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THE

CHURCHMAN

OCTOBER, 1905.

MANIFESTATIONS OF DESIGN AND PURPOSE IN CREATION.

I SHALL not in this paper refer to Nature as it surrounds us, nor draw from its harmonies and adaptations any illustrations of benevolent design or mechanical contrivance. My purpose is to follow the course of Creation from its commencement down through the ages revealed by geology to the advent of man, and to note in their successive features such facts and principles as prove the presence of a comprehensive design and of a guiding purpose. I use the term "Creation," therefore, as signifying the long-continued introduction of new life-forms and new physical changes which occurred during the preparation of the earth for man, and which ceased at his advent.

A few words here respecting the controversy relating to the geological accuracy of the first chapter of the Book of Genesis may not be out of place. This chapter is now violently assailed, and declared to be scientifically false; and such is the force of the assault and the vehemence of the assertions brought against it that many timid Christians seem ready to abandon its defence, and to take refuge behind such phrases as that the Bible was never intended to teach science, and that its moral teaching is independent of its scientific accuracy. I have no sympathy whatever with such statements. I regard them as indications of indifference and cowardice, and I believe that the clergy will not be respected if they tamely surrender statement after statement of the Word of God at the bidding of a shallow scientific philosophy. The general scientific accuracy of the first chapter of Genesis has been maintained by such leading geologists in the past as Buckland, Hitchcock, and Hugh Miller, and in our own day the geological correctness of this chapter has been affirmed by Professor

Dana and Sir J. W. Dawson, the greatest geologists in America. The geological correctness of Genesis i. is also established by two remarkable facts. The first is, that the history of life which it sets forth is presented in it in three great divisions: (1) that of vegetation on the third day; (2) that of great monsters on the land and in the sea on the fifth day; (3) that of great beasts and mammalia on the sixth day. Now, every student of geology knows that the three great periods of life revealed by geology had similar leading features. The main characteristic of the primary era, although there was much animal life in it, was its wonderful vegetation. The leading feature of the secondary period, which had its special plants and animals, was its great land and sea monsters; and the special characteristic of the tertiary era was its abundance of great beasts of the field and terrestrial mammalia. Now, when we consider that the first chapter of Genesis probably describes a series of visions, in which only the leading facts were witnessed, surely this agreement is very remarkable. When we remember also that *no other account of Creation* agrees in this manner with geological discoveries, we have a right to demand that objectors should explain this striking circumstance. Further, the outline of the succession of creative acts in Genesis i. agrees with the succession of geological events in a manner that *no other* cosmogony does. Thus, geology shows us (1) a period of chaos and darkness; (2) a time of universal ocean; (3) land without life; (4) a great outburst of vegetable existence; (5) a period of great monsters on land and sea; (6) the appearance of birds; (7) the great development of land animals; and (8) the advent of man. This is precisely the order of events in the first chapter of Genesis. In that chapter we find (1) a period of chaos and darkness; (2) a time of universal ocean; (3) land without life; (4) a vast outbreak of vegetation; (5) a time of marine and terrestrial life, the leading feature of which was the abundance of land and sea monsters; (6) the appearance of birds; (7) the great development of land animals, the mammalia; (8) the advent of man. Here, then, in the Mosaic account of Creation is the same order set forth as is revealed in geology; and when we remember that *no other* ancient cosmogony shows such an agreement, we may once more demand that objectors should explain this wonderful circumstance. It is vain to assert that the Scripture narrative of Creation was borrowed from the Tradition of the Akkadians in Babylonia, for this latter cosmogony is full of polytheistic statements, besides being contradictory to the geological sequence of events, whereas Genesis i. is rigidly monotheistic and scientifically accurate. It is folly to maintain that the Scripture

account of Creation is merely one of a series of ancient traditions. It is unique in all its characteristics—unique in its literary grandeur, unique in its stern monotheism, and so unique in its scientific accuracy that we are compelled to assign to it a unique and supernatural origin.

We often hear it said that the acceptance of the philosophy of evolution has destroyed the argument from design, but this is a great mistake. Evolution is not an established truth, but only a theory, concerning which scientists are not all agreed. Some reject it entirely, others only partially accept it, and some again thoroughly adopt it. Now, even if evolution be true, the argument from design is unshaken, for we cannot escape from the need of guidance and superintendence. If all life was evolved from primitive germs, then how wonderful must the design have been which gave those first existences the power of so developing! If such wonders were evolved *from* them, what marvels must have been involved *into* them! A law of order must have been impressed on them at the beginning, and all their development must have been guided at every step along the chosen directions. If blind chance alone had occasioned the variations of plants and animals, then the organic world would have been in a state of utter confusion and disorganization; but its order and harmony, and its manifesting leading types and ideas, all through its course, prove plainly that if evolution ever prevailed, it could only have worked in harmony with design and guidance. And what are we to think of the judgment of those men who on disinterring a rudely-shattered flint from a bed of gravel instantly declare it to be the work of man because it bears marks of design, and yet they refuse to see any marks of design in the formation of the maker of the flint, or in the arrangement of the world which he inhabits?

The first great evidence of design in the course of Creation is the rigid adherence to certain fixed types of animal and vegetable life. Taking the animal world as it now is, we discover that all its forms may be arranged under five divisions, each of which is characterized by a special type of structure. Thus we find the protozoan, cœlenterate, articulate, and molluscan types of the lower animals, and, highest of all, the vertebrate type to which man belongs. Now, these five types have existed from the dawn of Creation, no others having appeared. With the exception of the vertebrate, they all start side by side; not the lower before the higher, but all begin their existence at the same time, while at their origin they have all their main characteristics as fully established as they have to-day. They put forth countless forms, pass through varying climates and con-

ditions, and they have come down to the present day with all their leading features unaltered!

Let us look at the first great period of life in the geological record—the Lower Cambrian[1]—and observe how vitality first appeared in the world. We find that when living creatures began to exist upon this earth all the leading types of animal life (with one exception the vertebrate) were represented. The protozoa appeared in the sponges; the cœlenterate in the hydroids; the articulata in the worms and crustacea; and the mollusca in the pteropods and brachiopods. Here, then, is the dawn of life, and in looking at that far distant time we find no unknown divisions of types now in being, but we discover with surprise that the organic world, when it commenced its existence, was characterized by *the same great types* as we now find in it. Moreover, we observe that the special divisions of the animal kingdom, instead of appearing in *succession*, with the lower invariably preceding the higher, all came into being *at the same time*, and started in the race of life side by side. The words of Professor Heilprin, an ardent evolutionist, will set forth this truth more clearly. He says: "It is certainly a surprising fact, whichever way it be considered, that, with the formation bringing the first unequivocal evidences of organic life, we should meet with that multiplicity and variety which characterize the faunal assemblage of the Cambrian period. Most of the greater divisions of the animal kingdom, possibly not even excepting the vertebrates, were there represented, and most of these already in the lowest or oldest deposit—protozoans, cœlenterates, echinoderms, worms, articulates, and molluscs. And more than this, some of these groups were already represented by a full, or nearly full, complement of the orders that have been assigned to them by naturalists, and which include all the various forms that have thus far been discovered as belonging to the groups."[2]

Then let us look at the extraordinary *preservation* of these five types from the beginning of Creation down to the present day. What ages have passed since they began to exist! What millions of years have elapsed from the dawn of life down to our own time! And yet through all these countless ages these five types have remained practically unaltered. The forms belonging to the types have come and gone in countless myriads, and we can study the variety of combinations which characterized the type, but the type itself is pre-

[1] The so-called foraminifera of the Laurentian rocks are merely mineral concretions. There is no animal life in the Laurentian rocks.

[2] "The Geological and Geographical Distribution of Animals," p. 135.

served in all its grand features. What an instance have we presented to us here of an adherence to a fixed plan by a personal Designer!

Let us state the case once more. These five types have existed since the dawn of Creation, and no others have ever appeared. With the exception of the vertebrate, they all commenced their existence side by side, and at their origin they had all their main characteristics as fully established as they have to-day. They put forth countless forms, pass through varying climates and conditions, and they have come down to the present day with all their leading features unaltered. Surely had *blind chance* prevailed this could never have occurred, and we see here a proof of the influence of design. There is first a *selective* influence manifested in the choosing of five types, and no more. Next, there is a *guiding* influence shown in the controlling their variations, so that these should only occur in special directions, And, lastly, there is a *preserving* influence exhibited, so that amidst all the ever-changing physical conditions these types have been so preserved and protected that, having passed through the long ages of Creation practically unchanged, they exist to-day unaltered in their main characteristics. Chance could not have produced this result; it must have been effected by design, and design indicates the existence of purpose, choice, and will, which all demonstrate the working of a great personal Designer. If it be said that evolution has done all these things, the reply is very simple. Only an evolution originated by a thinking Mind and guided by a designing Will and Power could have maintained such an order and achieved such a result.

Next, the *progress* in the course of Creation indicates design. Here, however, I must explain the kind of progress exhibited, since many mistakes are made in dealing with this subject. It is not true that the lower divisions of animal and vegetable life have *invariably* preceded the higher. Nor is it correct to say that each step in creation has been an advance on its predecessor, for the present fauna and flora on the earth are inferior to the fauna and flora which *immediately* preceded them. Statements about the *regular ascent* of life are very common in books characterized by superficial theology and imperfect science, and may do much harm if hastily accepted. The progress exhibited in Creation's course is by sudden lifts and heaves, and not by regular upward movement. There comes first a sudden outburst of creative activity, followed through long ages by a decline in life's exuberance. Then another sudden and extraordinary exhibition takes place, surpassing the first in its extent and variety.

and then succeed long periods of decline. Lastly, there occurs a third manifestation of creative energy, which shows still greater grandeur than all which preceded it, and once more it is followed by ages of decline, during which the creative activity seems slowly to ebb. At present Nature seems to be declining in vitality and exuberance; but as each period of decay was followed by a corresponding outburst of creative energy, does not this condition point forward to the grandest of all the manifestations of creative power, when, according to the words of St. Paul, "Creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

Once more, there has been from the beginning of creation a progress in localizing faunas and floras. At present the earth is divided into a number of botanical and zoological provinces, each having its special plants and animals. At the beginning it was not so, but a uniform climate prevailed over all the globe, and similar forms of life everywhere existed. Step by step, however, we observe indications of the origin and development of different climates. Gradually special plants and animals are confined within fixed zones and limits, until at last, after a series of beautiful changes, the present diversified arrangements appear on the scene. If we see an army drawn up at first in one dense mass, and then observe it gradually to unfold itself until each division takes its proper position on the field of battle, we immediately infer that a master mind is guiding its evolutions; how much more, then, should we conclude from this regular and gradual localization of plants and animals that their arrangements were being guided by the Master Mind of an Almighty Designer and Superintendent! We must remember, further, that there has been a gradual calming down of those violent energies which convulsed the earth in its earlier ages. Step by step we observe the convulsive movements of the world's crust to become less violent and its lands to become more stable, until at last the present state of comparative quietude is reached. In Southern India a tract of country as large as the British Isles has been overflowed by a vast sea of lava; and in South Africa an extent of land nearly as large as the whole of Italy once (in past ages) was covered with an ocean of molten rock, which had been poured forth from the depths of the earth. In such a tempest-tossed world man could have found no proper home. He did not appear in the early times simply because his habitation was not yet ready for him, and his reasoning mind would have been out of place in a world convulsed with such furious outbursts of volcanic energy.

We shall find the evidence for design to increase as we

examine this circumstance further. It is of little consequence to our present argument to fix the time of man's appearance by calculating the number of years that have elapsed since his advent. It is enough for us to know that it took place somewhere in the latter part of the Tertiary Period.[1] In the primitive times the earth's crust had not sufficiently consolidated for it to be a fit dwelling-place for man. In those primeval ages its surface was tossed with furious and fiery outbursts, its oceans were convulsed with endless and devastating tempests, and its atmosphere was full of noxious gases and deleterious ingredients. Even when in after times the sky had cleared and the air had been purified, the earthquake powers within continued to convulse the earth in a manner unknown in the present day. In such a world man with his reasoning mind would not have found a proper home, for where would have been that uniformity of Nature on which he bases all his calculations? This conclusion is strikingly set forth in the eloquent words of Hugh Miller:

"The trap district which surrounds our Scottish metropolis, and imparts so imposing a character to its scenery, is too inconsiderable to be marked on geological maps of the world that we yet see streaked and speckled with similar memorials, though on immensely vaster scale of the eruption and overflow which took place during the earthquake ages. What could man have done on the globe at a time when such outbursts were comparatively common occurrences? What could he have done where Edinburgh now stands during that overflow of trap porphyry of which the Pentland range forms but a fragment, or that outburst of greenstone of which but a portion remains in the dark ponderous coping of Salisbury crags, or when the thick floor of rock on which the city stands was broken up, like the ice of an Arctic sea during a tempest in spring, and laid on edge from where it leans against the Castle Hill to beyond the quarries at Joppa? The reasoning brain would have been wholly at fault in a scene of things in which it could neither foresee the exterminating calamity while yet distant, nor control it when it had come; and so the reasoning brain was not produced until the scene had undergone a slow but thorough process of change, during which at each progressive stage it had furnished a platform for higher and still higher life. When the coniferæ could flourish on the land and fishes subsist in the seas, fishes and cone-bearing plants were created; when the earth became a fit habitat for reptiles

[1] The Quaternary Era in which man actually appeared first is in this paper considered as a part of the Tertiary Period.

and birds, reptiles and birds were produced; with the dawn of a more stable and mature state of things the sagacious quadruped was ushered in; and, last of all, when man's house was fully prepared for him—when the data on which it is his nature to reason and calculate had become fixed and certain —the reasoning, calculating brain was moulded by the Creative Finger, and man became a living soul."[1]

Another circumstance connected with the time of man's appearing on the earth, which plainly points to design on the part of the Creator, is the fact that the different climates of the world, which exercise such an influence on man, and which by their variety stimulate his exertions and develop his intellectual powers, do not seem to have had *full* development until just before man's appearance. In the earlier ages of the world's existence the climate of land and sea appears to have been very uniform; and although in later times—in the Jurassic and Cretaceous eras of the Secondary epoch—traces of climatic zones are stated to have been discovered, the evidences seem to be too slight to warrant such a conclusion. It is only when we enter the Tertiary Period that climatic peculiarities begin to manifest themselves, and they steadily increase until the time of man's appearing, when we find them developed in all their diversity. Consequently, while man was as yet not in being, different climates scarcely existed. Just before his advent they began to appear, and when he was created they were developed with all their peculiarities as training schools for man's intellectual nature. These climatic differences quicken man's mental powers, delight his senses by their varieties, stimulate his efforts by presenting difficulties for him to overcome, and develop commerce through the interchange of their different productions, thus making the world a great training school for man. Does it not furnish another striking proof of design that man was not introduced upon the earth until it had become so varied and diversified in climate, variety, and natural phenomena, that all his mental faculties and powers could find in the world a fitting training-school for their fullest existence?

In the gradual increase of natural beauty through the development of its essential elements from the beginning of Creation to the time of man's appearance, I see another proof of beneficent design. Beauty in Nature has existed from the earliest ages, but it *steadily increased* by the accumulation of its characteristics, until it attained its perfection at the time of man's advent. Its leading features may be considered to be: a sky clear of fogs and mists, with a sun shining now in

[1] "Footprints of the Creator," pp. 276, 277.

the open heavens, and now amongst brightly-tinted clouds; sea and land intermingling, the surface of the latter being ridged with mountains and furrowed with valleys; noble forests and frowning precipices, rolling uplands and grassy plains; bright birds and graceful beasts; fragrant herbage and beautiful flowers—such harmonies and beauties as the poet of Ettrick describes when he portrays Kilmeny looking into fairyland:

> "She saw a sun in a summer sky,
> And clouds of amber sailing by,
> A lovely land beneath her lay,
> And that land had valleys and mountains gray.
> And that land had forests and hoary piles,
> And pearlèd seas with a thousand isles.
> Its hills were purple, its valleys green,
> And its lakes were all of the dazzling sheen,
> Like magic mirrors, where slumbering lay,
> The sun, and the sky, and the cloudlet gray."

Now, it is very remarkable that as we follow the history of Creation through the geological ages, beauty steadily advances step by step towards perfection, each successive period containing more beauty than its predecessor. First, the sky clears. Then vegetation begins, but it is tame and monotonous. Soon, however, it becomes varied. Bright birds and graceful beasts steadily increase in numbers. Lofty mountain-ranges, with all their grand characteristics, manifest their presence, and at last, when beauty has attained its highest development, man appears, who alone can admire it, can reproduce it in the creations of his fancy and skill, and can see in it a revelation of the glory and the love of his Creator. Have we not here another proof of purpose and design in the course of Creation? It is very instructive to watch the development of a water-colour painting. First, a few general washes are put on. Then the tints deepen; gradually the darker tones appear; lights and shades assume their proper colours; each portion of the work receives its full tint, until at last the picture is complete, and fully reveals the mind and skill of a master in design and execution. So it is in the case of natural beauty in the development of the earth's history. First of all, beauty was but rudimentary; gradually it accumulated details and harmonies. Step by step, as the ages rolled on, it advanced in loveliness, until at length, just as man appeared, it attained its perfection. Who, then, can deny that in the development of beauty in Nature we have also the revelation of a Master Mind manifested in its design, development, and completion?

I would now ask everyone to consider the accumulated weight of the arguments I have brought forward. I have not

referred to the many cases of contrivance in Nature which exist on every side. On the contrary, I have indicated great principles and arrangements, running through the course of Creation, which seem to point to a grand purpose, and to an ever-present design. The facts are undoubted; it is our duty to consider what conclusion is to be drawn from them. We have presented to us a vast series of harmonies, adjustments, and combinations, all of which manifestly worked together towards a special end; while through the long ages of Creation's course there are no signs whatever of confusion or disorganization.

The countless changes in the earth's physical condition in the past all led up to a state of permanent stability, general quietude, and fully-developed beauty; and the myriads of its living creatures from the beginning of Creation did not swarm over land and sea in confused and disarranged millions, but were grouped into regular divisions, linked together by special resemblances, and guided in their developments towards special ends. All these combinations indicate a plan, originating in a profound thought. But there cannot be thought without a *thinker*, and as a thinker must necessarily be a *person*, we reach the conclusion that Creation had its origin in the mind of an almighty Person, while it received its development from the hand of the same omnipotent Agent. Thus far does physical nature testify to the existence of a Great First Cause, and then the moral nature of man takes up the argument, and by revealing to us through conscience that we are each responsible to One above who loves goodness and hates evil, tells us that we recognise no mere blind energy, but One whom it is our blessed privilege to call "Our Father which art in heaven."

D. Gath Whitley.

PROFESSOR BURY'S "LIFE OF ST. PATRICK."

FEW, if any, countries hold the missionary who first brought Christianity to their shores in such honour as Ireland does St. Patrick. The complete success of his efforts, the length of time he was enabled to labour in the land, the romantic circumstances of his early association with the country, combine to win for him a unique place among national saints. Other elements, too, have contributed to bring about the affectionate veneration, touched with a sort

of humorous pride, with which Irishmen regard his memory. We must ascribe the grounds of this lasting "popularity" to certain traits in the Saint's personal character. It may be the modern conception of his personality is coloured by the reflection of national characteristics. Yet there is authentication for attributing to him a fine impulsiveness, an engaging simplicity, a ready sympathy, and a capacity for embarking on bold and dashing enterprises. Furthermore, it is questionable if any missionary of the Cross has so profoundly marked the local place names. Ireland is studded with places which bear Patrick's name, and are reminiscent of his activity. Innumerable are the popular legends of his mighty and even whimsical achievements.

Notwithstanding the devotion of the "sea-divided Gael" to St. Patrick's memory, the sources of this hero-worship are not always such as would satisfy the analytical soul of a modern historical investigator. The trouble is that there are too many "Lives" of St. Patrick. The fervent imagination of his admirers has revelled in depicting the opulence of his wonder-working powers. Some writers have sought to solve the problem by admitting another figure of the same name to share the honours; while recently the German writer Zimmer has ventured the assertion that there was no St. Patrick; that he was a sort of legendary Irish Prester John.

In this disturbing state of things it is reassuring to find the Regius Professor of Modern History at Cambridge—himself an Irishman—producing a volume of four hundred pages in explication of St. Patrick's life and place in history. The Professor is a leader of the straitest school of historical research. He is skilled in sounding his way through the fogs and shoals of conflicting records. And he entertains not a shadow of doubt either of the historicity of St. Patrick or of the genuineness of the writings ascribed to him—the Confession, and the Denunciation of Coroticus. Zimmer's higher critical negations are lightly brushed aside. His theory of "the origin of the Patrick legend" is styled the purest speculation. Evidently it is not only in Biblical matters that the dissolvent tendencies of Teutonic criticism are given play.

The supreme value of this biography may be expressed in a word—it is scientific. Professor Bury took up the task feeling the original materials had never been scientifically sifted. The subject was "wrapt in obscurity, and this obscurity was encircled with an atmosphere of controversy and conjecture." Perhaps he is too hard on his predecessors here. His examination does not revolutionize the status of the sources. (We shall have something to say later on con-

cerning his own dealings in "conjecture.") The important thing is that the searchlight of brilliant and dispassionate scholarship has not dissipated the accepted ideas of St. Patrick's work. The valuable appendices furnish examples of patient thoroughness given to the elucidation of minute and possibly uncongenial points. A further distinction of this study is the varied information Professor Bury, from the richness of his historical equipment, is able to impart on several details of St. Patrick's story. Take, for instance, the well-known fact that St. Patrick's father was a Roman Decurion and a Deacon in the Church. Our author tells us much that is interesting about the municipal organization of the period: the unenviable position of Decurions in being responsible for the local share of the then crushing taxation—how they sometimes sought to evade the penalties of civic rank by entering Holy Orders. The general effect of such co-ordinations of facts is to give a presentation of Patrick remarkable for its vividness. For this our thanks are due.

Space does not permit to dwell on the story of the boy, dragged by freebooters from his home, sold into slavery in a foreign land, coming back in after-years to proclaim the Gospel to his captors. Deeply touching is his own account of the yearning that would not let him rest when restored to the home of his family. We are reminded of St. Paul by the shores of the Ægean Sea as we read of the man who came to Patrick in a vision and gave him a letter containing "the voice of the Irish. And as I read the beginning of it I fancied that I heard the voice of the folk who were near the wood of Fochlad, nigh to the Western Sea. And this was the cry: 'We pray thee, holy youth, to come and again walk amongst us as before.' I was pierced to the heart, and could read no more, and thereupon I awoke."

His work in Ireland may be definitely fixed, as lying between A.D. 432 and A.D. 461. In the latter year he finished his course in Saul, his first Christian establishment in Ireland, by the shores of Strangford Lough. The years between these dates were full of dangers and labours and glorious accomplishment. With dauntless enthusiasm he ceaselessly traversed the country, confronting paganism in its most imposing strongholds, attaching to himself and his cause many men of high rank and strong personality. Christianity was known in the land before his coming, but had made little impression. At his death Ireland was a Christian island. The foundations of the Church were well and truly laid.

The early Celtic Church organization was strongly tribal and monastic. Patrick's training in the great foundations of Gaul account for this latter feature. Such complications, as

a dual succession to the abbacies, resulted from the unique stress given to the hereditary rights of the tribe.

Another peculiar characteristic was the position of the Episcopate. That St. Patrick established diocesan episcopacy Professor Bury is positive. "It is not credible that he was not guided by geographical considerations in his ordination of Bishops" (p. 375). The Bishops' districts, it is true, must have been small. This was conditioned by the tribal arrangements. Patrick is said to have consecrated between 350 and 450 bishops. Soon monasteries insisted on having practically each its own Bishop. But our Presbyterian friends fall into a curious mistake when they see here an argument against the rights of the Episcopate. It more correctly represents an unduly high opinion of its indispensability. The only question is concerning the diocesan jurisdiction, and not at all about the functions of the Episcopate as a separate order, with power of ordaining.

The remainder of this notice must be given to criticism of a few points:

1. The author's tone is rather superior. Thus, he charges Dr. Todd, who wrote the standard "Life of St. Patrick," with "ecclesiastical bias," and continues: "For one whose interest in the subject is purely intellectual, it was a matter of unmixed indifference what answer might be found to any one of the vexed questions." This is a cavalier mode of utterance for the son of an Irish parsonage. There may be intellectual bias, as well as ecclesiastical. It is more regrettable to notice the disdainful aloofness the young Professor adopts in speaking of "emotions intelligible to the children of reason who do not understand the need of 'saints' for fasting and prayer." Pelagius is eulogized for having "attempted to rescue the dignity of human nature oppressed with the doctrine of sin." Peculiar sympathy is claimed for him "who dared to say that before Jesus sinless men had lived upon earth" (p. 46). Scrupulous fairness, of course, is found in this book; but sympathetic appreciation of St. Patrick's aims and inspirations is outside the scope of Professor Bury's qualifications. He is more at home as an interpreter of Gibbon.

2. One or two new theories are adopted without, apparently, sufficient proof. Dumbarton as the birthplace of St. Patrick is discarded in favour of a vague locality in the regions of the lower Severn. The scene of his captivity is removed from Slemish to Croagh Patrick, in Connaught. This startling change is based chiefly on one word—*adhuc*—in the message of the people of Fochlad ("walk *still* among us"). There are less drastic explanations than the repudiation of the two

oldest biographers—Tirechan and Muirchu—and of the most firmly fixed of local traditions.[1] The correspondence of Muirchu's narrative with the physical features of the country and the present-day names for these spots is striking. Scholars like Todd and Reeves endorse the story. Professor Gwynn not only gives his high authority to it, but believes that Muirchu wrote from an intimate personal knowledge of the locality. Since Professor Bury rejects the return visit to Dalariadia, where St. Patrick's old master, Miliucc, is said to have lived, he is left without an adequate reason to assign for the Saint's original journey so far north as Strangford Lough. The difficulties are increased for his theory by the fact that Miliucc was a historical character, whose son Gosact is admitted to have been a convert of Patrick's. We do not anticipate that many will follow Professor Bury in severing the ties that connect Patrick's memory with the valley of the Braid.

3. The most controversial question relating to St. Patrick is his alleged connection with Rome. Professor Bury is evidently very anxious to represent him as deeply influenced by the greatness of the empire and its religion. Even if we were to allow the prestige claimed for the Roman Church in the fifth century, it does not follow from such *à priori* grounds that Patrick actually visited Rome, or held its commission, or prescribed appeals thereto. We have seen the Professor objecting to other writers' "conjectures" about Patrick. His own book bristles with copious "conjectures." The manner in which trivial points are cherished and magnified if they tend to connect Patrick with Rome, shows that even those who exalt their impartiality are as liable to the distorting effects of a favourite theory as ordinary mortals. Thus we are told: "We may be sure he was brought up to feel a deep reverence for the empire . . . and to regard Rome as the mighty bulwark of the world" (pp. 23, 24). Patrick's reference to Ireland as "the ultimate places of the earth" makes the Professor straightway moralize "how thoroughly, how touchingly, Roman was Patrick's geographical view." We wonder if a politician could deduce anything from the words as to St. Patrick's touching Home Rule views! The conjecture that "we may be sure some overture or message had come from the Christian bodies in Ireland" prior to Pope Celestine consecrating Palladius, is made the basis of a formidable series of reconstructions of history. Celestine did

[1] "Few places retain more vivid traditions concerning the sojourns and actions of our Saint."—Professor G. T. Stokes, "Ireland and the Celtic Church," p. 54.

not consecrate Patrick, but once he was asked to choose a Bishop for Ireland, "it was a matter of indifference who consecrated his successor." Ecclesiastical writers can scarcely surpass this for special pleading and building on an unproven hypothesis. Did the Saxons send an overture to Gregory before Augustine's consecration? The section of the book headed "Visit to Rome," begins ominously as follows: "It is possible that Patrick had intended in earlier years to visit Rome long before he began his labours in Ireland. If he entertained such a thought it would seem that circumstances hindered him from realizing it. But it would not have been unnatural if he continued to cherish the idea of repairing to the centre of Western Christendom. And we might expect," etc. Professor Bury's name has not hitherto been identified with this sort of supposition weaving. Even the very motives of his visit to Rome are arrived at—by surmise. "It is possible he may have had a more particular motive." "It is not a very daring conjecture to suppose that Patrick may have wished to consult the Roman Bishop concerning this design"—viz., the founding of Armagh.

The authorities for the visit are two: (*a*) An entry in the annals of Ulster recording that Leo was made Bishop of Rome, and that Patrick was "approved in the Catholic faith" (Probatus est in fide Catolica). Is it not far fetched to read so much into so innocent and vague a note of a late annalist? (*b*) The other source is Tirechan, who in the same sentence makes an obviously impossible statement connecting the visit with a thirty years' course of foreign study. Notwithstanding such reasoning, we cannot help being amazed when we find the Professor declaring: "No less than Augustine, no less than Boniface, he" (Patrick) "was the bearer of the *Roman idea*" (p. 221).

Against all this there is the one simple fact that Patrick in his writings makes not the slightest reference to Rome or its authority. Nor is it a mere argument from silence. The Confession is somewhat in the nature of an Apologia. There is a clear note of bitterness in both writings. He speaks as if he had to justify himself against the envy and injustice of jealous detractors. Now, if St. Patrick held a commission from Rome, and if he felt the supposed reverence for that See, is it possible that, when on his defence, he would not have urged his commission, instead of falling back on his unselfish motives, and apologizing for his lack of literary training? The very point of intrusion seems to have been charged against him.

The Church which he founded came soon into dire conflict with the Church of Rome. In the seventh century Ireland

was convulsed by the efforts made to impose the Roman tonsure and method of computing Easter on the people. Mutual accusations of heresy were rife, and even re-ordination ordered by an English Council for those who had Irish orders. Colman left his Bishopric at Lindisfarne rather than submit to Rome. If St. Patrick instituted obedience to Rome, how are we to account for such indignant repudiation of her behests? St. Columba was born within sixty-one years and St. Columbanus within eighty-two years of Patrick's death. This period is altogether too short for such a revolution of the founder's organization.

Muirchu, the biographer of St. Patrick, was an adherent of the Roman side in the controversy. It would have been his interest then to have identified St. Patrick with Rome. He does not do so, even to the extent of recording the visit to Rome.

There is a canon—considered Patrician by Professor Bury—sanctioning appeals to Rome in matters of dispute. Cummian, an ardent and erudite Romanizer of the seventh century, does not refer to it. Professor Bury ingenuously suggests "it is quite possible that he was not aware of the canon." It is incredible that Cummian, who cites profusely foreign ecclesiastics and councils, should not have known of genuine decrees issued by Patrick, Auxilius, and Iserninus to all the Irish clergy.

It should be remembered that our position as a Church is in no way invalidated, even if it was the case that Patrick held the commission of Rome. Professor Bury is careful to show that the Roman idea he imputes to Patrick "belonged to days when the Church was still closely bound to the empire, and owed her high prestige to the older institution. . . . The Pope had not yet become a spiritual Cæsar Augustus as he is at the present day. . . . The Roman idea at this stage meant, not the idea of subjection to the Roman See, but of Christianity, as the religion of the Roman Empire" (p. 221). Does he not go too far, however, when he claims that the Roman Church was regarded in Ireland as the highest authority in Christendom? How about St. Columbanus's words to Pope Boniface IV., whom he addresses as head of the Churches of *Europe*: "Rome is the head of the Churches of the world, saving the singular prerogative of the place of the Lord's Resurrection."

It is surprising that Professor Bury has not recognised more fully the traces of Eastern Christianity in the Celtic Church. When St. Patrick was at Lerins he was in the centre of Eastern influences. That monastery was founded on the Eastern model by St. Honoratus, who had himself

made a pilgrimage towards the Orient. Here we may have a cause of St. Patrick's independence of the Roman Church, which should not be ignored in estimating his place in history.

W. S. KERR.

THE ESSENTIAL ELEMENT IN SACRIFICE AMONG THE SEMITES.

I.

THAT the question as to what the essential element in sacrifice originally was, is not merely academic, has, it is hoped, been shown in a previous article.[1] For those who maintain that there is a basis for the belief in the evolution of religious conceptions, who are convinced of the eternal existence and omnipotence of God, and who believe that in all ages God's love for His creation has been manifested, the importance of considering what have been the conceptions of the relationship between God and man (*i.e.*, the central core of all religion) in the early history of mankind, so far as this is known, will be obvious. For this relationship, or man's varying conceptions of it, has in all times been outwardly manifested by sacrifice. Both the form and the meaning of sacrifice have gone through different stages during the religious history of mankind, from the earliest ages up to the present day; but one thing has been common to man from the beginning, namely, that sacrifice was the visible expression, on the part of man, of his belief in the relationship between himself and his God.

Moreover, be the primitive conceptions of sacrifice what they may, the adequate study of the most spiritual forms of sacrifice in the Christian Church is impossible without a reference to them; for the fundamental truths (or, at least, the adumbration of the fundamental truths) which they contain are indelibly marked upon all subsequent conceptions of sacrifice.

There are, indeed, few things which more forcibly tend to strengthen belief, not only in a "Final Cause," not only in a Creator of the world, but also in an Eternal Father, who both created and loved His children, than this *fact* of an irresistible longing on the part of man, throughout all ages, of effecting that closer union between himself and his God which, directly or indirectly, lies at the bottom of all conceptions of sacrifice,

[1] CHURCHMAN, June, 1905: "Sacrifice: a Study in Comparative Religion."

whether it be an act of communion, or propitiatory, or expiatory, or vicarious.[1]

II.

What was originally the meaning and object of sacrifice? What was its essential element? If we restrict ourselves here, for the most part, to *Semitic* belief and usage, it is for two reasons: first, because the subject is far too vast to be considered in regard to primitive man generally; and, secondly, because Semitic belief (or one branch of it) on the subject is the direct ancestor of Christian belief, and is therefore, for Christians, the most important department of the study.

In seeking to ascertain what was the essential element in sacrifice among the early Semites, it is necessary to mention, in passing, that the data available for arriving at a conclusion are gathered from—

(*a*) The literature of the Semites—Hebrew, Arabic, etc.

(*b*) The monuments—Babylonian, Assyrian, Phœnician, etc.

(*c*) The usages and beliefs of the surviving representatives of the race in the East.

It seems necessary to insist on the fact that *all* these data should be taken into consideration if some definite conclusion is to be reached.

There are two main theories as to what the essential element in sacrifice originally was, and it is proposed to indicate (necessarily in the briefest possible way) some of the chief arguments upon which the two rival theories are based. The arguments can, of course, only be indicated, not worked out; for details recourse must be had to the literature referred to below.

The two foremost champions of these theories are respectively the late Professor W. Robertson Smith and the late Professor S. I. Curtiss. The theory of the former is elaborated in the following works:

The article on "Sacrifice" in the "Encyclopædia Britannica" (Ninth Edition, vol. xxi., p. 133 *et seq.*).

"The Religion of the Semites" (New Edition), London, 1894.

"Kinship and Marriage in Early Arabia" (New Edition), London, 1903.

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[1] There is, too, a subsidiary, but nevertheless very practical, importance in the study of this subject, in that it enables one to point to the origin of, and thus explain, the existence of such an abnormal conception of sacrifice as is involved in the uncatholic doctrine of Transubstantiation. Without desiring in any way to be unfair or unkind to fellow-Christians, the writer must confess that this study has again and again pressed upon him the conviction that the existence of this doctrine is analogous to what in another domain of learning would be described as "reversion to type." The point of this remark will become apparent after reading Section III.

That of Professor Curtiss in :

"Primitive Semitic Religion To-day," London, 1902.

"Discoveries of a Vicarious Element in Primitive Semitic Sacrifice," in the *Expositor*, August, 1902.

"Some Religious Usages of the Dhiâb and Ruala Arabs, and their Old Testament Parallels," in the *Expositor*, April, 1904.

"The Origin of Sacrifice among the Semites, as deduced from Facts gathered among Syrians and Arabs," in the *Expositor*, December, 1904.

"Survivals of Ancient Semitic Religion in Syrian Centres," in the *Expositor*, June, 1905.

The following abbreviations are used :

R.S.="The Religion of the Semites."
Kinship="Kinship and Marriage in Early Arabia."
P.S.R.="Primitive Semitic Religion To-day."

III.

It is impossible in a magazine article to give, even in outline, an adequate idea of all the arguments, so elaborately worked out in the above-mentioned works, whereby Professor Smith's theory as to the essential element in sacrifice is supported; only some of the leading features can be pointed out.

What strikes the student of this subject of the original meaning and object of sacrifice is its extreme complexity; scarcely has one come to some apparently fixed conclusion than a new element reveals itself, the consideration of which may or may not upset some previous deduction, but in any case demands its place in the system. The more one studies "The Religion of the Semites," the more one realizes what a vast domain has got to be explored before one is justified in coming to a conclusion. "Why sacrifice is the typical form of all complete acts of worship in the antique religions, and what the sacrificial act means, is an involved and difficult problem."[1] There can be no doubt about the truth of these words.

Throughout the natural world there are two great principles which reign supreme—self-preservation and the propagation of the species; the latter is really involved in the former. It is possible that we have here the key to what was originally the essential element in sacrifice. The main problem in the life of primitive man was that of self-preservation; what could he do to ensure this? When once he had reached the stage in which he realized the existence of a higher power, the question of self-preservation depended no more upon himself, but upon that higher power; then the central object of life became this: how to secure the continued help of this higher power. Students of Frazer's "Golden Bough" will know

[1] R.S., p. 215.

that, however crass it may sound to modern ears, primitive man firmly believed that union with the higher power, or deity, secured all that was necessary. How was such union to be effected? It was effected, according to Professor Smith, by means of sacrifice. "The leading idea in the animal sacrifices of the Semites was not that of a gift made over to the god, but an act of communion, in which the god and his worshippers unite *by partaking together of the flesh and blood of a sacred victim.*"[1] The reference here, it will be noted, is restricted *to animal sacrifices*, because, while cereal oblations were merely tributes paid to the deity, an animal sacrifice was essentially an act of communion.[2] That animal sacrifices are older than cereal oblations is obvious when one remembers that the nomadic life, with its flocks and herds, is older than the age of agriculture. But there is a further and very important element with regard to these animal sacrifices: a highly significant factor in the elaboration of Professor Smith's theory is the existence of *Totemism*. Quite briefly, *Totemism* means the belief that the members of a clan traced their descent from some animal. Of course it is not contended that the Israelites held such a belief, but that some early Semitic ancestors did scarcely admits of doubt.[3] For, first, *Totemism* is practically universal among primitive races;[4] secondly, the Arabs, who are not only members of the same branch as the Israelites, but the original stock of all the Semites,[5] most certainly believed in it;[6] this is clear from the large number of animal names attaching to clans, even at the present day; the following are a few examples: *Asad*, "lion"—the Arabs worshipped their god Yaghuth under the form of a lion; *Bakr*, "young he-camel"; *Bohtha*, "wild-cow"; *Thaur*, "steer"; *Ḥamana*, "dove"; *Ḥanash*, "serpent"; *Dobb*, "bear"; *Dhi'b*, "wolf"; *Ghorab*, "raven"; *Cird*, "monkey"; *Kalb*, "dog"; *Yarbu*, "jerboa," etc.;[7] and, thirdly, indications of this are not wanting in the Old Testament itself—*e.g.*, *'Akbar*, "mouse" (Gen. xxxvi. 38; 2 Kings xxii. 12; *cf.* Isa. lxvi. 17); *Caleb*, "dog" (Josh. xiv. 15 *passim*; *cf.* Isa. lxvi. 3); *Simeon*, "hyæna"; *Levi* and *Leah* (both come from the same root), "wild-cow"; *Rachel*, "lamb"; *Shobal*, "lion"

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[1] R.S., pp. 226, 243.

[2] R.S., p. 243.

[3] Kinship, chap. vii. *Cf. Journal of Philology*, "On Animal Worship and Animal Tribes among the Arabs and in the O.T.," vol. ix., p. 75 *et seq.*

[4] Frazer, "Golden Bough," ch. iii. *passim*; Stade "Geschichte des Volkes Israel," vol. i., p. 407.

[5] *Cf.* "Church and Synagogue," vol. v., p. 87 *et seq.*; "Der alte Orient," No. iii. 1.

[6] *Cf. Expositor*, 1904, p. 280.

[7] See the many details in Kinship, pp. 223-235.

(Gen. xxxvi. 20); *Epher*, "young antelope" (Gen. xxv. 4); *Oren*, "goat" (1 Chron. ii. 25), etc. It may possibly be thought by some that these names of animals are accidental, or find their origin in some trivial occurrence of which we now know nothing, or that some personal characteristic in an early ancestor was the cause of his receiving a "nick-name," which afterwards stuck to his descendants; but when *all* the elements of the problem are taken into consideration, these suppositions are found to be inadequate for explaining the facts; it is not too much to say with Professor Smith that assumptions such as these "can seem plausible only to those who do not know savage ways of thought."[1]

Further, there is much evidence to show that the early Semites (and among them are, of course, included the ancestors of the Israelites), in common with early men of other races, drew no sharp distinction between the nature of gods, men, and animals. They believed in the existence of kinship between gods and men, and gods and sacred animals.[2] There is, indeed, a mass of evidence to show that sacrificial animals were originally treated as kinsmen, which is equivalent to saying that the victims in animal sacrifices were drawn from animals of a "holy" kind, whose lives were ordinarily protected by religious scruples and sanctions.[3] When such an animal was killed and eaten by the worshippers, they believed that its sacred life was distributed to them, and that it formed a communion between the god and his worshippers. As Professor Smith points out: "Primarily the circle of common religion and of common social duties was identical with that of natural kinship, and the god himself was conceived of as being of the same stock with his worshippers.[4] It was natural, therefore, that the kinsmen and their kindred god should seal and strengthen their friendship by meeting together from time to time to nourish their common life by a common meal."[5] This "common meal" was known to the Israelites as the *Zebach* (זבח), and it was the typical sacrifice among all Semites; originally it was a sacrifice offered by a clan, so that it had the character of a public feast at which the worshippers met their god. The prevalence of such public feasts was not confined to the Semites; the same thing is found among a great variety of peoples.[6] "Everywhere," to quote Robertson Smith again, "we find that a sacrifice ordinarily involves a

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[1] Kinship, p. 237.

[2] *Cf.* R.S., p. 41 *et seq.*, p. 85 *et seq.*

[3] Kinship, p. 307 *et seq.*

[4] This kinship between the god and his worshippers is found all over the Semitic area; *cf.* R.S., p. 52; Kinship, p. 298 *et seq.*; "Golden Bough," vol. ii., pp. 318-366.

[5] R.S., Lecture ii.

[6] Frazer, *op. cit.*, ch. ii. *passim.*

feast, and that a feast cannot be provided without a sacrifice. . . . When men meet their god, they feast and are glad together, and whenever they feast and are glad they desire that the god should be of the party. This view is proper to religions in which the habitual temper of the worshippers is one of joyous confidence in their god, untroubled by any habitual sense of human guilt."[1]

It will, therefore, have been seen that the original object of sacrifice was connected with the world-wide principle of self-preservation; animal sacrifices (with which alone we are concerned; for this is the oldest form of sacrifice) were public feasts, at which worshippers and their god partook of a common meal; the animal sacrificed was a "holy" one—*i.e.*, a kinship was believed to subsist between it and the god, and between it and the worshippers; therefore, when the worshippers consumed the sacrifice, they believed that they absorbed the common life of which they, their god, and the holy victim partook. By this means the closest possible union was formed between the worshippers and their god; this was the great object in life among early men. Thus the essential element in sacrifice was, according to Professor Smith, the effecting of a union between the worshippers and their god.

This is merely a bare reference to a few of the leading ideas of Professor Smith; his arguments are so full and elaborate that they must be studied in the above-mentioned works in order to be adequately grasped.

IV.

We consider next, in outline, the theory advocated by Professor Curtiss. He rightly maintains that three preliminary considerations must preface the arguments whereby his theory is supported. The first of these is the persistence of custom among Orientals. "To the Arab or Syrian custom is mightier than right; indeed, custom is the only right he knows. Both morality and religion depend upon it. The heavens might sooner fall than custom be set aside."[2] He maintains, therefore, that if we can get at what Semitic usage and conception with regard to sacrifice really is among the living Semites of to-day, we shall then know also what was

[1] R.S., pp. 252, 255.

[2] P.S.R., p. 65. For further information on this point reference may be made to a very interesting series of articles by P. G. Baldensperger on "The Immovable East" in the *Quarterly Statement* of the Palestine Exploration Fund, 1903-1905. Well-nigh inexhaustible material will be found in the "Hebräische Archäologie" of Nowack, as well as in that of Benzinger, also in Wellhausen's "Reste Arabischen Heidenthums."

originally the essential element in sacrifice among them. The second consideration is the conception of God which is held by the modern Arabs and Syrians. They believe that God can be bought over, that He is "bribable." In human government Orientals grow up with the idea that their earthly rulers are always susceptible to bribes, it is what is constantly experienced; therefore it is not to be wondered at that they have similar ideas regarding their Divine Ruler—it must be remembered that the Oriental mind works in a mental environment very different from that of the Western. It follows, therefore that the modern Semite has *no ethical conception* of God, as One who is holy and just; indeed, God is for him a somewhat unreal, far-away Being—powerful, it is true, but not nearly so interested in man as the *weli*, or local saint, who is always at hand ready to be propitiated. "The idea of God is very vague. He seems to be mainly an enlarged edition of a Bedouin sheik—that is, of a beneficent but capricious despot."[1] It follows (and this is the third preliminary consideration) that the modern Semite has very inadequate ideas upon the subject of *sin*. As among the ancient Hebrews, he identifies sin with misfortune, and, in the words of Professor Curtiss, "so long as misfortune is regarded as equivalent to sin, as long as good and evil may come from God, so long as right is not right in itself, or wrong wrong by its own nature, but right and wrong are made by God's decree, just as by any earthly potentate, the consciousness of sin, as guilt, is dulled, and men's minds are confused. The forbidden thing becomes a means of wrong-doing simply because it is forbidden, and not with respect to its ethical character, and the relation of men to spiritual beings becomes a matter of barter."[2] These three preliminary considerations are, therefore: that custom among Orientals is very persistent; that the conception of God among the Semites of to-day is vague; and that, in their idea, sin is not a question of ethics. The actual theory of Professor Curtiss may be briefly summarized now.

If it can be ascertained what, *among living Semites*, is always and everywhere the custom and conception regarding sacrifice, it may be taken for granted that these have been the same "back to the very beginnings of the history of the Semites." If, that is to say, a feast at which the god or the saint (*weli*) was present in the character of host was the customary idea of sacrifice in primitive times, it is to be expected that this would be the customary idea at the present day.

[1] P.S.R., p. 67. See further Nöldeke, "Sketches from Eastern History," p. 28.

[2] P.S.R., p. 130.

But if, on the other hand, it is found that there is another element in sacrifice dominant among those Syrians, Arabs, and Bedouins who are nearest the condition of primitive life now, we may be certain that the same element was dominant in the primitive history of the Semites. Now, Professor Curtiss says that he has found in all parts of those countries in which the primitive Semite is to be found (Syria, Palestine, and the Sinaitic Peninsula) the notion that the essential element in sacrifice is the shedding of blood, "the bursting forth of blood." He maintains, therefore, that the consummation of a sacrifice is in the outflow of blood, and that the feast which follows adds nothing. The following are the main arguments upon which this theory is based:

1. Sacrifices are offered universally at the present day both by Arabs and Fellahin, as well as by Christians and Mohammedans, in Syria, Arabia, and the Sinaitic Peninsula. In the vast majority of cases the victims in these sacrifices are offered up in payment of vows. But the main point lies here, that no part of the sacrificed animal comes upon an altar (unless the threshold of a house or entrance to a tent be regarded as such); no sacrifice is ever consumed by fire. No evidence has been found among Syrians or Arabs of the existence of burnt-offerings. "If present usage," says Professor Curtiss, "represents the primitive, then it seems probable that the original element in sacrifice was not its consumption by fire, but in its being *presented to God*, and, if it were an animal, in its blood being shed."[1] An important piece of evidence is adduced in the case of the *dahhiyeh* sacrifices—*i.e.*, those offered by the orthodox Moslems in connection with the pilgrimage to Mecca on the 10th of the pilgrim month, at Muna, three miles distant from Mecca; these sacrifices are not used for feasting: they are either buried or are given to the Bedouins. The term *dahhiyeh*, which comes from a root meaning "early in the morning," is the name given to the sacrifices (probably) because they are offered in the morning; they must be regarded as entirely distinct from those offered at the shrines of *welis*, which (as pointed out above) are offered in payment of vows, and are the normal sacrifices.

2. Further, facts are brought forward which seem to point to the idea of sacrifice being *vicarious*. Thus, the saying, "Every house must have its death, either man, woman, child, or animal," means that, when a man slaughters an animal as a sacrifice for his house, it is "on the understanding that the being whom he fears will now spare him and his family because he has offered up a substitute in their stead." Again, a sacri-

[1] P.S.R., p. 229.

fice is offered when a bridal couple make their home in a house, be it a new or an old one; the same is done when a family moves from one house to another; in each case the sacrifice is of a substitutionary character.[1]

Once more, sacrifices for the dead are offered because they are believed to be *keffareh* (*i.e.*, "covering") for sins. An animal is killed on behalf of the spirit of one who has died; this animal is called *fedou* which means "redemption."[2] The central idea of these sacrifices seems to be that the bursting forth of the blood of the victim is a covering of the sins of the departed. That such sacrifices are regarded as *vicarious* must obviously be the case.

3. The conception of the vicarious element in sacrifice is strongly brought out by *the use of blood* among modern Semites; only a few examples, by way of illustration, can be given.[3] In an old Greek church at Saned the people take the blood of the sacrifices and put it over the lintel; on the door-posts and on the door itself are also marks of blood. Much the same kind of thing is to be seen at Ayun, a ruined town not far from Salkhad; traces of blood were seen on the door-posts of a shrine of St. George at Tell Shaaf, near Busan. In Busan itself there was a remarkable use of blood; "at the entrance to a court was a double door; on one leaf of it were stripes of blood crossing another stripe at a slant"; no explanation of this was forthcoming, excepting that the people had been killing a sheep some days before and had put some of the blood on the door. In a *makam*[4] in the same village, there was also an instructive example of this; it is a little building, with a dome, which was plentifully smeared with blood, and there was also blood on the threshold, the door-posts, and the lintel; in front of the building were three pillars about $3\frac{1}{2}$ feet high; all were smeared with blood. A very significant instance of the use of blood is offered by the following incident: "In the neighbourhood of Nablus it is customary, when a reconciliation has been made between the murderer and the avenger of blood, for the murderer to kill a goat or a sheep; he then kneels before the avenger with a red handkerchief tied about his neck. Some of the blood of the animal slain is put on the palms of his hands; the avenger draws his sword and intimates that he could take his life from him, but that he gives it back to him."[5] The blood of the

[1] P.S.R., p. 224 *et seq.*, where further details are given.
[2] *Expositor*, 1902, p. 132 *et seq.*
[3] P.S.R., p. 181 *et seq.*; *Expositor*, 1902, p. 130.
[4] *I.e.*, the dwelling-place of a saint; it is equivalent to the במה ("high-place") of the Old Testament.
[5] P.S.R., p. 191.

animal slain has been shed in place of that of the murderer. One more example must suffice. Near Hamath is a shrine called Abu Obeida; it consists of a small building with a court in front of it and graves behind. On the outer door of the court were blood-marks made in the shape of a capital T; in front of the court the place could be seen where the victims, whose blood was used, were sacrificed; and at a little distance from the steps leading to the entrance was a small hole in the ground; into this hole the blood which was not used was poured.

All these examples of blood-sprinkling (and there are many others which could be given) go to show, according to Professor Curtiss, that it is blood which is the all-important thing in sacrifice, and that "there are malignant powers of the air who must be placated and turned away by the sign of a surrendered life in substitute blood."[1]

4. The last argument in support of the theory of Professor Curtiss is an etymological one; he holds that the etymology of the Arabic and Hebrew words for "altar" bears out his conclusions. "If, as we seem to have found, primitive sacrifice consists wholly in the shedding of blood, the place where the sacrifice is slain becomes simply the place of slaughter or the place of sacrifice. This conclusion is confirmed by the etymology of the oldest words for 'altar,' both in Arabic and Hebrew. We may be sure that in the form of these words we shall get the primitive idea."[2] He holds that in both languages the etymology of the word "bears unequivocal testimony to the fact that slaughtering an animal by the shedding of blood was the primitive idea of sacrifice."[3]

Thus, Professor Robertson Smith holds that the oldest form of sacrifice was a sacrificial meal, its primary object being the effecting of a communion between the worshipper and his god. In support of this he uses—

1. The analogy of other early races, as well as of that of all early Semites.
2. All available Semitic literature.
3. The usage, custom, and conceptions of living Semites in the East.

Professor Curtiss holds, on the other hand, that the oldest form of sacrifice was the bursting forth of blood, its primary object being that of substitution, its essential element being its vicarious character. In support of this he is guided by the usage, customs, and conceptions of living Semites in the East. He ignores the literature, believing that the data furnished in

[1] P.S.R., p. 227. [2] P.S.R., p. 230. [3] P.S.R., p. 230.

ancient literature are "inadequate for a satisfactory induction."[1] The analogy of other early races is not referred to.

The most natural thing now would be to attempt to form an estimate as to the relative value of these two theories, and to offer some suggestions with regard to them; but this would require an article for itself, which we hope to contribute to some future number of this magazine.

W. O. E. OESTERLEY.

THE DEARTH OF CANDIDATES FOR HOLY ORDERS.

ONE of the most serious problems in modern times is the lamentable lack of men seeking ordination in the Church of England. The dearth of curates is appalling, and the needs of the Church at home and in the mission-field are most keenly felt. The question is being seriously asked, What are we to do? The population of our country is rapidly increasing, missionary work is making great strides, and, naturally, a large increase is required in the number of workers. Instead of the increase we should expect, there is a steady decrease, as the ordination statistics show. Many parishes are undermanned, many incumbents have to wait a considerable time before they can obtain the assistance of a colleague, and thus much valuable work is crippled for lack of workers to carry it on. There is no dearth of men—as such. Men are plentiful enough. Almost every profession or calling in life is overstocked, and the competition is most keen in obtaining positions in the labour market. Yet, curiously enough, in the Church of England to-day the demand for workers by far exceeds the supply. The solution of the mystery must come from within. There is evidently not sufficient attraction to draw men to the ministry, or else there are grave hindrances that come in the way. At any rate, the question must be faced, and obstacles, if there are any, removed.

Some have attempted to solve the difficulty. Truths have been stated, shortcomings laid bare, and reforms suggested. It is undoubtedly true that there are two leading causes for this shortage. One is the lawlessness in the Church of England at the present time; the other is the Higher Criticism. So much has already been written upon these topics

[1] P.S.R., p. 221.

that reference to them shall be very brief. With regard to the first of these, one pictures a young man at college having to map out his future course. He has a leaning towards the ministry, and an earnest desire to serve God; but he has to take an all-round view of the situation. If he is ordained, then the ministry of the Church of England must be his profession and life work. What are his prospects? He sees a lack of law and order. He sees dissensions that threaten to rend the Church asunder. Some predict Disestablishment. He wonders what the end will be, and he sees but little promise of promotion. This last is, of course, a mercenary view of the matter; but, in choosing a profession, men have to look at it in all its bearings. The student, having considered the matter carefully, and often prayerfully too, comes to the conclusion that he must strike out a different line for himself, and strive to serve God as a layman rather than as a clergyman.

The Higher Criticism is also a very real hindrance to many. A young man, brought up in the faith of his forefathers, finds, on studying theology, that many eminent professors and others are engaged in a critical study of the Bible that, to him, endangers the Word of God. Doubts are expressed respecting the date and the authorship of many of the books in the Bible, etc. It appears as if the Bible is being mutilated. All this has led many a student to hold sceptical opinions, while others have abandoned all opinions, being so thoroughly unsettled that they hardly know what to think. Suppose an earnest young fellow, unaffected by these criticisms himself, was anxious to enter the ministry, he would at once be confronted with the difficulty, What can I teach or preach? If I adhere to my own convictions, I shall be classed as old-fashioned and behind the times, and I cannot advocate these new notions. In this way many are lost to the Church who would have done good and true work in it but for these hindrances. Having briefly touched upon two leading points that deter men from seeking ordination, I turn to one of a different kind altogether, and which I have never seen advocated—that is, the question of age.

Some men are prevented from taking up a clerical life because of the uncertainty and difficulty of promotion. They see a considerable number of elderly men in the ranks of the unbeneficed clergy. It is commonly accepted as true that for promotion one requires good influence at one's back, or else particular gifts of brilliancy or genius to bring one to the front, and a large number of men who would be able to render good service to the cause feel that they have neither the one nor the other, and despair of getting on in a clerical calling.

Can nothing be done to help remedy this evil? I think a partial remedy might be found if the time for holding a benefice were limited; or, in other words, if an age limit was fixed in the Church of England. That this is no new idea, we shall find by reference to the Old Testament scriptures. When God directed Moses concerning the Levitical priesthood, He fixed an age limit for the priests. In Numbers iv., verse 1, etc., we read: "And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, from thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation." The age limit is also mentioned in verses 23, 30, 35, 39, 43 and 47 of the same chapter, showing, by the frequency of repetition, that God looked upon such a step as necessary. Now, wherein would lie the benefit of such an age limit? The answer would be twofold: (1) It would insure that the service of the tabernacle should be performed by men in the prime of life—giving God their best; and (2) it would provide for all those who were eligible by age to take their turn in the service of God. Would not something of this kind be useful now? In the Church of England to-day we find a large number of incumbents of advanced age hardly able to continue their duties, and a large number of unbeneficed men eager for preferment. Could nothing be done in connection with an age limit to adjust this inequality?

It is true we have an age limit for entrance into the ministry. In the preface to the Ordination of Deacons we read: "And none shall be admitted a deacon except he be twenty-three years of age, unless he have a faculty. And every man which is to be admitted a priest shall be full four-and-twenty years old." I need not quote further, since my point would not affect the position of Bishops or any cathedral dignitaries; but there is no limit of age at the other end for exercising the office of the priesthood. It is one of the most pitiable sights to see an infirm vicar of eighty years of age or so struggling to fulfil his duties, which require the energy and vigour of a man in the prime of life. It is cruelty to the man, and it is an injustice to his parishioners; and yet the vicar cannot retire—in spite of the one-third allowance—as such retirement would only mean starvation to himself and seriously hamper his successor in many a poor living. From the quotation above from the Ordination Service, it will be noticed that the age for entering the ministry of the Church of England differs from that of the Levitical priesthood, since the one is twenty-three while the other is thirty years. I do not know that the

exact age is a necessity. What is of importance is the underlying principle.

It would probably not be wise to restrict the age of service to fifty years. Many a man at that age is full of vigour, and it is a fact that the clergy as a whole are long-lived. A very general age for retirement from active service is sixty-five years. This age is being generally adopted by different insurance offices, and might be taken as a basis to work upon. Suppose we should adopt the age of sixty-five years as the limit of age for the holding of a benefice, it would at once become apparent that the Church as a whole would gain tremendously, and more frequent openings would occur for the promotion of younger men, and thus a felt grievance would in part be met. Such a suggestion will doubtless be called visionary, unworkable, impossible. A good many reforms have been similarly met, and yet have been successfully carried out. There are capabilities for usefulness in this scheme also. The question is, How is it to be worked? There appears but one answer—by a compulsory pension scheme.

A step in this direction of a voluntary nature is the Clergy Pensions Institution. Through this institution those clergy who pay an annual premium are entitled to a pension of £15 15s. at the age of sixty-five years. That is, of course, totally inadequate for a living. By various additions to the society the pensions are now granted for £50 without increasing the annual premium. At the age of sixty-five years the pensioner can either have his pension or, if he prefers, he can have his contributions in a lump sum out of the funds. Only a small number of the clergy avail themselves of this institution, however. If a scheme could be propounded that would materially benefit the clergy, and thus the Church at large, it ought to receive the attention it would deserve. One could hardly require those already in Orders to join a pension fund against their will; but it might be required of all men on entering the ministry. It might further be required as a *sine quâ non* upon institution to a benefice, and thus by degrees become a general thing.

It is not necessary here to go into the amount of the pension, nor the amount of the annual premium required; that can be left to experts in insurance work. Two points only seem needful to touch upon now: (1) How is the annual premium to be raised? and (2) What is to become of incumbents when deprived of their living at the age of sixty-five years? With respect to the first of these points, many different ways might be suggested to help raise a requisite amount. Where the living is sufficient, the contribution might be paid direct by the clergyman. The Easter offerings

might well be utilized in this cause. Voluntary contributions could also be asked for when it is recognised that it is for the general benefit of the Church at large. Benefactions would doubtless be given, and grants from the funds at the disposal of the Ecclesiastical Commissioners and other similar agencies might be obtained. In fact, to make the scheme workable, it would have to be undertaken by some such organization, or else by the existing Clergy Pensions Institution. Then, respecting those incumbents who have reached the age limit. There would primarily be the pension to which they would be entitled. If the age limit were adopted, probably the one-third retiring allowance would have to cease. A clergyman, however, at sixty-five years of age is often very vigorous and hearty, and capable of doing much that would help to increase his income. Literary work, occasional duty, chaplaincies, secretarial work, etc., would be open to him, and in many ways he might increase his income.

The boon, when thoroughly realized, would be immense. For a man to feel that at a given time he would be expected to resign his post, and so be relieved of the multitudinous duties, anxieties, and worries that fall to the lot of every incumbent, would be a great blessing. It would come at a time when his energies would begin to flag, and he would feel unfit for much that his position would require of him. The sense of relief to many a man would be intense, and he would be able to look forward to a peaceful and restful old age, conscious that a younger man would step in and throw his strength and energy into the work that he was finding too much for himself.

One has a natural objection to the word "compulsory." That would probably be the hardest obstacle to be overcome. It is only by recognising what is for the general good that the word becomes at all tolerable.

If we look at other professions, we find a time or age limit imposed. Service in the army and navy is for a certain period. Men are pensioned off at the expiration of their term of service. Why should not the same hold good with the Church? It will be argued that the cases are not parallel. With the army and navy the pension is paid by the State, and the pensioner is given a sufficient sum to cover his requirements, while the clergy would have to provide their own pensions, and it would be difficult to raise an adequate allowance. With respect to "the services," the above statement may be true of officers' pensions, but the pensions of the rank and file need to be supplemented by the men's exertions. If it were possible to formulate a scheme to make a clerical pension from £100 to £150 per annum, so much the better

for all concerned; but that, again, is a detail, and not the main question.

Only recently an honoured and valued physician of one of our large hospitals sent in his resignation to the committee, on the plea that his advancing years rendered such a step expedient, and would afford an opening for a younger man. The committee saw the point, and with great regret accepted the resignation. We can appreciate the thoughtfulness that prompted this act of self-sacrifice, and I instance it just to show that the scheme advocated in this paper is no new one, although its application may be so.

Doubtless there may be many details and sidelights that would have to be dealt with, and many obstacles and objections met. The greatest obstacle of all would be prejudice. It affects a clergyman's position and finances. It proposes radical changes which would be looked at with suspicion and dread. The subject may be dismissed as utopian and visionary. Still, nevertheless, I am persuaded that it is one that must come to the front eventually, and, if so, its discussion and ventilation may have its value in helping to form opinions upon this aspect of Church reform.

GEORGE S. BREWER.

THE SPIRITUAL WORTH OF THE CHURCH'S SOCIAL WORK.

THERE is no doubt that "social work" occupies a large share of the Church's activity in the present day. In contrast with what was done even twenty years ago we are able to show a great advance in the variety of our organizations for influencing the social life of the community and in the energy with which they are conducted. We have a broader conception of the Church's duty, while the desire to discharge it is unmistakable. We all agree nowadays that Christianity must touch every part of a man's life. The old dualism is vanishing. The Christian vocabulary has no longer any use for the word "secular."

Among parochial organizations designed to bring the Church's influence to bear on the social life of the community, there will generally be found Men's and Lad's Clubs. I venture to suggest that though these may be necessary, they are for the most part conducted in a way which is prejudicial to the best interests of those for whose welfare they are designed, while they exhaust the efforts of the Church and

prevent the clergy from giving their time and energies to matters which should have the first claim on their attention.

A Working Men's Club is very attractive to most of the younger clergy. It is interesting in itself, and it affords the satisfaction of feeling that one is "doing something for the men." The clergy spend an astonishing amount of time and energy in the management of these organizations. We do not doubt that in cases here and there special circumstances may justify this activity, but on any wide examination of the results obtained one is compelled to come to the conclusion that our Men's Clubs, as a rule, are singularly ineffective, if we regard them as means to promote the spiritual interests of the members. These clubs are open to any man who likes to join them. Rejection of a candidate for entrance is practically unknown; the clergyman is only too glad to welcome a man of unsatisfactory reputation in the hope of doing him good. But those in charge are nearly always disappointed. In some cases a club may help to keep a man from the public-house, but experience shows that this is rare. Even when so much is achieved, its very success seems to prevent further progress. The club is regarded as an end in itself. Its success is measured by the number of members it can boast, their proficiency in billiards, chess, or cards. Its work is based on the understanding that the members get a good deal for their money. Worldly wisdom is a valuable asset, but it is not religion. The fact is, that the dynamic which carries a man to a state of respectability and leaves him there is not a spiritual force.

Looking at the result of our club-work in its most favourable light, we can claim nothing more than that it provides a number of men, rarely of the poorest class, with cheap amusement. That is the sum of it. The members for the most part have nothing to do with the Church; they show no consciousness of the fact that the club has any connection with a religious body at all. As a rule, a Church club for working men is practically a non-religious organization for the amusement of more or less respectable artisans. This is not a bad thing in itself, but it cannot justify the expense of so much time and energy on the part of the clergy. I am trying to take the most favourable view of our clubs, but I would not dissent from Mr. Charles Booth's estimate of their value. "The open clubs," he says, "aim at bringing men under the influence of the Church; but in this they always fail, and in consequence many of them have been given up. The greater the effort in this direction the greater the failure, till, finally, the atmosphere of the club may become positively hostile to the Church."

Every day we are reminded of the dearth of the clergy and of their growing indifference to learning; yet here we have a waste of clerical energy which is amazing. In times of transition like ours the clergy, who are the responsible teachers of their people, have need to give special attention to the trend of modern thought and all that science and criticism have to say about Christianity. The thoughtless repetition of time-worn phrases, or the eager cries of party shibboleths, have no value. They may lull men to sleep or arouse them to fanaticism, but they will neither confirm the faithful nor appeal to those outside. Probably there never was a time in the history of the Church of England when the clergy had a greater opportunity for influencing the religious life of the community than that which is theirs at the present moment. If they are to use it they will have to spend more time in their studies, and in quiet thought and prayer gain the knowledge and power to guide men in the perplexities which are the inevitable accompaniments of such a reconstruction of Christian thought and method as that which is taking place before our eyes. Among all the claims made upon the clergy in the present day this is the most pressing and the most important. They can no longer be charged with inactivity, but they have need to ask themselves whether they are justified in pleading the pressure of club management as an excuse for disregarding the more pressing duties of their office. Even when it is claimed that clubs teach the members to be respectable, to amuse themselves without gambling, and to be temperate, it is to be doubted whether we are not mistaking causes. Men of the class from which our Men's Clubs are generally composed are gradually becoming more orderly and temperate, but many influences are bringing this about—education, trades' unions, and the habits of thrift and discipline they teach. We may easily overrate the influence of our clubs in this direction.

Have we, then, to shut them up and cease to be interested in the men? By no means. I honestly believe that if the clergyman who manages a club were to hand over his charge to laymen, and would devote one evening a week to invite (say) three or four men to his house for a quiet friendly chat (and smoke), leading the conversation by no means always to religious matters, and yet not hesitating to introduce such subjects when occasion arises, he would do more good than can be done by spending six nights a week in a club.

I venture to suggest that we have been misled by the methods adopted by the different settlements in London. A visitor to these institutions must be impressed by what we must call the excessive attention given by the workers to

merely amusing those who attend their clubs. One is almost inclined to call our settlements societies designed for the amusement of the masses. This is all very well, but it is not spiritual work, and it has nothing to do with Christianity as such. There are in London settlements which are avowedly non-Christian, and it is difficult to discern any difference in their methods or their results from others connected with our Church, and conducted under the supervision of the clergy. To be content with this is to forfeit the *raison d'être* of our existence.

Our present attempts at social work in this direction hold the same relation to effective social progress as the reading habits of the community do to serious thought. Just as through the advance in elementary education more people read now than formerly, so in the development of our social ideals the clergy are more actively employed in social work than before; but just as elementary education has done little more than give the reading public a taste for light magazines and sensational novels, so we have done little more than amuse our club members without making any real progress in the higher life of the community. We are deluding ourselves by our activity, while we are neglecting the real problems. We gain little by teaching men to spend their evenings at a club; the real task is to teach them to spend their time at home. This is what we ought to do, and in order to do it we shall have to pay more attention to the housing problem, the unemployed, the licensing question, and the gambling evil. Our working men's clubs scarcely touch these things.

We must change our methods. We must begin with the spiritual. Everything must flow from that. We shall be miserably deceived if we think we can work from the club to the Church; it must be from the Church to the club. I would suggest (and the suggestion has the recommendation of success) that men's classes should be started for the study of the Bible, or for the instruction in questions of real moment in our religious or social life, and that they should be the nucleus of our social work. The clergy will be able to read more—indeed, they will be compelled to do if their classes are to succeed—and they will have the satisfaction of knowing that they are busy in the work for which they were ordained, and supplying what men most need.

I have not much to say about our work among lads. Here, too, I believe it is necessary to insist that regular attendance at a Bible Class, or some other directly spiritual meeting or Church service, should be the *sine quâ non* of membership in the club or brigade.

If it should be said that such a rule as this is taking an

unfair advantage of the men or boys by forcing religion upon them, I have to reply that my suggestion is based on the same principle as that which justifies the existence of our voluntary schools. We insist that a child attending our schools shall be present at the religious instruction, saving the conscience clause, and this, of course, one would always respect.

To put the matter in a sentence: Our hopes of social regeneration cannot be realized save through spiritual agencies.

I turn to the problem of the poorest class—the submerged tenth — with great misgivings. I believe with our present methods it is impossible to make this lowest strata sufficiently Christian to become regular members of any Church. This derelict portion of the community lacks the opportunities of decency, even if it should desire it. That there is Christian feeling, and not seldom real nobility of character, among the poorest, those who know them best can testify; but the best elements are not in alliance with the Church. Dolling's dictum remains true: the Church of England has never really touched the masses. Our services are not for them. It is grotesque to invite an uneducated slum-dweller to our matins and evensong. They are not composed in a language "understanded of the people." We must have simpler services. We must, if necessary, sacrifice liturgical dignity for the sake of spiritual effectiveness. It is true that nothing really satisfactory can be expected till we have induced our municipal authorities to make slum life impossible by improved and cheaper means of communication with districts outside London. The progress already made in this direction is one of the most encouraging features of modern social reform. But here also we are in danger of giving too much time and energy to what one may call secondary means of influencing the community. We must emphasize those which are primary, and directly, openly, obviously bring men into the spiritual sphere. That is what we stand for, and this is what they really need.

I may be permitted to refer to Dr. Bigg's new book, "The Church's Task under the Roman Empire." It is a striking study of the Church's attempt to evangelize the Græco-Roman world, and brings out with characteristic force and freshness the source of Christianity's first triumphs. Dr. Bigg points out that the peculiar property of the Gospel was the Cross. The preachers of the new faith met the social and religious problems of their day by proclaiming the message of redemption. After all these centuries we have discovered no better way to make men Christians. Certainly the short and easy methods of "the gospel of clubs" is no substitute for the old method. No doubt these organizations have their purpose,

but we have erred in expecting them to do what they never have done and never can do. Their value as agents for promoting the spiritual life of the community is insignificant, and experience has taught us that they offer no adequate compensation for all the trouble and expense which their management has entailed on the clergy. It is time to return to the only real method: we must emphasize the redemptive power of the Gospel of Christ. This is our starting-point.

S. KIRSHBAUM.

CLERICAL WORK IN TOWN AND COUNTRY.

THOSE who have had any lengthened experience of a clergyman's life and work in town and country parishes know well how different they are from each other. Our aims and principles should, of course, be the same in both; but our methods in carrying out the work have to be adapted to the habits and idiosyncrasies of the people and to the surroundings of each place. As one who, after many years' experience of town work, has since been for a considerable time Vicar of country cures, the writer may venture to offer his brethren a few reminiscences of his past.

In reference to a ministry in London and large towns, it is obvious that it involves a far heavier strain upon the mental, and to some extent the physical, powers than does that in the country, and that it taxes to the utmost the energies of even a strong man in the prime of life. But there is the stimulating sense of dealing collectively with large numbers of our fellow-men, although not as closely and personally as we could desire. The incessant demands on our sympathy and interest call forth all that is best in a man, and, if his strength be equal to them, make the work a real pleasure. There are the large congregations in the Church on Sundays, intelligent and thoughtful, and often responsive and sympathetic, followed, or preceded, by the numerous companies of earnest communicants that from time to time gather round the Holy Table of their Lord. The Sunday-schools, (if not always in these days the day-schools), with their well-appointed and well-taught classes and bands of devoted teachers, are centres of deepest interest to the clergy, not to speak of the teachers' meetings, where they train and assist them in their preparation for their duties. Then there are also the various useful institutions which cluster round every well-worked parish, such as mothers' meetings, Temperance societies, Bands of Hope,

Bible and Confirmation classes, communicants' guilds, working parties, benefit clubs, etc., all of which look for more or less attention. But lest "our good Vicar" should be overwhelmed with these multitudinous calls on his time and resources, he will, let us hope, have not only secured competent and like-minded curates, but gathered round himself and them capable and willing helpers from among his parishioners. These, by their sympathy, efforts, and prayers, can supply what is lacking in parochial visitation, the care of the young, collecting and distributing charities, temperance and missionary organizations, and other ways. Such are some of the brighter features of the town clergyman's lot. But we must add that, if he be a faithful and earnest man, he will have his difficulties and discouragements as well. He may often feel sadly alone amongst (it may be) the thousands of poor crowded together in their narrow tenements, and constantly on the wing. In his early zeal he attempts house-to-house visitation, but having so little time and strength left by other claims of duty, he deputes this to others, and confines his visits to cases of sickness or sorrow or need, as well as to the regular attendants at his Church. Occasionally at least he meets with rebuffs and slights, or churlish refusals to receive him. Many operatives, and even their wives, have a strong aversion to the parson and religion—oftener, perhaps, to the former than to the latter—and this feeling, arising very much from ignorance and prejudice, has to be overcome by kindly courtesy and consideration.

It may happen to others, as it once, and only once, befell the writer, when he was curate in a Northern town, to be taken for the undertaker. It was a visit of condolence, and the family was expecting that functionary. When they saw the clergyman's black coat, white band, and somewhat solemn look, they showed him at once upstairs to take the measure for the coffin! Explanations and apologies soon set matters straight; but there may have been something wanting in manner, or an unwonted look of depression in one's face, which gave rise to the mistake. More often is the strange clergyman taken for the doctor, or possibly for the policeman. Peculiar and not always pleasant are the adventures that we meet with in the towns. One such may be mentioned as typical of a class of people to be found everywhere. Conversing one day with a shrewd mechanic, who seldom darkened the doors of any place of worship, the clergyman asked him to what denomination he belonged. "Well, sir," he replied, "I don't suppose as you ever heard of it before, for I'm a Calothumpian." "Pray what is that?" I inquired with no small curiosity. "They are," he rejoined, "a sort of folks

as likes plenty to eat and drink, and to get through this world as easily as they can, and think nothing about the next." That was a plainer and coarser avowal of godlessness and indifference than one usually hears from even those whose characters it describes to the life. What followed is now forgotten, but the speaker, though not a very promising individual, was easier to "tackle" than many more plausible and reserved persons.

Incidents like these diversify the monotony of the work, though by no means helpful or uplifting to our own spiritual life, and they must be taken as a set-off against not a few cases of a very opposite and cheering kind. These are not, however, the most trying features of the clergyman's experience. Far harder is it when our fellow-workers, clerical or lay, fail to see eye to eye with each other, or with the head of the parish. Differences of judgment and taste will arise at times, and if not wisely, firmly, and kindly dealt with, may generate misunderstandings, and even dissensions. Heart-burnings and disputes may spring up between us and those who, we feel sure, have the Master's work as much at heart as we, and really desire His glory. But patience, tact, and charity will often remove prejudice, and heal sores which might rankle into open ruptures. As curate at one time to the Rev. George Lea, at Christ Church, Birmingham, who, though somewhat angular and narrow in his temperament, had such a wonderful hold on commercial men in that Midland Metropolis, I well remember his quaint advice to all his fellow-workers: "Let us set our watches by the town clock, and we shall all keep time."

Too often in our day these troubles assume a ritualistic form. Perhaps our young people evince an unhealthy craving for novelties in our Church order, especially in the musical part of the service, which the incumbent regards as inconsistent with the Prayer-Book, and would feel it wrong to gratify, and which would give serious offence to the older and more conservative of his flock. These questions frequently sorely tax his wisdom and his patience, and yet, if not dealt with in a spirit of decision blended with tenderness, may do infinite harm to the best regulated congregation. Financial difficulties are another no slight source of anxiety to heads of large poor parishes, particularly if their own income depend on pew-rents or offertories. These, through no fault of the incumbent nor from any lack of liberality in the parishioners, may fall off in consequence of the removal to a distance and to some more desirable neighbourhood of the Church's most ardent and generous supporters, and their places may be taken by others, very willing but quite unable to give as

adequately for the support of the clergy. Then there are the many institutions that must be kept going by hook or by crook, such as the Sunday-schools—their books, prizes, summer excursions, and winter feasts. Church expenses are always, like the cormorant, clamouring for more supplies, not to speak of the repairs of existing buildings and the erection of new ones, salaries of deaconesses, lay helpers, clerk or sexton, and the like, and a thousand and one other inevitable claims have to be satisfied. The parishioners may be already doing their utmost, and can scarcely be asked for more, so appeals have to be posted or personally made to well-known leaders in charitable work, whose purses, though capacious, are almost exhausted by the incessant demands upon them from the clergy. All this begging to a sensitive man is not a little irksome and unpleasant, and especially as it takes him off from that spiritual work for which he was ordained, and on which his heart is chiefly set.

These, we take it, are some of the every-day trials of the town clergyman which weigh down his spirit, and from which he often sighs for relief. And yet all the time he is expected to keep himself well abreast with the events and the Biblical criticism as well as the literary progress of the day, and to produce weekly sermons suited to meet the difficulties of his more intellectual hearers, whilst he speaks to the hearts of the least lettered and most spiritually minded. Can we, then, wonder that so many of our town clergy break down prematurely under such heavy burdens, and have either (if they can afford it) to try the rest-cure or to abandon the struggle altogether?

We will not here attempt to discuss all the reasons of this, but we may venture to offer one suggestion. It is that the clergy in not a few instances, like Moses, impose impossible tasks upon themselves alone, and that the laity are not encouraged to share as many of them as they might. Many of our Nonconformist brethren are more alive to this danger than we Churchmen. The work amongst them is more equally divided. Its more secular departments are taken up by the deacons or elders, and even the spiritual duties are to some extent discharged by local preachers and other qualified persons. This is surely a far healthier arrangement than that which generally obtains amongst us, and is much more conducive to the good of the whole Christian community. By such means more useful service is effected without undue pressure on the minister. May it not prove that the ever-increasing requirements of the times will ere long bring the question of lay help and unordained ministrations more urgently before the Church?

But it is time to turn, by way of contrast, to our rural parishes, and to ask how our brethren fare in them. Often does an overworked incumbent or curate in the towns sigh for the green lanes and sylvan retreats of Arcady, and secretly envy what they suppose to be the far easier and pleasanter lot of the country clergyman, as he plies his task far from the madding crowd of the overpopulated tumultuous cities. But if he should be tempted to change his sphere, experience will sooner or later prove that he has only substituted one set of difficulties for another. Rural England is nowadays not always a bed of roses, and even the roses have their thorns. The sun does not shine there every day, nor does summer last through all the year. Autumn comes, with its cold, drenching rains and biting winds, followed by winter and its chilling ice and snow, miry roads, and shortening days. There is then the more need for pastoral visits to the sick, the aged, and the destitute, and the Parson may not be a man of an iron constitution and proof against all the assaults of the elements. Even if he can keep a pony-trap, the exposure may prove to be too much for his physical powers, and may lay him by for a time. If his be a poor, small, and scattered parish, he cannot afford to pay a curate, if he can find one. Lay helpers may be few and far between. So he, his wife and daughters, must generally do the work between them as best they can. Then there is the effect of weather and of the difficulty of locomotion on even the Sunday services, as well as on the school, weekday meetings and classes, which is very disheartening. It may be true, as someone has said, that God's weather never hinders God's work, but it is hard at the time to realize this view of the matter.

Such are some of the most trying drawbacks to the position, though we do not wish to paint the picture too darkly, for it is undoubtedly relieved by other circumstances of a brighter and more agreeable hue, especially for those who have been always used to rural life and are in thorough sympathy with its simple joys and pleasures. To an earnest worker it is a great compensation for the comparative dulness of his surroundings that he can know most of his flock, old or young, individually, and be known by them. Thus a mutual confidence and even affection may spring up, seldom experienced in the towns. "He knoweth his own sheep by name, and leadeth them out." It is unhappily true in our day that the spirit of unrest and love of change is fast invading Arcady. The relations of farmers and labourers are more strained now than even a few years ago, through, we fear, faults on both sides. Slight differences too frequently lead to migration to the towns or to other farms. So far as

this is so, the country Parson has to meet with new faces on the roads or in the cottages, and it may be that the most satisfactory and interesting people are followed by the careless and indifferent.

Still, apart from this difficulty, upon the whole the visitation of a rural parish, if conducted in an earnest and yet genial spirit, will be found full of interest, and may be followed by much blessing. Of course, it is not so in all cases. I well remember a thoroughly true-hearted country clergyman, now long since gone to his rest, full of fire and zeal, a very Boanerges in the pulpit, who when he visited the poor was so shy and embarrassed that, after exchanging a few commonplaces he would sit silent and moody, and then abruptly take his leave. This seemed the more strange and the less excusable as he had considerable powers of conversation in clerical or general society. There are, no doubt, some men who can for a time or to some extent enter into his feelings, but this is a difficulty which practice and a larger inflowing into the heart of Divine love will gradually overcome. *Solvitur ambulando.* Certainly, a very silent and nervous man is not the best suited for country folk. They will open their hearts most freely to one who can talk with them in a homely, familiar style about every-day things, and yet, like Goldsmith's Vicar of Auburn, "lure to brighter worlds and lead the way."

One remarkable instance of success in such efforts may serve to encourage others, as it has often cheered the writer. In a parish of a country town of which he was in sole charge there lived a poor old woman, an earnest Christian and an attached Churchwoman and devout communicant, who was a great help to her neighbours and her clergyman. But it had not been always so with her. This was her story, as she simply told it to him: She had been very careless, ignorant, and ungodly. A former Rector during a round of visits knocked at her door. She opened it, and rather rudely told him that she was too busy to see him. He quietly replied that he would not disturb her then, but wished to say one thing. "My good woman," he said, "I fear you seldom pray for yourself, but do remember that Jesus Christ is praying for you." She made no answer, shut the door, and went back to her work. Yet those few simple words touched her conscience. She could not get rid of them; but, being alone in the house, she fell on her knees, and there and then prayed as she had never prayed before. This proved to be the first step in her true conversion, and for many years afterwards, by her consistent conduct and zeal in God's service, she proved its reality.

What, then, is the conclusion of the whole matter? Will not a comparison between the life and work of town and country clergymen make it evident that each sphere has its own peculiar difficulties and drawbacks? *Per aspera tendo* must be our motto in both. Τα *παθήματα* everywhere may become *μαθήματα*. In the Christian ministry, as in other departments of human life, there is a wonderful compensation between good and evil, joys and sorrows, encouragements and trials. Happily, some men are naturally adapted to one line of service, some to another. It is very unfortunate when the square pegs are forced into the round holes, as is too often the case through the want of system in our Church patronage. Sudden changes from town to country, and *vice versâ*, are not always productive of the best results. Occasional interchanges of duties between town and country Parsons may be most beneficial all round. In any case, God's work must be carried on everywhere alike, and if it be faithfully done with a single eye to His glory, Christ's presence and blessing are assured to all His servants.

W. Burnet.

THE MONTH.

THE Bishop of Chester's open letter to the Archbishop of Canterbury is one of the evident indications of the near approach of the Report of the Royal Commission on Church Discipline. We are also being favoured with forecasts of the document which may be safely disregarded; but the Bishop of Chester's letter is a clear summons from one in authority to face possible results of the Report, and to frame our policy accordingly. There can be little doubt that the question of Vestments will be the *crux* of the situation, and it is to this point that the Bishop's letter directs our attention. He pleads for a *maximum* and a *minimum* of ritual, and urges that both uses should be made legal. At the same time he seeks to show that the doctrinal meaning of the vestments is of very secondary importance, and that those who insist on their symbolism are in reality occupying themselves with a very rudimentary and non-spiritual form of Christianity. The Bishop's letter will doubtless receive the attention it deserves from the writer's high position, but we confess we are inclined to agree, though on very different grounds, with the *Church Times* when it expresses its fear that Dr. Jayne's letter will not conduce to peace in the Church. For, on the one hand, nothing will ever permit Evangelical Churchmen

to agree to the policy of a *maximum* and *minimum* of ritual; the historical and doctrinal position of the Church of England is far too clearly defined and assured to allow of this. On the other hand, nothing that the Bishop of Chester or anyone else may say will ever make the Ritualists regard the doctrinal meaning of the vestments as merely secondary and unimportant. Have we not been told again and again by Lord Halifax and his followers that the vestments are used only for the sake of the doctrine they express and symbolize? It is because the chasuble has always been associated with Roman Catholic doctrine that Evangelical Churchmen will never tolerate even its permissive use in the Church. To grant this would be to admit that the doctrines associated with the Roman Mass can find a legitimate place in the Church of England. While, therefore, we cannot help thinking that the proposals of the Bishop of Chester will prove futile, we are not sorry they have been brought forward, because they will enable both parties to realize more clearly the grave issues at stake. If the Royal Commission should introduce any proposals tending towards the permissive use of the now illegal vestments, and these proposals should be made the basis of Parliamentary action, we make bold to say that it would go far to rend the Church of England in twain.

We confess to a great astonishment that the *Times* should favour the introduction of a permissive Ordinance, and more particularly when it describes that Ordinance as one "which in its simplest form would merely contemplate the difference between 'fine linen' cut one way and 'fine linen' cut another way." Neither extreme Anglicans nor Evangelicals are contending for the mere material or cut of a garment. The Dean of Canterbury, in writing to the *Times*, states the true position in the following words:

> "The æsthetic considerations to which allusion has been made are quite irrelevant to the practical issue. The sole question which many of us would have to consider, in the contingency you contemplate, is whether we could retain our ministry in the Church if vestments were formally authorized, which, in the circumstances, we could not but regard as involving the definite sanction of Roman doctrine respecting the Holy Eucharist."

In thus writing Dr. Wace voices the convictions of a large body of Churchmen.

The discussion in the *Daily Mail* on "Should Clergymen Criticise the Bible?" has elicited a number of valuable contributions from leading scholars, as well as a mass of significant letters from the rank and file in the Church. The

question has, of course, turned on the precise meaning to be attributed to the word "criticise," for the answer to this will naturally decide whether, and how far, the clergy are free to criticise Holy Scripture. It must be evident to all that men who have at the solemn moment of Ordination declared that they "unfeignedly believe all the canonical Scriptures of the Old and New Testaments" are not in the position of those who have never laid themselves under any such obligation. Consequently, there must be some limits to Biblical Criticism in the case of the clergy, and due regard must be paid to the precise attitude to the Bible expressed by their ordination vows. The real problem, as Dr. Sanday rightly said in one of his letters to the *Daily Mail*, is, "Where are we to draw the line" between a legitimate and an illegitimate criticism by the clergy? Dr. Sanday himself pleads for "a margin, and perhaps a rather large margin, for experiment and inquiry," and he bases this on the contention that this is "a time of transition." But is not every age one of transition even in relation to criticism? And in the meantime are not plain and ordinary believers to have some grounds of certitude and some assurance that the margin left for experiment and inquiry is not misused or extended almost without limit? Dr. Sanday also thinks that Biblical Criticism will not end in the destruction of the Christian faith, but in its "modification and readjustment." We naturally ask, In what respects and to what extent? What doctrines will be modified and which will need readjustment? In all this discussion on Biblical Criticism we are far too apt to forget that the Church, and therefore every individual Christian, is but "the witness and keeper of Holy Writ," not its judge; and it is surely significant of much that in the one place where the Greek word for "critic" is found in the New Testament it is the Word of God which is declared to be the "critic" of man's heart, not man the critic of God's Word. If this fact were borne in mind a little more often and more definitely in certain quarters than it is to-day the results would be vastly different, both to scholars and the whole of the clergy.

Reverting to Dr. Sanday's question, "Where are we to draw the line?" it seems to us that it ought to be possible to discover some criterion by means of which we may test the legitimacy of criticism applied to the Old Testament. Can such a criterion be found? We believe it can, and for our part we have no hesitation in finding it in the testimony of our Lord and His Apostles. If it be preferred, we are ready to limit the statement to the testimony of our Lord, and to

say that no criticism of the Old Testament should be entertained for an instant by the clergy which conflicts with anything that has been uttered by our Lord. Let the true meaning of His words be once obtained, and then that view of the Old Testament will be the right one, and any criticism which conflicts with it will stand self-condemned. It is in this way that we would narrow and define the issue, and in so doing we believe that we are taking up the only true and possible position for those who acknowledge the infallibility of our Lord and His Divine authority as a Teacher. We would much like to see this point discussed by leading scholars of all schools in our Church: Is the testimony of Christ to the Old Testament to be regarded as the determining factor in criticism?

The discussion on the Higher Criticism has also been taken up in the pages of the *Record*, and not the least point of interest both in the *Daily Mail* and in the *Record* is that Dr. Driver has entered the arena. It is evident that Dr. Reich's recent utterances could not be ignored, and we are profoundly thankful that the attention of leading advocates of the new criticism should be directed to the task of meeting Dr. Reich's contentions. Dean Wace, with characteristic plainness, puts the issue very clearly when he urges that the essential question is as to the trustworthiness of the Bible. It is no mere question of philology or accurate chronology, nor of the precise ways in which the Bible is similar to, or different from, other books. The fundamental problem is whether the Old Testament is reliable, whether, in a word, the Bible is true. Dr. Driver does not seem to have met this contention so far, and the following words of the Dean of Canterbury sum up the whole matter:

"The acceptance of the Higher Criticism involves the conclusion, not merely that there are errors of detail in the Old Testament Scriptures, but that the representations of the main outlines of that history, as given both in the Old and the New Testament, are so erroneous that they must be revolutionized in order to obtain a true view of it. To my mind that admission amounts, on grounds of historical criticism alone, to a *reductio ad absurdum*, and is sufficient to prove that there is some radical error in the critical methods which lead to such results."

Our own pages deal this month with certain aspects of the problem of candidates for Holy Orders. The Bishop of Birmingham has recently expressed himself in his own refreshingly unconventional way on the same subject. He considers that we have been guilty of "a new kind of simony" in practically limiting the ministry to those who are provided

with the necessary means. Bishop Gore consequently urges the importance of finding provision for training as many as possible suitable candidates of whatever social position, who cannot afford to pay for their own training. There is undoubted truth in the Bishop's contention, but there seem to be other considerations which it would be wise not to overlook. We are all well aware of the feelings with which many who are in the Italian and French priesthood, to say nothing of the Irish, are regarded by their well-to-do flocks. It would be a dire calamity for our Church and land if this attitude should ever become prevalent in our midst. Chancellor Lias, in the course of a thoughtful letter to the *Church Family Newspaper*, seems to us to indicate the true and wise line to take. While he would welcome all suitable candidates from the social positions referred to by the Bishop of Birmingham, he considers that there would be great danger if these ever became the majority of the clergy. The question is one which can hardly be discussed without appearing to make class distinctions which should have no place in connection with the ministry, and yet there are certain patent facts of human nature which cannot be ignored. The wise and right policy will be to make all possible provision for suitable candidates, whatever be their social position, and to see to it that no one is ever kept out of the ministry simply and solely from lack of means. This would avoid the charges made against our Church by Bishop Gore, and at the same time prevent us from incurring troubles that are too obvious to mention.

It is well that Lord Hugh Cecil's Church Reform Bill should be carefully studied and discussed, even though the possibilities of its acceptance by Parliament and the Church are remote even to the vanishing-point. Several of its most characteristic proposals, especially those which refer to the settlement of ritual questions, will never command wide support. Apart from this, the real problem of all Church reform lies in the question of lay representation. What constitutes a lay member of the Church of England? The answer is not so easy as it appears. The *Guardian* gives four possible answers to this question—the communicants; those who are baptized and confirmed; the baptized who profess membership in the Church of England; and ratepayers. Obvious objections can be raised to all these suggestions, because the problem is involved in that of the Establishment and cannot be discussed on its merits as a purely ecclesiastical question. We may rest perfectly assured

that as long as Parliament has the controlling voice, the qualification for the Church franchise will not be a narrow one, and it is just here that the difficulty arises. On the one hand, the Church will not tolerate a purely secular qualification such as that of paying rates; and on the other, Parliament, as the *Guardian* rightly says, will never acquiesce in a purely communicant franchise. Abuses of past days have made this impossible. And yet, if the Church were disestablished or unestablished, it is difficult to say what more effective condition of Church membership could be obtained than that which is involved in Baptism, Confirmation, and Holy Communion. It will be interesting to see what the Representative Church Council, which is to meet in November, will decide on this subject. Mr. Lucius Fry, that ardent Church reformer, writing to the *Guardian*, urges that in our churchwardens and sidesmen we have a properly constituted lay franchise ready to hand. He calls attention to Canon 90, which states the qualification for sidesmen which the Incumbent and Vestry are to have in mind when electing them. The Canon requires them to be "discreet persons," and Mr. Fry is of the opinion that the electors have it absolutely in their power to affirm that no one is a "discreet person" unless he is a communicant of the Church. The effect, according to this theory, is that the two churchwardens, elected respectively by the Vicar and the Vestry, and the sidesmen elected by the Vestry, according to Canon 90, would constitute the proper lay franchise for the Church. We are afraid that Mr. Fry's scheme does not meet all our difficulties, especially in regard to the churchwarden who is elected by the entire parish, but his letter is a useful contribution to the discussion of a very thorny subject. Church Reform is assuredly one of our most pressing needs, but how it is to be brought about in conjunction with the maintenance of the Establishment and the present ruling authority of Parliament is the problem to which all our ecclesiastical leaders and statesmen are addressing themselves. And it has to be confessed that the solution seems at present far to seek.

This is the season of the year for the appearance of the annual reports of our various Missionary Societies, and the perennial question suggests itself as to how far they are really read and used. We fear it must be confessed that they are read by a very small proportion of the supporters of the societies, and that they soon go to swell the ranks of books on remote shelves, even if they are not at once consigned to a very different and much lower sphere of usefulness. To

prevent this loss of valuable information, some societies like the C.M.S., the Bible Society, and the Religious Tract Society, have prepared popular illustrated accounts of the operations of the year suitable for general circulation, and the advantages of such a plan are many and obvious, especially in connection with young people and those whose interest in missionary work is not of the keenest. The cost of the production and circulation of the large volumes of annual reports must be very great, and we are not surprised that from time to time the question has been raised as to the necessity for their publication. In these days of retrenchment and economy it might almost seem that the popular story of the year's work would suffice for general circulation, and that other and much less expensive means should be taken to preserve the fuller information now given in the annual reports. But this apart, those who will take the trouble of going through a report like that of the C.M.S. or the C.P.A.S. will be amply rewarded for their pains. Incidents of deep interest, facts of great value, and considerations of pressing importance, meet the eye continually, and stir the heart to thanksgiving and renewed prayer and effort. Speakers and preachers are often in need of new and unused points and illustrations for sermons and addresses. They should direct their attention to this quarry, where a mine of wealth awaits them.

Within the last few weeks a book has been issued, written by Mr. Athelstan Riley—"A Guide to High Mass Abroad"—and it is described as "A Manual for the Use of English Churchmen attending the Celebration of the Eucharist in Roman Catholic Countries." It is also stated to be "for the use of those members of the Church of England travelling on the Continent of Europe who, from their inability to follow the Celebration of the Eucharist in its Latin form, must often find themselves deprived of any opportunity of liturgical worship." A review of this book by the *Spectator* was as follows:

> "We have no comment to make, but we cannot help wondering what Andrewes, or Laud, or Cosin, not to speak of Jewel or Parker, would have said to such a book."

To very many Churchpeople, and these by no means of an extreme Protestant type, the title and statements about the book will seem very strange and unfamiliar, and entirely unlike what they have been accustomed to associate with the Church of England. Here we have High Mass and non-communicating attendance at the Roman Mass implied and

provided for, although, as is well known, no English Churchman would be allowed to communicate in a Roman church if his Churchmanship were known to the officiating priest. May we not therefore ask whether such a book and such an attitude are fair or loyal to our Church? Can any self-respecting Churchman take part in a service where his membership in the Catholic Church is denied and his claim to participation in the Holy Communion would be refused? The *Spectator* may well call attention to the essential and fundamental difference between this position and the High Churchmanship of the Caroline divines. Nothing could more clearly show the falsity of the contention that the Churchmen of Mr. Athelstan Riley's school are the lineal descendants of the High Churchmen of the seventeenth century. The incident conveys its own clear lesson to all loyal Churchmen.

There are few matters of greater moment to Churchmen than the provision of the best possible education for the children of the middle and upper classes. The recent influx of foreign Roman Catholic Orders has made this question a very pressing one, for secondary and middle class Roman Catholic schools are springing up on all sides. It is a great satisfaction to realize what is already being done to meet the needs of Churchpeople and to prevent our children from being captured by those whose views are so opposed to our own. We have received the annual report of the "Evangelical Church Schools," a corporation which is responsible for two well-known public schools, Trent College in Derbyshire and Weymouth College. The object of these schools is to provide a public school education in harmony with the principles of the Reformation and of our Church of England, and at the same time to make all possible provision for the sons of poor clergy and needy laymen who from one cause or another cannot give their children a suitable education. This twofold purpose is evidently being admirably realized in these schools, and the report tells of effective work and a good share of prosperity. The schools are deserving of all possible support by Evangelical and Moderate Churchmen, and we have the greatest satisfaction in calling attention to their work and needs. The treasurer (Lieutenant-Colonel Seton Churchill, 3, Clifton Road, Wimbledon) will gladly forward the interesting report to any applicant. In this connection we do not forget two other institutions—the South-Eastern College at Ramsgate and Monkton Combe School, Bath—which, as separate organizations, are doing similar effective work on right lines. Then, again, the Church Education

Corporation, associated with the Church of England League, is providing schools for girls and a training college for secondary teachers. All this may sound a great deal, and it is, but it is, nevertheless, very little compared with the needs of the country and with what others are doing in opposite directions. We fear it must be said that rich Evangelical and Moderate Church folk do not realize the special opportunity offered to them for the use of their wealth in providing for the education of the sons and daughters of the clergy and the laity of the middle classes. That Churchmen of the extreme Anglican type are alive to the importance of this work may be seen from the extent to which the Woodard Schools are covering the country. The gravity of the situation is evident, and we should rejoice to know that a largely increased income were available for the institutions we have now mentioned. The possibilities of development are limited only by the means available, and in this fact is the measure of our responsibility and duty.

Notices of Books.

The Corrected English New Testament. Issued by SAMUEL LLOYD. With Preface by the BISHOP OF DURHAM. London: Samuel Bagster and Sons, Ltd. Price 6s. net.

Recent years have brought us several modern versions of the New Testament, such as the Twentieth Century New Testament, Fenton's New Testament, the American Revised Version, and Weymouth's "New Testament in Modern Speech." The last-named, apart from an occasional tendency to degenerate into paraphrase, is an admirable rendering, fresh, suggestive, and reverent. Considerations of copyright do not allow the American Revised Version to be circulated in this country, but those who use it know well its great value, both in regard to the Old and also to the New Testament. And now comes the present volume, which is issued by a Life Governor of the Bible Society in connection with the recent Centenary celebration. The Bishop of Durham prefaces the volume with a discriminating yet hearty commendation, and an explanatory introduction informs us of the principles on which the translators have gone. The Greek text is that of Nestle, who is followed very slavishly, even to the admission of that surely impossible reading of John i. 18, "God only Begotten." The work is to all intents and purposes a new translation, though based upon the Authorized Version, and the aim has been to give a simple idiomatic English rendering without diluting the Greek text into an English paraphrase. We believe the aim has been accomplished, and

that the new translation will be of real service to readers. Opinions will differ as to the wisdom and necessity of some variations of the Authorized Version, but, taking the new version as a whole, it will be spiritually helpful, and very suggestive when studied with other versions. We shall use it thus frequently, and would urge upon our readers the importance of having a version which is not so familiar as our Authorized Version. The text is clear, the paragraphs well arranged; there are good marginal references and frequent footnotes, calling attention to variation of texts or possible differences of translation. Altogether we give this new version a very hearty welcome.

John Wesley, Evangelist. By Rev. RICHARD GREEN. London: The Religious Tract Society. Price 6s. net.

Another Life of Wesley! and a large one, too! And, what is still more, a good one. Mr. Green writes with a thorough knowledge of his subject, for he is one of the leading authorities on all things Wesleyan, both personal and denominational. The special purpose of the present work is twofold. The author desires to depict Wesley's spiritual experiences, showing how he was gradually prepared for his life-work. At the same time, Mr. Green wishes to pay particular attention to Wesley's work as an Evangelist. These two objects are very thoroughly accomplished. The story of Wesley's spiritual career is told with sympathy and yet with candour, and all the influences to which he was successively subject are clearly and effectively brought before us. Mr. Green is not oblivious to his hero's faults and failings, though at the same time he is equally conscious of Wesley's real greatness as a man and a leader. Was there ever a man quite like him, at once so able, versatile, far-seeing, and of such marvellous influence? The latter part of the book deals with the evangelistic work of Wesley's later life, and necessarily is not so varied in its interest, but from first to last we have a vivid picture of this tireless and wonderful man. As we read these pages we are more and more deeply impressed and saddened with the awful stupidity and deadness of the ecclesiastical authorities of the day, and yet more and more thankful to God for raising up John Wesley and his helpers to do so remarkable a work for this country, and indeed for the Christian world. Mr. Green wields an interesting pen, and has done thorough justice to his subject. The book ought to be read widely, and should prove a great spiritual blessing at the present moment when special evangelistic efforts are being made and spiritual awakening is being experienced.

Divine Dual Government. A Key to the Bible, to Evolution, and to Life's Enigmas. By WILLIAM WOODS SMYTH. New edition, revised and enlarged. London: Horace Marshall and Son. Price 6s.

A new edition, with new matter, of a book published several years ago. The thesis is that all through the ages God has had two methods of governing men: the one legal, as seen in the administration of law, whether in the family or in the State; and the other moral, as revealed and recorded in the Bible. The author considers that many modern difficulties and per-

plexities have arisen simply through not distinguishing these two separate but parallel systems of government. In the course of the discussion theories like those of pre-Adamite man and evolution are dealt with, both of which the author is prepared to advocate. At the same time, he is strongly opposed to the modern critical theories of the Old Testament, and his doctrinal position is one of intense loyalty to Evangelical truth. The work discusses a large number of questions into which we cannot enter in this short notice. The style and presentation of the subject are not always of the clearest, and we have not found it easy to follow the line of argument and the meaning of the author in many places. There is, however, much that is profitable and most suggestive to all Bible students. Even if it is impossible to accept the author's position on all points, his book has the virtue of making the reader think, and this in these days is to be accounted for righteousness.

The Soul of London. By FORD MADOX HUEFFER. Alston Rivers. Price 5s. net.

This is not a religious book. The author tells us it is an attempt to "get the atmosphere" of modern London. The great Metropolis presents itself to him as a fascinating personality. He studies it from a distance, he studies the approaches to it, its work, its "strenuous idleness," and its rest. He knows life alike on its seamy and its stately side. He is well acquainted with the phases between the two extremes. His criticism of what is known as "Society" is favourable as he contrasts it with other European capitals. London takes a man for what he is and has. Other great centres open their gates to birth only. His verdict is "open-minded." It is unfavourable as he speaks of religious convictions. A man may have them, but woe be to him if he obtrude them. It is an offence against taste. While London in particular may foster individuality, London in general crushes it. "That oblivion, that being no more seen, is a note of London." Passing to business life, he says: "The great object of a firm is to get a man who inspires confidence." We feel there is much truth in this. Instances are rife, and it is a bad day when the superficial art of persuasion takes the place of sterling character. It is a book to read more than once, and if we are not able to reach all his conclusions, we shall find it difficult to avoid most of them. The writer is an artist, a philosopher, and a man of letters. His oft-recurring "glamour" wraps prosaic surroundings in a halo of romance. A cabbage-cart becomes a scenic vantage-ground. On the whole it is a sad book.

The Great Problem and its Solution. By S. J. Elliot Stock. Price 3s. 6d. net.

The writer is anonymous; his subject of primary import. The problem is, Why did God create man as he is? What is the destiny of the human race? Why was mankind endowed with free will? The writer sets out to answer these questions in the light of Scripture. We think that on the whole he meets with success. He dwells on man as the centre of God's purpose, and shows under figure how he was educated in nursery, school,

and University for future ripeness and rule. Three points strike us as we read the book: (1) The author is apt to overstate his case; to wit, in the chapter on the solution of the problem, "Divine Ordinances." His remarks on baptism need guarding. (2) He does not lay sufficient stress on the fact that the emphasis of the whole of the New Testament lies upon individual and independent decision for Christ. (3) Speaking of the Real Presence in the Lord's Supper, he writes: "What Rome asserts, Evangelicalism flatly denies." "It is a question of presence, or no presence." We strongly demur to this last sentence. Since when has Evangelicalism denied the presence of Christ in the Sacred Feast? Basing its attitude on Scripture and the opinions of Scripture-taught and learned divines of the Church of England, it has ever stoutly denied a presence in the elements, but it has equally stoutly maintained the true doctrine of the Real Presence in the heart of the worthy recipient. The book is an appeal to all Christians of all denominations, and is a plea for unity. As such we wish it well, but such statements scattered about the book will serve to defeat so worthy an object.

The Home Ministry and Modern Missions. By J. R. MOTT. Hodder and Stoughton. Price 3s. 6d.

The chief leader of the World's Student Christian Federation has a right to speak on leadership. He calls on the ministry as the moulder of character to fulfil its tremendous opportunities as an educational, financial, recruiting, and spiritual force. It is the stirring appeal of a layman to his clerical brethren to captain the forces mustered for the world's evangelization. There never was such a time as the present. The great heathen forces antagonistic to Christianity are being weakened. The forces of Christianity are firmly entrenched in non-Christian nations. Fields once inaccessible are now open. The Christian Church has learnt by experience the best methods of aggressive work. In a word, the world is before us, and we must possess it for God. An enthusiastic ministry means an enthusiastic people. Every minister and Christian leader should read every line of this book. He will get great views of his opportunities. In the appendix is a valuable list of books that should form the missionary section of the minister's library. Mr. Eugene Stock writes an Introduction.

Modern Romanism Examined. By the Rev. H. W. DEARDEN. New edition. London: Charles J. Thynne.

We welcome the popular reissue of this most excellent book. We cannot admire the cover, but the contents make up for all deficiencies. This examination is searching, convincing, and temperate. Mr. Dearden's personal intercourse with thoughtful and inquiring Romanists has led him to furnish a most telling scrutiny. His supreme court of appeal is the Bible. "To the law and to the testimony; if they speak not according to this word, they shall not have the morning light." From the nature of the case many a shrewd blow is struck at modern Neo-Anglicanism. This book would be an invaluable gift to theological students and all thought-

ful young people. It would lay a solid foundation against aggressive error, and form an excellent basis from which to specialize. Dr. Sinker of Cambridge writes a hearty Introduction.

The Life of Nelson. By W. Clark Russell. London: S.P.C.K. Price 2s. 6d.

A series of episodes in the great Admiral's life. Mr. Russell combines the power of a vivid writer with the freedom of language of a sailor. He fills us with his own enthusiasm for his subject and makes old scenes live before our eyes. We commend so spirited an account of so great a career.

The Covenanters. By Rev. John Beveridge. Edinburgh: T. and T. Clark.

Another of that very useful little series, the Bible Class Primers, dealing with perhaps the most eventful period in Scottish history. The author writes clearly and on the whole with fairness, though of course in fullest sympathy with his subject. The book is well worth its place in the series.

An Exposition of the Epistle to the Hebrews. With a new version.

An Exposition of the Epistles of John. With a new version. By William Kelly. London: T. Weston.

The author of these two volumes occupies a well-known and honoured position among certain sections of the Brethren. Those who are familiar with his writings know well that he is a suggestive and spiritual expositor of the Word of God, and though it is impossible for Churchpeople to endorse his characteristic "Plymouth" views here and there, no reader can study either of these books without deriving much profit for mind and heart. For ourselves, we scarcely ever consult Mr. Kelly without finding him suggestive and helpful, while his loyal adherence to the great doctrines of grace make his pages delightfully refreshing reading.

Immortality. By William L. Seabrook. London: The Vir Publishing Co. Price 4s. net.

The author modestly expresses his conviction that he cannot contribute anything new to the great subject of his book, but he has, nevertheless, managed to put the old truths into a new and attractive dress. The book is well written, the spirit is earnest, and there are clear marks of wide reading and strong thinking. There are a number of poetical quotations illustrating various points; some of these are entirely new, and are often of great beauty and tenderness. The book will bring inspiration and comfort, especially to those in sorrow.

Critical Times in Turkey, and England's Responsibility. By Georgina King Lewis. Hodder and Stoughton. Price 3s. 6d.

This is the record of a noble and self-denying attempt to relieve the distress of the Macedonian Christians. Thus, indirectly it is a witness to practical Christianity, in so far as it tells of the labours of Mrs. Lewis and her friends to succour a people trodden beneath the heel of cruel Turkey.

Directly it is an appeal to the national conscience to fulfil the responsibilities pledged so deeply in the Treaty of Berlin. Mr. Meyer contributes a preface, and Dr. Horton an introduction. We cannot do better than follow the latter's advice and begin with Chapter VIII., and then take the chapters in order from the first. The book is picturesque, attractively written, and in places humorous.

Saints and Savages. By ROBERT LAMB. William Blackwood and Sons.

This is a capital book racily written, with a deep earnest tone running all through. It is the story of five years' missionary work in the New Hebrides, with disguise enough assumed to cover characters still living. These studies in "black and white," as the author facetiously calls them, will ennoble the reader and fill him with a great enthusiasm for humanity. We should like to see the book in the hands of every young man of every class.

The Redemption of the Body. By WILLIAM FITZHUGH WHITEHOUSE. Second edition, revised and enlarged. With an Introduction by the Right Rev. the BISHOP OF NEW YORK. London: Elliot Stock. Price 2s. net.

A very interesting monograph of Rom. viii. 18-23, in which the author pleads for the rendering of κτίσις by "creature," referring it, not to the whole of creation, but solely to the human body. The discussion is marked by great clearness and fairness, and the author makes out a very good case for his interpretation. The book is well worthy of the attention of students.

A Book of Prayers and Hymns for Private Use. Revised. London: Society for Promoting Christian Knowledge.

Some simple and helpful prayers and hymns, but the sacramental teaching is not true to Scripture and the Prayer-Book.

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Church of England League Gazette, Grievances from Ireland, Orient and Occident, The University Review, Annual Reports of The Church Missionary Society, The British and Foreign Bible Society, The London Society for Promoting Christianity Among the Jews, The Church Pastoral Aid Society, The Sunday School Union, Deutero-Canonica (No. 3).

SPECIAL NOTICE.—*The current volume of* THE CHURCHMAN *will close with the December number, in order that each volume may in future commence in January.*