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THE
CHURCHMAN

MARCH, 1899.

ART. I.—THE WITNESS OF THE HISTORICAL BOOKS
TO THE ACCURACY OF THE PENTATEUCH.

PART I.

AMONG the many remarkable changes which have passed over religious thought in our time, perhaps the most remarkable is that which relates to the estimation in which the Scriptures of the elder covenant are held by persons of earnest Christian convictions. Those of us who are old enough will remember the storm of indignation which swept over the religious world in England when the celebrated volume, "Essays and Reviews," appeared some five and thirty years ago. All theological sections among us save the extreme Latitudinarian school, all religious bodies except the Unitarian, united in denouncing its contents as fatal to all belief in the inspiration of the Bible, and Bishop Thirlwall was scarcely less forcible in his repudiation of the principles set forth in that volume than Dr. Pusey and Mr. Keble, Canon McNeill and Canon Stowell. *Now*, the same views are put forth by learned Professors at both Universities, and not only is there no protest, but they are received with something akin to a sigh of relief both by disciples of Pusey and Keble and disciples of Venn and Simeon. It is useless as well as foolish to attempt to raise a cry of alarm at this most extraordinary revolution in religious feeling. It is wiser to try to account for it. The explanation is a very simple one. First of all, we are in the full current of a reaction from the Bibliolatry which has so long been dominant in the Church; and next, there is an earnest, though as a rule unexpressed, desire among the leaders of modern religious schools to come to an understanding with modern thought by *minimizing the supernatural*.

Now I desire at once to say that I do not wish to press any extreme view of the infallibility of Scripture. There is undoubtedly a human element in the Bible—possibly a large human element. And men have an undoubted right to inquire how far that element extends, and, so far as it extends, to exercise their right of criticism as freely as in the case of any other writings. The only real cause for anxiety is to be found in the fact that, as is usually the case with reactions, the pendulum is apparently swinging a good deal too far in the opposite direction, and is tending to jeopardize convictions which are absolutely essential to the belief in revealed religion. The plea of necessity for concessions, be it remembered, is by no means so weighty as it once was. The demands made by the Scripture narrative on our belief in the supernatural are a far less heavy yoke on thinking minds now than they were a few years ago. *Then*, the possibility of the miraculous was flatly denied. *Now*, scientific men are beginning to see that miracles are not incompatible with science. Romanes, after many struggles, was at length enabled to accept the Christian scheme; and even Huxley, in his "Essay on Hume," categorically repudiates the *non possumus* attitude which science at one time adopted in regard to the miraculous. Many miracles may doubtless be resolved into special providences; the belief in many more is held, even by orthodox theologians, to depend entirely upon the amount of evidence for the particular miracle in question. But it is no longer impossible for any scientific thinker to admit that the natural order may, for sufficient reasons, have been—nay, that there is not wanting considerable evidence for the theory that it actually *has been*—disturbed at various times by the interference of forces with whose laws of action we have no means of becoming acquainted.

Yet, though it may be admitted that Christians may find it necessary to modify in some respects their views in regard to inspiration, it is certainly premature, and even unreasonable, to insist that this modification must of necessity take the form of the conclusions either of recent German criticism or of that somewhat remarkable modification of it which holds the field in England at the present moment. We may doubt whether Moses wrote the Pentateuch, whether it is all the work of one author, and whether it is as old as it has until lately been generally supposed to be, without adopting the theory that, at least as far as the religious history of Israel is concerned, it is utterly incorrect as it stands; that every succeeding historical book has been largely rewritten in order to induce people to accept its statements concerning the evolution of religious thought in Israel; and that the

prophets—the preachers, that is, under the Old Covenant—were mistaken in regard to the origin of the institutions they strove so earnestly to enforce on the Jewish people. We may believe that the Jewish historians, like all other historians, used documents, and sometimes, or even frequently, inserted them bodily into their narratives. But it does not follow that we are compelled to believe Wellhausen or Kuenen, even when reinforced by a certain number of enthusiastic followers in Germany and in England, when they say to us: “These—JE, D, P—are the documents of which the history is composed.” Still less is any rational and independent thinker compelled to believe the art of criticism to have been carried to such a pitch of excellence that we can tell, even to half or a quarter of a verse, which of the various authors whose existence has been assumed—not *proved*, we must remember—has written it.¹ Scepticism on this point is still further justified when we are asked to admit that the historians of Israel, for reasons which have never been explained, constantly interrupted their selections from one author by unnecessary, unintelligible, and, as it is asserted, contradictory selections from another. In the case of a reasonable and unprejudiced person, it would naturally approach to absolute unbelief when he is told, not only that there were stages in the evolution of the Jewish law, but that we are in a position to lay our finger upon a P, P₁, P₂, . . . P_x as being themselves the actual stages of modification of Israelite institutions. One loses one’s breath a little at the preternatural sagacity of these investigators, and asks in all humility, as well as sincerity, for some support from other branches of historical and literary study for these somewhat startling processes, these absolutely infallible results.

Such methods, we do not fail to note, are not those usually adopted by our best historical scholars. Bishop Stubbs, of Oxford, no mean authority on historical points, says that in any other field of historical inquiry but that of Scripture history the canons of investigation adopted by recent Biblical critics would be “laughed out of court.”² In a controversy

¹ The publication of the “Polychrome Bible” has dealt a heavy blow to the prevalence of these theories by making their real nature plain to the uninitiated.

² “Charge,” p. 11. Professor Freeman, also, is no mean authority on questions of historical investigation. He was Professor of History at Professor Driver’s University. And this is what he says on the matter: “As for the Old Testament, I have never read any German books, but I have thought a good bit, as you may perhaps have found out. It seems to be generally dealt with by two sets of people—those who take a malicious pleasure in picking holes, and those who make it a point of honour to defend everything. You know, perhaps, that there is a class

on the orthodoxy of Justinian, carried on a short time back in the columns of the *Guardian* between two competent, if not distinguished, historical scholars—Professor Bury and Mr. W. H. Hutton—the canons of investigation agreed on by both parties are as follows: “Neither (1) arguments resting on considerations of improbability—impossibility is a different matter—nor (2) as a general rule, arguments *ex silentio*, which are, indeed, merely a particular case of (1) can be used to invalidate positive evidence which is not on independent grounds suspicious, *unless there exists some positive evidence on the other side.*”¹ Professor Driver has been asked whether he is willing to accept these canons. But though nothing can exceed his scorn for those who betray any lack of acquaintance with the utterances of German critics, he has never condescended to adopt what one might suppose to be the necessary preliminary to any treatment whatever of his subject—namely, to state what, in his opinion, are to be considered sound and safe principles of investigation of the historical question on which he has taken upon himself to write. It is obvious that an historical question can only be fairly argued on principles generally accepted by historical experts. We are therefore entitled to ask beforehand whether the inquiry into the accuracy of the Old Testament Scriptures is to be conducted according to recognised methods or according to methods specially invented for the occasion. These demands are the more necessary in that the conclusions reached by these methods require us to suppose the whole history of Israel to have been “worked over”—in other words, falsified—by later writers in order to bring it into accord with the theories of religion and worship which they had adopted, and that this falsification was accepted without question by post-exilic Israel, and handed down without question to later ages. The statements—the *unanimous* statements, be it observed—of all the Hebrew writers whose works have come down to us constitute, in the words of the canon above-mentioned, “positive evidence.” This positive evidence is not counterbalanced by any “positive evidence” on the other side. That fact, at least, is incontestable. It is met by “considerations of improbability” and “arguments *ex silentio*,” and by them

springing up who are rigid High Churchmen in dogma and ceremony, while they allow themselves no little license in Old Testament interpretation. And these don't quite please me either, because they seem to me to be trying how far they can go on one side without giving up their position on the other. *One wants somebody who would look at the thing quite fairly, and give Moses and the prophets the same prescription which we (at least I) give to Thucydides and no more.*—“Life,” ii. 406.

¹ *Guardian* for 1896, p. 362. The italics are Professor Bury's.

alone. It is true that the evidence is pronounced on "independent grounds suspicious." But when these "independent grounds" are examined, they resolve themselves into the "considerations of improbability" and the "arguments *ex silentio*" which our best historical experts declare to have no weight. Is it not time that some of our trained historical investigators devoted a little of their time to the history of the most important people of the world? It is not too much to say that there is not a single other people whose history has been metamorphosed in such a fashion as that I have described, or in which the theory that it has been so metamorphosed has stood the slightest chance of acceptance.¹

Let it at least be distinctly understood that it is possible to criticise the history of Israel with the utmost freedom, without binding ourselves to the cumbrous and artificial systems of compilation at present offered to our acceptance. When one contemplates them, one is irresistibly reminded of Charles Lamb's delicious apologue of the invention of roast pork by the Chinese, and of the brilliant discoverer who found out that it was not necessary to burn down a house every time that exquisite luxury was to be enjoyed. I confess I envy the fame of that transcendent genius. I should be proud if I could persuade my countrymen, and the English-speaking peoples at large, that it is not necessary to conjure up this wondrous apparatus of J's and E's and D's, of P's, P₁'s . . . P_x's, of redactors, of patchwork and framework, and all the rest of it, to set Jeremiah right in his facts, and gently to correct Ezekiel in his view of Israelite history, in order that we may enjoy the luxury of believing that every single incident recorded in the Old Testament did not occur precisely and literally as narrated, that documents were used by Israelite historians, as well as by those of every other country of which we have ever heard, or that it is probable that some later precepts may have in time become embodied in Moses' law as it now stands. The notion, which appears at present to be current in certain quarters, that we may criticise Hebrew historians as freely as we like, may contradict them as flatly as possible whenever it suits us, may call them any names we please, but that it were blasphemy to be abhorred of all faithful Christians to apply to a Driver or a Cheyne, a Kuenen or a Wellhausen, language of the kind the latter does not scruple to use in reference to the Books of Samuel or Chronicles—this notion is, to say the least, a remarkable one, and one, we may believe, not likely to be very long or very widely entertained.

¹ Attempts, it is true, have been made to recast Roman history and Greek literature on the principles described in the text; but they have not met with general acceptance.

I may go further. I may ask, What has been gained, from a historical standpoint, by adopting these theories? Do we know any more about Hebrew history? Do we "plant our foot" more firmly on the "realities" which underlie it?¹ Do we not, on the contrary, find that all we know now is that we know little, if anything, about it? We have dissected our materials into fragments, and we do not know how to use the fragments when we have got them. Then we must take exception to the use of the word "proved" by critics of the German school. Their so-called demonstrations have nothing of the nature of a "proof" about them, in the ordinarily accepted sense of the word. If they simply contented themselves with claiming that they had adduced reasons which made their conclusions possible, perhaps even worthy of consideration, deserving of examination, no one would be unreasonable enough to blame them. But to establish a probability is not, as some appear to suppose, to effect a demonstration. Then, again, very often the German critic relies very much on assertion, and very little on argument, even in establishing his probabilities. When Dr. Baxter handled Professor Wellhausen almost as roughly as the Professor has handled the Chronicler, there was not only much lifting up of hands in virtuous indignation at such an outburst of sheer profanity, but Dr. Baxter was pityingly told that he was a perfect *ignoramus* in the matter—that he had not studied the steps by which modern critics have arrived at their conclusions, and, above all, that he had never read "Wellhausen on the Composition of the Hexateuch," and that therefore his exposure of the fallacies of Wellhausen's reasoning elsewhere deserved no attention.

To this task, then, let us for a moment—though only for a moment—address ourselves. It need not detain us long. A sample will enable us to judge of the quality of the product in bulk.² As a specimen of Wellhausen's method of determining the component parts of the Hexateuch, let us take the following. In a discussion of the component parts of Gen. xlvii., he tells us that in one place "J is unmistakable," that the "importance assigned to Judah" in chap. xlvii. 28 is a clear proof of J's writing, and that the

¹ Robertson Smith, "Old Testament in the Jewish Church," preface to first edition, p. xiii.

² I would not be understood to go so far as to say that *all* Wellhausen's criticism is as unsatisfactory as the specimen here given. But I have no hesitation in saying, and if called upon to do so, I will pledge myself to prove, that a considerable portion of it is so. A good deal of the credit now enjoyed by Wellhausen as a critic depends on the principle *omne ignotum pro magnifico*.

“modest request” for the land of Goshen in *xlvii. 6* stands in clear contrast with the generous promises recorded in *P* (*Gen. xlv. 20*).¹ Any person with even a very moderate knowledge of history will at once see what a splendid field of conjecture is opened to the historian if he is permitted to deal thus with his facts, and how large a part a vivid imagination may be expected to play in the historical discoveries of the future. If a potentate makes handsome promises to which it is thought unwise or inconvenient to hold him, we are entitled to see in the fact indubitable traces of composite authorship. If prominence is assigned to a certain character in any narrative, the narrator must of necessity be of the same nation or province as the person thus mentioned. Again, Kayser and Nöldeke sometimes take rather a different view of the division into sources from Wellhausen. They are each annihilated in a sentence.² And then there is the delicious passage, “*J* is unmistakable.” How delightful for a historical scholar first of all to be able to invent an authority of whose historical existence he has no proof whatever, and then to fix on a passage in an existing document and say that it is “unmistakably” by this entirely hypothetical hand! Let Mr. Hutton try this compendious method in his next edition of the history of the “Three Chapters,” and I can promise him that he will be able to prove Justinian to have been an Aphantodocete

¹ “Upon *xlvi. 5* follows in *JE xlvi. 28* ; *xlvii. 4* ; and *xlvii. 6b*. Here *J* is unmistakable, and as marks of distinction I would instance the ignorance of the particulars in *xlv. 17 et seq.*, the importance assigned to Judah, and in opposition to the generous promises of *xlv. 20*, the modest request for the land of Goshen” (“On the Composition of the Hexateuch,” p. 61). He does refer, however, to characteristic words such as *ישראל*, *הפעם*, *מנעוריני*, and *בעבור*. But a careful study of the original shows that even in the linguistic argument the theory is quite as likely to be responsible for the facts as the facts for the theory.

² Thus, if Kayser doubts Wellhausen's assertion that in *Exod. xvii. and xviii.* only one verse belongs to *P*, he “misses the expression, *כלערהבי*.” “The last part of the verse must under any circumstances be separated.” If Nöldeke thinks that *Exod. xvi.* belongs to *P*, with some small additions from other sources, he is told that “these additions are by no means so slight.” The additions are then enumerated, and the “demonstration” is complete. The additions are *1-3, 9-13a, 16b-18, 22-26, 31-34, 35a* (*Ibid.*, p. 80). Then there are “*Spüren der Brüchigkeit*” (p. 81) in chap. *xvii.* This he acknowledges “widerwillig.” He asks (p. 82) to what source *ישם* (*ver. 6*) belongs, and what relation there is between Mount Horeb and the hill at Rephidim. He goes on: “I know no answer to these questions.” The fact, then, that no satisfactory solution of difficulties can be found does not in the least prove that the theories of those who reject the history in consequence of them, must necessarily be sound. Does he, I wonder, “know an answer to the question” what other history can be produced made up of such an extraordinary array of scraps as the Pentateuch on his theory?

or a Nestorian, or a Monophysite, or anything else he pleases. And he will revel in his freedom from anything so cramping to a historian as the mere statements of his authorities.

The airy way in which Wellhausen disposes of the Ark, the Tabernacle, the sacrifices, the whole account of the sojourn of the Israelites in the wilderness, his fertility of imagination, his felicitous ridicule, his occasional outbursts of indignation, and his invariable infallibility, make him as delightful a companion as Dickens or De la Motte Fouqué, and fully account for his popularity. The only thing which is calculated, perhaps, to arouse a little surprise, is that anyone should be found to take him seriously. It is charming, no doubt, to read how "Abraham is a free creation of unconscious art," how "Nöldeke's assertion is quite off the mark," how "there is not a single word of truth" "in a passage in Samuel which conflicts with his theory of the origin of the priests and Levites, while his racy banter of the Chronicler for his exaggeration, his Chauvinism, and a host of other failings beside, is, of course, as much beyond all praise as it is universally felt to be appropriate to the subject. But we need not dwell further on Wellhausen. Thanks to Dr. Baxter's exposure of his reckless logic, he is becoming rather a broken idol, and it may be that in the end the fate of Dagon is reserved for him.¹ But we will just make a remark or two on Kuenen's mode of treating a historical question. Kuenen, like Professor Robertson Smith, has some conception of the nature of an argument, and has, therefore, some claim to serious treatment. Instead of dismissing a question of importance in a line or two, he has the candour to admit that "the mutual relation of J and E is one of the most vexed questions of the criticism of the Pentateuch."² He admits that, in the case of a considerable part of the Pentateuch, "the theatre was the desert; Israel is encamped there; the settlement in Canaan is in the future. The authors, so far from contemplating the settlement of the people in a more or less hazy future, constantly assume it as actual."³ But he thinks that this is "merely the literary form of presentment." It is obvious that here the probabilities are against him; therefore very cogent arguments should be adduced to support his position.

¹ Dr. Baxter, be it observed, does not attempt to disprove Wellhausen's theory of the sources of the Pentateuch, as we now have it. He confines himself to exposing his opponent's general recklessness of statement, from which he draws the conclusion that Wellhausen is not by any means a guide to be followed implicitly.

² "Historico-Critical Inquiry into the Origin and Composition of the Pentateuch," p. 64.

³ *Ibid.*, p. 20.

Yet it is remarkable how very slight is his treatment of so important a question. It is dismissed in some twenty lines. In the usual "hunt-the-slipper" fashion of the German school of critics, when it suits them, you are referred to Knobel, "Numbers, Deuteronomy, and Joshua," 515 *sqq.*, 527, 585. As when Knobel's conclusions are *not* approved—Knobel's analysis of the Pentateuch differs widely from that at present in vogue—they are summarily dismissed, it may be perhaps remarked that this habit of sending us to obsolete authorities for proofs of important statements is both inconvenient and, in scientific inquiries, to say the least, unusual. The argument, again, from the difference in style between Deuteronomy and the earlier books is of no weight whatever, unless it is admitted—which it certainly is not—that a legal opinion by Brougham or Scarlett would present the same literary features as their brilliant forensic displays.¹ Then, we are told that, as the laws in Exodus to Numbers "are themselves intended for a settled people cultivating the soil," they would need no repetition or "modification in view of the impending passage of the Jordan."² This is, of course, a pure assumption. If we are to dismiss historical facts on *a priori* grounds such as these, we might just as easily get rid of a good deal of the contemporary history of the British Parliament or the American Congress. In addition to these, we are asked to observe the divergent statements of Exod. xx. 24, Deut. xii., and Lev. xvii.; of Exod. xxiii. 14-17, Deut. xvi. 19, Lev. xxiii., Deut. xv. 19-23, xiv. 22-27, xii. 6, Lev. xxvii. 26, 27, Num. xviii. 15-18. And this, with the stock objection concerning the tithe, is about all he has to say.³

Such are the grounds on which we are asked to rewrite the whole Hebrew history, including the repeated declarations of the prophets—to believe that the annals of Israel were falsified, and that the great Israelite preachers of righteousness were ignorant of the history of their own country. It is necessary

¹ It is not, observe, asserted that Deuteronomy and the other books of the Pentateuch are by the same author. All that is argued is that the arguments adduced to prove that they are not are utterly inadequate. Wellhausen himself admits that difference of subject must necessarily produce difference of style.

² "Historico-Critical Inquiry into the Origin and Composition of the Pentateuch," p. 24.

³ Professor Driver, in his *Introduction*, does little more than repeat these assertions. But when he adds that the fundamental institutions of P are unknown to Deuteronomy, he omits to state that the separation of P from the rest of Exodus, Leviticus and Numbers is effected on the very hypothesis which he seeks to establish. Thus he hangs in air, as Wellhausen on one occasion has cleverly put it, like "a man suspended by his own waistband."

to repeat that the existence of discrepancies and inaccuracies is not denied. What is denied is that the correct explanation of them is given by the German school of criticism. We have no right to draw conclusions so large from premises infinitesimally small. No one wishes to deny that additions may possibly have been made in later times to the Mosaic institutions; no one insists any longer that the law of tithe laid down in Deuteronomy cannot have been subsequently modified. What we contend is, that a few discrepancies like these, backed up by a few arguments *ex silentio*, and a few suggestions of improbabilities, do not afford a sufficient foundation for the sweeping conclusions which have been drawn from them as to Deuteronomic and post-exilic falsifications—I regret the word, but no other will express the truth—of the facts, in the interests of a religious party.

P.S.—In a postscript to my paper of January, 1898, on “The Authorship of the Pentateuch,” I find my frequently treacherous memory has betrayed me into a slip. I inadvertently substituted JE for P as the author of whom the phrase “Paddan-Aram” is characteristic. The mistake only slightly affects the argument. JE, of course, could not possibly have had access to the cuneiform inscriptions, and could not, therefore, have used them in his narrative, as it is suggested the post-exilic writers did. P, on the contrary, might possibly have studied them; but it would be a strange anachronism, supposing him to have done so, to credit him with displaying the rare insight and scrupulous accuracy in dealing with his authorities which is sometimes, though not by any means invariably, found in a modern scholar, with the fear of the critics before him.

J. J. LIAS.



ART. II.—A ROMAN CATHOLIC UNIVERSITY IN IRELAND.

THERE is nothing more surprising, and therefore more worthy of consideration by the historical and ecclesiastical student, than the reaction in favour of Romanism, or the counter-Reformation, as it has been called, in Germany as well as in the Latin nations, at the end of the sixteenth century. The chief agent in the work was the Society of Jesus. And what were the means which these clever workers selected for carrying out their purpose—a purpose which they did carry out so successfully and effectually? Those who desire to

know this should turn to Ranke's "History of the Popes," vol. ii., English translation. There, and in other records of the time, they will find that the measures differed according to the countries. In Spain and Italy, where Philip II. and Pope Caraffa ruled, the Inquisition was all-sufficient. By fire, by confiscation, by exile, by torture, by remorseless and inflexible severity, Protestant opinions, which had grown up with extraordinary vigour, were crushed or burnt out, and a basis of operation being thus secured, the Papacy planted its feet upon the two peninsulas, and lifted itself up for its gigantic struggle to win back Europe to its sway. In that struggle it was at first unexpectedly successful, and the tide of Protestantism was driven back from the Alps and the Pyrenees to the shores of the Baltic. But among Teutonic nations the Inquisition could not be relied on as an adequate instrument. Teutons, even when they used it, could not be trusted to use it with a sufficiently unbending rigour. Something else was needed. What? The disciples of Loyola answered, Catholic colleges and universities.

They began at Vienna; Bishop Urban of Laybach was confessor of Ferdinand I. Beating about for a means of restoring Romanism, he came across the Jesuit Le Jay, and heard from him of the scheme devised by the Society of establishing Catholic colleges, and also possibly universities, as a means of propagating and restoring what they called Catholicism. Urban advised his Imperial penitent to establish such a college at Vienna.

"Ferdinand eagerly embraced the project, and in the letter he addressed on the subject to Ignatius Loyola, he expresses his conviction that the only means of preserving the declining cause of Catholicism in Germany was to give the rising generation learned and pious Catholic teachers. The arrangements were quickly made. In the year 1551 thirteen Jesuits, among whom was Le Jay himself, arrived at Vienna, where Ferdinand instantly granted them a dwelling, chapel, and stipend, and shortly after incorporated them with the university, and assigned them the superintendence of it" (Ranke, ii. 26).

Next they proceeded to Cologne, where by flattery of the burghers they got possession of the endowed school, established under a Protestant regent. They willingly accepted considerable restrictions in order to prevail on the city to entrust the school to them, and those restrictions were as effective as such restrictions always are.

In the same year they established themselves at Ingolstadt, through the pressure of the Duke, who thought it necessary, after making concessions in favour of Protestants,

to give aid also to the rival faith. Under the Duke's patronage, they became a power in the university.

"From these three Metropolitan settlements the Jesuits now spread in all directions. From Vienna they immediately extended over the whole of the Austrian dominions. In 1556 Ferdinand I. removed some of them to Prague, and founded a school there, intended principally for the young nobility. . . . In Hungary Nicholas Olahus, Archbishop of Gran, at the time of the general decline of Catholicism in Hungary, perceived that the only hope of support for it was from the common people, who were not entirely alienated. But here also Catholic teachers were wanting. In order to form them he founded a College of Jesuits at Tyrnau in 1561, and gave them an allowance out of his own income, to which the Emperor Ferdinand added the grant of an abbey. . . . They were immediately after summoned to Moravia also. . . . Shortly after we find them likewise established at Brünn. From Cologne the Society spread over the whole of the Rhenish provinces. Six Jesuits were sent to the Archbishop of Trèves from Rome; the rest came from Cologne. They opened their college with great solemnity on February 3, 1561" (p. 28).

Next, a college was established in the University of Mayence, and a preparatory school at Aschaffenburg.

"The Society continued to advance higher up the Rhine. What they more particularly desired was an establishment at Spire, partly because the body of Assessors to the Kammergericht included so many remarkable men, over whom it would be of the greatest importance to obtain influence, and partly to place themselves in immediate and local opposition to the University of Heidelberg, which at that time enjoyed the greatest celebrity for its Protestant professors. The Jesuits gradually got a footing at Spire" (p. 31).

Their influence spread to Frankfort, to Würzburg, to Innsbruck, to Halle, to Munich. "In order to restore the University of Dillingen to its original purpose, Cardinal Truchsess resolved to dismiss all the Professors who then taught there, and to commit the institution to the exclusive care of Jesuits. In the year 1563 the Jesuits arrived in Dillingen and took possession of the chairs of the University."

"This was a most extraordinary progress of the Society in so short a time. As late as the year 1551 they had no firm station in Germany. In 1566 their influence extended over Bavaria and Tyrol, Franconia and Swabia, a great part of the Rhineland and Austria. They had penetrated into Hungary, Bohemia, and Moravia. The effects of their labours were already perceptible. In the year 1561 the Papal Nuncio

affirms that 'they gain over many souls, and render great service to the Holy See.' This was the first counteracting impulse, the first anti-Protestant impression that Germany received. Above all, they laboured at the improvement of the universities; they were ambitious of rivalling the fame of those of the Protestants. In Ingolstadt they soon persuaded themselves that they had attained an equality with any other university in Germany, at least in the faculty of theology. Ingolstadt acquired, in the contrary spirit, an influence like that which Wittenberg and Geneva had possessed" (p. 33).

The control of first and secondary schools came into their hands *as a consequence of their possessing universities*. The children were taught once more to observe the Roman Catholic fasts, to wear rosaries, to go on pilgrimages, and parents were affected by the enthusiasm of their children. Papal theology was revived in Germany, through the instrumentality of universities, with "a Catholic atmosphere."

The same thing occurred in Poland. In Braunsberg, in Pultusk, in Posen, in Wilna, Jesuit colleges were established, with similar results. For the conversion of England, colleges were established at Douay and at Rome, the means being supplied by Pope Gregory, Cardinal Allen, and leading Roman ecclesiastics. This led to the mission of Parsons and Campion to England, to the plots entered into against Elizabeth's life by seminary priests and their disciples, and the nearly successful attempt to overthrow Protestantism in England.

We see, then, that the method especially selected by the adversaries of the Reformation in order to resist and overthrow it was the institution of Roman Catholic universities and colleges with "a Catholic atmosphere"; and that this means did succeed in rolling back Protestantism from the greater part of Germany and other Continental countries which had embraced it, and that it led to the troubles and attempted assassinations in Elizabeth's reign, arising from the devout and fanatical teaching of the seminary priests.

But at least these universities and colleges were established by Roman Catholic money and Roman Catholic patrons. Is it not something like madness on the part of England to propose to establish a Roman Catholic University in Ireland with "a Catholic atmosphere"—*not* with Roman Catholic money, but our own—unless our purpose and desire is to overthrow Protestantism in favour of the rival Papal Church in Ireland?

That there are advocates of the scheme who have no such purpose in their minds we know well. There are politicians who, untaught by many disappointments, still believe that they can remove "the last grievance" of Ireland, and imagine

that the effect of the concession would be that "union of hearts" which can never exist as long as Rome has dominant sway in Ireland, and which will only be delayed and prevented by strengthening the hands of the Roman Church in that island. It is true, too, that it is advocated by organs of opinion such as the *Guardian* and the *Spectator*, but it is notorious that the *Guardian* is least to be trusted where the interests of Rome are concerned, and the *Spectator's* Liberalism makes it occasionally shut its eyes to the consequences of encouraging any form of opinion. It is well known likewise that Roman Catholic sentiment finds more than its proportionate expression in many of our weekly and daily papers. Hereafter there may be an even larger supply of writers educated in "a Catholic atmosphere," who will make their living by journalistic writing as editors and sub-editors of apparently Protestant periodicals.

It will be said, "Are you afraid, then, in behalf of Protestantism, of a Roman Catholic University, and is not this a shameful confession?" We are not afraid of it, but is it not altogether unreasonable to provide our adversaries with the weapons that they most desire, and which they have elsewhere used so successfully? We are not afraid of the Russian arms in China, but what sort of policy would it be to build their railways with our money in order to bring their soldiers across the Continent without expense to them? We are not afraid of the French, but what wise man would have built them a powerful fort at Fashoda, and put them in possession of it with the view of soothing their exasperated feelings towards us? Chivalrous regard for an adversary's interests is not the principle on which a successful war can be carried on; and until Rome repudiates her exclusiveness, our relations with her must be those of war—a fact which neither politicians nor Romanisers recognise.

We ask, further, why Ireland should be specially favoured, and on what principle the English Roman Catholic gentry have not as great a right to demand a university with "a Catholic atmosphere" as the Irish gentry. Is not the atmosphere of Oxford and Cambridge as dangerous to Roman Catholic students as that of Trinity College, Dublin, or as that of Queen's College, at which there are so many Roman Catholics even now present? As soon as the Irish University is established and endowed, the claim will no doubt be made for an English University, and how could it be consistently resisted? We may trust Cardinal Vaughan not to forget the arguments which Protestant politicians and journalists are gratuitously providing him with.

To say, as has been said, that Irishmen have a special

right to a Roman Catholic University because "there are nearly three Roman Catholics in that country to one Protestant" is a fallacy of statistics. For what class is a University intended and adapted? Not the labouring class, not the car-drivers, not the little shopkeepers, but the gentry and professional men. Strike off all the lowest and lower-middle classes from both sides, and the remainder would stand in a very different relation to each other than three to one. The Irish gentry are for the most part Protestant, not Roman Catholic; and the Irish aspirants to a university training in "a Catholic atmosphere" have no greater claim to it than their English co-religionists—and the English claim would be pressed so soon as the Irish were satisfied.

The Press informs us that Pope Leo XIII. has sent £16,000 to England to establish a college (probably hereafter to be affiliated to the Irish University) in which converts among the clergy of the Church of England may be received and maintained and instructed. If the Pope thinks well to employ his vast resources in instituting Roman Catholic collegiate institutions in Ireland also, he can consistently do so. But that Protestant England should erect his University for him, thus enabling him to use his funds for proselytizing purposes in England, as well as supplying him with agents to carry them out, is unreasonable in itself, and a thing which we are confident that public opinion will not endure without quickly avenging itself on the authors of the scheme.

At a meeting of the "Roman Catholic Reunion" held in Birmingham various Roman Catholic dignitaries assembled, among whom was an "Archbishop, of the Order of St. Benedict," and speeches were made in favour of the proposal. In the report of the meeting we read that the "Bishop of Clifton" made the chief address, his first argument being "that Lord Kitchener had obtained approval for a Mohammedan College for Khartoum in the Soudan, because the people were Mohammedans, and he thought the same argument would apply to Ireland." Let us examine the argument—which by the way appears to have been borrowed from the *Guardian* newspaper. Let the Irish Roman Catholics be treated, says the Bishop, like the Soudanese Mohammedans. Very good. What is to be the character of the teaching in the Soudanese College? Religion is to be entirely excluded from it. Let it, then, be excluded from the Irish College and University. Proselytism is impossible in it, for there will be no students but Mohammedans. But Irish bishops, having formed their "Catholic atmosphere" will invite, not to say bribe, Protestant students into it; and they represent themselves as so singularly "liberal" by doing so

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that no politician or public opinion can object, whereas it is in fact giving them the very position for affecting young men's minds, the very $\pi\omicron\upsilon\ \sigma\tau\hat{\omega}$, that they seek and cannot now obtain. Further, how did Lord Kitchener obtain the money for the establishment of the College? Was it from our taxes? No; but by an appeal to those who were willing to give. Let the "Bishop of Clifton" and his friends employ the same means. Let them appeal to their wealthy fellow-religionists who are spending their money on "Catholic cathedrals" and "Catholic schools" and other "Catholic" agencies in England. Let them appeal to the Pope for another grant from his inexhaustible Peter's Pence, out of which he sent the other day £16,000 to be employed in proselytizing endeavours among the English clergy. Did Kitchener knock at the door of every tax-payer in England, and say, "You shall give me your hard-earned money for the propagation of Mohammedanism"? He would not be the popular man that he now is had he done so. Politicians hardly understand that this is a matter which touches consciences. We should not be surprised to find that there were not a few hitherto quiet citizens who would refuse to pay taxes part of the product of which was to be expended on propagating Popery in the British Isles.

An important pronouncement has been made by Mr. Balfour. In his letter of January 23 he urges, with his wonted talent and persuasiveness, the unhappy idea which he has taken up. Mr. Balfour is deservedly one of the most popular men in England; he must take care lest the fly that he has admitted into the pot of ointment should make the whole of it lose its savour in his countrymen's estimation. On the present occasion he proposes to buy off Ulster and Nonconformist opposition by offering Belfast a University similar in character to that of his intended Dublin University, but Presbyterian instead of Roman Catholic. We trust and we believe that Ulster will not accept the boon at such a price. If they should do so, they would show that they are degenerate indeed as compared with those Nonconformists who nobly refused the offers of James II., which were made, not for love of them, but to enable concession to be made to Romanists. The restrictions proposed by Mr. Balfour, while they are intended to soften Protestant opposition, are exactly those which shrewd Roman Catholics might themselves have suggested, and probably did suggest. "No public endowment would be given to chairs in philosophy, theology, or modern history." Then the only safeguard against disloyal and Ultramontane teaching would be removed. If the Crown endowed, the Crown might nominate the professors. If the

Pope and his prelates, directed by the Jesuits, nominate, we may imagine the character of the teaching on the History of Queen Elizabeth, or the Battle of the Boyne, or the relation of Ireland to England, or the Temporal Power of the Pope, or the Reformation; and having created our Frankenstein monster, we could neither control nor dismiss him. And then the other "restriction," that "All scholarships paid out of public funds would be open to competition irrespective of creed," would have tempted clever young Protestant boys to put themselves under and drink in the principles of Jesuit theology from men who never spare the waxen temperament of youth. Could anything be more satisfactory to the long-headed directors of the Vatican? *Hoc Ithacus velit et magno mercentur Atridæ.* And even this is not all; for the Irish bishops, having found that they have only to say *Non possumus*, to make politicians submit to their claims, would make further demands at the last moment, on the threat of otherwise withdrawing their students, and the opportunist Ministry of the day would be obliged to yield. We are again putting the yoke of Papal authority on our necks. Whether Mr. Balfour's scheme is to be accepted or rejected is, at the moment we write, being submitted to a foreign potentate. Will Englishmen bear that?

Mr. Balfour tells us that if we refuse a Romish University we shall lay ourselves open to "the taunt that, in the judgment of Protestants themselves, Protestantism has something to fear from the spread of knowledge." It is not spread of knowledge that we fear, but the spread of false teaching which overlays truth with error, and so is the contradictory of sound knowledge, making young minds incapable of accepting truth because preoccupied with its phantom and parody, and unwilling to think or know because thought and knowledge are tabooed by authority which they are day by day instructed to regard as infallible. We do not prove ourselves afraid of the effects of dynamite rightly employed because we decline to gratuitously supply it to men bound by oath to seize every opportunity for blowing up our most cherished institutions.¹ Nor, if we wish to advance thought, shall we drill and arm those who forbid thinking except in their own way, which we hold to be, if not negation of thought, incompatible with

¹ Roman Catholic bishops take this oath at the most solemn moment of their life: "*Hæreticos omnes, schismaticos, et rebelles eidem Domino nostro (Papæ) vel successoribus pro posse persequar et impugnabo*" ("Rom. Pont.," p. 63; edit. 1818)—"I will take vengeance on and assail all heretics, schismatics, and rebels against our Lord Pope and his successors." English and Irish Protestants are in the estimation of these bishops heretics, schismatics, and rebels against the Lord Pope.

freedom and with loyalty and with truth. Is it come to this, that our money, drawn from us by taxes, is to be used for bribing young Irishmen into lecture-rooms where they will hear that Elizabeth was a bastard and a heretic, that James II. was the lawful king after 1688, that Usher, Bramhall, Taylor, and other Irish Churchmen ought to have been burnt as Cranmer and Latimer and Ridley were burnt, and that if the Pope tells them to do so, they are bound to revolt from Queen Victoria, and place upon her throne whoever may be the Papal nominee? We do not believe that the scheme will be realized, but reputations may be lost over it and Ministries wrecked.

F. MEYRICK.



ART. III.—THE PRAYER-BOOK MEANING OF THE WORD “REGENERATION.”

IT may seem a somewhat bold thing in these days to call attention to the question of the meaning of the word “regeneration” as used in the Book of Common Prayer, and as bearing upon the interpretation of the baptismal services. The venture is made, however, as a matter of conviction, and also because it is felt that Churchmen of Reformation principles have not always sufficiently given that calm consideration to the meaning of the word as used in our Prayer-Book which it undoubtedly demands. “A vague and inaccurate use of words,” it has been said, “often engenders rash opinions, and leads to mischievous consequences.” And “the judicious Hooker” reminds us that “the mixture of those things by speech which by Nature are divided is the mother of all error. To take away, therefore, that error which confusion breedeth distinction is necessary.” The necessity for the caution is, we think, exemplified in the case of the word “regeneration.” There is undoubtedly an ambiguity in the word itself. Men have fixed a meaning, or meanings, upon it, and interpreted the Prayer-Book by the light of those meanings, instead of ascertaining that the sense in which they use the word corresponds with its use in the Book of Common Prayer. It may not, therefore, be a useless task just to try and indicate what has, of course, been pointed out before, and at much greater length, as to the meaning of the Church of England in her use of the word “regeneration.” That it is a point which presents certain difficulties is an acknowledged fact; but the existence of difficulties, or even of differences of opinion, should not prevent investigation if entered upon in

the spirit of love, and with the earnest desire to promote the truth. The difficulties, moreover, would seem to have arisen, not so much from any uncertainty in the language of the Church of England in her formularies, nor from the impossibility of reconciling that language with the teaching of the Word of God, nor in the way in which the language of the Church was understood by early writers, as from the extremes of opinion into which men, sincerely anxious to avoid error, have gone both in one direction and the other, and from the sharpness with which the controversy has been waged between zealous advocates of the truth, holding in later times different, and indeed opposite, views.

The plan that it is proposed to follow is, keeping well-known controversies out of sight as far as possible, to look, in the first place, at the use by the Church of England of the word "regenerate," and then to try and find out what is meant when it is so used. What, *i.e.*, is the interpretation which is most naturally and has been most generally put upon the use of it in our Prayer-Book?

Let us, then, first examine the use by our Church in the Book of Common Prayer, and other authorized formularies, of the word "regenerate" or "regeneration."

Taking the services in the order of their arrangement, the first place in which the word occurs is the *Collect of Christmas Day*:

"Almighty God . . . Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit," etc. In view of the statement, not infrequently made, that "the words, 'Grant that we being regenerate,' etc., are a prayer for regeneration,"¹ it may be well to note the Latin of the collect in question: "Præsta quæsumus ut nos regenerati, filiique tui per adoptionem et gratiam facti, tuo Sancto Spiritu quotidie renovemur," etc.²

Turning to the baptismal offices, and looking first at the ministration of *Publick Baptism of Infants*, we note these expressions: "None can enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghost." "We call upon thee for . . . holy Baptism, may receive remission of his sins by spiritual regeneration." "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church," etc. Words which, in the service for Private Baptism, are altered into, ". . . this child is by Baptism regenerate," etc.

¹ "The Book of Common Prayer, etc.," by Rev. R. P. Blakeney, pp. 483-485.

² "Liturgical Services." Queen Elizabeth. Park. Soc. Ed., p. 348.

Upon this sentence it may be noted that in the Sealed Books, and in the "annexed" copy of the Prayer-Book, there is no comma after the word "regenerate," such as appears in the present editions. This may be seen in the edition of the Sealed Books, with notes by Dr. Stephens, published by the Ecclesiastical History Society in 1850, and in the facsimile reproduction of the MS. Book of Common Prayer, which was "signed by Convocation, December 20, 1661, and attached to the Act of Uniformity, 1662," reproduced by photo-lithograph in 1891.

"We yield Thee hearty thanks . . . that it hath pleased Thee to regenerate this infant by Thy Holy Spirit."

The *Service for Private Baptism* speaks of the child previously baptized, and now brought to be received "as one of the flock of true Christian people," as one who "is now, by the laver of regeneration in Baptism, received into the number of the children of God, and," etc.

The office for *Publick Baptism of such as are of riper years* turns the words used as a prayer before Baptism into an assertion of fact after Baptism. "Give Thy Holy Spirit to these persons, that being now born again and made heirs of everlasting salvation through our Lord Jesus Christ, they may continue," etc.

In the *Catechism*, the word "regeneration" does not occur; but we have the familiar words, "my Baptism, wherein I was made a member of Christ," etc.

What is the inward and spiritual grace (of Baptism)? "A death unto sin, and a new birth unto, etc. . . . grace."

The *Confirmation Service* speaks of those on whom hands are about to be laid as those whom God has "vouchsafed to regenerate . . . by water and the Holy Ghost."

Article IX., Of Original Sin: "This infection of nature doth remain, yea, in them that are regenerated" (*renatis*). And a few lines lower down: "Although there is no condemnation for them that believe and are baptized" (*renatis*).

Article XV.: "But all we the rest (although baptized and born again in Christ)," etc.—"baptizati, et in Christo regenerati," etc.

Article XXVII.: "Baptism . . . is a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church," etc.—"Baptismus . . . est signum Regenerationis, per quod," etc.

Two short quotations from the *Homilies* may be added.

"*For the repairing of Churches*": "The House of God . . . the Fountain of our Regeneration, is there presented unto us."

"*On Fasting*": "The order . . . made by the elders for washing oftentimes . . . our Saviour altered and changed the

same in His Church into a profitable Sacrament, the Sacrament of our Regeneration or New Birth."

These are the passages in the Book of Common Prayer in which the word "regeneration," or the equivalent "new birth," occurs;¹ and it would appear to be perfectly plain from them (a) that the word is always used in connection with Holy Baptism; (b) that therefore the Church of England connects with Holy Baptism in some sense or other, and in some way or other, regeneration or new birth.

But granting that there is a connection in the way of cause and effect, for it amounts to no less than this, according to the mind of the Church of England between Baptism and regeneration, the next question is, "What does the Church of England mean by the term 'regeneration' when she connects it with the Sacrament of Holy Baptism?"

Now, we must be careful not to obscure or confuse the point at issue. The question is not what is the meaning, or the possible meaning, of the word "regeneration" considered in itself; what interpretation or application is it capable of; or what sense has been put upon it, or is put upon it, to-day. The question is simply this, What is the sense in which the Church of England uses it in her formularies?

A comparison of the language of the Prayer-Book with Holy Scripture and the teaching of experience will show clearly what the Church of England *does not* mean by regeneration. It is, indeed, only necessary to remind ourselves of the initiatory character of the Sacrament of Holy Baptism—that it is the beginning, not the end, of the Christian course; that it is the entrance upon the life of warfare and conflict; that we are taught to pray that the baptized one "may continue Christ's faithful soldier and servant," be "assisted by His grace," and "fail not finally to attain His heavenly promises"—to see that our Church does not teach that there is any moral change or change of heart effected by Holy Baptism. She does not teach that the baptized adult is a fully developed or sanctified Christian, assured in virtue of his Baptism of the enjoyment of everlasting salvation. She does not teach that in Baptism "the whole of that which has the proper nature of sin is taken away."² But she means that sacred change which is involved in lifting up the baptized one out of the world into the Church; out of its state by nature (a child of wrath) into the "state of salvation" (a child of grace), in which are held out the privileges covenanted to

¹ That the two expressions are regarded as synonymous appears from Article XXVII, where "of regeneration or new birth" is the equivalent of the Latin *regenerationis*; as also from the Homily last quoted.

² Decree of Council of Trent, Sess. v. 5.

the Church by her Divine Lord—privileges which are signed and sealed to the adult who comes with the prerequisites of repentance and faith, and to the infant who "promises them both by his sureties" for his future acceptance, and who are grafted by Baptism into the body of Christ's Church.

The Church of England means not a change of moral character, but a change of state—a federal change, or change of relationship; a change, too, of spiritual condition, inasmuch as the child of wrath is "hereby made" the child of grace—made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." This change, most real, deep and momentous, our Church describes as "regeneration." So that what we seem to arrive at is this: That the Church of England uses the words "regenerate" and "regeneration" in a very distinct way, as expressing the particular grace of Baptism. She does not confound "regeneration" with "conversion," nor with "renovation" or "renewal"; and we must be careful not to do so either. *Conversion* is a conscious turning towards God; it is "an act, or a series of acts, in which the human will yields willing submission to the Divine agent."¹ *Regeneration* is "the act of the Divine Agent alone on a soul which is not disqualified by impenitence or unbelief."¹ Conversion may be at Baptism—nay, in the case of an adult it will even precede Baptism; but it is a distinct thing and a distinct process from regeneration, which is the word appropriated to the particular grace of Holy Baptism. "Regeneration," says Dr. Gibson in his work on the Articles,² "is the Church's name for the special grace of Baptism, and in the Church's formularies it is never used for anything else."³ Conversion is in the Prayer-Book spoken of but rarely. The difference between it and regeneration may be expressed in this way: In regeneration, God gives Himself to the soul; in conversion, the soul gives itself to God.

So, too, with renovation, or renewal. Renovation, as Dr. Waterland so clearly shows in his great discourse (of which I quote the summary in Bishop Bethell's work on the "Doctrine of Regeneration in Baptism"), is "a change of inward frame or disposition, which in adults is rather a qualification or capacity for regeneration than regeneration itself." "Regeneration is a change of the whole spiritual state. . . . Regeneration comes only once, in or through Baptism; renovation exists before, in, and after Baptism, and may be often repeated. Regeneration, being a single act, can have no parts, and is incapable of in-

¹ "Baptism; Regeneration; Conversion." Meyrick, S.P.C.K., p. 55.

² "The Thirty-Nine Articles." Gibson, vol. ii., p. 633.

³ "Baptism, Wherein the Mystery of our Regeneration is Wrought." Hooker, Bk. v., ch. lxii., 20.

crease; renovation is in its very nature progressive."¹ Or, to take another quotation: "The word 'regeneration,' in the Scriptural usage of it, means only our initiation, or entrance, by Baptism into that covenant which gives us new privileges, new hopes, and a new principle of spiritual life, placing us in a totally different state from that to which by nature only we could never attain. The expression, therefore, cannot without a direct violation of the Scriptures be applied to any operation that takes place subsequent to that baptismal change with which alone it perfectly corresponds."²

It will be quite impossible to go through the mass of quotations by which it may be shown that from the very earliest times this was the sense—the limited sense, we may almost say—in which the word "regeneration" was universally used and understood; but the words in which some of those who have studied the subject have summarized their examination may be quoted. "Almost all eminent writers," says Prebendary Meyrick, use "the words 'baptism' and 'regeneration' indifferently one for the other."³ "The identity, if I may so express myself," says Bishop Bethell, "of Baptism and regeneration is a doctrine which manifestly pervades the writings of the Fathers."⁴ "Let such as carp at the word 'regeneration' in our Liturgy," says Bishop Beveridge,⁵ "hereafter know it is the primitive Church itself and the most ancient and renowned Fathers they carp at." All the ancient Christians, says Dr. Wall, whose "History of Infant Baptism" is a classic on the subject, "not one man excepted," do take the word "regeneration" to signify Baptism.⁶ Bishop Harold Browne, in his exposition of the Thirty-nine Articles, says the same, and, taking St. Augustine as a representative of the other Fathers, sums up his teaching on the subject thus: "He"—*i.e.*, Augustine—"teaches that Baptism is not in itself conversion of heart; and of adults he says that a person may be baptized with water, but not be born of the Spirit. In infants he says that the Sacrament of regeneration precedes conversion of heart. He considers that the regeneration of Baptism consists in a grafting into the Church, the body of Christ, a remission of all original sin; so that baptized infants dying in infancy are sure of salvation, and, moreover, in an assured presence of the Holy Spirit, which if not obeyed will profit them nothing, but which if held fast and not received in vain will lead, with

¹ "The Doctrine of Regeneration in Baptism." Bethell, p. 17.

² Bishop Van Mildert, quoted in Book of Common Prayer, with Notes.

A. J. Stephens, vol. ii., p. 1361, E.H.S.

³ *Ut supra*, p. 35.

⁴ *Ut supra*, p. 19.

⁵ "On the Thirty-Nine Articles."

⁶ See "History of Infant Baptism Part I., ch. ii., *passim*."

opening reason, to that faith and conversion of heart of which in unconscious infancy they had been incapable."¹

But it may be said, if this is the particular meaning which has been from early times attached to the word "regeneration," how has it come about that there should be any doubt or difficulty in the matter? It is, I believe, one of those cases in which, as was before observed, "a vague and inaccurate use of words often engenders rash opinions and leads to mischievous consequences." The word "regeneration," which was originally appropriated to the grace of Baptism, came to be "used in a more loose and popular way to signify sometimes justification, sometimes conversion, sometimes repentance." "Hence, in popular language"—I quote now from Bishop Bethell—"it came to signify a great and general reformation of habits and character, and the words 'regenerate' and 'unregenerate' were substituted for the words 'converted' and 'unconverted,' 'renewed' and 'unrenewed.'" But in the hands of the systematic Calvinists the word passed from the popular to a strict and determinate meaning, and they pronounced regeneration to be an infusion of a habit of grace, or a radical change of all the parts and faculties of the soul, taking place at the decisive moment of the effectual call.

"The word 'regeneration,'" says the late Dean Boyd,² "had changed its import at least four times in the history of religious terms." "The simple fact appears to be that, because a false and exaggerated sense has been put by others on a particular expression, men have become apprehensive of using it in reference to Baptism." "Regeneration in the Puritanic sense we do not predicate of Baptism; regeneration in the Reformational sense we do." This concerns the use of the word.

As regards the doctrine, Prebendary Meyrick puts the matter thus: "A one-sided development of the doctrine of the early Church took place in the Middle Ages. The regeneration wrought in Baptism came to be regarded as a habit of actual righteousness, wrought by the mere act of Baptism; and the disposition of mind, whether before or after Baptism, required for the reception of the full grace of the Sacrament was ignored. The effect of this was to lead men to trust in ceremonialism, and this, again, led to a reaction at the time of the Reformation which made Zwingle and his followers deny baptismal grace altogether. The Church of England, as is usual with it, maintains the middle course between the two extremes. It does not hold the *ex opere operato* theory of baptismal grace with the Romanist, and it does not deny the

¹ "Exposition of the Thirty-Nine Articles," p. 653.

² "Baptism and Baptismal Regeneration," pp. 30, 48, 49.

existence of baptismal grace with the Zwinglian. It teaches that we are placed in a state of salvation by Baptism, but that for *that* salvation to continue and to lead to final salvation, it is necessary for the human spirit to yield itself to the influences of the Divine Spirit, and day by day to be more and more sanctified by them.¹ And this would seem to be a reasonable explanation of the fact that we find in the writings of the Reformers a double sense of the word "regeneration"—a lower and a higher, an ecclesiastical and a spiritual, a theological and a popular sense. We find over and over again general statements of the benefits of Baptism, in which, to quote from one, Bishop Ridley, "The water in Baptism is sacramentally changed into the fountain of regeneration." Baptism is a man's "regeneration, when he is received into the Holy Catholic Church."² Such statements are frequent. While in many other passages, in which he would guard and protest against the error that regeneration means a moral change of disposition, "a habit of actual righteousness wrought by the mere act of Baptism," he uses the word as implying that positive and actual turning to God which we term conversion, and that change which we understand by renovation or renewal. The word "regeneration" is, in fact, capable of denoting both an external and internal change; but in the language of our Church it means the former.

This brings us to another question: How far is the Church of England justified in using the word "regeneration" in the sense she does?

Now we must look for a moment at the word itself. It means "reborn," "born anew"; it is a figurative word, a metaphor, and it is capable of various applications. We find it occasionally used in ancient writings other than sacred, and always to express some great change of state or condition. Cicero, recalled from exile to the re-enjoyment of the honours of his citizenship, calls his restoration to rank and fortune his "regeneration." Josephus speaks of the restoration of the Jewish nation after the exile as the "regeneration" of the country. The recovery of knowledge by recollection is spoken of as the "regeneration" of knowledge. The Jews themselves applied it to the freeing of a slave. While with regard to Baptism, Dr. Wall says,³ "It is abundantly evident that the common phrase of the Jews was to call the baptism of a proselyte his regeneration, or new birth; and then he quotes from the Rabbis as follows: "The Gentile that is made a proselyte, and a slave that is made free; behold he is like a

¹ *Ut supra*, p. 42.

² Parker Soc. Ed., pp. 12, 57.

³ *Ut supra*, pp. 19, 21.

child new-born." The actual word "regeneration" is used only twice in the New Testament, and each time with a totally different meaning—once for the restoration of the primal and perfect condition of things which existed before the Fall, and which is connected with the Second Coming of our Lord: Matt. xix. 28, "In the regeneration, when the Son of man shall sit on the throne of His glory," etc.; and the other place is Titus iii. 5, where St. Paul speaks of "the washing," or rather "the laver of regeneration," an expression which our Church adopts in the Baptismal Service and in the Homilies, and applies to Holy Baptism. "I cannot doubt," says Calvin, "but that the reference of the passage is to Baptism."

But though the actual word regeneration (*παλιγγενεσια*) is used only twice, there are equivalent expressions which afford further illustrations of the various uses of the term. There is the expression "born anew," or "from above," in John iii. 5. In 1 Peter i. 3 the Christian is said to have been "begotten again by the resurrection of Jesus Christ"; while in verse 23 another use of the expression is made, "having been begotten again not of corruptible seed," etc., a thought similar to that which St. James uses when he says, "of His own will He brought us forth by the word of truth."

And then, further, as the word itself is differently used, and as the equivalent expressions vary also in their use, so it must be borne in mind that the figure of regeneration itself, understood of the new birth of the soul, may have a twofold application. It may be used

(a) As it is in St. John iii. 5,¹ and also in Titus iii. 5, of the time when the new birth takes place;

Or (b) of the after-course and true fulfilment of the life then begun. It is in this sense that St. John uses it in his First Epistle. He is combating the errors of those who claimed the new birth, but showed forth none of the fruits of the Spirit; he tells them that the real new birth will be shown in the renewal of the heart, that it will lead on to, and be evidenced by, true faith and active obedience; that these are the marks of being "begotten of God." And while this use of the expression by St. John undoubtedly justifies that fuller use which the writers of the Reformation period recog-

¹ Our Church, following all the older theologians, undoubtedly applies this passage to Holy Baptism—"the express words of our Saviour Christ," she calls them, showing "the great necessity of this Sacrament where it may be had." "All the ancient Christians, without the exception of one man," says Dr. Wall, "do understand that rule of our Saviour (John iii. 5), 'Except a man be born again,' etc., of Baptism" ("Hist. of Inf. Bapt.," vol. i., p. 443). See also Hooker, "Ecol. Pol.," Bk. v., ch. lix.

nised in combating very much the same errors as St. John, it does not, on the other hand, fix the use of the expression to that fuller meaning, or prove that it was in that sense alone that it was used by the Church. So that from the variety of expression and use of the word we may gather, I think, two things: (1) A warning against too rigidly fixing the meaning of the word "regeneration" to one particular sense. (2) A warrant for applying the figure of regeneration to a true and actual change wrought in the spiritual condition of the soul.

What, then, is the conclusion to which we come? That the Church of England does declare unconditionally, and is justified in declaring, a duly baptized person or child regenerate. For by regeneration in baptism is not meant either "conversion" or "renewal," or "a new heart," but being "begotten again unto a lively hope," made a child of grace, instead of a child of wrath, and being placed in a "state of salvation, in the which, if he continues unto his life's end, the baptized one will then be 'saved'—that is, safe in his Father's kingdom."

E. A. EARDLEY-WILMOT.

P.S.—The following letter, written by Dr. Westcott to a correspondent in 1890, will be read with interest. The Bishop now writes: "The letter . . . expresses very summarily what I hold to be the truth, and you are quite at liberty to use it":

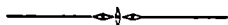
"MY DEAR SIR,

"Your difficulty arises, I have no doubt, from the ambiguity of the word 'Regeneration.' It is often used to imply a change of moral character. But the 'Regeneration' of Baptism is the change of spiritual position. Birth brings us into new relations, and does not alter us in ourselves. The profession of faith belongs to Confirmation—the laying-on of hands—and with this is connected the gift of the Holy Ghost, as distinguished from the gift of life. Originally Baptism and Confirmation formed two coincident parts of one Sacrament. Now they are most wisely separated, yet they are two parts of one Sacrament. Birth by its very nature is independent of the action of him to whom life is given. You will, I think, find the truth if you compare carefully the subjects of (1) prayer, (2) thanksgiving, in the office for Baptism; and study the first collect in the Confirmation service. There is no part of the Prayer-Book which is to me so clear and perfect a joy as the Baptismal and Confirmation offices taken as a whole.

"Yours faithfully,

"B. F. WESTCOTT."

Reference may also be made to the Bishop of Worcester's sermon on Baptism in "The Church, the Ministry, the Sacraments," in which, after speaking of the Roman view, the Hypothetical view, and the view urged in this paper, he says of the last-named: "This is the view which I myself accept."



ART. IV.—THE NESTOR OF ENGLISH NATURALISTS.

THE Rev. Leonard Blomefield, better known to the scientific world as Leonard Jenyns, passed peacefully away, at the ripe age of ninety-three, on September 1, 1893, at his house in Bath. His long life, dedicated to the cause of natural history, and spent happily in the pursuit of it, demands more than a passing notice. We propose, therefore, to lay before our readers a short sketch of his career, which is at once full of interest and instruction.

His mother was the daughter of the celebrated Dr. Heberden, at whose house in Pall Mall he was born on May 25, 1800. Of his childhood and youth there is nothing remarkable to relate, except the early development of that love for science and natural history which was the ruling passion of his life. At school, first at Putney and afterwards at Eton, he seems to have been a quiet and retiring lad, not joining in the games and amusements of his companions, and loving nothing so much as a solitary ramble in the country. "I preferred," he wrote in after-life, "wandering by myself in the green lanes that skirted the playing and shooting fields at Eton, looking after stag-beetles (very common there) and watching birds and insects." His schoolfellows called him "Methodist" and "Dummy," from his precise, methodical and silent ways, so different to their own. At Eton, in a friend's library, he came across a copy of White's "Selborne," which at once arrested his attention. He not only read the charming volume, but actually copied out the whole of it, under the apprehension that he might never meet with the precious book again. During the holidays his whole time was engrossed in his favourite pursuits, and even when staying in London he would arrange with his father's head-keeper that all rare birds should be sent to him for skinning and dissection. At this time, and for many years afterwards, his health was unsatisfactory; he suffered much from severe headaches, which prevented him, both at Eton and Cambridge, from making the most of his educational advantages.

But at Cambridge he had the singular happiness to meet

Professor Henslow, who afterwards became his brother-in-law, and whose memoir he eventually wrote. To Henslow, Jenyns, like Darwin, owed much of his subsequent career. "He was the first," says Jenyns, "with whom I could ever associate in the pursuit of natural history, and, but for him, what little I have done for science would have been still less, and might have been nothing." The two men became fast friends, and made frequent expeditions into the Fens, or down the river, for the purpose of collecting shells, or plants, or insects, or other objects of natural history. "As regards myself," writes Jenyns in the "Memoir" of his friend, "I may truly say that some of the days thus spent in company with Henslow were not only among the most enjoyable of my life, but the most profitable in respect of all that I learnt from him, not merely on natural history subjects, but on others with which he was equally conversant."

On the very day of attaining the age of twenty-three Leonard Jenyns was ordained to the curacy of Swaffham-Bulbeck, a village of some seven hundred people, adjoining his father's estate of Bottisham Hall, and about ten miles from Cambridge. The Vicar of the parish was an absentee, who had never entered his church since the day on which he had read himself in; and he appointed young Jenyns without so much as an interview. The curacy, from its close proximity to Bottisham Hall, was a desirable one, while the neighbourhood—the Fens out of view, but within a walk, as also Newmarket Heath and the Devil's Ditch—afforded rich ground for natural history pursuits. Here for nearly thirty years, first as curate, and afterwards as Vicar, Jenyns lived the quiet, uneventful life of a country clergyman, happy in his parochial work, and happy in his scientific investigations. The parish, before his arrival, had been grossly neglected, and he was the first resident clergyman the people had ever known. It is therefore not to be wondered at that religion was at a very low ebb, and that the services of the church were almost entirely ignored. Jenyns at once set himself to work to remedy this lamentable state of things. In addition to systematic visiting, he built a new school-house, started a Sunday-school, founded coal and clothing-clubs, and, after some opposition on the part of the farmers, succeeded in establishing the allotment system in the parish. The result of his endeavours may be estimated from the testimony of his Bishop that the parish of Swaffham-Bulbeck was one of the best regulated in the diocese of Ely.

But while working assiduously among his people, Jenyns found abundant leisure for his scientific pursuits. In meteorology he had always been interested since as a boy at Eton he

had daily examined a barometer which hung up in Rogerson's shop-window near the bridge. He was now no sooner settled in his vicarage than he began, after the manner of Gilbert White at Selborne, to take regular meteorological observations. He was specially interested in the subject of fogs and creeping mists—so characteristic of the Fen-country; and the low-lying grass meadow in front of the vicarage afforded a favourable situation for his experiments. These Cambridgeshire observations were afterwards embodied in his well-known work on meteorology.

To Jenyns belongs the distinction of first recording the Fire-crested wren as occurring in this country. In the month of August, 1833, a cat killed a young bird of this species in the vicarage garden of Swaffham-Bulbeck; this specimen was soon afterwards exhibited at a meeting of the Zoological Society, and it is now in the University Museum at Cambridge. The monotony of clerical life was frequently broken by natural history excursions into the Fens, and sometimes into more distant parts of the county, for purposes of collection. In these delightful expeditions he was sometimes accompanied by such eminent naturalists as Charles Darwin and Dr. Buckland, and more often by his distinguished friend Professor Henslow, of Cambridge, in conjunction with whom he at one time contemplated bringing out a "*Fauna Cantabrigiensis*." This "*Fauna*," for various reasons, never appeared; but it was partly on these expeditions, undertaken with a view to it, that Jenyns got together those valuable collections, in almost every department of natural history, with which his name will ever be associated. His entomological cabinet, now in the museum of the Cambridge Philosophical Society, contains an almost unique collection of the insects of Cambridgeshire; while his large collection of British shells is especially rich in the number of land and fresh-water species which abound in the Fens. The Museum of Ipswich is fortunate in possessing his cabinet of British birds' eggs, together with a small collection of micro-mammalia, a branch of zoology to which he had paid considerable attention. But his herbarium of British plants is perhaps the most valuable and complete of his many collections. He was wont, after the manner of the earlier botanists, to make walking tours—or, as they would have termed them, "simpling expeditions"—into various parts of the country, with a view to discovering the rarer species; and in this way, in the course of years, he succeeded in getting together an almost perfect collection of British plants.

In addition to the engrossing occupation of collecting, Jenyns also found time for literary work. Besides writing numberless papers for various scientific societies, he under-

took, at the urgent request of Darwin, to describe "The Fishes of the Voyage of the *Beagle*," a work which was well received by the scientific world, and which, with his "Manual of British Vertebrate Animals," may be regarded as the most important of his many publications. It may well be a matter of surprise how Jenyns, with his weak health and constant headaches, and with the many interruptions inseparable from parochial duty, was able to accomplish so much in natural history. The explanation is to be found in those methodical habits which at school earned for him the name of "Methodist," and in that keen apprehension of the value of time which was so marked a feature in the character of his friend Darwin. Until past the age of four-score years, he was seldom in bed, except when incapacitated by illness, after six o'clock in the morning, while he had formed a habit of utilizing every spare minute, and of turning every odd moment to some good account. He was a conspicuous example of the truth of Dante's line that—

"Who knows most, him loss of time most grieves."

At length, after spending almost thirty years in the happy discharge of his ministerial duties amid the congenial surroundings of Swaffham-Bulbeck, the state of his wife's health compelled Jenyns to resign the living. He removed to Ventnor, and shortly afterwards to Bath, where, some years later, his wife died. Here he undertook the duties of the curacy of Woolley, and for a time those of the parish of Langridge, where he gave his services gratuitously. He afterwards, and until increasing infirmities compelled him to desist, regularly visited the patients at Bellott's Hospital, where he was accustomed to hold a short weekly service.

But it is in connection with the Natural History and Antiquarian Field Club which he founded in 1855, and of which he was the first President, that his name at Bath will ever be associated. In 1869 he presented to the Royal Literary Institute the magnificent gift of his own scientific library, together with his entire herbarium, consisting of more than forty folio volumes of phanerogamous plants, besides several smaller volumes of mosses and sea-weeds and fresh-water algæ. A special room was added to the Institute to receive these treasures, and is known as the Jenyns Library. He was further instrumental in causing a small observatory to be erected in the Institute gardens, from which meteorological observations are now regularly taken.

Of late years, owing to his great age and increasing infirmities, Leonard Jenyns—or Leonard Blomefield, as he latterly signed himself, having changed his name on succeed-

ing to the Blomefield property in Norfolk in 1871—led a very retired life, and was seldom seen in public. He retained, however, till the last his interest in scientific and religious questions; and as lately as November, 1891, he read a paper before the Bath Field Club. For many years the great problem of the reconciliation of faith and science had formed the chief intellectual pursuit of the old naturalist, himself a firm believer in the doctrine of Evolution; but such was the strength of his conviction in the truth of revelation that the difficulties of the subject never for one moment unsettled his religious opinions. "Something," writes Prebendary Earle, for many years his near neighbour and intimate friend, "assured him that the Gospel was eternally true, something that was stronger than any scientific reasonings. He was not the man to relinquish a friend who had once proved true just because there were points about him that baffled his understanding." Towards the end his interest in this vast subject yielded to that of eschatology, with which his last work, written at the age of ninety-two, deals. It is entitled "The Life of the World to Come," and in this little pamphlet the venerable author throws out the suggestion that man's appointed place hereafter may be in "one of the countless worlds open to our view on a starry night"; and enlarges on the thought, entertained by John Ray and by many eminent thinkers, that the life of the world to come may be in some sense a continuation of the life here as regards interests and occupation. "If," said Frederic Maurice in his last illness, when told that he must never preach again—"if I may not preach here, I may preach in other worlds." On these words Blomefield loved to dwell, and to think that "similar fields of activity may possibly be opened out to those who, when living here, took pleasure in the study of the works of God as manifested on this earth."

It is curious to learn that, like Charles Darwin, Leonard Blomefield cared nothing for poetry; but, unlike Darwin, his aversion extended to what is commonly known as "light literature." He seldom or never read novels, but sought for mental recreation and diversion in the study of some subject apart from science and natural history. He was exceedingly fond of English etymology, and Prebendary Earle tells us that in the way of recreation he never remembers him to have taken to any book with such a relish as to Skeat's smaller *Etymological Dictionary*! "It is no exaggeration," he adds, "to say that for years it furnished Mr. Blomefield with a very favourite entertainment."

In concluding this brief record of a happy life, we cannot perhaps do better than quote the concluding words in which

the venerable naturalist himself sums up his past career: "Natural history, combined formerly with Church and parochial duties, has been a source of happiness to me through life. Science, books, and visiting the poor—the three occupations I took most pleasure in—were always at hand, and each attended to in its turn. So long as I was well in health, time never hung on hand. I trust the duties of a clergyman have not been forgotten amid the attractions of other pursuits. May I be judged to have led not otherwise than a good and useful life. Now in my eighty-eighth year the end cannot be far off." Six years later the end came, and while the mortal remains of Leonard Blomefield, the Father of the Linnean Society, and the Nestor of English Naturalists, quietly repose in Lansdown cemetery, it may be (as he loved to think) that his spirit, freed from earthly limitations, is still pursuing those problems of scientific inquiry the investigation of which was his delight and occupation on earth.

JOHN VAUGHAN.

ART. V.—COURTESY.

THERE is a danger to which we are all subjected by living in times when Christianity is almost universally professed, and when the line of demarcation between the Church and the world is imperceptible. That danger is, that after all our own Christianity may be merely of the conventional type, as that of so many under such circumstances must necessarily be. It is so easy to take up merely the outward appearance of religion, and to be interested about heaps of things connected with religion, and yet to have nothing of the reality of religion—indeed, no real religion at all. You may be interested in Church music, in Church decoration, in Church services, in religious controversies on one side or on the other, in efforts in support of missions or philanthropic movements, in ecclesiastical persons, and the like, and yet have no religion in your heart whatever. Our Lord Himself gave us a warning on this subject; it is one which sounds to us very harsh; but it is absolutely true, and necessary for our consideration again and again: "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord! Lord! have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I

profess unto them, I never knew you : depart from Me, ye workers of iniquity."

The test of reality is this: Have we believed with our whole hearts? Have we been converted and become as little children? Has our faith resulted in repentance? Has our repentance been followed by obedience? The whole Christian course is typified by the Sacrament of Baptism: a death unto sin, and a new life unto righteousness. "Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him: that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness: continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." In other words, "By their fruits shall ye know them." We should ask ourselves, "What is the example of our Saviour Christ? What is it to me? Am I making any conscious attempt to follow it?"

The point in that Divine pattern of our conduct which I wish to discuss at the present moment is, that though our Lord was stern enough in rebuking hypocrisy and evil, of personal insults and injuries He took no notice. "When He was reviled, He reviled not again; when He suffered, He threatened not." Think of that night scene before the furious priests in the hall of Caiaphas. Witnesses were sought on all sides, but in vain. At last came the two false witnesses trying to make out that He was a common incendiary, threatening destruction to the Temple: "And the High Priest arose and said unto Him, Answerest Thou nothing? What is it which these witness against Thee?" But Jesus held His peace. The dignity of silence was a better reply to the malignity of that miserable conspiracy than the crushing scorn of refutation with which He could have withered it up. Think again of the scene next morning before Pilate: "When He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered Him never a word; insomuch that the governor marvelled greatly." "He was oppressed and He was afflicted: yet opened He not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so openeth He not His mouth." And even when He did speak in answer to revilers, it was with the calm courtesy that comes from absolute possession of truth. He had been reasoning with the Jews on His Divine duty of proclaiming Himself the Light of the World; and when they were at an end of their arguments they rudely broke in with the insult: "Say we not well that Thou

art a Samaritan and hast a devil?" What did the Lord reply? With unruffled calmness He appealed to the tribunal of the Eternal: Jesus answered, "I have not a devil, but I honour My Father, and ye do dishonour Me. And I seek not mine own glory: there is one that seeketh and judgeth." "Consider," says the writer of the Epistle to the Hebrews, "Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds."

It was this temperance in the use of powers that were supernatural, says one of the most thoughtful and helpful writers of our age, that was the crowning glory of the Lord's human character. It is a moral miracle superinduced on a physical one. This repose in greatness makes Him surely the most sublime image ever offered to the human imagination. And it is precisely this trait which gave Him His immense and immediate ascendancy over men. There were many reasons why men recognised His deity: it was not for one of them alone, it was for the inimitable unity which all these things made when taken together. In other words, it was for this: that He, whose power and greatness as shown in His miracles (especially, of course, the Resurrection) were overwhelming, denied Himself the use of His power, treated it as a slight thing, walked among men as though He were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hailstorm of calumny, and when His enemies grew fiercer, continued still to endure their attacks in silence, until, petrified and bewildered with astonishment, men saw Him arrested and put to death with torture, refusing steadfastly to use in His own behalf the power He conceived He held for the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the Cross of Christ.¹

This spirit of Divine Courtesy is an essential ingredient in the Christian character. It is one of the fruits by which we are to test the reality of our faith. "Be pitiful, be courteous," says St. Peter in another place (1 Pet. iii. 8). "Let your speech," says St. Paul, "be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). And he says very seriously to the Corinthians, "Revilers do not inherit the kingdom of heaven" (1 Cor. vi. 10). St. James, the brother of the Lord, gives the fullest description of the virtue of courtesy and its opposite: "The tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and there-

¹ "Ecce Homo."

with curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." And then he goes on to show the utter incongruity and unreasonableness of such a monstrous amalgamation. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine figs? So can no fountain yield both salt water and fresh." And he concludes by describing the true temper for our personal attitude and conversation with others. "The wisdom that is from above is first pure (that is, sincere, genuine and true), then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James iii. 8).

Now, such a temper is not natural to us. As a necessary quality, not merely of men extraordinarily great and good, but of the mere common, everyday Christian, it was revealed into the world by our Lord. As a grace that can be attained by all who believe in Him, it was held up to all alike. "It appears," says the writer that I have quoted before, "that a new virtue has been introduced into human life." To the other great changes wrought in men's minds by Christ, this is now to be added—the most signal and beneficent, if not the greatest of all. It is here especially that Christianity coincides with civilization. Revenge (and retaliation) are the badge of barbarism; civil society begins to impose conditions and limitations upon them, demands first that not more than an eye shall be exacted for an eye, not more than a tooth for a tooth, then takes the revenge out of the hand of the injured party, and gives it to authorized public avengers, called kings and judges. A gentler spirit springs up, and the perpetual bandying of insult and wrong, the web of murderous feuds at which the barbarian sits all his life weaving, and which he bequeaths to his children, gives way to more tranquil pursuits. Revenge (and retaliation) begin to be only one out of many occupations of life—not its main business. In this stage it becomes for the first time conceivable that there may be a certain dignity and beauty in refraining from revenge. So far could ordinary influences advance men. They were carried forward another long stage by a sudden Divine impulse, followed by a powerful word. Not our Lord's revelation of the enthusiasm of humanity alone—not the great sentences of the Sermon on the Mount alone—but both together, the creative meeting of the Spirit and the Word,

¹ "Ecce Homo."

brought to light the new virtue of forgiveness (of which courtesy is one aspect and expression). To paraphrase the ancient Hebrew language, "The Spirit of Christ brooded upon the face of the waters, and Christ said, Let there be forgiveness, and there was forgiveness."

The natural man, in regard to this spirit of courtesy, is in the barbaric stage; he has to learn it. Unless it is to be an artificial veneer, it must come from the heart. "Politeness is the outward garment of goodwill," wrote Julius Hare. Unbroken goodwill you can only obtain from Christian faith. "Politeness," says Macaulay, "has been well defined as benevolence in small things." "If a civil word or two will render a man happy," said a French king, "he must be wretched indeed who will not give them." If all people who are at all in a higher station than others—and why should we not say all mankind, high or low?—would only keep this in view, how much happier the world would be than it is! It is like lighting another man's candle by your own: you lose nothing of your own light by what another gains.

The statutes of St. Paul's Cathedral are even amusing in their anxiety on this point. In order to preserve good feeling between Church and State, between the City and the Cathedral, each canon was ordered to make a feast once a year, to which he was to invite the Lord Bishop, the Lord Mayor, the Sheriffs and Aldermen, the Judges and officials of the King's Court. And again, in order to keep friendly and intimate relations between the canons, after any of them had been away for a time, he was ordered within three days to call on his brethren—especially the Dean—to hear the news, and to know if anything had turned up in his absence. These are small and almost trivial matters, but they illustrate the power of courtesy as a factor in life.

"True politeness is but another name for kindness: it is the natural influence of the kind heart" (L. W. Barker). It is the desire to put people at their ease, the determination not unnecessarily to wound their feelings, the taking trouble to convince them of your goodwill, and not leaving them merely to imagine it. It is something of the spirit of another King of France, the gallant Henry IV., who was one day standing with his courtiers at the entrance of a village. A poor man, passing by, bowed down to the very ground. The King returned his salute in exactly the same manner. The attendants were surprised at what he did, but Henry replied: "Would you have your King exceeded in politeness by one of the lowest of his subjects?"

But politeness is not confined to externals, much less to any particular dress or attitude of the body. Fielding, who

was one of the closest observers of human nature, in writing of it, described it as the art of pleasing, or contributing as much as possible to the ease and happiness of those with whom you converse. There is a happy illustration of this in the life of yet another French King, Louis XIV. There was a brilliant party at the Court of Versailles. The King began telling a good story, but it ended very tamely. Soon afterwards one of the guests left the room. As soon as he was gone, the King said, "I am sure you must all have noticed how very uninteresting my anecdote was. The fact was, I did not recollect, till I began, that the turn of the narrative reflected very severely on the immediate ancestor of our friend the Prince who has just left the room. And on this, as on every occasion, I think it far better to spoil a good story than to distress a worthy man." One true source of courtesy is just this spirit of *consideration*: that vigilant moral sense which never loses sight of the rights, the claims, the sensibilities, of others. It is the one quality over all others necessary to make a gentleman.

Now, some persons, perhaps, in hearing some of these different aspects of courtesy, fancy that it must be something very artificial, and quite ridiculous from a kind of forced suavity and formality. Well, of course, every virtue may be carried to excess: but it is in reality just the reverse. It is perfect ease and freedom: it is treating others just as you would like to be treated yourself. It is very often the overthrow of mere conventionality, which is frequently cold and disdainful. There is a story told of Pope Clement XIV., Ganganelli, when he first took his seat on the Papal chair. The ambassadors at his court attended to congratulate him, and each bowed low as he was introduced. The Pope did the same. The Master of the Ceremonies anxiously told him that he should not have returned the salute. "Oh," said the Pontiff, "I beg your pardon. I have not been Pope long enough to forget good manners."

Courtesy is not obtrusive. It does not make you feel uncomfortable at being loaded with a weight of unwelcome civility. It is modest, says Bishop Hurd, unpretending, generous: it shows itself as little as may be, and when it does a favour would willingly conceal it.

True courtesy, again, is not that spurious and venomous form of address which is often justly satirized, the feline amenities of heartless fashionable women, the malignant art of those

Who wrap destruction up in gentle words,
And bows and smiles more fatal than their swords,
Who stifle nature and subsist on art;
Who coin the face, and petrify the heart;

All real kindness for the show discard,
 As marble polished, and as marble hard ;
 Who do for gold what Christians do through grace,
 "With open arms their enemies embrace ;"
 Who give a nod when broken hearts repine,
 "The thinnest food on which a wretch can dine ;"
 Or, if they serve you, serve you disinclined,
 And, in their height of kindness, are unkind.

Once more, my illustrations this afternoon have been chiefly from those in high places : but this grace is not confined to one class rather than to another. "The inbred politeness which springs from right-heartedness and kindly feelings is of no exclusive rank or station. The mechanic who works at the bench may possess it, as well as the prince or the peer : it is by no means a necessary condition of manual labour that it should, in any respect, be either rough or coarse" (Smiles).

So much for our cultivation of this duty personally, as individuals. I have a word or two to say on two aspects of our public capacity in which I think we are deficient in this matter.

The first is in religious controversy. Controversy is necessary to the establishment of truth. When unaccustomed opinions are brought before a people, not even the most sanguine advocate can expect them to be received without discussion. It would be idle to ignore that there has been much controversy in matters of faith and practice in England for many years past. It would be foolish to expect that there will not be more in the future. It is not an evil in itself. But if it is to be Christian, it must be courteous. The writer, be he private individual or journalist, who ventures to take up the two-edged weapon of controversy, must credit his opponents with conscientious and honourable motives. Bitter as it may be for one side or the other to find that they cannot have their own way, they must, if they wish to be Christians, refrain from all scorn, contumely, abuse, depreciation, and the easiest and worst weapon of all, slander. Hatred and suspicion must be laid aside. We who stand in the midst, and do not take sides with one party or the other, implore both not to forget the example of Christ, "*who, when He was reviled, reviled not again,*" and the terrible warning of St. Paul : "*Revilers do not inherit the kingdom of Heaven.*" There must be no bandying of bitter words. Wherever vituperation begins, Christ departs. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This cleverness descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

And the other defect is in our international relations.

Benjamin Franklin has warned us about this: "Perhaps," he wrote, "if we could examine the manners of different nations with impartiality, we should find no people so rude as to be without any rules of politeness; nor so polite as not to have some remains of rudeness." I cannot but think that as a nation, in our conduct towards other nations, we have still much of courtesy to learn. In our recent controversy with France some of us have allowed ourselves too great license in our comments in the press. The press reflects as a rule what it hears during the day. There are honourable exceptions of those who have kept their heads, and written with calmness and courtesy, while they have not been lacking in firmness. But firmness is not helped by severity. What a contrast between much of the sentences that have been written and many of the pictures that have been drawn, and the courteous dignity of the Sirdar himself to the gallant French explorer, or the noble language of the Prime Minister to the French Government in their unparalleled difficulties! Whatever our differences may be, we should always remember that the French are our nearest neighbours; that they have been our allies; that they gave our Celtic ancestors their first knowledge of the Gospel of Christ. Every year their southern coasts give friendly shelter to hundreds of thousands of those who desire to escape the gloom and risks of the English winter; every year they give enthusiastic welcome to our Queen. They, no less than ourselves, have been pioneers of civilization: we owe them much in architecture, literature, music and painting. Their pulpit eloquence is the highest we can imitate, and was the model of Liddon himself. Their literary style is incomparable. In taste we bow to them: in drama, as in dress, and in other domestic arts, they stand supreme. They have suffered many misfortunes, and are a quick and sensitive race. I do not think that there has been any personal hostility to them in the late expressions of criticism. We do not understand all their emotions, nor can we enter into some of the agitations which they experience. But I wish that we could imitate the example of the victorious Sirdar and the diplomatic Prime Minister, and do what we can to convert our brilliant neighbours into friends instead of enemies.

I ask all to consider in conclusion whether the voice of the Lord Jesus Christ is not the supreme utterance for this as for every other age. "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the

good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what thanks have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." What word more sublimely true, more Divinely wise, has ever been pronounced? I urge you therefore to see to it that your Christianity is a reality. Test its genuineness by comparing your own feelings and conduct with the example of our Lord and the principles of the Gospel. Train your soul to daily intercourse with the Spirit of Christ, who is the revelation to man of the Eternal Himself. "He that hath My Commandments, and keepeth them, he it is that loveth Me: and He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If any man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." Try earnestly for that highest and best happiness: make a serious life-long effort to know more of the fellowship of the Father and the Son. In the Word of God, you all, with unveiled face beholding the glory of the Lord, may be changed into the same image, from glory to glory, even as by the Spirit of the Lord!

WILLIAM SINCLAIR.



GRAY'S "HEBREW PROPER NAMES" AND HOMMEL'S
"ANCIENT HEBREW TRADITION."

An error crept into the table on p. 256 in the February number. The table ought to be as follows:

	<i>Compounded with a Divine Name.</i>	<i>Others.</i>	<i>Proportion.</i>
Kings of Judah	16	5	3 $\frac{1}{3}$: 1
Kings of Assyria	40	13	3 : 1
Assyrian Eponyms	189	98	1 $\frac{1}{2}$: 1
Princes of Israel (Num. i.)	12	12	1 : 1
Princes of Israel (Num. xxxiv.)	7	11	1 : 1 $\frac{1}{2}$

This correction enhances the force of my argument.

ANDREW C. ROBINSON.



Reviews.



An Introduction to the Creeds and to the Te Deum. By A. E. BURN, B.D.
London: Methuen. Price 10s. 6d.

THIS is in every way a valuable treatise, neither lightly to be read nor lightly to be criticised. All the Creed-forms usually studied have been edited here, and very carefully edited; and the result is that the book is likely to be, in its way, indispensable to serious students of doctrinal theology, despite the fact (and fact it is) that there is too large an element of hypothesis and ingenious theory throughout its twelve chapters. The following passage from p. 9 so aptly describes the author's aim in writing his book, that we deem it worth quoting *in extenso* :—

“To Christians the Cross was not the symbol of defeat, but of victory. They believed that the power of Christ's Resurrection gave them courage to seek the fellowship of His sufferings. I will endeavour to prove that this teaching was summed up in an act of confession of faith which was required from all the baptized, and possessed the character of a historic faith even in its most primitive and simple form, ‘JESUS IS THE CHRIST.’ Faith in the person of Christ alone leads to belief of His words in the baptismal formula (Matt. xxviii. 19). These simplest elements of Apostolic preaching are the seed-thoughts out of which grow the later creeds.”

The titles of the various chapters will afford a rough idea of the exhaustive nature of Mr. Burn's work: (1) Introductory; (2) “The Faith” in Apostolic Times; (3) The Historic Faith in the Second and Third Centuries; (4) The Theological Faith of the Fourth Century; (5) Our Nicene Creed; (6 and 7) The Athanasian Creed; (8) The Apostles' Creed in the Fourth Century; (9) Our Apostles' Creed; (10) Unsolved Problems; (11) The *Te Deum*; (12) Of the Use of Creeds. These chapters are supplemented by six appendices, viz.:

(a) List of parallels to the *Quicumque* in Augustine, Vincentius, Faustus, Eucherius.

(b) Vigilinus of Thapsus.

(c) Fulgentius of Ruspe.

(d) Early testimonies to the *Quicumque*.

(e) MSS. of the *Te Deum*.

(f) Creed of the *Didascalía*.

Not the least interesting section of this volume is that which deals with the *Te Deum*, the authorship of which Mr. Burn (following the suggestion of Dom C. Morin) attributes to Niceta of Remesiana. It is a theory which Mr. Burn works out with his accustomed brilliance and resourceful ingenuity; but we are hardly convinced. Yet nothing could be better than his explication and defence of the (so-called) Athanasian Creed, which, despite misconceptions and misconstructions, both the wilful and the foolish, possesses a positive and negative value which Christian Churchmen would be sorry to see obliterated.

We cannot close this brief notice without offering our cordial thanks to Mr. Burn for a work which he has enriched with the fruit of years of labour and research. It is worthy to take its place along with previous volumes in this excellent series of theological handbooks which Messrs. Methuen are issuing under the general editorship of Dr. Robertson. If this sounds high praise, we can only say we think it amply deserved.

E. H. B.

The Age of the Maccabees. By A. W. STREANE, D.D. London: Eyre and Spottiswoode. Pp. 278.

This period in the history of the chosen people is, from whatever point it may be regarded, of an extremely fascinating character. The gallant struggles of a warlike people, the wedding of Hebrew spiritual force to Greek culture in the literature, the dawn of clearer ideas on the Resurrection and the future life, mingled, too, with some inevitable decadence in religious externalism, are all topics that will interest their student. In short, it is the period in which the unity of God was being so firmly established that, to begin with, there was no danger of its being diluted by heathenism, and, secondly, that Christ could afterwards build on it newer and higher conceptions of God and morality.

It is all the more to be regretted that there is so little in England available for the general reader which concerns itself with this pregnant epoch. Some little manuals are too sketchy, other more serious books are not sufficiently modernized and interesting, or are too liberal in their treatment. Something in the nature of Renan's fifth volume of his "*Histoire du Peuple d'Israël*," written, of course, in accordance with English ideas, would prove very useful.

Dr. Streane's book will go some way towards meeting the deficiency. It embraces rather a larger space than the age of the Maccabees themselves, and extends from the return of the Jews in accordance with the decree of Cyrus to the accession of Herod the Great. But only about one third of the book is taken up with the actual history, political and social, of the Jews; the remainder is occupied with their literature, and that too mainly with questions of criticism. The historical part, pure and simple, is treated with great clearness and accuracy, but with a certain lack of sympathy (or so it seems to us), and with not enough attention to the social and everyday element—*e.g.*, there are only incidental allusions to the Essenes. Evidently the religious literature of the period is Dr. Streane's main objective, and his investigation will be of the utmost assistance to the theological student. He is especially clear on the important points of the Canon and its causation, the Septuagint, and the intercourse between Palestine and Egypt. Here his distinguishing feature is a conservative caution. For instance, speaking of Ecclesiastes, he writes (p. 191):

We may safely say that the hypothesis of a Hebrew original would never have found the smallest favour had it not been for the ascription of the book to Solomon. But probably even the writer never intended to be taken *au pied de la lettre*, and merely meant that his words were in consonance with those handed

down to his times as the utterances of the reputed parent of this kind of teaching in Israel.

He declares the date impossible to fix, inclining to some point between 200 and 100 B.C. (p. 193). A special appendix is devoted to the question of the date of the Book of Daniel, but Dr. Streane simply contents himself with giving a conspectus of the evidence for and against its composition in Maccabean times, and pronounces no opinion himself. A careful account of the origin of the Septuagint is given, and Dr. Streane thinks that "we may conclude that the LXX. as we now have it was nearly, if not quite, complete by the middle of the second century B.C." (p. 239).

An interesting view is given of the estimation in which the Apocrypha has been held at different times, and specially of the reasons which led the Reformed Church to reduce the amount of the Apocrypha publicly read (p. 102). Dr. Streane quite dismisses the notion that the so-called "Great Synagogue" had any share in the formation of the Canon, and proceeds to discuss very fully this important question. As an investigation of post-Exilic literature, this volume can be warmly recommended, and its treatment stands in pleasing contrast to the reckless theorizing and "reconstruction" which is sometimes indulged in. Like all the books of "The Bible Student's Library" Series, it is beautifully printed.
W. A. P.

ON A RECENT EXPOSITION AND DEFENCE OF SYNTHETIC PHILOSOPHY.

We live in an age in which any theory or doctrine bearing on religious belief and practice is sure to be tested in one or two most important directions. How does it agree with or oppose our Christian faith? What is the real outcome of reception or rejection? Now, it is well that "A Theory of Life deduced from the Evolution Philosophy" (by Sylvan Drey. London: Williams and Norgate) should not escape criticism.

There are some general sentiments and aspirations in this brochure with which the most earnest believer in Christianity will not be disposed to find fault. He will also, no doubt, be willing to make some allowance, in his estimation of the work, for peculiarities in the author's literary style, which sometimes seem to render doubtful his real meaning. There is considerable repetition with slight variations, and often a beclouding and mystifying of some statement or position, which the writer labours to set forth or defend in what he evidently believes to be the safest or most convenient way, but which, at the same time, is likely to irritate the reader, and create a prejudice against a theory or view which the author desires to render more acceptable. In fact, so far as the subject-matter is concerned, there are whole pages in this pamphlet which might easily be condensed, in each case, into a dozen lines. The whole bearing, however, of the real teaching of this pamphlet on the truths and character of Christianity is such as to take away any surprise that we might otherwise feel at the literary form in which it is written. Cloudland is certainly the most convenient sphere for some theories, and those of the "Synthetic Philosophy," as it is here represented, are eminently suited to that sphere. The very little in the teaching of this brochure that is definite and substantial is nothing compared with the amount of what is hazy, uncertain, and mere guess-work. The amazing consideration is that any rational being should be willing to discard Christianity in favour of "Synthetic Philosophy." The author certainly does not go so far as to assume that this philosophy knows everything and can answer all questions. but he quietly assumes throughout his work its superiority

over the greatest truths of Christianity. It is needless to say that he fails to prove that point, since he seems to be more than satisfied with the weakest reasons for assuming it. He at once informs us (p. 5) that the main teaching of his pamphlet is "identical with the cardinal teachings of Herbert Spencer's 'Synthetic Philosophy.'" From this standpoint he regards the whole "Evolution Philosophy"—that is, through and in entire agreement with Mr. Spencer's treatment of the subject. Then he takes two other important steps in the preliminary fortification of his argument. First, he affirms that "there is no completely elaborated unification of knowledge" based on Evolution, and meeting "the requirements of a system of philosophy other than Herbert Spencer's," under whose philosophical ægis he thus for the second time takes refuge. But still there remains the fact, which neither Mr. Spencer nor his follower in the school of the "Synthetic Philosophy" can deny—namely, that the "Evolution Philosophy" has other exponents whose treatment of the subject is far removed from Spencerism. Their teaching is more rational, more logical, and, in some instances, in full accord with a more Christian interpretation of the records of revelation. Hence, for the sake of Spencerism as the basis of his work, our author seeks, as far as possible, to gain credit for what he is about to unfold by asserting that "the terms 'Evolution Philosophy' and 'Synthetic Philosophy' are practically convertible," and that to expound the one is to interpret the other (p. 6). This statement, to anyone who knows anything of the different systems here referred to, and will compare it carefully with the teaching contained in this pamphlet, is nothing more than a *petitio principii*. No wonder that he is not anxious to claim originality for his conclusions, although he admits his responsibility for his "presentation of the subject and the method of its treatment," and consequently "for any errors in the premises."

We will now indicate as concisely as possible the real bearing of the teaching herein set forth on the revelation contained in Holy Scripture, on Christianity, and on some of the chief conclusions of other systems opposed to the "Synthetic Philosophy." First, then, and as a necessity of this philosophy, man's relation to even the inanimate part of the universe is over-emphasized; made in the image of God, he is nothing more than "a part of the great scheme of things." It is not only that his knowledge and all other powers are limited, that in some sense is true enough, but according to the "Synthetic Philosophy," any future existence after death is, to say the least, most uncertain, even if possible or desirable (pp. 17, 29). From what we experience of the limitation of our present powers of knowledge, we are to confidently assume that "the genesis and substance of things are not only unknown, but *absolutely unknowable*" (p. 8). We are so constituted that "we know, and can know, only phenomena and their relations." There is no known power that can make possible to us a higher knowledge than that which is recognised by this philosophy. This is, of course, very encouraging and edifying to those who have not mastered it, or who fail to do so. So far as the human intelligence is concerned, the attempt to rise from this low level to the consideration of absolute and noumenal existence is utterly vain and foolish. All that there is behind phenomena is persistent force, "infinite and eternal energy" ! This so-called "philosophy" loses sight of the Personal God in the consideration of the exercise of one of His attributes (p. 14). The author declaims against what he terms the "worship of an anthropomorphic God," and calls it "degrading God to the level of man," but he knows full well that this is a point on which intelligent believers are generally guarded, and that they do not base their conceptions of the Divine Being solely or chiefly on what is called by the name of Anthropomorphism, a term which in the mouth of

agnostics is intended to deny the reality of Purpose, Design, Will, Love, and other truths, as applied to God. It has been well said: "Is not the irony of this 'know nothing' philosophy complete when we find that the very men who tell us we are not one with anything above us, are the same who insist that we are one with everything beneath us!" It is not difficult to see the aim of such teaching as denounces Anthropomorphism in this connection when the author of this pamphlet adds: "When the first cause ceases to be an object of love and worship as at present understood, those instincts which prompted men to love and worship God will find a much more appropriate sphere of activity" (p. 15). Then, we are told, "the minister of the future will be chiefly a moral educator . . . who will have ample opportunity of ministering to spiritual needs by appropriate references to the mysteries" not of Christianity, God, or the human soul, but "of cosmology" (p. 16). How delightful all this must sound to those who are not, and never will be, initiated into the mysteries and literary circle of the "Synthetic Philosophy"!

Again, we are told (p. 18) that "religion concerns itself solely with that which lies outside the domain of knowledge." Indeed! And yet Job said, "I know that my Redeemer liveth" (xix. 25); and the Apostle, "I know whom I have believed," etc. (2 Tim. i. 12); "that I may know Him, and the power of His resurrection," etc. (Phil. iii. 10). Further, this author assumes that science alone deals with what is "knowable," and that it is this science that tells us "all that we can know about the subject-matter of religion" (p. 19). How absolutely necessary it is, then, that we should first of all be scientists, if it is science that must teach us religion! But, again, if we may not have any knowledge of a personal God, if we must not be so childish as to fall into the error of anthropomorphism, if we can have no conviction of a future state, and "the Christian doctrine of posthumous rewards and punishments" (p. 29) may prove to be no more substantial than a myth, and if it would not matter if "the blessings of heaven and the dread of hell" ceased to influence us (p. 29), what are we to think capable of regenerating mankind, according to the "Synthetic Philosophy"? An "ideal state" in which men are to enjoy "undisturbed peace," "an ideal society of perfect peace," "an age of complete peace," of "perfect justice and perfect beneficence" (p. 20 *et seq.*)—this is to be the great panacea for all our ills, for all the woes of the world. It is to issue in the "moralizing of the world" (p. 27). However high-sounding all this may be in a "theory of life," is it not in practice as far from attainable as heaven is from earth, or from things under the earth? But how is this happy state to be attained? By "the moral evolution of the human race (which) will continue" (p. 27). Already men are "so constituted nervously as to shrink from the thought of murder" (p. 28). This "will as certainly happen in other cases of wrong-doing," until the goal is ultimately reached, which is now set before us. Yet in that condition there is to be "the least possible State control and the greatest possible personal freedom" (p. 31). Further, this writer tells us that if such theories are "utterly false from the standpoint of absolute knowledge, they are all-sufficient for our guidance in the daily affairs of life, and are to be valued accordingly" (p. 33). Even if "utterly false," yet "all-sufficient in daily life"! Can it be that he is writing for sane adults? But what are the hopes worth that his "ideal state," which is to prove so much more efficient and blessed than Christianity, will ever be attained in this life? and if attained, that it will be maintained? He admits that "we may not positively assert that it will ever be attained," but it is "possible of attainment" (p. 24). What commendable caution in so vitally important a matter! But if ever attained, what of its precariousness? This, and nothing less likely: if "any one of the units should suddenly lapse from

a state of moral perfection, the total sum of happiness would instantly be diminished, and the society would of necessity cease *pro tanto* to represent the ideal state" (p. 26). And is that the goal of the "Synthetic Philosophy"? Well may this writer indirectly admit that it teaches "an altogether different moral theory" from Christianity (p. 30). For its theory is founded on nothing better, nothing higher, and nothing more substantial than simple, undisguised *naturalism*. "Other than this natural process of development whereby, through the influence which the ever-changing conditions of social life are continuously exerting upon the human nervous system, men, so to speak, grow into morality, somewhat as the sapling develops into a tree—other than this natural process of the moralization of the nervous system, the philosophical Evolutionist has no special theory of ethics, no particular scheme of moral reformation to advocate or defend" (pp. 27, 28). "The moralization of the nervous system" (p. 29), this is what is to take the place and fulfil the task of all the forces and spirit of Christianity! This is the mighty process which is to make possible for mankind the evolution of the "ideal state," on which everything ultimately depends, but which the sudden lapse of one of its units would shake to its foundation! Add to this the fact that the pamphlet before us concludes with the characteristic teaching of this know-nothing philosophy (p. 34), whose adherent is yet to be thought capable of "pointing to religion"—but observe what follows, "as he pictures her to himself." We can but express a firm conviction, which will no doubt be held by believers everywhere, that anything like a general acceptance of such teaching would be deplorable.

JOHN R. PALMER.

Short Notices.

The Romance of Christian Work and Experience. By the Rev. W. HAY M. H. AITKEN. J. F. Shaw and Co. Pp. 520. Price 5s.

THIS is an extraordinary title, but, as the book is a romance of Christian work and experience, we cannot find fault with it. Mr. Aitken presents his readers with something that many teachers will value, but his book is something very different from an indexed repertory of anecdotes designed to be dipped into for a teacher's emergencies. Nor have we here a mere string of stories, lacking in literary sense, a routine of *mirabile dictu*, breaking upon us with inconsequent surprises, and jading us with the incoherence, the express rushes, the sharp stops and starts, of "tit-bits" perusal. This book, with its dramatic quality, and spiritual insight, and human sympathy, and alleviating playfulness of occasional humour, is a striking testimony to Mr. Aitken's prowess as a mission-preacher and as a man of letters.

It is an extraordinary outcome of twenty-five years of special work of a kind to involve enormous emotional outlay. We marvel that, after this long period of strain and repeated experience, a great missionary should find unabated poetry and unhackneyed beauty in the responses and circumstances of men brought into contact with the story of the Cross; that his work should be surer, sweeter and fresher than a drama to him—rather a "Romance"—and that he should be its unexhausted artist. For

some readers, this "Romance" of truth will doubtless have an evidential value. Not a few may judge that

"Art may tell a truth—

c s c • c

Suffice the eye, and save the soul beside."

The English Church, the Priest, and the Altar. By FRANCIS PEEK. Lawrence and Bullen. Pp. 60.

This little book vigorously presents the case against the Neo-Catholic party within the English Church. It treats the sacerdotal system under four heads: Apostolic Succession; the Sacrament of Penance; the Real Presence; and the Eucharistic Sacrifice, illustrating these doctrines by ample quotations from the manuals compiled by Mr. Vernon Staley and Canons Carter and Knox Little.

Readers of Mr. Peek's article on the Church crisis in the current (January) number of the *Contemporary* will find the volume under review usefully supplementary. The contrast, carefully established by quotation, between the English Prayer-Book and the Neo-Catholic manuals is clear and instructive.

Our Exemplar; or, What would Jesus do? By CHARLES M. SHELDON. S. W. Partridge and Co. Pp. 319.

"Our Exemplar" conveys a message, but the message is rather too much for its vehicle.

It is as though one sitting down to compile a parochial year-book should say: "Go to! Parochial finance shall 'enter in at lowly doors.' I will write a tale." In such a case one would not expect—and in this book we do not find—a dominant human note, an artistic unity. Mr. Sheldon's heroes and heroines—there are several of both varieties—fall in love with one another before you feel you know them. While to the reader their features still have the smooth inarticulateness noticeable in dolls, they fall definitely in love, and otherwise do sublime things. And the marionettes of this miracle-play are so numerous. They trot upon the scene; they do something significant of the moral; they jostle; they open their lips; they embrace, and they are whisked off or ground under the wheels of the moral purpose before you are sure whether you have been introduced or whether you would recognise any of them at a future meeting.

The story ends, like a year of parish work, in a ministerial reverie, which takes the place of a dénouement.

And yet the book has a message that is, we doubt not, already commending it to many readers. Are we, it asks, seriously trying in our daily life to do what we believe Jesus would do were He in our place? We have no right, if we call ourselves Christians, to refuse to face this question.

Very probably those who do face it, and abide by its probation, are very far from being as uniformly successful as the disciples at Raymond. Some of these good people may seem to us too self-conscious, or even mistakenly local. Possibly—*pace* Calvin Bruce—Jesus would not preach "a fellowship not of creed but of conduct." We are as much at liberty not to think with Edward Norman that the Lord would preach patriotism and profit-sharing, as that profit-sharing employes would, as a matter of course, rejoice in the application of principles that cut down profits, or a foreigner be moved to worship the apotheosis of the spread eagle. But the demand that "Our Exemplar" makes, with evident honesty and earnestness, for real sacrifice of self for the good of others, on the part of all who would follow the Saviour, is subject to no dispute. The great virtue of this book is that it puts this great fact in a way that will impress, and, we hope, persuade many.

The Christ of History and Experience. By Rev. D. W. FORREST, M.A., Messrs. T. and T. Clark, Edinburgh. Pp. 479. Price 10s. 6d.

This book is a useful contribution to an important branch of evidential theology. It treats, on good academic ground, and in a fairly popular manner, the great theme of "the relation between the historical and the spiritual in Christianity." The well-founded Christian reads and believes the inspired Evangelical records. He also lives in present fellowship with Him of whom the Gospels tell him. His religion is historical and spiritual. What is the common element of these two parts of his religious possession? And, is it something that may be produced to explain his intellectual persuasion and his manner of life? The common element, the link, the explanation, is the personality of the Lord Jesus Christ. This supreme miracle is, as the late Prebendary C. A. Row showed long ago, in his "Jesus of the Evangelists," and the Bampton Lectures of 1877, so indelibly and artlessly and unanimously and uniquely portrayed by the writers of the four Gospels as to appeal to us with all the power of a present fact.

Men doubt the miracles. Especially, on what Mr. Illingworth quite fairly calls *imaginative* ground, they are persuaded that the miracle of the Incarnation is intrinsically improbable, because our earth is a tiny planet in an apparently infinite universe. But we know "Personality." Within this realm we know as a present and energetic fact the Christian life. This fact, our knowledge of personality proclaims to us, is unique. If we seek for its unique cause, we are inevitably led to the Founder of the Christian religion, and we refuse to assume that He was not more than man.

The presumption is for, and not against, His uniqueness. We should be sensible of some intellectual confusion, we should be disposed to disbelieve the records of the Lord's life and the picture of His Personality, did they present us only with the figure and doings of a supreme human native.

Mr. Forrest deals in this volume of lectures with the moral self-consciousness of Christ, and His assertions and claims; the growth of His self-consciousness, and His method of self-manifestation to men as the Incarnate Son.

From these studies of the personality of the "Historical Christ," the lecturer passes to a consideration, in his fourth chapter, of the Lord's resurrection. This serves as an important transition-study between the lectures devoted to an exploration of the consciousness of the Christ of the Gospels and those that treat of the experience in the life of the Church and the Christian of the spiritual influence of the unique "Personality." This fourth lecture, though necessarily it goes over the old ground on which the objectivity of the great miracle stands vindicated, has some fresh thought for us upon the uniqueness of the Christophanies—those blendings of the earthly and spiritual; those self-consistent revelations from the border-line of two worlds; those historical wonders confirming a vital spiritual impression. Quite rightly, as we think, Mr. Forrest urges that it is better to approach evidence of the Resurrection, asking, Is it a fact that can be verified by human experience? than claiming only to demonstrate it as "the most certain of all historical events." The best evidence is a possession of the spiritual "power of the Resurrection."

We can believe in the resurrection both of the Lord and of Lazarus; but, whereas the man of Bethany—even in Browning's clever psychological picture of him—returns to former conditions, the Saviour permanently supersedes old conditions, marshalling in a new spiritual life for us to know and share.

We cordially recommend the book, and particularly its opening chapters to our readers.

Parish Church Tracts. Published by J. Gardner Hitt, Edinburgh. Pp. 100.

These tracts, written by various ministers of the Church of Scotland, seem very well adapted for use in the Church for which they are intended. For mission tracts, the element of instruction predominates rather largely—more largely than would be advisable, perhaps, were they intended for parochial use in England. In their recognition of Easter, their strong support of weekly Communion and of weekday services (distinct from the weekly prayer-meeting)—perhaps, too, in their attempt to suggest some provision for the time when “the question of children confessing their Baptism becomes urgent,” their feeling is definitely ecclesiastical. Their style is clear, practical and earnest.

Readings for Mothers' Meetings. S.P.C.K. Pp. 58.

These twelve short readings are intended for use at mothers' meetings before the opening of the inevitable “amusing book.” They would be almost good enough, were they drawn out into narrative, to oust the “amusing book” altogether.

Foundation Truths of Scripture as to Sin and Salvation. By Professor J. LAIDLAW. T. and T. Clark. Pp. 131. Price 1s. 6d.

This little volume treats its great subject with much compactness. Its omission of reference to baptism in the chapters entitled “Initial Grace” and “Our Adoption as Sons,” and its reference to the Lord's Supper as “the Sacrament,” show a different point of view to our own; but, with a reservation as to these two chapters, we can warmly recommend its lucid and Scriptural pages. Y.M.C.A. members should find it very useful.

Lessons in the School of Prayer. By ARTHUR T. PIERSON, D.D. Hodder and Stoughton. Pp. 151.

In this book Dr. Pierson collates our Lord's words about prayer, and presents his subject as a practice of the presence of God. Prayer is an “art of thinking only of God.” It involves “a disclosure of God to the soul.” In its highest expression, worship, it fills heaven. Dr. Pierson comprehensively describes it as “the meeting of a human suppliant, alone with God, for supplication and communion at the mercy-seat, and revelation of the existence, presence and character of God.”

With much of this presentment of prayer, and altogether with the careful and devout manner in which, as those who know anything of Dr. Pierson would expect, the book is written, we gladly agree. But the definition we have quoted seems to base “prayer” on *closet* prayer—a partial basis surely—and the work generally appears to take insufficient account of that supreme mystery of prayer, the art of thinking *with* God. This, the greatest miracle of prayer, is evidently something distinct from “thinking of God,” or merely receiving a “disclosure of God.” It is the bringing one who prays under the Divine action and into harmony with the Divine mind and will. It is the secret of “answered prayers.” It

“draws the blessings from above
That God designs to give.”

With Dr. Pierson's views as to liturgical forms we could hardly be expected to agree. “Inflexible forms are,” he says, “like swaddling-

clothes or embalming-cloths." Instead, therefore, of a liturgy, we are advised to model our prayers according to the manner of Scripture. But why should forms modelled on the Word be unjustifiable? Nothing is more inflexible than Scripture. Dr. Pierson says that a prayer moulded in Scripture terms may be boldly urged at the throne of grace. But by what canon is Scripture to be applied inevitably to a particular set of current circumstances?

In prayer we are concerned with a set of human circumstances, as well as with certain words of Scripture. We need, therefore, if we are to pray aright, not only that our petitions should conform to Scripture, but that the Holy Spirit should teach us what Scripture to make use of in our prayer. Neither the reading of the Scriptures nor the business of praying can profit us much without present dependence on the Holy Ghost. If we forget this grand condition, we may very possibly use God's *littera scripta* as though He were caught and limited for ever and in all circumstances by a specific promise, unless, indeed, infallibility in interpretation is predicated for the praying man.

In any case, if we may so rest on Scripture in prayer, is it incredible to us that Scriptural forms of prayer—proved for ages by devout souls—may be something better than "swaddling-clothes" or "embalming-cloths"?

The last chapter carries us into a higher atmosphere, we are glad to observe, and, does much to remedy what seem to us to be the defects of the earlier part of the book.

The Churchman's Manual. By the Most Reverend ENOS NUTTALL, D.D., Archbishop of the West Indies. S.P.C.K. Pp. 328.

We cordially welcome this enlarged edition of Archbishop Nuttall's manual. Within its compact and well-printed pages it contains much help for devotion and a good store of well-ordered instruction. Both features—the devotional and the instructive—are limned clearly, and, in parts, beautifully; but the former, coming as it does from one who is "satisfied with the teaching of the Prayer-Book," is especially valuable. Devotional earnestness has been much exhibited in manuals during recent years, but its spirit has usually suggested emancipation from our Common Prayer-Book standpoint. It has been often medieval or continental, or it has betrayed the whims and gloatings and linguistic preciousness of a type of undenominationalism. Very often it has identified "spiritual" with "interdenominational." Dr. Nuttall's manual is inspired, both in its instructions and in its devotions, by an appreciation, as the author tells us in his preface, "of the wonderful breadth and solidity and beauty and Catholicity and Scripturalness of the teaching and devotional forms which the leaders of the Reformation have embodied in the Book of Common Prayer."

This manual accordingly makes no attempt to show the unsatisfactoriness of the Prayer-Book.

The prayers—private, family and occasional—follow the best examples of English devotions, and have a dignity that does not put them beyond the grasp of a properly-prepared Confirmation candidate. The preparation for Holy Communion is delightfully unmorbid, and particularly valuable in its insistence on, and help in, meditation.

The instructions bearing on the great spiritual and social events of life, and on various doctrines and duties, the practical notes on the Prayer-Book, and the catechetical section, enhance the value of the book for its younger readers.

We hardly know a better manual for persons who have been recently confirmed, or for devoutly-disposed people who have found, or who are feeling, their way to our Communion.

There is very little that is West-Indian about the book, though some of its readers may hardly know how to answer the question, "Have I believed in Obeah?"

The Month.

AS we are sending these notes to press comes the sad news of the death of President Faure. Misfortunes are indeed thickening for France. There is an uneasy feeling on the Continent, not by any means in the nature of a panic, but a settled conviction that trouble is brewing. The Tzar's peace manifesto has appealed to the sentiments of a goodly number of people, chiefly in England; but the various Governments appear to be showing their appreciation of it by increased activity in their dockyards and arsenals, and by the steady accumulation of war-material and stores. Probably when the trouble comes—as seems almost inevitable—it will hail from France. The politicians of Paris present, indeed, a curious problem. Their proud vaunt, "Liberty, equality, fraternity" (if it ever meant anything), has been exchanged by many for the odious cry, "A mort les Jnifs!" Let Paris beware. It has been the fate of the Jew to serve as a target for national malice and religious hatred; but we do not remember any nation which has pursued such a policy as a loud faction is pursuing towards the Jews, emerging from the struggle unhurt or untarnished.

Indeed, upon all the three great Latin peoples there would seem to have fallen a species of blight. Italy is bankrupt commercially and spiritually; Spain is only partially awake, and her stagnant "Catholicism"—the bequest of Philip II.—is half of it pagan and nearly all of it superstition; while poor France—"that light, unbelieving nation," as Carlyle says of her—is endeavouring to divert the thoughts of her people from the internal dry-rot which is eating out the very heart of her Government by a foolish policy of "bluff" directed mainly against England, but not without a significant side-reference to America. M. Lockroy has said quite recently that war between France and England cannot be postponed more than two years. Possibly it may be less. Any way, France, by her action in Madagascar and on the Arabian seaboard, is endeavouring to precipitate a crisis which, when it does come, will probably involve the whole Continent. Notwithstanding,

Τὰ ὕτα Θεῶν ἐν γούνασι κείται.

The Very Rev. Watkin Herbert Williams, D.D., Dean of St. Asaph, was confirmed on Tuesday, January 31, at noon, in his election to the See of Bangor. The ceremony took place in Bow Church, Cheapside, the old home of the Court of Arches.

One of the events of the month is Mr. Kipling's seven-verse poem published in the *Times* of February 4, bearing the title "The White

Man's Burden." It is a stirring address to the United States in view of the recent war. Here is the sixth verse :

"Take up the White Man's burden—
 Ye dare not stoop to less—
 Nor call too loud on Freedom
 To cloke your weariness.
 By all ye will or whisper,
 By all ye leave or do,
 The silent, sullen peoples
 Shall weigh your God and you."

The last word has by no means been spoken upon the Church Question. The Albert Hall meeting of January 31 was, from the point of view of Protestantism, both Church and Dissenting, a success. There was abundance of enthusiasm displayed by the 10,000 people who were present. A message of appeal was sent direct from the meeting to the Queen (we have not yet heard whether Her Majesty has taken any steps to reply to this memorial); and more than one speaker made an effective hit, or gave expression to some universally-felt desire. But nobody could regard the meeting in the light of a really national gathering. It doubtless expressed the opinions of a large and influential number of Nonconformists, and of a fairly considerable number of Churchmen, whose views deserve a recognition which, during recent years, has been denied them. But the extreme Protestant section of the National Church is bound to remember that, inasmuch as that Church is *national*, it must be inclusive. It is no less a mistake to attempt in one direction unduly to puritanize the Church than, in the other direction, to medievalize it (*i.e.*, to assimilate its doctrine and practice to the pre-Reformation standards). English people—the main body of quiet and law-abiding people, at any rate, be they lay or cleric—are resolved that there shall not be any more irresponsible approaches to the Roman Church; but they do not mean, therefore, to lay aside the distinctive principles and practices of the Primitive Church. The Bishop of London's speech in the House of Lords on February 8 was very well worth pondering, and has been generally approved. All but partisans must agree that the recent agitation has done good; it has forced upon the notice of a benevolent Episcopate the fact (which cannot be gainsaid) that of late things have been hastening in the wrong direction with astonishing velocity; and innovations, unless curbed, are apt to acquire such momentum that they cannot be stopped at all. In times like the present, when bad blood is stirred up on both sides, it is all but idle to appeal to reason; but reason, in the religious question more than anywhere else, demands not only vigilance, but moderation. Moderation is, however, just what partisans detest and decri, yet it is the saving mark of the soundest English Churchmanship.

A large number of the friends of the Dean of St. Paul's met during the past month at the Chapter-house to present him with his portrait, recently painted by Sir William Richmond. Among those present were the Bishop of Peterborough and Lady Mary Glyn, the Bishop of Stepney, the Bishop of Reading, Canon H. S. Holland, and Canon Newbolt, as well as many members of the Lower House of Convocation.

The Rev. J. Armitage Robinson, Norrisian Professor of Divinity, Cambridge, has been appointed to the important living of St. Margaret's, Westminster, to which is attached a Canonry of Westminster Abbey.

He is a scholarly High Churchman, a great authority on early Christian literature, of studious habits and austere life.

During the year ending Easter, 1898, we learn that the freewill offerings of the Church of England amounted to no less than £7,500,000.

The Queen has been pleased to approve the appointment of the Rev. Henry Whitehead, head of Bishop's College, Calcutta, to be Bishop of Madras, in succession to Bishop Gell, who is resigning the office; also of the Rev. G. A. Lefroy, head of the Cambridge University Mission at Delhi, to be Bishop of Lahore, in succession to the late Bishop Matthew. Mr. Whitehead is a strong High Churchman, Mr. Lefroy a moderate member of the same school.

The Rev. F. W. Tracy, M.A., Headmaster of the South-Eastern College, Ramsgate, has been appointed to the Headmastership of the United Services College, Westward Ho.

Not only has there been a serious falling off during the past decade in the number of deacons ordained in the Church of England, but there seems every probability that this fall will continue. Nor, as the *London Review* recently noted, has this falling off been quantitative alone: it has been, and is, qualitative as well. Out of 575 men whose degrees were examined by the editor of the *London Review*, only twenty-three men took a "first" at Oxford or Cambridge, fifty-five a "second," and seventy-three a "third." The rest were passmen, graduates of the minor universities, or possess no degree at all. It is impossible to deny that the intellectual qualifications of the average curate are very poor; and probably we have to thank the ecclesiastical unrest for much of this. "The Church of England," said our contemporary, "is doomed, unless its ministry be adequate both in numbers and mental qualifications." These are surely weighty words.

"Lord Salisbury's virtual allowance, in his secretary's letter to the Rev. H. J. Swallow, that the tithe-rating grievance will have the attention of the Government, is indeed good hearing. We say again, as we have said before, that the present system of tithe-rating is one of the most unjust anomalies in existence. For years past the clergy have been mulcted as have no other class, and without shadow of reason. We are glad that at length there seems a probability of justice being done."—*Church Gazette*.

An influential committee, comprising the Archbishop of Canterbury, Lord Cranbrook, Lord Ashcombe, Professor Jebb, the Dean of St. Paul's, Sir J. E. Dorrington, M.P., Sir F. S. Powell, M.P., and others, has just made a report, after extensive inquiry, upon the pupil-teacher system in Church schools. The supply of pupil-teachers, particularly boy pupil-teachers, is, the committee states, very far from sufficient. But raising the limit of age above fourteen or fifteen would seriously diminish even what supply there is. The committee recommends that, where practicable, Board school pupil-teachers should be encouraged to attend Church centres, and where necessary Church pupil-teachers should be allowed to attend Board centres. It is thought desirable to accept the terms of the Education Department, which is willing to make grants to new Church colleges, provided day students are admitted to the secular instruction. The committee is decidedly of opinion that nothing should be done to interfere with the definite Church teaching which is now given in these training colleges.

A layman in the diocese of Liverpool has drafted a Bill to create a Lay House of Convocation. Among its provisions are the following: "That, in addition to the Upper and Lower Houses of Convocations of Canterbury and York, a third House shall be created consisting of laymen; that members shall be chosen at Easter to represent the congregation at the ruri-decanal meetings; that a meeting shall be held every year in each archdeaconry, the first to be held within three months after the passing of the Act; that it shall be the duty of the Lay Houses of Convocation to prepare Bills for Parliament affecting the Church; that in case of difference of opinion between the three Houses, a conference may be invited and members deputed to attend each conference."

The Archbishop of Canterbury has addressed a meeting in the Church Institute, Mossley Hill, Liverpool, on foreign missions. The Bishop of Liverpool presided. The Archbishop eulogized the work of the Church Missionary Society, and said it seemed as though the Church of England was being used for the especial purpose of carrying the Gospel to a larger portion of the surface of the globe than was the case with other churches. If the Church at home were as alive to her duty as she ought to be, she would make such an impression upon our people who were going abroad that for very shame's sake they would, at any rate, not live in open disregard of Christian precepts to such an extent as they do.

The Bishop of London has conferred the rectory of St. Anne and St. Agnes, with St. John Zachary, Gresham Street, E.C., on the Rev. Septimus Buss, Vicar of Shoreditch. Mr. Buss has been an East-End incumbent for the last twenty-six years, having gone to Shoreditch from the rectory of Wapping, and has been Rural Dean since 1890. He has also taken a prominent part in the local Vestry. His new parish is exceedingly small in population, but he is already connected with the City as Chaplain to the Ironmongers' Company.

An appeal, signed by both Archbishops and a large number of Bishops, for funds for a bishopric for Egypt, is being circulated in the country. It is desired to raise the sum of £20,000 for the purpose of providing the stipend and expenses of a Bishop, who shall undertake the oversight of the whole work of the Church of England in Egypt and the Sudan. Subscriptions will be received by the Bishop of Salisbury, the Palace, Salisbury, and the fund will be administered by the Council of the Jerusalem and the East Mission.

The Bishop of Bath and Wells presided over a meeting of influential citizens of Bath at the Guildhall, Bath, to consider the question of restoring the famous west front of Bath Abbey, in connection with the fourth century of the edifice, to be celebrated this year. A resolution authorizing the Rector and churchwardens to take the necessary steps was passed.

At the Chapter House, Exeter, the Bishop of Exeter was presented with his portrait, which had been subscribed for in the diocese to mark the completion of his fifty years' ministry in the Church. The occasion was also taken advantage of to offer his lordship birthday congratulations. Archdeacon Sandford presided, and the presentation was made by Sir J. Kennaway, M.P.

"We wish," says the *Outlook*, "all success to the Cambridge University Association, which has been founded to supplement the endowments. It

is not generally known that the University and the Colleges have become so poor that it is difficult to pay even the teachers a professional living wage, especially since they are now allowed to marry. Agricultural depression is the cause of the fall in the value of endowments. At the same time, the claims of new studies have to be met. If the Universities are still to be efficient in their work, more money must be found somehow. The Duke of Devonshire has promised £10,000, the Rothschilds another such sum, and the Drapers' Company £800 for ten years. We hope private benefactors will come forward to-day as they came forward in the 'dark ages.' We have more wealth now, and profess more light: have we a tithe of the old public spirit?"

The Archdeacon of London has appointed to St. Leonard's, the parish church of Shoreditch, the Rev. W. Bryant Salmon, Chaplain of Missions to Seamen in the Port of London. Mr. Salmon had five years' experience of a vast working men's parish as curate of Radford, Nottingham, with a population of 15,000, from 1885 to 1889; and he has worked with the Missions to Seamen in Poplar during the last ten years, having been fourteen years in Orders. "The seamen in the Port of London," a correspondent writes, "form a very important part of the population of the Archdeaconry, numbering 18,000. Both experiences give the new Vicar special fitness for the parish of St. Leonard's, Shoreditch, which has a population of 9,000. Mr. Salmon is a man of moderate views, and has preached with equal acceptance in parishes of a High Church and an Evangelical type. He will make no changes from the methods and standard of his predecessor, the Rev. Septimus Buss, whom the Bishop of London has promoted to the rectory of St. Anne and St. Agnes, Aldersgate. Mr. Salmon is M.A. of Clare College, Cambridge."

The Pope has just celebrated the twenty-first anniversary of his elevation to the Pontificate, and on March 2 he enters the ninetieth year his age.

SOME NEW BOOKS.

Suetonius: History of the Twelve Cæsars. Translated by PHILEMON HOLLAND. Edited by C. WHIBLEY, M.A. ["Tudor Translations."] Two vols. Nutt. £1 4s.

Harcourt's Letters to the "Times" on "Lawlessness in the National Church." Macmillan. 1s. net.

The Science of Life. By Professor J. A. THOMSON. Blackie. 2s. 6d.

Elements of the Science of Religion. Part II. (Ontological). By Professor C. P. TIELE. Blackwood. 7s. 6d. [Being the "Gifford" Lectures for 1898.]

Obituary.

THE Rev. Talbot Greaves, a well-known figure in the Evangelical party, died on February 20, at Stoke Bishop, near Bristol, as the result of being thrown from his horse, which bolted in Shirehampton Park on Saturday. Deceased, who was seventy-three years of age, was Vicar of Clifton from 1881 to 1891, in which year he became Incumbent of Trinity Church, Torquay.