears to the particular acts of self-denial and service in which it unfolds itself. Those who think that Baptism or Confirmation precludes the necessity of conversion entirely miss the point of the question. They commit

the fallacy of *μετάβασις εἰς ἄλλο γένος*, or illicit transition from one plane of thought to another. I remember Canon Body pointing out that the benefits of Baptism—great and splendid as he believed them to be—do not, as a matter of fact, include a surrender of the will. And as to the utter meaninglessness of any playing off of Confirmation against conversion, that need hardly be exposed here.

When once we grasp the truth that God starts us with not only pardon but the gift of a new will, and that the will of man is first of all his attitude towards God and towards life as a whole, then, not till then, do we know what conversion means. Antinomianism is utterly excluded. Service and freedom, self-culture and altruism, obedience and faith, realize their inner unity, so that each implies and involves the other.

It may yet be necessary to start a campaign—as Canon Cleworth once said—for the re-conversion of England. The thin end of the wedge of secularism may very soon be successfully driven into our elementary educational system. To see how lightly this issue is contemplated by many Nonconformists and Churchmen alike is, to me at least, peculiarly bewildering and painful. But even if the day should come when it will be a legal obligation on those who have the training of the child's mind and character to withhold from Christ's little ones the knowledge that He died for them and loves them, yet still it may be that, in the all-wise providence of God, the very parching of the green pastures may lead us to feel our dependence on the rain from heaven; and that the Gospel may come with the greater force and power in its attack upon heathen darkness than upon indifferent and hardened hearts. So the loss, though terrible to contemplate, may not be a clear loss. Man's extremity, to quote the familiar saying, may prove God's opportunity.

After all, our very belief in conversion should itself give us the key to a believing optimism, as we look upon the religious condition of our country. For it means that ultimate issues are not merely the residual effects of tendencies within the earthly

sphere, but that God acts by intervention, re-creation, personal approach. And He who transforms the individual, often in a concentrated crisis, from darkness to light, and from the power of Satan into Himself, can so breathe upon the sin-slain multitudes that they shall stand up an exceeding great army.



### Some Disadvantages of Establishment.

BY THE REV. C. J. SHARP, M.A.,  
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A RECENT writer in this magazine<sup>1</sup> has set forth several advantages of Establishment. Some of his contentions would seem to contradict the actual experiences of other countries within and without the British Empire, which know nothing, except by hearsay, of an Established Church. But, nevertheless, there are a good many persons of large and generous mind, who are firmly convinced that an Established Church of the kind we possess in England has advantages, not a few of which would be lost by what is known as Disestablishment. They point to the fact that the Established Church has greater dignity and comprehensiveness than it would be likely to possess were the Church to be separated from the State. The Established Church encourages moderation and caution, and tends to render piety less particularistic and fanatical than we find it where the Church is separated from the general life of the nation. Religious people have much to learn from ordinary men and women, and an Establishment insures, although it may be in a rough, unscientific way, that their voice shall be heard. The appointment of Bishops and other important clergymen by the Crown, upon the advice of the Prime Minister, gives results which are more satisfactory than could be expected were their appointment to be in the hands of a purely ecclesiastical body.

<sup>1</sup> Rev. F. H. L. Millard, "Some Advantages of Establishment," April, 1910.

Such are some of the reasons which make many thoughtful people, who are not ignorant of the experience and practice of countries where there is no Established Church, dislike and fear the thought of Disestablishment. But, nevertheless, there is a growing feeling, in the Church, as well as outside, that Disestablishment is a question which will assume great prominence in the distant, if not in the near, future, and that some day or other the alliance between Church and State, in England as well as in Wales, will be severed by Act of Parliament.

If that should be our fate, will it be altogether a matter for regret? It may freely be conceded that some things will be lost by the severance which will not be regained. But will there not be some advantages to set on the other side? Are there, in fact, no disadvantages of Establishment?

In attempting an affirmative answer to that question, we must first point to the difference which exists between the modern State and the State as it existed in medieval and Reformation times. The growth of Nonconformity and of various forms of active and passive dissent has changed the position of the Established Church in the nation. The ideal of the Church as that of the nation organized for religious purposes—an ideal which has an interesting and impressive history—seems to be receding into the dim distance. The opinion once cherished by numbers of interesting people, that there might be in the future a great measure of comprehension, which would reconstitute the Church on the basis of a frank recognition of differences in the mode of public worship and in Church government, is a rare one nowadays.

What would seem to distinguish our modern champions of Establishment is the fact that they are strongly opposed to all schemes of comprehension not based upon submission to the doctrine and discipline of the Established Church. Nothing is more eloquent of this irreconcilable attitude than the way in which the disputes concerning religious education have been conducted. It has been vigorously proclaimed that, for the State to attempt to find a common form of Christianity suitable

for the instruction of young children, is an impossible task. It is the business of the State, we have been told again and again, not to prescribe a religion, but to offer every religion a fair field and no favour. If this contention is a true one, does it not do a good deal to weaken the idea upon which an Established Church rests? If in the sacred name of justice the State must not attempt to find a common form of Christian instruction for children, how can there be such a thing as a national religion? And if there is not a national religion, why should there be an Established Church?

Now, it is a considerable disadvantage for such an institution as an Established Church to cease to have a theory which shall justify its continued existence as an Establishment. And the Church of England would seem to have reached that pass. It looks as if it had abandoned the national idea, and had come to adopt a sectarian idea. The Church, it is contended, like other religious bodies, is in possession of buildings and other property and privileges. It only demands the protection of the State, just as any other religious body demands it.

But, it should be noticed, the Church has privileges which no other religious body possesses. The Church inherits property, and a status in the nation, which come from a time when Church and State were but different aspects of the organized community. Once let it be frankly recognized that the Church is on the same footing as other bodies, and the justification of its present position will be found hard to maintain. That would not necessarily involve Disestablishment and Disendowment, for institutions last longer than the arguments which have been employed to maintain them. But it would create, and has already in this country begun to create, an uneasy feeling—the idea that an Established Church which has ceased to occupy a national position is in a difficult, perhaps in a false, position. To lose intellectual self-respect is a grievous disadvantage for an institution which depends upon, or should depend upon, a lofty spiritual idea—a greater disadvantage than the loss of material privileges and honours.

It is a disadvantage of Establishment that so many of its champions care but very little for these matters of high principle, that they should be such a motley host, many of whom use the Establishment, and the feeling of loyalty it evokes, for their own purposes—purposes which cannot always by any means be deemed religious. An Established Church is almost forced to become a political Church; its members and supporters tend naturally to judge political questions not on their merits, but as they affect the privileges of the Church. On its merits a Licensing Bill may deserve the support of Churchmen, but the Party which engineers its destruction must receive the support of Churchmen, because it is the Party which favours the Church. On its merits Free Trade has for many Churchmen a more attractive appearance than Protection, if only because it keeps Parliament freer from the machinations of traders desiring some advantage for their trade. But if the Free Trade Party is also the Party which has abolished many Church privileges, and would dearly love to abolish those that remain, then that Party must be opposed in the name of the Church and of that religion for which the Church stands. When these facts are considered, is it any wonder that many Churchmen should come to the conclusion that the price demanded by the defenders of Establishment is heavier than they can bring themselves to pay? It is not that they care for a political Party more than for the Church, but that they refuse to believe it to be their duty to oppose measures in the righteousness of which they believe, for fear lest the Establishment may lose a few more of its privileges. Freedom of political action is a precious and necessary thing, and Churchmen have lost political freedom unless they have the right sometimes to change their side, and support, by vote as well as voice, measures which they believe would contribute to the general well-being of the community.

What some would deem the gravest disadvantage of Establishment must now be considered. The State, pressed by the growing complexity of modern society, is forced to adapt its laws to the changing needs of the time. It does by means of

laws what the Church, when it was the dominant power, was often forced to do by means of dispensations. The State, acting through Parliament, goes its way without waiting for the sanction of the Assemblies of the Church, although such matters as Marriage and Divorce have always had a special interest for Churchmen. The result of this is that practices are sanctioned by the State which the Church regards with disapproval, and friction takes place between the civil and the ecclesiastical authorities. What can the Church do under present circumstances? Is it free to denounce the State as antichristian? As long as it remains in partnership with the State, must not the Church do all it can to make the alliance workable? If the alliance should be found not to be tolerable, then ought not Churchmen to demand Disestablishment? Can we go on denouncing the State as anti-religious, and at the same time claim to be the religious organ of the nation?

The difficulty of revising the Prayer-Book is closely connected with the suspicion of Parliament at present entertained by many Churchmen. Most reasonable persons desire some changes in a book which was drawn up some hundreds of years ago. They do not believe that the compilers, however striking their success, achieved perfection, or have a right to bind their descendants for all time. A Church which was free to consider this question without the thought of Parliament, and was finally responsible for its own decisions, would adapt the Prayer-Book to the needs of the day in a more thorough way than our present Convocations are at all likely to suggest. This question of the revision of the Prayer-Book is a much more serious one than often appears, because our inaction at home affects the Colonial Churches as well as ourselves. They would do, it may be believed, what the American Church has done, did they not feel obliged to wait for the lead of the Mother Church at home. Our State connection affects our action in this matter, by preventing us from facing and discussing the question apart from the thought of Parliamentary interference.

It is a disadvantage of Establishment that the Church becomes

devitalized by losing the active support of many of the best of the laity. Is it not distressing to notice the way in which intelligent Church laymen leave the Church and its affairs severely alone? There are exceptions—men of keen intelligence as well as fervour, who take their part in our debates and even in our religious work. But the opinion is general, as is shown by the support which the Church Reform League has obtained from all sections of Church opinion, that self-government, in which the laity shall have some important share, would do at least something to introduce fresh life into the Church. Self-government may, indeed, lead to the narrowing of the Church. The kind of charming and cultured ecclesiastic, familiar with the wisest thoughts of the wisest people of all the ages, may disappear. But it does not require much observation to detect that he is fast disappearing already. What we have to look forward to is the birth of a new type of clergyman, at once more masculine and more efficient, if perhaps less courteous and polished than was once characteristic of the English clergy.

The notion that the parson's freehold encourages independence of the right sort is in face of the facts difficult to maintain. Irresponsibility does not breed independence of a kind worth preserving. Irresponsibility begets an autocratic narrowness of view, an unimaginative egotism which manifests itself in a variety of strange eccentricities. These eccentricities may masquerade as examples of independence, but it is an independence which hurts those who enjoy it and those who suffer from it. The only independence worth encouraging is an independence based upon a considerable public opinion. The Church, considered as a community, needs to have more power, and the parson to be less irresponsible. The laity should share some of the powers and responsibilities which at present many of them, unconscious of the harm they are doing to the best interests of the Church, willingly surrender to those who have been placed by the law in a position of unhealthy irresponsibility.

The first condition of a vigorous corporate life is that the

Church should rest upon a wider basis than the unchecked will of an individual.

This vitalizing of the Church would, we may believe, show itself in calling forth the generous gifts and the generous services of many of the laity, who, as things are at present, hold themselves aloof from Church affairs. There is reason to believe that our present system pauperizes the Church, that our inelastic endowments not only maintain useless buildings and unnecessary services, but are sometimes used to bolster up inefficiency. It is a disadvantage of Establishment that many of us do not know what the resources of the Church are, and have good reason to suspect that our considerable resources are not being put to the best use.

But it will be said that Church Reform is possible without Disestablishment. It may be possible, but it is not likely, for the reason that Parliament is unwilling, and will probably remain unwilling, to grant the Church those extensive powers which reforms at all adequate to the case would involve. The example of Scotland is instanced, but the Church of England, with its episcopal government and its anti-popular tendencies, not to mention the doctrinal developments of the last half-century, does not stand in the same position to the English people as the Church of Scotland stands to the Scotch people. The English people have always been jealous of what is vaguely known as "clericalism," and the fear of clericalism, while it will do something to maintain the continuance of the English Establishment, will also hinder, if it does not prevent, the concession of self-government.

As to that reunion of Christians about which we hear so much, the maintenance of the Establishment cannot really be deemed to favour its consummation. Reunion is in any case a question for the distant future, but an indispensable preliminary would seem to be the perfect equality of the contracting parties. Just as in South Africa the concession of self-government had to precede the union of the different States, so the union of the Churches in England cannot possibly be more than a dream

under present conditions. We are at present divided asunder by the need some of us feel to attack the privileges of the Church, by the need others of us feel to defend these privileges at all costs. Were the Church and Nonconformity on an equal footing, there might not be reunion, but it would be easier to understand one another and to arrange for social, and even religious, co-operation.

That Disestablishment will come one of these days many Churchmen consider not only possible, but probable. When it does come there will be many heartburnings, much bitterness, great lamentation.

But after the tumultuous passions aroused by the Disestablishment measure have subsided, the thought of the disadvantages which accompanied Establishment will help many devoted members of the Church to bear with resignation the loss of many things, to rejoice in the newly gained liberty, and to regard the future with courage and hope.



## A Layman's View of the Church Services.

By LLEWELLYN PREECE, M.I.C.E., M.I.E.E.

**I**N some letters written by Dr. James Gairdner to the *Guardian* a few weeks ago, he insisted that the true translation of the word *salvus* is "safe and sound," "in good health," and not simply "safe." If he is right, then the title "Saviour" is synonymous with "Spiritual Health-giver." Could any title be more appropriate to our Lord? Is not this what in every sense of the word the religion founded by Christ offers us? Spiritual health, and the way to attain the same!

But if we accept this definition, we must also, I think, look upon the Church as a spiritual hospital or sanatorium, and her various rites, rules, and liturgies as virtually treatments, nourishments, and exercises, drawn up for the purpose of helping the soul to obtain perfect health—a series of spiritual "exercises"

and spiritual "diets." Now, every medical treatment must be judged by its efficacy. If health does not result, the treatment prescribed must be altered; abuse of the invalid cannot mend matters. If, therefore, it is found that any of the Church services are unsuccessful and unsatisfactory to the congregation, the blame ought, it would appear, to be laid upon the service, and not on the people.

I contend that this is to some extent the case with the present orders of Morning and Evening Prayer. Many acquire but little advantage or strength from these services. Something is wanting with these offices, and the following suggestions are brought forward with a view to indicate where the main defects lie, and how they might be overcome.

Looking first at these services from a general point of view, I suggest that there are four faults which require amendment.

The first has to do with the composition. As has been pointed out on several occasions by various writers, these liturgies were drawn up some three and a half centuries ago, and probably express excellently the thoughts and general mental attitude of the Church at that time. But by enforcing the use of such forms upon living members, the Church is deliberately ignoring the mental attitude of the present age.

The physical, mental, and spiritual natures of man are closely correlated; and, therefore, to strive to stimulate one of these natures, without giving any heed to the possible effect on the others, must often lead to failure. Dr. Sanday drew attention to this in his article in the *Interpreter* on Modernism, where he said:

"If we are ourselves modern men, we must needs look out into the world, as such; in other words, we must carry with us that body of ideas and habits of thought in which we have been born and trained. Our heads are full of notions which have been implanted and developed in us by our education and surroundings. We cannot divest ourselves of these, and we would not, if we could, because to a great extent they are due to enlarged knowledge and experience. No one century of Christian history is exactly like its predecessors; the traditions, handed down from the past, must, in each case, filter through the beds of new ideas, deposited by the present; so that they cannot come out exactly as they went in."

The actual language is to some extent at fault. Like so much that was written in the sixteenth century, the language of the Prayer-Book is beautiful. But it is well known that true beauty, found in the highest artistic creations, is only discernible by those who have true inborn or educated artistic feelings. To an ordinary person such a production often appears vague and uninteresting. What the learned man comprehends and delights in, the unlearned passes over as unintelligible. This applies to the language of the Prayer-Book. It stimulates and satisfies the educated, but it sometimes leaves the uneducated cold and impassive. As the Church's main duty is to attract and assist the uneducated, surely her language should be such as to be easily understood by the same ?

The third fault to which I wish to draw attention is connected with the frequency of these services.

Strictly speaking, the Church in her Prayer-Book calls upon all her members to attend the orders of Morning and Evening Prayer daily throughout the year. But this is quite impracticable ; secular work is the laity's sacred duty. How can they spend over an hour daily in collective worship ?

The Church naturally calls upon the laity to lay aside a certain time daily for personal devotion ; she expects them all to attend service every Sunday, and to celebrate several times in the year. More than this, however, she should not expect. I therefore consider that the Church would be well advised to draw up a special liturgy for Sunday general services only, and not use, as at present, the ordinary daily service, the scheme of which is only truly understandable if the services are attended every day.

The last general fault on which I wish to touch has reference to what may be called the preponderance of the parson. In these services it is the parson who exhorts and absolves, who usually reads the lessons, who reads the prayers and chooses the hymns, and who finally preaches the sermon. The laity might almost be deaf, dumb, blind, and mentally deficient so

far as their duties in Church, or connected with the Church services, are concerned.

This is, of course, largely recognized and regretted by many clergy at the present time, and schemes have been put forward for the amending of this obvious flaw. Steps have been taken so that competent laymen can be called upon as lay-readers to assist the clergy. Church Councils also in a few cases have been given real power. I think, however, much more might be done than has been carried out so far. In every Church there must be among the congregation men who could preach sermons and read prayers quite as beneficially as the parson. The laity are, as has been often pointed out, as really priests, in the true sense of the word, as the clergy. Why should they not take duties as such?

Further, it is a well authenticated historical fact that, in many instances, when the Almighty desired an advance to be made in the spiritual understanding of the true religion, He selected a layman to act as His mouthpiece. Moses, Elijah, Isaiah, Origen (for a great part of his life), Francis of Assisi, Boehme, George Fox, to mention only a few, were all laymen. For this reason it is at least desirable that the rubrics of our Church should leave some opening so that unordained persons could often have the power to address her congregations from the pulpit.

Another great disadvantage of leaving so much to the parson is that his own personality is, unavoidably, strongly impressed upon the whole service. He becomes the main attraction or deterrent to the congregation. Many do not come to Divine worship so much to obtain spiritual strengthening as for the reason that they like to hear the particular parson; and the majority of those who refuse to come do so because they object to the incumbent. This is obviously and disastrously wrong; but this could be largely overcome if several clergy and laity partook jointly in the one service.

We will now consider certain sections of these orders of prayer. As at present arranged, they include:

1. The Exhortation, Confession, and Absolution.
2. The Psalms.
3. The Lessons.
4. The Creeds.
5. The Prayers.
6. The Hymns.
7. The Sermon.

It would take too long to treat fully all these sections, so I will omit the first, the fourth, and the sixth.

Section 2 comprises the Psalms. Now, there can be no two opinions respecting the devotional value of these psalms. A few, apparently, would be more exact if re-translated, and some would be more suitable with a slight editing; but, on the whole, it is a wonderful collection of real spiritual songs. Nevertheless, I consider the present method of employing the same in these services to be very faulty. In the first place, the Psalter is so arranged that the whole contents should be sung or repeated once a month. The result is, that no one, except the most dutiful clergymen who read the Morning and Evening Service daily, ever goes right through the Psalter at all, unless it be in their private devotions.

In these services the congregations are asked either to read alternate verses, in which case all thought is swamped in the endeavour mechanically to gabble off the words as quickly as those who lead; or else they are asked to sing them, in which case, with many psalms, all their energies are absorbed in striving to fit various lengths of line into the constant bar of music—a singing exercise of sorts, in which all feeling, all thinking, and all devotion, cannot but be absent. In prayers, hymns, and psalms it is not the repetition of the words that is of value, it is the strengthening experience of the emotion which the sense of these words should stimulate. Unless time is allowed for such emotions to arise, the exercise is futile. Therefore, unless a psalm is short and easily comprehended, it is better read in private devotions, when its full spiritual power can be discovered, understood, and felt. I should like to suggest that the shorter and more obviously spiritual psalms be selected

and set to special music, and one or two of these be sung at each service.

It is hardly necessary to deal at length with the Lessons. It is generally recognized that the present selection might be improved, both by a certain amount of shortening, and by bringing the two lessons of any one service into more direct relationship with one another.

One point, however, calls for notice, but as it was touched upon by the Bishop of Wakefield at the last Church Congress, I will quote his remark :

“ How could people be expected to grasp the lessons unless they were really taught, not gabbled or monotoned? In one church the Vicar used to give a short introduction to each lesson, and this was universally welcomed.”

This idea seems to me most excellent. To have either an introduction or an explanation to each lesson would greatly intensify one's interest in what is being read. It would also be most useful in stimulating the average clergyman to study advanced theological and Biblical science.

The fifth section includes the Prayers, and although this is a subject which a layman is bound to feel considerable diffidence in approaching, there are two points to which I feel I must draw attention.

The first relates to the part apportioned to the congregation in connection with these prayers, the arrangement whereby the parson reads the prayers and the congregation chimes in at the end of each with a generally unmeaning and unmeant “ Amen.” No doubt at one time the meaning of this word was known, and the congregation realized that when they said “ Amen,” they meant “ So be it,” or “ So it is.” Now it is often a mechanical grunt, or else looked upon as some mysterious cabalistic expression.

I cannot understand why the congregation should not repeat audibly every prayer. This would be more likely to bring home to each individual in Church the words actually used and the fact that they are addressing their Deity ; it would also teach all

the actual prayers. The present arrangement is, to my mind, absolutely mechanical.

The second point refers to silent prayer. I am strongly of the opinion that this should be an essential part of the general services, not a perfunctory performance on entering or leaving church. Take the Communion Service; who does not look forward to, and thankfully utilize, the several quiet moments therein for silent prayer?

Finally, we have the Sermon. This is, of course, a most difficult subject. A sermon can unquestionably be of immense service in promoting the main object of the Church's existence. An instructive, easily understood, and spiritually strengthening discourse fully conforms to the idea of the Church as a spiritual healing institution.

Dr. Stalker, a short time ago, in an address on Calvin, said, when alluding to the plea that it is better to go to church to pray than to hear sermons :

“ But it is not better, if preaching is what Calvin insisted it must be. In prayer man speaks to God; but in preaching God speaks to man. Where this prophetic strain is present, preaching ought not to yield even to prayer.”

But how very far short of this is the average sermon! It seems to me absolutely ridiculous to call on a man to preach two sermons every Sunday, and to expect him to be able truly to instruct his congregation every time, when his time is, or should be, fully occupied throughout the week in ministerial work. Not even the greatest genius could do this.

To remedy this, the Church should take three steps. She should relieve the clergyman of the absolute necessity of preaching, except at special times; she should institute a special order of preachers, whose time during the week would be given up to study and travelling, and whose duty on Sundays would be to preach in different parts of the country; and she should freely license competent laymen to fill the pulpit, and give her congregations plenty of opportunities to hear lay views on spiritual realities and lay experiences of spiritual truths.

Speaking generally, I believe it is the tendency to monotony of the Morning and Evening Services that is accountable for the dwindling congregations in so many of the English churches. The same arrangements, the same man, and almost the same words, Sunday after Sunday throughout the year, cannot but be found depressing to the average person, unless he or she has the God-given gift of spiritual imagination that makes all things new, a gift which, unfortunately, few English people possess. For this reason more latitude should be given to the Sunday liturgies, more power within certain limits to vary the features of the services. In the hands of Church of England clergy, a certain liberty to diversify the liturgies could not possibly lead to any harm, but might be the means of bringing many wanderers back to the emptying fold.

To conclude I will take a quotation from the Rev. H. N. Bate's book "The Healthful Spirit" :

"The worshipping heart will never be convinced that the mind of the English Church was for ever expressed three and a half centuries ago, nor that what was included or excluded then was for ever barred or admitted. But a Church which really determines to build up the faithful, to be free in the progressive study of the art of worship, to learn from and with its pupils, will have not only the past behind it, but the present with it, and the future before it; and in satisfying with generosity the widely various needs of worshipping humanity will be as strong as it is broad."

In these words is ample justification for all I have now brought forward.



## The Reality of the Christ of the New Testament.

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

IN our own days the question has often been asked in various forms, What proof have we of the actual existence of the Lord Jesus Christ on earth some one thousand nine hundred years ago? How far is the New Testament account of him historically correct, and how far is it ideal? Quite recently an attempt has been made to distinguish between "Jesus" and "Christ"—that is, to show that the picture of the man Jesus of Nazareth given in the Synoptic Gospels (though even that, these sages of Gotham tell us, is "largely ideal") differs almost *in toto* from the conception of the Divine

Christ depicted in St. John's Gospel and in the Apostolic Epistles. Of course, all this is in a sense a *réchauffé*, in a somewhat varied form, of the Gnostic heresy of Cerinthus, who—though in a less anti-Christian way—distinguished the man Jesus from the Æon Christ, who descended on Him at His baptism, according to Cerinthus. Even Tacitus knew better than this, for in his well-known mention of our Lord's crucifixion he speaks of the Sufferer as *Christ*,<sup>1</sup> just as does St. Paul in Rom. viii. 34. Neither in its ancient nor in its modern form is it logically possible to maintain the theory we have mentioned. Divesting the matter of philosophic language, the simple question remains to be answered, "Did Jesus Christ, as depicted in the New Testament, ever really exist?" It is in this form that the matter presents itself to straightforward, practical, honest people, who want a plain answer to a plain question.

Various attempts have been made in the past to avoid giving a definite answer. The theory that it is possible to evolve from the New Testament a non-miraculous Jesus has not proved a success. The definite negative given by the now exploded Solar-Myth theory was, if possible, still less satisfactory. Few, even of the most credulous, will now venture to affirm that the New Testament writers were deliberate deceivers. Nor can any illusion hypothesis less robust than the universal *Mâyā* of the Hindūs account for their being deceived. Attempts have been made to escape from the difficulty by getting rid of the New Testament documents. But even the efforts of the Tübingen school failed in this. These documents exist and refuse to be got rid of. Quite independently of all discussion of their date and authorship—though these matters have been in large measure settled after the most searching examination by men who differ in spirit as widely as Harnack and Zahn—the New Testament books present us with a picture of the Lord Jesus Christ, and of Him a modern sceptical writer says: "It must be admitted that there are few characters of antiquity about whom we possess so much indubitably historical information."<sup>2</sup> It is not a Christian clergyman, but John Stuart Mill, who cogently argues against the credulity of unbelief in the following words: "Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from a higher Source."<sup>3</sup> Mr. Lecky was not prejudiced in favour of orthodoxy, yet in the following well-known passage he clearly traces the good results produced in the world by Christianity to the actual reality upon which the Gospel portraiture of Christ is based: "It was reserved for Christianity to

<sup>1</sup> "Auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat" (Annal., Lib. XV., cap. 44; Cf. Suetonius, "Claudius," cap. 25; also the disputed passage in Josephus, "Ant. Iudæor." Lib. XVIII., iii., 3).

<sup>2</sup> Schweitzer's "Quest of the Historical Jesus," p. 6.

<sup>3</sup> Quoted by Sir R. Anderson in "A Doubter's Doubts," p. 121.

present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions, has been not only the highest pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."<sup>1</sup> And, in spite of the ambiguous supposition which they contain, Mr. A. C. Benson's words are worth quoting on the same subject: "The one thing that seems to defy the solvents of Rationalism is the personality of Christ. It may be surrounded by unhistorical legends, but nothing can take away the wonder and sublimity of His teaching and of His example. We may ransack the records of humanity in vain for such a figure, such a life, such a conception of moral virtue."<sup>2</sup>

Now, either the Jesus of the Gospels was really such as He is there described as being or He was still greater. He certainly could not have been *less* exalted, less spiritual, less perfect, less unique than there represented. On their own showing we learn from the Evangelists how unable they were to do Him justice, how far they were from fully comprehending their Master and Lord. To hold that they consciously or unconsciously idealized an imperfect and purely human character, and thus drew their portrait of Him, is, if we consider the matter, absolutely contrary to reason and common sense. They had no models to go by, no ideals at all even distantly resembling the character they have depicted so simply, so clearly, and so convincingly. Those to whom we owe the New Testament documents were not acquainted, as we now are, with all the lofty ideals ever imagined in all lands by poets and philosophers. They were not great authors, talented writers of romance and poetry and drama. It is hardly likely that they even knew the Roman ideal man, the "Pius Æneas" of Virgil. The Book of Ecclesiasticus, in its list of famous men, from Enoch to Simon the son of Onias (capp. xlv.-l.), tells us from what models Jewish imaginations could draw. It will not be contended that these would afford any help. Nor do the Messianic hopes expressed in the Apocryphal Book of Enoch and its like. Paul and Luke alone may perhaps have read Aristotle's fancy sketch of the Magnanimous Man (*μαγαλόψυχος*, "Eth.Nic.," Lib. IV., 3), who in our eyes is conceited and selfish. To them also Plato's ideas about the perfectly Just Man ("Repub.," Lib. II., 360E.-362A.) may have been known. From this, however, except the fact that Plato thought that such a man would be crucified, a romancer would hardly gain a single suggestion. Nor could such a man learn much from Achilles, Agamemnon, Ulysses, or even from the Prometheus of Æschylus, that would enable him to imagine the character of Christ. It is not probable that the disciples had read the description of the "True Man" written by Confucius's grandson about 388 B.C.; nor is the picture of the ideal "Princely Man" there drawn at all like their portraiture. It is safe to say that none of them was acquainted with the sketch of the Calm Man (*sihitaprajña*) of the Bhagavad Gitā, or the romances

<sup>1</sup> "History of Morals," vol. ii., p. 9.

<sup>2</sup> "The Gate of Death."

which tell of Rama and the infamous Kṛishṇa, or the late legends about Buddha contained in the *Lalita Vistara* and the *Buddha-carita*, for the very sufficient reason that these works were not then in existence, and would not have given them the very slightest assistance if they had been. Had any one of the New Testament writers wished to draw an ideal picture of his Master, all these works put together, if he had known them—nay, all the literature of the whole world *then and since*, apart from the New Testament itself—would have absolutely and utterly failed to supply him with a model, to provide one single colour to his palette, or an outline for his canvas. The disciples were “unlearned and ignorant men” for the most part, and had they attempted to depict the Perfect Man from their own imaginations, it is beyond the utmost bounds of credulity that they would have succeeded. In addition to this, had they been so far successful, it would have proved a hopeless task to persuade His followers at large that this fancy picture was the Jesus of Nazareth whom they had known and loved. Nor, again, would it have been easy for a number of romance writers to depict such an ideal Man that, even in this twentieth century, we have to admit that the highest and only possible conception of God for us now is that given in Christ’s own character as the manifestation of the Father. The mere mention of these matters is enough to show the absurdity of any theory intended to account for the character of Jesus Christ as depicted in the New Testament other than the hypothesis that it is an imperfect but honest attempt made by different men of deep earnestness and absolute sincerity, even though mostly of little culture, to tell, however incompletely, something of what they had seen and heard and knew of their Lord (1 John i. 1, 3).

Nor are we left with the slightest doubt on this point. The New Testament does not give us an *ideal* picture, because its portrait differs so much from the idealized Christ described in the Apocryphal Gospels. There we see what, in the opinion of that age, an ideal Messiah would be like. The Jesus of the Apocryphal Gospels is devoid of every one of the noble and tender attributes which won for the real historical Jesus the love and devotion of many men of His own time who were faithful unto death, and which have proved not less powerful all through the ages since in moving men to unselfishness and giving them the victory over the world, the flesh, and the devil. It is absolutely certain, then, that the idealizing process to which the Jesus of the Apocryphal Gospels owes His origin was not at work in the New Testament.

Unless we are prepared to admit that the New Testament writers, or at least six of them, were each possessed of a genius far superior to that of Shakespeare, Milton, Dante, Virgil, Homer, or any other writer ancient or modern; that they each had a vigorous but unscrupulous imagination unparalleled for loftiness and beauty, an insight into the needs of humanity found nowhere else, a sympathy with men’s spiritual yearnings unequalled in all history, a courage, unselfishness and devotion to God and their fellow-men never approached before or since; an unrivalled love for and consciousness of every form of goodness and excellence, a power of inspiring these noble feelings into millions of men of every race and clime during some twenty centuries, and, at the same time, an audacity in lying and blasphemy without

its equal elsewhere in the whole long history of crime and ungodliness—then there is only one other conclusion possible. It is that the morally good did *not* come from the morally bad, that all the truth and goodness in the world has not its source in a lie; in short, that the writers of the New Testament do not place us in this intellectual and moral difficulty, because they were simple and honest men who endeavoured, however inadequately, to place on record what they had themselves witnessed, what they themselves knew of the Light of the World.



## The Missionary World.

BY THE REV. A. J. SANTER,  
Formerly C.M.S. Missionary in Bengal.

AN interesting "memory of the past" is given to us in an extract from a letter by the Rev. Gavin Smith in the *Chronicle*, London Missionary Society, for May. He writes: "After we left Sydney we made for the Cook Islands, where we spent three weeks. At Mitiaro I was taken to see a place where, ninety years ago, 200 men and women were killed and eaten at one time. That was the last great cannibal feast on the island, for, soon after, the Gospel was taken there. It is almost impossible to-day to realize that so recently the people were cannibal. Now they crowd into their churches at every service, and, although they have not yet reached a very high level, yet the Gospel of Christ has done wonders. If some people at home tell you that the old-fashioned Gospel cannot save, you can tell them how much it has already done."



From the *North India Gleaner* we learn an interesting story of the Bhil Mission, as given by the Rev. A. J. Birkett at the Central Provinces and Rajputana Conference. "The Christians there now number 430, and prove their faith by their liberality. He referred to a forward movement in Mori. The wife of a Bhagat (Bhil devotee) was ill, and possessed by a devil. An exorcist was called in, and a shrine erected in the corner of a room, all to no purpose. At last she was brought to the hospital under the charge of Mrs. Birkett, M.D. Here she rapidly recovered in answer to prayer. The devil was expelled. This so astonished the people of Mori that they all began to inquire, What 'Power' is this that has come into our midst? It is hoped that it may result in the people there coming out *en masse* for Christ."



In the *Lamp of Life*, the story of the work of the Baptist Missionary Society for 1909-10 is a report from Berhampore, Orissa, which reveals two significant facts concerning the enemy's tactics, and the progress of the forces of Christ against him. According to Mr. Macdonald's report there seems to be a revival of Hinduism, "whose doctrines and superstitions are being widely restated in modern scientific and philosophic explanations; hence a number of new societies and sects." "Hinduism," say the leaders of

these movements, "needs only to be purified and restated, and it will be eminently suitable as the chief religion of India, and will fully meet the needs of the people." Side by side with this, and as a set off against it, there are two new and most interesting features in the Church in India: one is the growing desire of union and co-operation among the missionary societies of this land, and the other is the glorious, and, in other lands, familiar phenomenon of revival. Of late the societies have sought to combine, especially with regard to the establishment of interdenominational training colleges, and practical steps have lately been taken by some to this end. In the Indian Church, union is being effected in the South.



As a happy corollary of the above we gather from the same source that united efforts are being made in Delhi. Writing of the work of the Boarding School of the Baptist Missionary Society in that city, Mr. Hasler says: "One pleasing incident is the initiation of a series of weekly addresses, given in the Christian Boys' School in the Cambridge Mission compound. This school is composed of the primary classes of the Christian boys of the Cambridge Mission Boarding School and our own. These services are a happy illustration of the possibilities of cordial co-operation of two sections of the Church of Christ who differ fundamentally on denominational questions."



Too often we have to bewail the fact that, owing to the lack of workers, those who hear the glad tidings, say, once in two years, are only too likely to forget what they have been taught. Miss Sharpe, writing of her work in the Nadiya district, Bengal, in *India's Women*, gives us an account of a happy exception—perhaps to prove the rule. She says: "In one house eight women meet to learn to read, and when the Scripture lesson begins more come in. One woman, the first time I went to see her, greeted me with: 'I saw and heard you three years ago; now, do explain to me why the nails were put into Christ's feet and hands.' Here was a soul remembering much she had heard long ago and thirsting for more, and she is always ready for more of the sweet Old, Old Story."



How wonderfully this "Old, Old Story" does attract! A Chinese worker in the C.E.Z.M.S. Mission at Kucheng gave a most touching testimony the other day in the following words: "Before these my foreign sisters came, my life was full of fear and anxiety. I worried all day, and often when night came I did not want to lie down, for I was too miserable to sleep, and tears were constantly streaming from my eyes. Now," she added, with a beaming face, "my heart is at rest." One day, on being asked if she had time to visit with us, her quiet response was: "Indeed I have, I love to go out preaching with you." We always call on her to testify at the end, and one sentence constantly on her lips is: "The idols are dead; they cannot hear; but God is the *living* God, He always answers prayer."



Bishop Ingham's Diary, recorded in the *C.M.S. Gazette*, will provide food for thought for many a day to come. One short extract in the May number concerning the unrest in India is significant enough to engage the attention of all classes of English people. The Bishop writes: "One other remark by younger men who have graduated in India: 'Our people in North India are in a transition state. It is an awkward moment. But it will come right. If only the Bible had been taught from the first as a matter of course, no Hindu would have resented it, but the Government could not introduce it now.'"



If the mistake alluded to in the preceding paragraph can never be fully retrieved, there yet remains another way in which the Church's burden may be shouldered. On the subject of the National Movement in India, the Rev. W. E. S. Holland writes some weighty words in his Journal, extracts from which are given in the *Church Missionary Review* for May. We read: "It is absolutely imperative that the Indian Church shall be brought to take its part in the National Movement; to mould and guide it as its conscience. Else all that is best in Indian feeling and movement will sweep on and will regard Christianity as out of sympathy with what it knows to be highest in the instincts and ideals of the nation. But politics directly are not our sphere. It is at the other end that we can naturally and effectively exercise our influence. In fact, for the Christian Church the relative of importance of the several constituent currents of the National Movement will be exactly inverted: religious, social, educational, etc., will be our order. But along these lines we have a big task before us in influencing the Indian Church to take its place within and not outside the main current of Indian progress."



### Literary Notes.

**T**HERE will be published immediately a work of distinctive interest entitled "Wooden Monumental Effigies in England and Wales," by Dr. Alfred C. Fryer. Mr. Stock is the publisher. It is a volume which we believe will be of exceptional value, and should be certainly welcomed by all archæologists, while its many excellent illustrations, some thirty-five photographs taken by the author, will add considerably to the attractiveness of the work. The same publisher is also bringing out "Outline Studies, with Illustrations for Sermons and Addresses," by the Rev. James Dinwoodie. The book is composed of studies of scriptural texts, themes, and characters, and is particularly designed to meet the requirements of preacher and teacher, as suggestive sermons, mode of treatment and practical application. This is certainly a work which promises to be a very useful one, and should have a wide circulation. Again, Mr. Stock announces an attractive book, "Robert Murray M'Cheyne," by J. C. Smith, in which many interesting memories of the great Scottish revivalist are related by "one who knew him." We also notice among Mr. Stock's other new books, "A Lift-Boy's Diary," by

Elizabeth Alliot, in which the author tells the story of a London boy who, by dint of always doing his duty, eventually rose to a position of considerable influence.



No other country of so small an area can be compared with the Black Forest for the variety of its natural beauties, the abundance of its legends, the interest of its local industries, or the quaintness of its peasant costumes and institutions. Messrs. Methuen have just issued a new work on this attractive district, entitled "A Book of the Black Forest," by C. E. Hughes. The same firm is also issuing a work of a somewhat unusual character; it is a garden book of a new kind. When one cannot have the real thing it is good enough to have sufficient imagination to supply the illusion. Nothing is so delightful, within bounds, as to let the imagination run free, give it a mental coast, so to speak, and pretend. It is the innocent child-game, and often brings back to the faded mind repose which some actual joy can produce. Mrs. Shafer, the author of this new and happy book, has applied this idea, and she calls it "A White Paper Garden." Deprived of her garden in fact, she reconstructed it in fancy, and has described it beautifully.



We are interested in seeing that Mr. Balfour has completely revised and recast his Romanes lecture on "The Criticism of Beauty," which, it will be recalled, was published last November. The new edition has just been published by the Oxford University Press, and will be sent free to any purchaser of the old edition who will return his copy to Mr. Frowde.



Mr. J. G. Snead-Cox's important "Life of Cardinal Vaughan," is expected to be ready for publication early this month. The work, besides dealing, of course, with all the chief events of the Cardinal's life, is largely built upon his private diaries and letters, which were supplied for the purpose by his executors, his family, and his friends. The work will undoubtedly find a large number of readers of all shades of thought.



Mrs. Arthur Bell, who wrote a readable book around "The Saints in Christian Art," has a new book on Messrs. Kegan Paul's list entitled "Legends of our Lord and the Holy Family."



There are a number of good items in Messrs. Macmillan and Co.'s monthly list. For instance, "In Lotus-Land-Japan," by Herbert G. Ponting, F.R.G.S., is appropriate enough this year, in view of the renewed interest in Japanese things; "Highways and Byways in Buckinghamshire," by that very able literary man Mr. Clement K. Shorter; volume i. of a collected edition of "The Works of Walter Pater," to be completed in ten volumes; Mr. J. G. Fraser's "Totemism and Exogamy," so long announced; volume iii. ("From Blake to Swinburne") of Professor Saintsbury's big work, "A History of English Prosody," completing the work; and the fifth and final volume of the new edition of that immensely interesting and useful book, "Grove's Dictionary of Music and Musicians," upon which Mr. J. A. Fuller Maitland has been so diligently and satisfactorily working for so long a time. We are looking forward to this last volume, as it will complete an under-

taking which is a valuable work of reference, as well as a work in which can be found material of distinct interest apart from the necessities of research.



We might also mention the following other books coming from Messrs. Macmillan: "The Book of the Rose," by the Rev. A. Foster-Melliard, being the fourth edition, thoroughly revised by the Rev. F. Page-Roberts and Herbert E. Molyneux; "The Church and the World in Idea and in History," by the Rev. Walter Hobbouse; and "Charity and Social Life," by C. S. Loch.



The new volumes in Mr. Murray's interesting little series, "Wisdom of the East," are "The Wisdom of the Apocrypha," "The Singing Caravan," "A Chinese Quietist," and "The Rubaiyat of Hafiz." These small but excellent books are issued at the price of 2s. net each. Sir Bampfylde Fuller is also publishing an interesting volume, through Mr. Murray, entitled "Studies of Indian Life and Sentiment," in which the author has drawn upon his experiences to give a comprehensive account of the country, the people, and the Government. It embraces not merely the influences of tradition, religion, and environment upon Indian character and customs, but the sentiments which move the people in their relations with one another and with the State.



Messrs. Methuen issued a day or two since Dr. Cox's antiquarian budget entitled "The Parish Registers of England." It treats in a thoroughly systematic fashion the whole subject of England's parochial registers. The matters dealt with include the Story of the Earliest Registers, the General Order of Cromwell in 1538, Cardinal Pole's Order of 1555 as to Godparents, the Order of Convocation as to Registers in 1597, the Canon of 1603, Episcopal Transcripts, the Directory of Public Worship of 1645, and later, Baptism by Midwives, Horoscopes, Chrisom Children, Adult Baptism, Clandestine Marriages at the Fleet, Mayfair Chapel, and in the Provinces, etc. Truly a remarkably interesting book.



"The Siege of the Legations in Peking," as witnessed by Miss Hooker, is promised for early publication. The author went through the trying experience, and has here set down her impressions. She saw all that happened—the constant fighting, the treachery of the Chinese, the daily loss of life among the defenders, and the ultimate relief. Miss Hooker has given us a moving and vivid book.



Messrs. Pitman have in preparation a volume entitled "The Suppression of the Monasteries," by the Rev. F. A. Hibbert, Head-master of Denstone College. We understand that the author has limited his work to Staffordshire. The same firm recently published Canon A. W. Jephson's "My Work in London."



An important epoch in Scotch ecclesiastical history will be dealt with in the volume which Messrs. Hodge and Co., of Edinburgh, are issuing. It is

entitled "The Free Church of Scotland, 1843-1910: a Vindication." The joint authors are the Rev. Alexander Stewart and Professor J. Kennedy.



Chester, both from the point of the artist and of the author, is a capital subject for a colour-book, and Messrs. Black have arranged to include it in their series. Mr. Francis Duckworth is the author of the text, while Mr. Harrison Compton has painted the pictures.



## Notices of Books.

THE LAW AND THE PROPHETS. By Westphal and Du Pontet. London : Macmillan and Co., Ltd. Price 8s. 6d. net.

This work is Mr. Du Pontet's translation and revision of Professor Westphal's book "Jéhovah." The translation is so well done that one would not suspect that English was not the original language of the book. In the "Foreword" which the Bishop of Winchester has prefixed to it he says: "The reader is here supplied with a summary of the History of the Religion of Israel, based on the main outlines of the results of modern critical inquiry, but written in a spirit of real reverence and in the deepest conviction of sincere Christian belief." Probably the result of a careful perusal of the book on the part of those who are well acquainted with the views of extreme critics will be their general agreement with Dr. Ryle's words. Those of us who are far from convinced that the "critical" analysis of the Old Testament is either scientific or logical will yet admit that, on the whole, the author writes in a reverent spirit, and that in many ways the book is full of instruction and of great value. It may fairly be said to represent, speaking quite generally, the views of the most conservative of the higher critics. The translator assures us that the work has been of great use to him personally as a teacher.

The main object of the book is to show that Revelation has been steadily progressive from the call of Abraham until the completion of the Divine manifestation in Jesus Christ. A leading idea is that, after the Fall, man, severed from God and dependent on Satan, developed Animism, after which, through "revolution, not evolution," he turned, in fear of evil spirits, to seek a God. This led to Polytheism, and then came God's call to Abraham, and, later, the revelation of *Jehovah* to Moses (pp. 65 *et seq.*). Of the beginning of Genesis Dr. Westphal says: "The whole religious and theological history of Israel presupposes the state of affairs described in the religious, moral, and social narratives of the first eleven chapters of Genesis" (p. 27). He shows that the second chapter of Genesis "is not . . . a second account of the Creation contradicting the first, but an introduction to the account of the Fall itself" (p. 34). Dealing with the question of the historicity of the Patriarchs, he asks: "Can we hold that the writer gives us history in his occasional mention of Amraphel or Chedorlaomer, but fiction in his descriptions of the heroes of his own race?" (p. 76). This is

admirably put, especially after what the author has pointed out about the way in which archæology supports Scripture regarding these kings. He proves that God's revelation to Abraham was distinctly an advance on the religion of the surrounding nations. The sketch of Abraham's character and training is good, and what is said regarding the demand for the sacrifice of Isaac is admirably put (p. 93). The need for Israel's training in Egypt in view of the revelation of "Jehovism" is well worked out (pp. 107, 108). The author, in a sympathetic sketch of the very noblest parts of the ancient literature of Egypt, India, Persia, and China, well shows how all these and other "Elohist" religions failed to lead to a true knowledge of the living God (pp. 113-151). These are only a few of the many valuable things to be found in Dr. Westphal's able and interesting work, which in certain ways is useful and instructive. *O si sic omnia!* The book states and defends the well-known Higher Critical theories about the "Prophetic Tradition," of which the author has the highest opinion, and the "Priestly Tradition," which he throughout regards as identified with a spirit almost entirely opposed to the former. Even the fable in the absolutely unreliable Second (or Fourth) Esdras xiv. 19-48 is once more quoted in support of one of the many Higher Critical hypotheses (p. 445). We agree with what he says of the Book of Ruth: "If the historical value of the tale had been open to dispute after the return from Babylon, the Jewish 'lawyers' would never have admitted into their canon a book which represents David, the ancestor of the Messiah as descended from a Moabitess" (p. 236 note). But the same argument, *mutatis mutandis*, would demolish many of the objections which the author accepts as of weight against parts of the "Priestly Tradition." He asserts that in the latter, at least early in Genesis, "Man is as he should be," in the opinion of the priestly writers (p. 43). Yet in a section of the Flood narrative assigned to this very same "Priestly Tradition," p. 46, it is said that "all flesh had corrupted his way upon the earth." In p. 55 the assertion is made that "Ararat, on which, according to the Biblical statement, Noah's ark rested, is a mountain in Armenia." Our author is fond of speaking of science. By what scientific or logical or critical method does he prove that the Hebrew word Ararat means a particular *mountain* when used in Gen. viii. 4, whereas everywhere else in the Bible it means a *country*, Armenia (e.g., 2 Kings xix. 37)?

Dr. Westphal's translations from various ancient Oriental tongues are not always accurate. *Makheru* (or, rather, *maā-kheru*) may mean "truthful," but not perhaps "pure"; *Aryaman* does not mean "great ancestor" (pp. 119 and 138). It signifies "comrade." "Mithra" is the Persian, not the Sanskrit, form of the word (p. 138). The rendering of Rig-Veda x. 129 is rather too free (pp. 140, 141). But let us take one specimen from the Gāthās of the Avesta. Dr. Westphal has (pp. 147, 148): "I have one thing to ask thee: tell me the truth, Ahura. Grant my prayer, even as I grant thine. O Mazda, I wish to be like thee, and to teach my friends to be like thee, in order to give thee pious and friendly succour, and to meet Vohu-Manō." A literal translation would be: "This I ask of thee: tell me the truth, Ahura, that I may bow in honour of you (*pl.*). O Mazda, let (one) like thee teach a friend like me, so as to give us holy, friendly co-operation, that it may come to us through Vohu-Manō" (Gāthā

Ushtavaiti : Yasna, xliv., Geldner, or xliii., De Harlez). The desire to be like Mazda, and to make others like him, is simply not there. No Avestic scholar now thinks that the Gāthās of Zoroaster date from "about 1300 B.C." (p. xv). He is more commonly supposed to have lived under Darius' father Hystaspes many centuries later. Ḥammurabi's date is now thought to be about 1900 B.C., not "about 2250 B.C." (p. xiv). Cyrus' Cylinder-inscription clearly proves that he did not find the Jews' "beliefs so like his own" (p. 143), and was not a Zoroastrian. Dr. Westphal gives us an interesting account of the period between Old Testament and New Testament times, the rise of the Pharisees and Sadducees, and Roman rule in Palestine. But is it right to say that Baptism "originated with the Baptist" (p. 412)? The argument that by *Torah* the prophets meant a body of (unwritten) traditions (p. 441) is overthrown by the fact that, as early as Ḥammurabi, this word (in Babylonian *tertu*) already meant a regular written law (*cf.* Col. iii. 50-52, Harper's edition, "Mušeklil taritim ša Ša-ri-unu-ki," "completer of the laws of Aleppo"), as Professor Sayce has recently pointed out in the CHURCHMAN.

We cannot conclude this review, however, without adversely criticizing what is perhaps the leading idea of the book—the immense contrast which Dr. Westphal everywhere finds between "Elohism" and "Jehovism." He identifies the former with the religion of the priests and the latter with that of the prophets. Of Elohism he tells us that in it "God is made in the likeness of man," while "In the religion of the prophets man is made in the likeness of God. From these initial contradictions there flow *two sharply opposed religions*" (p. 205; the italics are ours). This theory puts us much in mind of Baur's "discovery" of the striking contrast between Pauline and Petrine Christianity, and it will speedily join it in the limbo of exploded hypotheses. It is based upon Dr. Westphal's acceptance of certain other theories and on the admitted fact that all forms and ceremonies may be misused so as to lower and degrade rather than elevate and advance religion. The theory breaks down on investigation. Our Lord and His Apostles observed the ceremonial law as from God, though only for Israel and of temporary obligation. They found in it deep spiritual significance. He coupled "the law and the prophets" together, and declared that He did not come to destroy, but to fulfil them, speaking more emphatically of the former than of the latter (Matt. v. 17-19). A theory which is absolutely inconsistent with the Bible, as we now have it, Old and New Testament alike, can hardly by any logical process be taken as a key to either Testament.

Besides the Appendices and a Chronological Table (which latter needs some revision), Dr. Westphal's book contains some good maps and an admirable Index.

W. ST. CLAIR TISDALL.

THE NEW TESTAMENT IN THE REVISED VERSION OF 1881 WITH FULLER REFERENCES. Edited by A. W. Greenup and J. H. Moulton. London : Oxford University Press. Price 6s. net.

As far back as 1873 the New Testament Revisers requested Dr. Scrivener and Professor Moulton to undertake the work of drawing up marginal references. When Dr. Scrivener's health failed, Professor Moulton continued

the work alone, but even when he died, in 1898, much remained to be done, and the task of completion was then entrusted to Dr. Greenup of Highbury, Professor Moulton's old pupil, and to Dr. J. H. Moulton of Cambridge, the Professor's son. The scope of the references in the present work is far larger than that of the references usually found in the Revised Version, and it has been computed that they occupy something less than a quarter of the 624 pages that make up the present book. References are given to chapter and verse of the English Revised Bible and Apocrypha. It will thus be seen what an exceedingly valuable edition this is, and of what service it will prove to all students. It has been often pointed out that Scripture is its own best interpreter, and no help in this direction can compare with the work before us. To say that it is indispensable is only to express the bare truth. Students of the Synoptic Problem will find special guidance in the form of references in thick type, indicating the substantial identity that exists in different Gospels or in different parts of the same Gospel. The work of the editors has of course meant years of devoted and painstaking research, and now all this minute, accurate, and conveniently arranged scholarship is placed at the disposal of ordinary Bible readers and students. Drs. Greenup and Moulton, and the two University Presses are to be congratulated on the production of so truly valuable a work. Two editions have been printed, identical in size and type—one on ordinary paper, the other on India paper. The one mentioned above is bound in cloth, with gilt top, and three book-markers, and is in every way suited to study. It is at once a burden and a pleasant duty to call attention to this most helpful and valuable edition of the New Testament, which places before English readers such an amount of help that it is difficult, or even impossible, to believe that anything further of the kind can be required.

THE HOLY SPIRIT IN THE NEW TESTAMENT. By the Rev. H. B. Swete, D.D. London: *Macmillan and Co., Ltd.* Price 8s. 6d. net.

Dr. Swete has long been known as our greatest authority on all topics connected with the doctrine of the Holy Spirit. His earlier works, and his article in Hastings' "Bible Dictionary," showed this very conclusively, and now we have to welcome from his pen a book giving "A Study of Primitive Christian Teaching" on the New Testament doctrine of the Holy Spirit. The author's purpose is to assist in the realization of the position of the first Christian teachers and writers when they speak of the Holy Spirit in connection with their own history and experiences. Apart from all critical questions, Dr. Swete, truly says that "the New Testament as a whole speaks with a voice too clear and full to be overpowered by the din of our critical controversies." The book consists of three parts. The first two form a running Commentary on the New Testament references to the Holy Spirit, while the third endeavours to gather up the New Testament doctrine of the Spirit under seven aspects. It goes without saying that the book is marked by all those qualities of scholarship with which we have become familiar in Dr. Swete's other writings. His minute accuracy, his exegetical insight, and his appreciation of spiritual realities are not only a delight to read but a very real training in all that makes for a thorough study of the New Testament. We do not agree with some of his interpretations, which quite

evidently betray his own well-known ecclesiastical convictions and tendencies, and we are strongly opposed to his view of the Second Epistle of St. Peter, especially when he argues against its authenticity on the curious and, we believe, impossible interpretation of the phrase, "Moved by the Holy Ghost." We question whether any, or certainly many, would regard this as suggesting "the supersession of the prophet's intellect and will by the action of superior force." But in spite of our differences we are glad to confess that the book meets in no conventional sense "a felt need." The works of first-rate importance on the subject of the Holy Spirit are few and far between, and Dr. Swete's book, together with the other promised in the preface, will go far to fill this gap. Preachers and teachers will find abundant suggestions scattered throughout these pages, and as one example of Dr. Swete's powers we would call attention to the significant footnote on the *Veni, Creator Spiritus*, on p. 97.

THE ETHIC OF JESUS. By the Rev. James Stalker, D.D. London: *Hodder and Stoughton*. Price 7s. 6d.

Readers of Dr. Stalker's "Christology of Jesus" have been eagerly waiting for this companion volume, the second of a projected series, and now that it has come we do not think they will be disappointed. After an introductory chapter on "What is Ethic?" which is very valuable on account of its characteristic freshness of outlook, the book extends into three parts as outlined in the introduction. Part I., "The Highest Good"; Part II., "Virtue"; Part III., "Duty." In the course of the treatment all the salient passages of the Synoptic Gospels are passed in review, and the teaching is as clear, fresh, and suggestive, as anything Dr. Stalker has done. Preachers and teachers will find in it a mine of wealth, with its many felicitous and convincing suggestions of exegesis and application. We have greatly enjoyed its clear, keen, and spiritual teaching, and we look forward with even greater interest to the promised volume on the Fourth Gospel which is to complete the series.

THE TWO EMPIRES: THE CHURCH AND THE WORLD. By the late Brooke Foss Westcott, D.D. London: *Macmillan and Co., Ltd.* Price 6s.

It must have come as a surprise to many to whom the teaching of Bishop Westcott has meant so much to find that anything more on Church History was available from his pen. Yet here we have the substance of Cambridge Lectures, delivered in the days before the Dixie Professorship of Ecclesiastical History was founded, and certainly no student of Church History would willingly have lost what is here given. While not, perhaps, adding to our knowledge on specific points, the book contains many characteristic views of the great scholar. The first chapter, on Eusebius, is particularly valuable for its brief and yet telling summing up of the character of that writer as an ecclesiastical historian. Students could not wish for a better introduction to the study of our great authority for ante-Nicene history. The various aspects of Church history, down to and including Nicæa, are then described with all the Bishop's wealth of learning, sobriety of judgment, keenness of interest, and firm grasp of fundamental principles. The book is worthy of a place beside the recent volumes of Bigg, Duchesne, and Gwatkin.

THE PHILOSOPHY OF REVELATION. By Herman Bavinck. London: *Longmans, Green and Co.* Price 6s. net.

The Stone Lectures for 1908-09, delivered at the Princeton Theological Seminary, U.S.A. Starting with "The Idea of a Philosophy of Revelation," we are here given discussions on such important subjects as "Revelation and Philosophy," "Revelation and Nature," "Revelation and History," "Revelation and Religion," "Revelation and Christianity," "Revelation and Religious Experience," "Revelation and Culture," "Revelation and the Future." By "revelation" we are to understand the general idea of the supernatural, and it is pointed out that the supernaturalistic view of the world was universal in all ages and all religions up to the sixteenth century. Then the various aspects of the modern problem are discussed, and on each topic the treatment is marked by clearness of thought, striking ability, and a perfect wealth of knowledge. The bibliographical references alone would make the book noteworthy and exceedingly valuable for students. The reader feels that he is in the hands of a master, and to those who believe in the supernatural element of the New Testament the treatment will be eminently satisfying. It is one of the ablest, freshest, and most valuable books we have read for a long time, and it should be in the hands of all who would keep abreast of the best modern thought on the subject of the philosophy of the Christian religion. Dr. Bavinck has provided us with an evidential treatise of the very first value.

LIFE ON GOD'S PLAN. By H. R. Mackintosh, D.D. London: *Hodder and Stoughton.* Price 5s.

A volume of twenty sermons by a Scottish preacher, taking its name from the first sermon in the book, which is based on Genesis xxvi. 25, "the altar, the tent, and the well," standing for "religion, home, and work." This is characteristic of the thought which the preacher gets out of his texts. That is, he is suggestive, instructive, and helpful, and at the same time goes to the root of the evangel. One sermon is entitled, "God's Use of Sin," from the words "Thou makest me to possess the iniquities of my youth," which Revised Version renders "inherit." Such a discourse is the opposite of commonplace and leads to a message of forgiveness. There are many good things in this book. Others besides the congregations to whom the preacher ministered for seven years may well read this book with spiritual profit.

THE RETURN OF THE ANGELS. By the Rev. G. H. Morrison. London: *Hodder and Stoughton.* Price 5s.

As explained in a prefatory note these were evening addresses, thirty-one in number, after greater themes of Revelation had been handled in the morning at Wellington Church, Glasgow, and primarily addressed to those who sit but lightly to Church. The themes are all that any Evangelical congregation would wish to hear about. "The Evident Christ," "The Crown of Thorns," "Respectable Sin," "The Searching of God," "Vision and Drudgery," "Social Claims Impelling Us to God," are illustrations of the titles of striking addresses. There are many beautiful thoughts, as in "Christ as a Lover of Nature"; there are some home truths which touch

life in a practical way, and withal a distinct originality which renders the preacher's interpretation especially his own. We commend this volume to all who desire to be edified in the Gospel.

THE ASTRONOMY OF THE BIBLE. By E. Walter Maunder, F.R.A.S.  
London: *Hodder and Stoughton*. Price 5s. net.

We like this book very much. It is a commentary on the astronomical references of Holy Scripture from Creation to the Star of Bethlehem. It is well illustrated with thirty-four plates. It would make an excellent prize book. Considerable learning is presented in an easy form. The tone of the book is characterized by a reverent regard for Scripture. There is an interesting short chapter on comets, including Halley's. The book is bright and attractive, informing and calculated to prove very acceptable at the present time.

FAITH'S CERTAINTIES. By the Rev. Robert J. Drummond, D.D. London:  
*Hodder and Stoughton*. Price 5s.

This is a timely work and one which will prove acceptable to many readers. In this age of criticism and questioning when dogmas are being recast and the very foundations of belief assailed, a feeling of uncertainty and timidity has come over very many, so that preachers, whatever their private convictions may be, "are tempted to put things tentatively rather than positively in the hope of conciliating popular prejudice." The result has been as Dr. Drummond truly remarks, that our preaching is often "lacking in the notes of conviction and authority." Hence the writer has felt the necessity of setting forth "what are the certainties of the Christian faith, the points on which there can be no dispute, the truths which enter into the very marrow of the faith."

In the opening chapter the author goes to the root of the matter by discussing "Christianity and Revelation." The second chapter deals with "The aim of Christianity—Salvation." "Sin, in God's eyes, is the great disintegrating factor in the world, and the aim of Christianity is to defeat sin, to restore harmony into man's discordant life by bringing him once more into tune with God."

Having thus, as it were, cleared the ground, Dr. Drummond discusses the "Presuppositions of Christianity—The Old Testament," and affirms that for a full and proper understanding of Christianity a man must know the Old Testament. He then reviews "The Primary Record—The New Testament" and then "The Prime Factor in Christianity—Our Lord Jesus Christ." Following on this come a series of chapters on salient features such as the Resurrection, the Cross, Faith, Sons of God, the Holy Spirit. From chapter xi. onwards the topics are less doctrinal. The "Affinities of Christianity" are discussed, and "The Christian Ideal in the Individual" and "The Social Ideal in Christianity"—two very pressing questions in these days when collectivism is so much in the air—are then ably and effectively dealt with. In the following chapter on "Christianity and Socialism," Dr. Drummond declares that although he admires the ideal of Socialism, "the Christian feels that the evil at the root of things lies deeper than in an economic mistake" (p. 334), and that "the transformation of

private and competing capitals into a united, collective capital—a mere change in our economic methods is not sufficient to right all wrongs and make us all good, kind and prosperous" (p. 333). The whole concludes with a chapter on "Christianity in History" and one on "Christianity and the Future." The book is written in a clear and forceful style, and its breadth of view will render it a very useful compendium for all who desire a concise and reasoned statement of the hope that is in us.

JOHNSONIAN GLEANINGS. By Aleyn Lyell Reade. Part I.: "Notes on Dr. Johnson's Ancestors and Connections, and illustrative of his Early Life." With seven plates. Privately printed for the Author: *Francis and Co., 13, Bream's Buildings, E.C.* [Only 350 copies printed.]

Part of this book consists of reprints from *Notes and Queries* and the *Times*, but much consists of new material. A word of something more than conventional thanks is due to the author for this most valuable book, which contains matter not to be found elsewhere. It is good news to hear that this little quarto is but the first of a series dealing with certain obscure points of Johnsonian biography. Johnson is one of the few permanently interesting figures in literature. All who know him best love him most; hence any fresh information, even on small points, connected with him has a singular fascination for all true Johnsonians. We cordially thank Mr. Reade for his book, and shall look forward with real pleasure to the rest of the contemplated series.

SELF AND THE SOUL. By Gerald Francis. London: *Cope and Fenwick.* Price 2s. 6d. net.

We do not deny that there is much in this book that should rightly appeal to all religiously-minded people; but along with a good deal that is true, there is an admixture of what we, as Evangelicals, regard as distinctly unscriptural. The chapter on "Prayers for the Dead" contains statements which are open to grave question.

RULES AND INSTRUCTIONS FOR A HOLY LIFE; AND PRAYERS AND MEDITATIONS. By Archbishop Leighton. Selected by the Rev. J. Dinwoodie. Preface by the Bishop of Durham. London: *Longmans, Green and Co.* Price 2s.

An admirable little book—pious without a touch of the sanctimonious, beautiful without a touch of false sentiment. The Editor's Preface is terse and helpful.

THE EXPRESS: Containing the Life and Divine Writings of Joanna Southcott. By Alice Seymour. London: *Simpkin, Marshall.* Two volumes. Price 9s.

As long as there are foolish people in the world, quackery—whether in the realm of physic or religion—will flourish. These two volumes contain the Gospel of Quackery as promulgated by poor Joanna Southcott over one hundred years ago, and students of mental aberration, and of psychopathy, may possibly find something to interest them in the pages. Why such a book was published it is difficult to say; but Miss Seymour (who is a believer in the crazy "revelations" of Joanna) doubtless hopes to make converts. Possibly she will—at any rate, in America, that strange forcing-bed of morbid religious growths.

ANTOINETTE BOURIGNON. By Alexander Macewen, D.D. London: *Hodder and Stoughton*. Price 3s. 6d. net.

Few of us, perhaps, have heard of Antoinette Bourignon. Yet her writings were once widely read; and Wesley published portions of them for his followers. Naturally those writings were condemned by the Papal authorities of her time, less naturally by Lutheran as well as English and Scotch divines. Yet the life-work of this eminent "Quietist" deserves to be known, and Dr. Macewen has done well to publish this study. The works of the great seventeenth century mystics are often full of suggestion, and we welcome this appreciation of the life and writings of not the least eminent among them. "In her life, as in her writings, she revealed a forceful character, struggling in loneliness against all religious limitations."

GOD AND MAN. By E. E. Shumaker, Ph.D. London and New York: *Putnam's Sons*. Price 7s. 6d. net.

A suggestive and helpful work on "the philosophy of the higher life," but of a higher life in close touch with a vivid human experience. With much of it we fail to find agreement; but take up the book where you will, some phrase, some paragraph, will take hold of the imagination and force attention. But it is not easy reading; its thought moves in a rarefied atmosphere, as does the thought of all "mystics," in every age and clime.

THE NEXT LIFE. By the Rev. J. Reid Howatt. London: *The Religious Tract Society*. Price 2s. net.

From time to time Christian people are wistfully asking for some light on the life beyond which will, if possible, be true at once to Scripture and to their own hearts' desires. Here is the very book for them; scriptural, spiritual, wise, sane, sympathetic, and written with tender helpfulness. The prayer of the author that his book may be found helpful, stimulating, and comforting cannot help being answered. We warmly commend it. It fills a decided gap in our modern literature on the subject of the future life.

THE EPISTLES TO THE CORINTHIANS. By G. H. Rendall. London: *Macmillan and Co., Ltd.* Price 2s. net.

The purpose of this small but scholarly book is to prove that the Second Epistle to the Corinthians is of composite origin made up of two distinct parts or sections, written at different times and under yet more different conditions which some strange chance has from the first combined into "an ill-assorted whole" (p. 3). Dr. Rendall thinks that in this lies the key to difficulties that are otherwise perplexing and even irreconcilable. In the light of this view he examines the thorny problem of New Testament chronology in order to place the Epistles to the Corinthians at the proper position in the framework of St. Paul's career. The work is admirably done, and though it will not convince everybody it must be frankly admitted that no serious student can hereafter overlook it. Dr. Rendall is a scholar to be reckoned with, and we shall look forward to further excursions into the domains of New Testament exegesis.

POPULAR SCIENCE FOR PAROCHIAL EVENINGS. By the Very Rev. C. T. Ovenden. London: *Elliot Stock*. Price 2s. 6d. net.

Sir Oliver Lodge contributes an introduction to this interesting little volume, and states that it has a threefold aim: first, to provide topics of

interest for people living in the country; second, to make people more widely acquainted with the ordinary facts of nature; and third, to show that recent discoveries are in no way hostile to a reverent attitude towards religion. Clergy will find this book a valuable help in providing material for "Parochial Evenings." Among its subjects are "The Mystery of Creation," "The Phenomenon of Light," "The Atmosphere and the Rain-fall," "The Salt Sea," "Instinct and Reason," and others. The aim is as praiseworthy as the execution is admirable.

PSYCHOLOGICAL ORIGIN AND THE NATURE OF RELIGION. By J. H. Leuba. Religions Ancient and Modern. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

The last of the series on "Religions Ancient and Modern." We pointed out that in the volume on Primitive Christianity the writer had adopted without due consideration the extreme views of a very extreme section of German Rationalism. The position of the present book may be gauged by its concluding words, in which we are told that belief in a God seems no longer possible; and that man therefore seeks an impersonal, efficient substitute. This is in no real sense a religion, nor does it express the best and truest thought of the deepest thinkers to-day.

REVIVALS: THEIR LAWS AND LEADERS. By the Rev. James Burns, M.A. London: *Hodder and Stoughton.* Price 6s.

This is a book that few readers can help lingering over in loving fashion. If it be true—and we believe it to be profoundly true—that, in the history of religion no phenomenon is more apparent than the recurrence of revivals, it is surely worth while examining the nature of such movements, their genesis, and the laws that regulate their periodicity. Yet such examination is rare, though the phenomenon is familiar and constant. Mr. Burns, in this admirable study of revivals, has endeavoured to ascertain what those laws are, and to explain the nature of revivals, as well as to indicate some of the features exhibited by them in the course of history. The first part of his book (pp. 1-56) deals with the philosophical and psychological aspects of the question; the remainder (pp. 57-312) is utilized in portraying the principles of the phenomenon in action. As examples of great revivals we are introduced to Francis of Assisi, Savonarola, Luther, Calvin, John Knox, and Wesley. No one can complain of a lack of catholicity in the choice of exemplars. And Mr. Burns has done his work well. Yet the vital part of the volume lies in the first part. Patiently, sympathetically, and with rare insight, the author treats the whole inner history of Revivalism, and, in doing so, enables us to see something of the underlying causes that condition these great movements of the religious life. We have nothing but praise for the way in which he has dealt with the subject under review; and we hope his book will have a wide circulation. It will serve to dispel many errors, and to silence much ignorant and offensive "criticism."

THE PAPAL CONQUEST: ITALY'S WARNING. By Alexander Robertson, D.D. London: *Morgan and Scott.*

The object, in brief, of this somewhat lurid book, is to show that the Vatican is busy compassing the destruction of England. The author is of

opinion that the efforts of the Roman curia are about to be crowned with success. According to him, Italy, one of the oldest and most faithful of England's friends, has persistently sounded warnings into our ears; but we go on unheeding. His desire is that England should "wake up," and, regarding the Roman Church from Italy's standpoint, take such prompt measures as Italy has done to safeguard herself.

With a good deal of Dr. Robertson's argument we are in agreement; but we cannot say that he appears to have proved his main thesis—*i.e.*, that in the proposed military invasion of England by Germany, Rome is pulling the strings, while Germany is the—half-unconscious—agent. Dr. Robertson, in his anxiety to work up a case, does what a good many zealots are apt to do, he overstates it. Nor do we think he improves matters by introducing into his work copies of some vulgar caricatures from Italian comic papers.

Notwithstanding, the book deserves to be read for the light it undoubtedly sheds upon the crooked policy of Rome, her inherent paganism, and her venomous hatred towards all that dare to question her insolent and preposterous claims.

THE DOCTRINE OF THE SACRAMENTS IN RELATION TO THE DOCTRINES OF GRACE. THE DOCTRINE OF THE LORD'S SUPPER. CHRISTIAN UNITY. OUR ONE PRIEST ON HIGH.

By the Rev. N. Dimock. London: *Longmans, Green and Co.* Price 1s. 6d. net each. We are exceedingly glad to welcome this new and uniform edition of Mr. Dimock's works, to which the Bishop of Durham contributes an introductory note. We trust that the enterprise which has made this Memorial edition possible will be abundantly rewarded. No works are more valuable than those of Mr. Dimock, and there is no one whose guidance on all things connected with the doctrine of the Church of England is so thoroughly dependable for all who desire to know what the Church really believes. The cheapness of these volumes brings them within the reach of everybody, and we would call the particular attention of younger clergy to their helpfulness and importance.

THE YEAR OF OUR LORD. Price 6s. net. THE GLORIES OF JESUS. Price 1s. By the Rev. F. Harper. London: *James Nisbet and Co., Ltd.*

Mr. Harper's sermons are almost too well known to require any notice at our hands, but it is at once a duty and a pleasure to call attention to these new editions. The former work provides material for every Sunday of the Christian Year; the latter consists of a series of readings for a month on various aspects of our Lord's Person and Work. Mr. Harper provides an admirable combination of Scripturalness, spirituality, and simplicity, and this, together with a remarkable felicity of illustration, makes his sermons particularly helpful and suggestive. They are models of what Evangelical sermons ought to be, and we are thankful to know that they are receiving such wide attention and circulation.

## PERIODICALS, PAMPHLETS, AND REPRINTS.

THE JOURNAL OF THEOLOGICAL STUDIES. April, 1910. London: *Henry Frowde.* Price 3s. 6d. net.

Sir Henry Howorth continues his articles on the Canon with an article on "The Influence of St. Jerome on the Canon of the Western Church." Mr. Knetes, a deacon of the Greek Church, writes the first of a series of articles on "Ordination and Matrimony in the Eastern Orthodox Church," which contains a great deal of interesting and valuable information for use in the West. The other contents of this number are largely technical as usual, but we must not fail to call attention to a valuable review of two recent books on Ritschlianism by Professor Oman.

THE CHURCH QUARTERLY REVIEW. April, 1910. London: *Spottiswoode and Co., Ltd.* Price 3s.

Seven articles make up the present number together with the short notices. Canon Watson of Christ Church writes on the whole sympathetically on "A New History of

Methodism." Dr. Headlam champions Dr. Darwell Stone against the critics of his recent book on the Eucharist. Dr. Sainsbury writes on "Christianity, Science, and Christian Science," and another interesting article is "How we may 'think of the Trinity,'" by the Rev. R. Vaughan, and the Rev. C. W. Emmet writes on "The Biblical Teaching on Divorce." The short notices are very much more "up to date" than they have been in recent numbers. Altogether it is a useful average number.

**THE REVIEW AND EXPOSITOR.** April, 1910. Edited by the Faculty of the Southern Baptist Theological Seminary. Kentucky: *The Seminary Press*. Price 60 cents.

Owing to special circumstances connected with the last number the present issue only has four articles, quite half the space being given over to reviews of books. Professor Mackintosh of Edinburgh writes helpfully on "John Calvin: Expositor and Dogmatist." Professor Metcalf deals with "The Preacher's Use of Literature." Mr. H. M. Wiener has a valuable article on "The Legal Study of the Pentateuch," and the Rev. P. Gavan Duffy writes on "The Divine and Human Attitude to Pain." The reviews of books are as usual exceptionally well done; we are always glad to see this Quarterly, if only for this feature.

**THE BIBLIOTHECA SACRA.** April, 1910. Oberlin: *Bibliotheca Sacra Company*. Price 75 cents.

Six interesting and valuable articles are included. Professor Brenton Greene, Jr., opens with an able discussion of the timely subject, "Has the Psychology of Religion Desupernaturalized Regeneration?" Dr. Magoun continues his articles on "The Glacial Epoch and the Noachian Deluge." Mr. Wiener gives the second of his extremely able and valuable papers on "The Answer of Textual Criticism to the Higher Criticism of the Story of Joseph." Chancellor Lias continues his inquiry "Is the So-Called 'Priestly Code' Post-Exilic?" and makes some fine points on behalf of the conservative view. Professor Gabriel Campbell writes on "Christ and Philosophy," a very valuable résumé of modern philosophical thought. There is also a forcible note against Women's Suffrage, and three notes on certain topics of Old Testament Criticism by Mr. H. M. Wiener. The notices of books are somewhat slight and meagre, and we should like to have more included.

**THE HOMILETIC REVIEW.** March, 1910; April, 1910; May, 1910. London: *Funk and Wagnalls Company*. Price 1s.

These three numbers are full of varied and valuable material for preachers and teachers. The names of the Bishop of Durham, Professor Konig, Principal Selbie, Dr. Denney, Dr. George Milligan, and many more are sufficient to recommend this *Review* to all preachers, who will find in it abundant suggestion for the many aspects of ministerial and pastoral life.

**THE NATURALIST ON THE RIVER AMAZONS.** By H. W. Bates. **SELF-HELP.** By Samuel Smiles. **SINAI AND PALESTINE.** By the late Dean Stanley. **DEEDS OF NAVAL DARING.** By Edward Giffard. **THE LIFE OF DAVID LIVINGSTONE.** By W. G. Blaikie. Murray's Shilling Library. London: *John Murray*.

Messrs. Murray's series is the newest aspirant for public favour, and if all the volumes are maintained at the present level there can be no doubt about its success. For one shilling we are given a volume of 400 pages octavo, in good clear print, and well and attractively bound. It is incredible that so much value can be given for the money, and it is a bare duty to call attention to these really valuable and attractive volumes. Many readers will be only too glad to have Blaikie's "Life of Livingstone," and Stanley's "Sinai and Palestine," to say nothing of the other three volumes, at so low a price and in so convenient a form.

**LITERATURE AND DOGMA.** By Matthew Arnold. **MY CONFIDENCES.** By F. Locker-Lampson. **LIFE OF SIR FRANK LOCKWOOD.** By Augustine Birrell. **SERMONS BY REV. C. H. SPURGEON.** Edited by Sir. W. Robertson Nicholl. Nelson's Shilling Library. **THE MAKING OF A MARCHIONESS.** By Mrs. F. H. Burnett. **CAPTAIN MARGARET.** By John Masefield. **THE GREY KNIGHT.** By Mrs. H. De La Pasture. **THE SLEEPER AWAKES.** By H. G. Wells. Nelson's Sevenpenny Library. **OLD MORTALITY.** By Sir Walter Scott. **THE SCARLET LETTER.** By Nathaniel Hawthorne. Nelson's Sixpenny Classics. London: *Thomas Nelson and Sons*.

These three series proceed regularly on their way and continue to provide a remarkable variety of interest and usefulness. The sermons by Spurgeon included in one volume have been selected by Sir William Robertson Nicoll, who also contributes a valuable

preface. Mr. Birrell's "Life of Sir Francis Lockwood," and Matthew Arnold's "Literature and Dogma" will also be very valuable, while Scott's "Old Mortality" and Hawthorne's "Scarlet Letter" for 6d. are wonderful value. Our readers should always pay special attention to these three series of Messrs. Nelson.

**THE CHANGED CROSS.** By the Hon. Mrs. Hobart Hampden. London: *H. R. Allenson, Ltd.* Price, cloth, 6d. net; leather, 1s. net.

A little dainty booklet containing the above poem with seven others; four by Miss Proctor, and three by Whittier. Very welcome to all lovers of devotional poetry.

**THE LITTLE FLOWERS OF ST. FRANCIS.** London: *H. R. Allenson, Ltd.* Price, paste grain, 2s. 6d. net; velvet calf, 3s. 6d. net.

A very delightful new edition of the famous Fioretti, printed in clear type, on India paper. This small edition will doubtless receive the appreciation and welcome that it deserves.

**THE ATTITUDE OF SCIENCE TOWARDS MIRACLES.** By Professor H. Langhorne Orchard. London: *The Victoria Institute.* Price 1s.

The Gunning Prize Essay for 1909, awarded by the Victoria Institute. An able and forcible argument which deserves special attention on the part of all who are interested in present-day thought.

**HOLY BAPTISM.** By the Rev. B. Herklots. London: *Chas. J. Thynne.* Price 6d. net.

Three useful sermons on a timely and important subject. Clergy should note these for distribution in their parishes.

**THE BLIGHT OF SOCIALISM.** By Charles Toye. London: *St. Stephen's Press.* Price 2d.

A series of papers calling attention to what the writer believes to be "the danger of dabbling in Socialism." The extracts from representative Socialistic leaders in regard to some of the most sacred aspects of life will open the eyes of many to the essentially irreligious character of much that is called Socialism in this country and on the Continent.

**CHRISTIANITY AND LIQUOR.** By John Abbey. Cape Town. *John Abbey, 74a, Long Street.* Price 1s.

The author is well known as one of our most strenuous, persistent, and enthusiastic advocates of temperance. Even those who may regard these statements as extreme will find it profitable to read the urgent words of one who is so deeply conscious of the evils of intemperance.

**SUMMARY OF FOREIGN MARRIAGE LAW.** By Canon A. Glendenning Nash. London: *S.P.C.K.* Price 1s.

This contains material of the very first importance which should be in the hands of every clergyman for constant use. There are few things so necessary as the work of safeguarding English women who are engaged to foreign subjects.

**STUDENTS' HANDBOOK.** London: *Hodder and Stoughton.* Price 1s. net.

The object of this Handbook is to give a comprehensive view of the social and athletic life of the University of London. It is the second edition, and will do much to inform readers of the remarkable strides that have been made during the last few years in the reconstitution of the London University. The Handbook will be indispensable to all who would keep in touch with the newest and best aspects of London University life.

**CHILDREN'S EUCHARISTS.** By W. Guy Johnson. London: *National Church League.* Price 3d. each, or 3s. per 100.

A timely and telling statement of Church of England teaching on the subject of the Holy Eucharist, in contrast with the prevalent error of permitting children to be present on such occasions. This booklet should be circulated as widely as possible.

Received: **THE INTERNATIONAL JOURNAL OF APOCRYPHA**, the Quarterly Magazine of the International Society of the Apocrypha (price 6d. net); **WORK AND WITNESS**, the Quarterly Magazine of the Protestant Reformation Society (price 1d.); **ROMAN CATHOLICISM IN THE HOME**, a Lecture delivered by Mr. M. J. F. McCarthy (*Charles J. Thynne*, price 1d.); **THE CHURCH CATECHISM** simplified and proved from Holy Scripture, by the Rev. W. Burnet (*Elliot Stock*, price 2d.).

We have received from the Oxford University Press the new Prayer-Book with the alterations made in the Royal Prayers. The promptitude of the University Presses in sending out the new edition is very commendable. The edition known as pica, 12mo., is particularly convenient in regard to size and print, but the others are also attractive and welcome.