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THE

CHURCHMAN

NOVEMBER, 1905.

THE FRENCH CONGREGATIONS IN SPAIN AND ENGLAND.[1]

THE members of the French congregations which left France have now had time to settle themselves in the different countries to which they have gone. The three countries which have been especially favoured by them are Belgium, Spain, and England, and some have had recourse to Italy. In Belgium half the nation gladly welcomed them; the other half would fain dispense with their presence. In Spain they have published their experiences in a book entitled "Six Mois d'Exil au Pays du Cid," which is sold for the benefit of the monks, with the imprimatur of a French Bishop and the approbation of the Superiors of the Franciscan Order, to which the monks belong. The description which they give of themselves is singular. They are plainly enjoying themselves thoroughly; but in the midst of the accounts which they give of the honours paid to them, they think it necessary to interpose from time to time piteous lamentations over their hard lot. The book reads, for the most part, like the diary of a tourist to whom all the sights of the country have been willingly thrown open; but a tourist does not think it necessary to call for sympathy in respect to all the little troubles which every traveller meets with, nor would he describe a railway journey from the French frontier to Burgos thus, "Our journey of banishment across uncultivated lands, rocky mountains, or snowy peaks came to its end at Burgos" (p. 129), nor represent himself as so alarmed by the cries of night-birds and owls as to be unable to sleep till a dog belonging to a previous occupant of his house came back to protect him. All this is padding which the "exiles"

[1] "Six Mois d'Exil au Pays du Cid," Paris, 1904; "Les Crimes des Couvents," Paris, 1903.

feel it necessary to introduce to show that they have not forgotten France. But there is no doubt that they are perfectly happy where they are—the welcome guests of Archbishops and Bishops, Mayors and municipal officers, and having a piquancy added to the usual enjoyment of tourists by their reputation of being persecuted for righteousness' sake. They are sure that St. Francis recommended them to Mary, the sweet Queen; and that Mary, in answer to his prayer, has given them an asylum, such as they might have chosen before all others, where they find themselves "in the midst of a truly Christian populace, which from the first day of our coming among them has exhibited a cordial sympathy for us, and receives us with enthusiasm." "We have our faults," said the Mayor of Granon to them, "but we would die by our own hands for the Holy Virgin." "And, in fact," exclaim the exiles, "this people is the people of Mary" (p. 363). "Mary is the patroness of the people who receive us, and she is the patroness of France" (p. 373). The "exiles" want for nothing. Disused monastic buildings are given them for their habitation, and their fellow-worshippers supply all their needs. All that they have to do seems to be to visit cathedrals, attend Masses, take part in processions, adore the various images of St. Mary, worship relics, listen to and record legends,[1] witness bull-fights, and admire Spanish dancing.

Will not this account of "Six Months of Exile in the Land of the Cid" induce some of the French immigrants into England to join their companions in Spain? For a larger number of the self-exiled have settled in England than in the Peninsula. Englishmen have become aware that the growth in the number of the Roman Catholic monastic institutions in England during the past few years is portentous. We do not propose to dwell

[1] *E.g.*: When St. Dominic was a child he laughed aloud at Mass, and when scolded replied that he saw two women talking in church, and the devil sitting at the other end of the bench near the bénitier taking notes. He had been writing a long time, and had filled his strip of parchment. Then he took it between his teeth and claws, and began to pull at it to make it longer. But the women, leaving off talking and returning to prayer, had without doubt asked pardon of God; for on a sudden the parchment tore in two by force of the pulling, and the devil's head went crack against the stone bénitier with great violence. It was this mischance and Master Satan's queer grimace that had made him laugh (p. 316; quoted in Wentworth Webster's "Modern Monasticism," p. 8). Of St. Pierre Régalat we are told "the flames of his fervour became visible during his prayer, and passed through the convent walls, so that the neighbours, believing the building to be on fire, hastened to extinguish the conflagration (p. 323; Webster, p. 8). The last miracle is modelled upon one related of St. Teresa, who had to be held down by her attendants to prevent her body rising into the air, owing to the exaltation which she experienced in prayer.

upon this fact, but rather to inquire how these institutions are to be supported.

There are three methods, viz.: (1) Begging; (2) boarders; (3) orphans.

1. *Begging.*—The begging conducted by nuns is not like that we are accustomed to in England. It is not difficult to disembarrass ourselves of a beggar in the street by giving a coin or refusing to give. But it is not so easy when we find two French ladies, in a striking dress, standing in our hall, and, when invited into a sitting-room, telling us that they are asking for nothing on their own behalf, but pathetically setting forth the needs of the poor to whom they minister.

In France the *Quête* is recognised as one of the means of supporting the institutions to which the nuns belong; but those that beg do not always enjoy or approve of the system that they have to carry out. "My Father," said a sister at Rennes to the priest who was visiting the convent, "we are rich, but they send us out, four of us, every day to beg everywhere. We go into the houses of our relatives, and of the friends of our relatives and of strangers, to beg. No one brings back less from her *Quête* than fifty francs in the evening; very often we return with much larger sums. But all the time the greater part of the community is not sufficiently fed. Where does the money go? It is for our orphans that we are sent out to beg, for them that we hold out our hands, and charitable persons think that they are giving for them. But how much do they see of all that we gather?" ("Crimes des Couvents," p. 201).

2. *Boarders.*—It will no doubt be a temptation to parents, desiring to obtain an education for their children at a cheap rate, to find that they can board them at a small expense where they may pick up a little French as well as some sort of education. They will easily persuade themselves that there will be no risk of perversion to *their* children. *They* will be far too sensible, and, besides, the nuns will promise not to interfere with their religion. This confidence is misplaced, and that promise is not to be relied upon. Very possibly the girls will not be directly taught to use prayers to the Virgin and adore her images; but minds are not affected only by what they are directly taught. The atmosphere in which a young girl lives does more than lessons. She looks up to her teachers. She becomes attached to her companions. She sees or, even if she does not see, she knows that they are taking part in processions, ceremonies, observances with banners, lights, and incense. She sees them bowing before pictures, images, crucifixes, tabernacles, and wearing medals which they are assured will save them from dangers bodily

and spiritual. All this cannot be without its effect. Their curiosity leads them to desire to attend a retreat with their companions. "The result," says the Abbé Perriot, in the "Friend of the Clergy," published at Langres, "is that a certain number of them become convinced that they cannot be saved unless they embrace the Catholic religion."

Parents will probably say that home influences will counteract any tendencies of that kind; but are they sure that their children's minds will be any longer open to them? May not, will not, the children think it right, and even meritorious, to hide from their parents the sentiments that are growing up in them in favour of the dear Sisters' religion. The Sisters are taught that it is "their duty" to "rectify a conscience perverted in religious matters," but it is not necessary to make this "rectification" public. When the girls go home, they may attend family prayers and accompany their parents to the Church of their religion, though no longer believing in it, provided that they only "acquiesce passively," giving "a mere material co-operation," and "detesting the necessity laid upon them of submitting to these compromises." The time will come when "they will at last be free to enter definitely into the Catholic family, and participate in the spiritual advantages that there await them"; but they are not bound to "expose themselves to the persecution of their parents." They may "seek in secret the ministry of a Roman Catholic priest," and should do so "as often as they can." So teaches the Abbé Perriot in his popular "Friend of the Clergy." There is no characteristic of a family which is so valuable and so delightful as mutual confidence between its elder and its younger members. Will parents run the risk of exchanging this for underhand dealing and deceit, and later on for the separation of their children from themselves, and for the practical loss of them, which cannot but ensue from conversion to Romanism, whether they continue to live under the same roof or no? And the loss is not their own only, for every English man or woman absorbed into the Papal Communion diminishes to that extent the force of England as a Protestant power in the world. And what is this risk run for? That a little saving may be made on an education which in any case, according to Mr. Hugh O'Donnell ("Ruin of Education in Ireland"), is flimsy.

3. *Orphans.*—Neither begging nor boarding will be sufficient to support our immigrants. Their *pièce de résistance* must be taking orphans or other poor children, and employing them in laundry work or sewing. This has been the system on which the "exiles" have depended in their own country, and which it is therefore probable that they will desire

still to rely upon. How, then, has that system worked in France?

The treatment meted out to the orphans or quasi-orphans employed in the nunnery of the Good Shepherd at Nancy has become known through the protest of the Bishop of the diocese, Mgr. Turinaz, and the action of the civil tribunals put in motion concerning it. But we must not consider that the convent at Nancy was peculiar in its ways, for the Bishop says: "I am led to believe that what takes place here takes place in more or less degree in a great number of houses in this congregation, perhaps in all of them; for if the house at Nancy made an exception, the provincial and the head institutions would have been indignant, and would immediately have taken measures to recall the house at Nancy to order without waiting for my complaints. The fact of their resisting every remonstrance shows that they approve of what is done here" (p. 7).

The charges brought against the nuns in the matter of the treatment of the children under their care may be reduced to—(1) Overwork; (2) underfeeding; (3) confinement within the nunnery; (4) inhumanity; (5) conventual greed; (6) destitution on leaving the convent; all which may be still further summed up in the one word "sweating."

1. *Overwork.*—On the subject of overwork, Bishop Turinaz represents to the Sacred Congregation that "the nuns make the young girls whom they receive work for eleven hours, and sometimes fifteen hours, every day, which is contrary to the civil law of France" (p. 35). A letter, quoted by the Bishop in defence of his statements, says: "The children are condemned to work every day for eleven hours, if not for fourteen or fifteen. Except on days of obligatory rest and the Festival of the Mother, they never have a holiday, not even on the day given by the Bishop. They never go out walking throughout the year. They never attend evening service, even in Advent, or Lent, or Holy Week, or the month of Mary, or of the Sacred Heart, or of the Sacred Rosary. It would be a loss of time. Very often they don't go to Mass during a week because they have too much to do" (p. 41). The civil tribunal found that, "according to the season of the year, the hour for rising was 4.30 or 5 in the morning, and of going to bed 8.30 or 9 in the evening, and when there was a pressure of work they were often kept up to 11 or 12 o'clock at night"; and that, besides this excessive daily work, they were expected to do other pieces of work for presents to the nuns. And the Bishop of Nancy's statement is quoted: "I have said, and I repeat, that there is not in the whole country any master of a workshop who makes his workmen and workwomen do so

much, and who treats them as these nuns treat the young girls whom they pretend to receive for charity" (p. 78).

In the Convent of Mans girls of ten or twelve years of age are said to have to make two men's shirts every day. At an orphanage in Paris there is a system of paying a small sum to the girls, and then demanding payment for board, which compels the girls to be always in debt to the community.

2. *Underfeeding.*—At an orphanage at Parpeville the invariable menu was as follows: In the morning, a piece of bread; at mid-day, a plate of soup, a piece of bread, and a vegetable; in the evening, a plate of soup, a piece of bread, and a salad. "One piece of bread had to suffice. On one occasion a little girl came to the table and asked for more, on which the nun gave her a back-handed blow that struck her to the ground. She was quite a little girl, but some were fifteen or sixteen years old" (p. 189). At Nancy, Mdlle. Laurent reports that, when she did not finish her task, she was made to kneel down, and given only a piece of dry bread. "At that age" (twelve), she said, "I had a good appetite, and when I woke up in the night I used to cry from hunger. Sometimes I was so weak that I had to hold by the bed to prevent myself from falling. Dinner ordinarily consisted of bacon, which was rancid" (p. 23). "The bacon which served to make the soup was always of a very bad quality, and we could hardly eat it" (p. 57). "The common practice was to give us cold water and rusty bacon, which we left on our plates," says Mdlle. Marchal. The same evidence is given by a number of the orphans.

3. *Confinement within the Nunnery.* — Mdlle. Lecoanet writes: "The Deputy" (*i.e.*, M.P.), "M. Chénil, said that none could be kept in the establishment against their will. What a mistake! How can they get out? Is not the house kept locked? How can we communicate with those outside and tell them of our sufferings? Many of us are orphans. To whom can they address themselves? And those that had relations were no better off. How were they to hear the complaints? Should we write? But our letters were never sent. When relations came, how could we complain to them? We could only talk behind a grille, and there was always beside us a nun whose presence froze our lips. You do not know the atmosphere of constraint and terror in which we lived. And what were girls without relations to do if they left? We asked ourselves what would become of us even on the day of our departure. It is only those who have experienced it who can understand how much we were tied, unable in any way to escape. It was terrible! I shudder now at the memory of it! Oh, the years that I lived there,

and everyone thought how well we were getting on!" (p. 50).

The above is part of an appeal to the French Attorney-General.

Another girl, Jeanne, says: "It was impossible for me to complain to my family, who came to see me sometimes, for a Sister was always controlling me, who made me change the conversation by a threatening look or gesture" (p. 54).

Mme. Régnier's evidence: "When I came of age on March 2, 1892, I wished to leave, but I was prevented. They intercepted my letters to my guardian, and his to me. The Mother Superior told me to write to my uncle. I did, but my letter was not sent, nor was I given a letter that he wrote to me. 'One day,' said the Mother Superior, 'you shall go out with your feet foremost.' I replied that I would rather die than remain there" (p. 65).

Mme. Lazarus: "While I was out walking I went to my grandmother's to ask her to take me away. I was punished by having to wear for eight days dirty clothes, with my cap and frock hindbefore. I could not tell my parents because, when they came to see me, the Mother of M. Carmel was always present, and I was very much afraid of her" (p. 66).

The Court of Justice found "that Mdlle. Lecoanet had been really confined without power of communicating with her family; that her letters were intercepted; that her conversations only took place on the other side of a grille and in the presence of the Mother Superior, of whom the pensioners were afraid; that she made many vain efforts to get out; that she could only communicate with her family by the connivance of the Almoner, who compassionately undertook to convey a letter in secret to her sister" (p. 70).

4. *Inhumanity.*—Mme. Régnier says: "I knew Solange; she was ill for a length of time with a bad cough, unable to walk or to eat, yet she had to work like the rest. The night before she died she asked to be allowed to go to bed; the Sister refused, saying she had not finished her task. The class murmured, and the nun said: 'One would think that there were dogs here growling.' Solange died the next night. I was punished, by being made to kneel and kiss the ground, for having given my arm to Solange at recreation-time" (p. 63).

5. *Conventual Greed.*—Mdlle. Lecoanet says: "There are at least 150 young women hard at work at their needle every day from morning till evening. You may think how much that comes to at the end of the year. The Sisters told us that our twenty best workwomen paid the whole

expenses of the house; consequently, the work of the other 120 or 140 brought in a net gain to the convent" (p. 13).

"By the mémoires and letters sent to Rome, I have shown," says the Bishop of Nancy, "by authentic and indisputable proof, that the nuns of the Good Shepherd of Nancy have spent in a few years more than 500,000 francs in buildings, of which a great many are not wanted; and 200,000 francs in enlarging and decorating their chapel" (p. 34).

6. *Destitution on leaving the Convent.*—The Bishop of Nancy writes: "At the Good Shepherd of Nancy they give nothing to their protégées, though they have worked for and gained a large amount of money for the house. They turn them out without resources, without finding them any place, without asking them to revisit the institution. Girls without relations, or with relations unable to help them, are exposed to every sort of peril from the moment that they leave. Sixty young girls sent away by the nuns in one year were left in this condition. I protested to the Superior; but all that I could obtain was a little money given to two or three, in order that the nuns might be able to say that they didn't send them all away in such a condition. . . . By making it difficult for them to go, and giving them nothing when they do go, they are able to keep the good workers with them. I demand that an engagement be signed as to money and clothes to be given to the girls when they leave the house, in proportion to the time that they have been there" (p. 8). As proof of his charge, the Bishop quotes the evidence of several of the girls: "Monseigneur," says one, "I received nothing, not even a chemise, nor a handkerchief, nor a sou. It is true that I had only been in the house two years, but I know that a great number of my companions who had been there for ten, fifteen, twenty years did not receive any more, and many of them earned three or four francs a day" (p. 42).

Another says: "I spent twenty-nine years in the house, and am fifty years of age. My mistresses gave me only twenty francs, and did not find me any situation. At my age it is difficult to find one. I possess nothing, and have no occupation" (p. 44).

A third writes: "My mistresses did give me, when I left, the clothes that I was wearing when I came, but they added nothing. They gave me my fare from Nancy to Bar-le-Duc, but no more" (p. 45).

Mdlle. Lecoanet asks the Attorney-General: "Is it right that they should profit by our best years, and that after the labour of every day and every instant there should remain to us nothing, nothing? If I have no claim for the loss of my eyesight and for the years that I have worked, I have

only to beg you to excuse my appeal; but if otherwise, Mr. Attorney-General, I pray for the assistance of the law" (p. 52).

The judgment of the Court on this point was that "it appeared that after long sufferings, aggravated by want of care, Maria Lecoanet was conducted to the railway-station, and received from the hands of a nun a ticket to take her to Paris, and that she arrived there without money and stripped of everything" (p. 83).

The final decision of the Court was that the Congregation of the Good Shepherd should pay to Maria Lecoanet 10,000 francs and bear the cost of the legal proceedings.

Defending himself, Bishop Turinaz says: "As my duty was, I set an example of good discipline by keeping silence for nearly four years, until my letters, which were entirely confidential, were published. Several times I have insisted on the evil consequences of any publicity being given to these documents. I repeat I have only done my duty as an honest man and a Bishop, and if I had acted otherwise I should have been neither Bishop nor honest man" (p. 95). The reply of the Sacred Congregation to his appeal was: "As it is not appointed in the rules, and there does not seem to have been a practice in this respect, the burden of giving something to the orphans and other girls when they leave the convent cannot be imposed upon the nuns without grave hardship" (p. 36). It was after this that the civil trial took place.

We have said enough to show that French nunneries are not always the peaceful abodes of love that sentimentalism often represents them to be, and that no encouragement should be given, from a false sense of charity or from a confidence inspired by religious professions, to the new institutions established among us. A system of supervision, as conducted by English inspectors, now strangely wanting, might do something to mitigate the evils which have been pointed out, but would not remove them. And even were they all removed, our chief objection would not be removed with them. There would still remain the fact that each new monastery and nunnery adds to the proselytizing power of the Roman Community established in England by Pope Pius V. on Feb. 25, 1570, as a rival to the Church of England, and would strengthen that party within the community which represents the foreign rather than the home element and seeks to re-invigorate the Ultramontanism of which the monastic system has always been the support. Do we realize that in the last fifty years "religious houses" in England have grown from fifty to one thousand?

F. MEYRICK.

RELIGION IN THE HOME.[1]

THERE is no need to make any apology or explanation for discussing this subject; the state of English life, and of society in general, seem to make its consideration wise and opportune. The decay of religion in the home is responsible for a very large proportion of the dangers and disasters which are troubling us at the present time. Let me instance two only:

1. On all sides men are, apparently, battling with unbelief. Reason is pitting itself against faith. Christian science and its many relations are disputing the rights of many time-honoured, and so-called divine, dogmas; and men do not know where they are—their faith is too little and too weak to protect them. And why? Because for years parents have been neglecting their duty, and they have sent their sons and their daughters out upon the sea of life, with a creed indeed, but with a faith unfed and unfostered. "The candle of the Lord" has been imperfectly trimmed; the oil is very scanty; men's convictions have not been shaped with care and culture. Some of the best of parents have failed in this, and the excuse is just that life has been too full, as the Bishop of London lamented in his recent mission to the West End: "I do not hear much now of the children's hour—the time between tea and dinner. Have the parents' many engagements broken it up?"

2. The decline in the number of ordination candidates is due to the same cause—to a large extent. Other things combine with it to persuade men from this high line of life—*i.e.*, there is a growing impression among Christians that they can serve God as laymen quite as effectively as in the ministry. The money-making spirit, too, is strong in most modern countries. And a few men are influenced by exaggerated views on Higher Criticism. But, besides all this, the Church as a whole is suffering from the absence of the religious spirit in the home, from the failure of parents to encourage their children to take a sensible and a healthy view of the service of the King, from the disrespectful manner in which Church work and Church workers are discussed in the family; and so the last thing too many of our boys dwell upon is the possibility and advisability and privilege of becoming a clergyman. This is all wrong; and if we want a revival in the land, we want, in the first instance, a revival of religion in the home,

[1] The writer is indebted to F. D. Maurice's treatise on "Social Morality" for various items in this article.

for religion in the home is the home of religion; if it is not there, it is not likely to be anywhere.

Now, a proper consideration of the subject demands that we should review the whole situation and recollect the position of the family, the importance of home life, and the relation of religion to it all: how, indeed, the world in general depends, and always has depended, upon this state of life.

(*a*) The position of the family. This has been much obscured of late, but originally, and ideally, it was everything. Sir Henry Maine was the great authority on Roman institutions, and he tells us that "Archaic law is full in all its provinces of the clearest indications that society in primitive times was not what it is assumed to be at present—a collection of *individuals*. In fact, and in the view of the men who composed it, it was an *aggregation of families*." We can believe this if we think, for we quickly see that the ultimate basis of human society must be the home. "The State—the body politic—may assume many different forms, but its fabric is built up of myriads of separate cells like a honeycomb, and the unit cell on which everything else depends is the family." Plato lost sight of this because he tried too eagerly to grasp the universal; but Aristotle was more temperate and modest, and acknowledges the family as the basis of political society; in his opinion the relations of the household are the germs of the different forms of government. "The family, then," says Sir H. S. Maine, "is the type of an archaic society in all the modifications which it was capable of assuming," and the hearty recognition of this is essential if history is to be understood and appreciated. I have referred you to secular evidence of my contention, and you will wonder whether it is because the thought is foreign to revelation. Nothing of the kind: the history of divine action—*i.e.*, the history of true religion—is related in the most intimate way with family life. Our God is called the God of all the families of the earth, and in many periods He did His work of communicating Himself unto men mainly through the family. This is never more patent than in the case of Abraham. He lives in a family, is never safe beyond the limits of it. Every thought that is awakened in him has to do with a family, making every devout student of the Bible realize that this was the purpose of God, who has set men in families that He may thereby work His work amongst us.

But no one has ever supposed that this great design would be effected automatically, and that, without any effort or care, men would be safeguarded and developed through the influence of the family in which they found themselves. On the contrary, all the world over, among pagans as much as among

Christians, men and women are called upon to assume responsibility and to exercise authority, so as to make the family what it should be, so as to help the State through the family. There is no need to go into any of the classical lore upon this point, though the material for doing so is very extensive, because the divine relations were always being compared with domestic relations, and Plato and Homer busied themselves continually with the subject. But I may just add that Cicero felt the most unshaken conviction that there must be a ground for social life and social morality, and he connects worship with laws; so that it is easy to understand that the first element of Roman faith was domestic — the authority of the father. Just as Jupiter was assuredly the father of the city, so the authority of particular fathers had its support in his authority. That was enough. Each household must have its own *penates*. There must be a divine superintendence over each hearth, and the father of the family must act as priest and mediator day by day. Clear traces of this in the Scriptures will be familiar to many: domestic worship and the priestly system are closely related, and we always have to recollect it as we study the religious habits and education of the patriarchs and the children of Israel.

(*b*) Now, these preliminary remarks will serve to introduce the main subject before us, and will help us to consider in all its importance "home life," with its manifold calls and its manifold opportunities. And referring first to the duty of the clergy, can I insist too strongly upon the necessity of giving our people plain and almost constant instructions about it? The noble Bishop, Dr. Fraser, was a master upon this point. Speaking at the Sheffield Church Congress, he waxed eloquent against the modern pulpit habit of adding to the principles of Christianity, and of asking men, from whom God only requires faith and repentance, to subscribe to 700 theological prepositions. "I want to see Christianity more human," he cried. "I want to see it dealing less with pictures of hell and heaven, and more with the difficulties and trials and temptations of this present life. . . . I want to see Christianity a good deal more human than in these later days it has been made to be." And he practised what he preached; for if there was one thing more characteristic than another about his sermons to ordinary congregations, it was the amount of homely advice which they contained with regard to *home* duties of parents, children, husbands, wives, and so forth.

Therefore, putting the matter in a slightly more dogmatic form, I would say in brief:

1. Let us remember, and remind all others of, the nature of home life; the really sacred nature of the home; the possi-

bility of a man's character receiving in the home nearly all that it can want; the probability of a man's character possessing little that it wants unless it acquire it in the home. To quote Bishop Fraser again, in one of his letters he writes: "I really cannot think how people can care so much for the mere external (and too often illusory) elements of happiness, when all that really gladdens and brightens life lies within that magic circle which God's providence draws round each one to whom He grants the blessings of a *home*. I have always held that home duties have the greatest claim upon us, and that nothing ought to displace them but the most imperious necessity."

And any student of books on domestic education will have observed that the object of the writers has been, by one method or another, to form a character. Their chief skill has been shown in tracing the influence of different members of a family on the characters of each other. The family, small circle as it must be, has been found large enough for the discovery of innumerable varieties of feeling and disposition, every variety having some tendency to produce another by collision or sympathy. So it has been well said: "We do not come into the world as isolated individuals. Each of us is born into a family. A child wakes up to discover that he is already united to his parents and kinsfolk by ties which nothing can abolish or destroy. And out of this primal bond arise our highest virtues and our most sacred claims."

2. Let us remember the peculiar power of family religion, of a religion whose earliest and best and brightest associations can be traced to the home. We are told, as I have already said, that among the Romans and the Greeks there was an intimate connection between the worship of the gods and human relationships. And, as a natural consequence, we know that when the sense of the domestic fellowship became weak, when it gave way, then indeed the weight of the external world became overwhelming: then, whether its powers were contemplated in themselves, or were associated with names and persons, it might become a field for the exercise of demoniacal caprice, which men might try to divert by skill or by sacrifices, but which must ultimately prevail. So likewise Christianity assumes and takes for granted the deep, simple instincts and affections of home, and their practical importance in the sphere of religion. Christ Jesus presupposes that we already understand the meaning of those dear names "father," "mother," "brother," "sister," and bases much of His teaching thereon. As Coventry Patmore has said: "If we misinterpret or deny the family titles and relations, we obscure revelation in its very terms." What

does this mean but that religion is to be learnt, to be cultivated, and in its most important stages to be practised, within the shelter of the four walls; that the soul can there find ample scope for its feelings, and ample encouragement and delight? And the days were in this land of ours when men knew it, and the results were priceless. But we have to lament that the greatly accelerated pace of modern life has broken up some, too many, of the old devotional habits, and the results are, and will be, disastrous. The position cannot be better stated than in the lament of that eminent prelate already twice referred to: "I attach great importance to family religion. I fear the sense of responsibility on the part of the heads of families has decreased. I am afraid there is a very large number of families in England, particularly in the working classes, who never have family prayer. We make a great profession of our Christianity, of our Protestantism, of our 'Gospel light,' but we might sometimes spend a week in a man's house and not know he was a Christian at all." Thus in all circles where the fear of God is a living force, we cannot too seriously inculcate the necessity of the permanent recognition of the beauty of family life, and, as a corollary, of the power and virtue of family religion.

But of course our subject invites us to go much further, and to put the responsibility on the right shoulders, for it is not enough to be general. If good is to come, we must insist on the respective members of the home learning where their duty in this matter lies.

And first come the fathers, with their high and, as the Bible would seem to say, their holy position, and would to God that it was the universally recognised feature in life that it is meant to be. Two points about it eclipse all others:

1. That it means authority. To the paternal authority Rome owed its strength and freedom, and Virgil was right in believing that the ground of his nation's stability lay in the reverence for fathers; for the authority of the Consul rested ultimately on the father's authority, the obedience of the soldier on the obedience of the child.

2. That it means specific duties, and chiefly that he must educate his child; so far as he has any authority over him, that must be an education. Parental authority is God ordered, and is to be used as the very ground of education, that the faculties and energies of the child, which otherwise might lie dormant, may be duly developed.

And when we speak of education, we are doubtless agreed that its whole base and foundation should be laid in religion, and that a religious spirit should permeate the whole, and a religious aspect be given to the whole. Certainly this is

where the father's authority may be righteously exercised; this is the main direction that it should take.

Compelling—yes, *compelling*—the children to read, to learn, and, as far as possible, to understand the Scriptures. Every minister knows how woeful is the ignorance of his Confirmation candidates as to the position of the books of the Bible, as well as concerning their contents. The misfortune is the children's, the fault is the parents'.

I use the word "compel," but the compulsion would speedily be qualified if men would be men, and, like Bishop Ridley, gentlest of English Reformers, would read the Bible with, and expound it to, their household; for he did it, "being marvellous careful over his family, that they might be a spectacle of all virture and honesty to others."

Compelling—yea, *compelling*—the children to attend a proper place of worship on Sunday morning and evening. The first person to be blamed for many an empty church is the parson. I am not sure that the real culprits are not the parents in our land. The authority of the parents is undoubted. What right have the children to call it into question? It is a divine ordinance, and only weakness and wickedness evade it. But, again, whilst I use the word "compel," the compulsion would speedily be qualified if the father did his duty and took the children. And here let me offer a criticism, rather than a condemnation, of the P.S.A. movement. It has some advantages perhaps, but a P.S.A. often means a "selfish Sunday evening and morning," the father "doing" his religion by himself, and forming the unnatural and baneful habit of isolating himself from his family in the most important matter of life. No wonder the Church's work and welfare is not discussed at all, or, if discussed, is referred to in a far from kindly spirit. No wonder there is little or no interest in parochial efforts in many a home, when the father goes one way and the children another, and there is no common worship and devotion. How different it all might be, and is intended to be! How much better would be our religious tone, how much greater the sympathy with all the will of God!

I will not stay to suggest the many departments which would feel the effect of the father's authority and unselfish earnestness. Let me be content by saying over again in another way what I said at the outset: "Candidates for the ministry would then be plentiful." The *Church Chronicle* in South Africa for August 26, 1904, had an article dealing with lay work, and how evangelistic zeal among laity would give a great impetus to the provision of an African-born ministry. "As it is," says the writer, "most of the clergy in our

province who can claim this distinction are the sons of clergymen. They have inherited from their fathers the love of the sacred ministry, and, undeterred by the self-denial which it calls for, they have chosen it as their lot in life. So we believe it would be with the laity. The father's unselfish devotion would leave its mark upon his household; in many cases would call forth enthusiasm among his children for the ministry of souls."

Secondly comes the mother, with her splendid power and unchallenged influence. Her position is not equal to that of the father, and yet it is almost as important. Though the institutions of Rome, already mentioned, especially testify to the authority of the father or his dominion, yet the influence of the mother is never forgotten in its most characteristic legends, in its most trustworthy records.

And what should be—and, thank God, very often is—the work of the mother in the home? It is twofold at least.

1. In stating the first, let me quote a master of thought who had much to teach Englishmen thirty years ago: "The union of the mother's influence with the father's helps to distinguish authority from dominion, as well as to counteract any disposition which there might be in the male parent to demand of his son mere agreement with his conclusions. She never can regard a child as a possession; she never can appeal exclusively or mainly to his intellect. The authority is not weakened by her co-operation; it is divested of its inhumanity, it is made effectual for the whole of the child's existence, not for one section of it." We all know what that means; for we have all had the stern summons of a father's voice coming to us softened and deepened through notes of feminine devotion and self-sacrifice. Thus the mother often makes the father's authority perfect.

2. But more. Besides her position, she nearly always has a way with her which tells mightily for good or ill. "Because my mother wants me to," is a constant reason for various acts of children, and a good enough reason too. So that where the mother is obedient to the faith, it becomes usually easy and simple for her both to form religious habits in her children and to inspire them with a living faith. Some of you have heard of Mr. Buckle, a man who, in words at least, treated morality as poor in comparison with intellect. This was his testimony, that no mere arguments for immortality had ever had much weight with him, but that when he remembered his mother he could not disbelieve in it. Coming from such a source, the testimony is of unspeakable worth. Thus, we all welcome the words of Marie Corelli, when she says that a happy home is the best and surest safeguard

against all evil; and that where home is not happy, there the devil may freely enter and find his hands full. "With women, and women only, this happiness in the home must find its foundation. They only are responsible, for no matter how wild and erring a man may be, if he can always rely on finding somewhere in the world a peaceful, well-ordered, and undishonoured home, he will feel the saving grace of it sooner or later, and turn to it as the one bright beacon in a darkening wilderness." Yet we would go further, and say that woman, mother, has the right and the power to make home holy; to make it a house of God; to fill it with a sensible and spiritual atmosphere; to order its life, its amusements, its conversation, so that God is above all, the chief authority in everything. And where the mother does not do it, or help in doing it, it is not often done.

I do not pretend that this is by any means all that should be urged upon the subject before us. There are other branches of it of very grave importance, such as the conduct of the children in their homes, and the treatment and training of the servants in our households. Both of these are practical points which should never be lost sight of. But the first and chief responsibility rests upon the parents, and, unless we are mistaken, the parents of all classes need a regular course of instruction in the matter, for their negligence is quite woeful. There may be excuses for some, and God can be trusted to make full allowance everywhere; but there can be no good defence for the fact mentioned by Bishop Ingram to his Diocesan Conference that 79 per cent. of the parents of boys at one public school had no family prayers or religious teaching for their children at all.

This is blank paganism, and worse; for the old heathens had very right notions about the way in which a child ought to be trained up. They had great belief in a pure domestic education. One of them said: "Let nothing unclean ever enter into a house where a little child is," and yet how many English children are habitually the witnesses or hearers of drunkenness, quarrelling, swearing, gambling, and wantonness! A Roman poet has said: "The greatest possible reverence is due to a child." Verily, the spirit of our Master is in that dictum, and yet thousands of English parents have no other ambition for their children than that they should be as polished corners in some temple of Mammon.

We shall never have in England education such as we ought to have, and such as would be in the highest sense a blessing to the nation and to the world, until parents rise to a higher conception of their duties to their children than they do now; but if we could rouse them, and keep them roused, it would

be the simplest solution to many a vexing problem, such as the "religious question": it would be the death-warrant to infidelity, bridge-madness, harlotry, and vice; it would be the shortest way for the bringing in of the kingdom of Christ.

A. B. G. LILLINGSTON.

"GOD IS LOVE" AND ITS IMPLICATION.

IT is astonishing how this precious text is misunderstood and even perverted by many who quote it. This was very apparent in the correspondence which lately took place in the *Daily Telegraph* on the question, "Do We Believe?" Many of the sceptical writers quoted it with a view of showing that the God who is so described in the Bible could not possibly be so cruel (so they put it) as to punish sinners in the way that other Scriptures affirm that He will, and therefore that those latter texts cannot be inspired, and must be rejected. They do not seem to see their inconsistency in quoting this one text as authoritative and truthful, while they regard other texts from the same book, and indeed other passages from the same speaker or writer, as having no authority.

But the truth is that they really do not understand what love is and what it implies, or they surely would see that there is no inconsistency, still less any contradiction, between such passages and those that they contrast with them. Such writers evidently take a merely sentimental view of love. They think of the God who is so described as they do of a very easy, amiable, Eli-like character, who is very lenient with sin and sinners, who is always disposed to overlook their faults, and who could not find it in His heart to punish them, still less to consign them to what those Scriptures plainly describe as "the damnation of hell."

With regard to Eli, if he had loved Israelitish society and its well-being, he would not have said to his sons, "Nay, my sons, it is no good thing that I hear," but he would have said, "It is an awfully wicked thing that I hear—a thing that I hate, and unless you cease at once from such ways and repent of them, I must visit you with my hot displeasure."

Now, I want to try and show that the error in question arises from a misconception of what love is, and what the highest and truest of human love is. These writers do not see that love necessarily implies hate. There cannot be true love, even in man, without hatred (excluding, of course, every

idea of malice), without an intense hatred of all that is opposed to it, and which would be of harm to the object or the objects loved. I may make this clear by an illustration. It is related of that noble soul the late Rev. F. W. Robertson, of Brighton, that one day as he was walking with a friend he saw a gentleman who was noted for his profligacy pursuing a young, innocent girl with evident evil design, and Robertson passionately stamped with his foot as he pointed him out to his friend, and exclaimed, "Thank God, there is a hell!"

Now, that was simply the fiery indignation of love—of love for virtue, purity, and goodness, and therefore of hate for vice, debauchery, and brutality. He would have rejoiced at the very unlikely conversion of that wretched man, but seeing him bent on the ruin of virtue, a sense of holy justice made his observer rejoice that such iniquity could not go unpunished. The Rev. Silvester Horne has well said: "Somebody—who was it?—said, 'I like a good hater.' So do I. The Christian is a good hater. The Christian is a man with tremendous powers of moral indignation. The good hater is the good lover. It is the power of the heart turned against evil with good hate, and turned towards righteousness with a magnificent love."

I might illustrate the matter still more largely from the Word of God itself. There is another text parallel to "God is Love," and that is "God is Light." Now, what is light? It does not consist of one simple ray of white, but it is a compound element. Analyze it, or separate it into its component parts by a prism, and we find it to consist of various colours—red, purple, orange, green, and others. So with the attribute of love. It has in it not only the simple, tender ray of amiability, but also the darker rays of justice and holiness and truth.

Indeed, God Himself has in many Scriptures thus analyzed His love. Look at His own revelation of His character in Exod. xxxiv. 5-8: "And the Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty [who cleave to their guilt]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." With what a variety of terms does He Himself thus emphasize His love, but how solemnly does He here show by the latter words, not only that the punishment of unforsaken sin is not inconsistent with all that tender love, but that it is *because* He is this loving and gracious being that He must be just in

avenging the breach of His holy laws which tend to the virtue and happiness of all worlds.

It must be remembered, too, that this revelation of His character is taken from the Pentateuch, and is quite in harmony with that that is given of it in the New Testament. The God of the New Testament, whose character is summed up in the words "God is love" is the same God that He was in the Old Testament. God is of course an unchangeable being. He says of Himself, I am the Lord, I change not." He is "the same yesterday, to-day, and for ever." Yet in that very Pentateuch we see in the history of the Flood and in that of the destruction of Sodom and Gomorrah, and indeed in all Old Testament history—that is in the form of His actual dealings with men—one continuous illustration of the truth that it is just because He is this God of love that He could and would and ever did punish and sweep away with the besom of destruction individuals and families and nations that tended to corrupt themselves and others, and so to destroy the happiness of the whole family of man.

All inspired history thus tends to show that love is a shield the obverse side of which is hate. Be on the one side of it, and love will say, "Come, ye blessed of my Father"; but be on the other side, and even love "will say to those on the left hand, Depart, ye cursed, into everlasting fire prepared for the devil and his angels!" This is the necessary result of His very goodness; as a very spiritual preacher has thus expressed it: "Though each created being might make spiritual progress for ages and ages, He, the only One, would remain infinitely removed from any of His creatures, intense in goodness, *goodness manifested by its repulsion to evil*, as well as its delight in truth, virtue, and benevolence."[1] As Mr. Spurgeon truly says: "None are more terrible in justice than those who are tender in mercy. Bring to me the gentlest spirit that ever lived, and begin to tell the tale of the Bulgarian massacres, and I will warrant you that *in proportion to the tenderness will be the indignation.* They who have no heart cannot display real indignation; but where there beats a true heart of love there must be righteous wrath against that which is unloving, holy anger against that which is unjust and untrue."

Note, again, a few other passages of Scripture: "I, the Lord, hate evil." Nor evil only in the abstract, but the persons of those who cherish it, for "He hateth *all the workers* of iniquity." "The Lord abhorreth both the bloody and deceitful man." "The Lord is a man of war." "The Lord

[1] "The Intensity of the Divine Nature," by the Rev. H. W. Burrows.

cometh out of His place to punish the inhabitants of the earth for their iniquity." "Vengeance is mine, I will repay, saith the Lord." "Behold the goodness and severity of God"—severity not incompatible with goodness, but the very outcome of it; for He could not be a good God, or a God of love, if He were not severe against the rebels who would, if left unpunished, tend to mar all the happiness as well as the goodness of His whole creation. Even an earthly Justice *of the Peace* could not be a good or a kind man if he forgave the burglar or the murderer or the rebel that was found guilty before him. If he did, he would have no love for society or the public weal. "God is Love," and for that very reason He must be just, and "root out of His kingdom them that offend and them that do iniquity."

It is strikingly confirmatory of this view, and a very remarkable fact in itself, that that Apostle who is emphatically the Apostle of love is really the most intolerant (if we may so say) of evil and error of all the Apostles—I mean, of course, St. John. It is in his Gospel that the Lord's most loving words are recorded. And it is in his Epistles that there is quite a tautology of love, and of the importance of love in Christian character. Yet, strange to say, none of the inspired Apostles use stronger language of wrath against sin and wilful sinners than he. Take these passages in illustration: "He that saith, I know Him, and keepeth not His commandments is a liar." "Who is a liar but he that denieth that Jesus is the Christ?" "He that committeth sin is of the devil." "We know that we are of God, and the whole world lieth in wickedness (or the wicked one)." "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds." "If I come, I will remember his (Diotrephes') deeds which he doeth, prating against us with malicious words," etc.

"How illiberal! What a want of charity!" the sceptic would say. Yet the fact remains that it is emphatically the Apostle of love who so writes, proving again that love must hate error as well as sin. Nor, forgiving as God Himself is, can He ever forgive sin unless it is confessed and repented of, for it is St. John who says, "*If we confess* our sins, He is faithful and just to forgive us our sins"—to forgive otherwise would be to encourage sin, and to encourage sin would be to mar the happiness of the whole creation.

St. Paul, again, who penned the longest and most elaborate, as well as the most tender and beautiful exposition of love in

1 Cor. xiii. was the same Apostle who wrote such words as these: "Abhor that which is evil." "I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. Put away from yourselves that wicked person." "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

Does any one say, "In such passages the extoller of charity —of love—was forgetting love?" Rather was it a necessary outcome of his charity, for his charity had to consider the purity and welfare of the Christian society, as well as the offender. And he was, after all, in so writing inspired by the very teaching and example of the Lord Jesus Himself, who said to His disciples, "Whosoever will not receive you, when ye go out of that city shake off the very dust from your feet for a testimony against them."

And this leads me to say that the most striking illustration of all is to be found in the Lord Jesus Himself. For He was the Incarnation of this God of Love—the very personification of it. And "the love of Christ passeth knowledge." How wondrously that surpassing love showed itself in all that He was, in all that He did, and in all that He suffered; ever going about doing good and healing all that were oppressed of the devil; ever speaking the most loving words and doing the most loving deeds, and at last, for "the great love wherewith He loved us," laying down His life for us on the cross. "Greater love hath no man than this, that a man lay down his life for his friends," "but God commendeth His love toward us in that while we were yet sinners Christ died for us."

But *because* of this very love He could hate, and hate, too, with a most vehement flame. Witness how it flashed out against all those who, rejecting Him and His Gospel, clung persistently, and in spite of light and knowledge, to their wickedness and errors: "Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

Will the reader, in the light of our subject, read the whole

outflash of His righteous ire in Matt. xxiii.? Read, too, the woes that He denounced against the cities in which most of His wonderful works were done—against Chorazin, Bethsaida, and Capernaum (Matt. xi. 16-25). And how constantly this hate of love flashes out in many of His parables! And even in that very Sermon on the Mount which sceptics point to as an embodiment of that religion of love and benevolence which they taunt the Christian Church as not living up to, even in that He says, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." "If thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members shall perish, and not that thy whole body shall be cast into hell." "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." And let those who flatter themselves that because God is Love He will overlook their sins and errors, and that a place of future punishment is only the figment of theologians, read the whole of His wonderful revelation of the future which He Himself gives (Matt. xxiv., xxv.), and then they will see how love can hate. And it should make all sinners and followers of error tremble and fear before Him, and incline them to seek that love that can and will forgive them *if* they repent and turn to Him, but who assuredly, if they will not, will consume them in the holy flame of His righteous wrath, for "Our God"—this God of love—because He is love—"is a consuming fire."

I do not turn aside to consider whether this fire is to be everlastingly penal or dispensationally corrective, or whether it is to result in an ultimate destruction of being; but no one, save those who reject the revelation of the future of all unbelievers and impenitent sinners given us in the Scriptures, or who impiously explain away its plain language, can for a moment doubt that there is a hell for them, and that condign and awful punishment awaits them.

Finally, let no reader imagine that what I have written is intended to diminish aught from the infinite love of God. "Love so amazing, so Divine," is far beyond any human conception of what love is. No sinner, however great, need despair that it is equal to his full forgiveness and regeneration if he repent and turn to it in prayer. But what I have tried

to show is, that that love is bound by this *if*. "*If* we confess our sins," seek and pray for pardon, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But if a man "will *not* turn, He will whet His sword: He hath bent His bow and made it ready." Even Christian forgiveness, according to Christ's own teaching, is to depend upon this *if*. "*If* he shall neglect to hear them" (the witnesses), "tell it unto the Church; but *if* he neglect to hear the Church, let him be to thee as a heathen man and a publican." And when Peter asked Him, "How oft shall my brother sin against me, and I forgive him till seven times?" was he to forgive irrespective of any repentance on the part of the offender? Not so; and this condition is strangely overlooked by most readers: "If thy brother trespass against thee, rebuke him; and *if he repent*, forgive him. And if he trespass against thee seven times in a day, and seven times a day, *turn again to thee, saying, I repent*, thou shalt forgive him"; but not if he does not say this.

My great object, then, in writing this paper has been to destroy that illusion, fostered, alas! by "advanced," but unscriptural, preachers in these days, that leads deluded souls to think that, whatever their sin or worldliness may be, a God of love cannot hate it or them, and will never severely punish them. This sentimental view of this solemn matter arises from a totally inadequate view of the evil of sin. People do not realize what an awful thing sin is. The novels of the day, and, alas! even some of the pulpits, where they are not silent upon it, represent it as little more than a weakness, which is very excusable, and may easily be pardoned; and the consequence is, what Dr. Dale expressed to his friend: "Berry, nobody *fears* God nowadays." There is, therefore, no felt need of atonement; and the doctrine that Christ's sufferings and death were needful in order to that atonement is passed over or rejected. God's love is sentimentally dwelt upon, but not in the way that Scripture exhibits that love, as giving His Son as a ransom, as delivering Him up for us all, as bruising Him for our iniquities, but as a kind of love that will amiably excuse the evil thing. And thus sinners are led to think lightly of it, too, and to have little or no fear of being punished for it, or to dread any hell hereafter. They repose in a love that is in accord with their own conceptions, but which is utterly opposed to its scriptural exhibition. This God of love, however, tells them in His own revelation of His character that in this "refuge of lies" they will be deceived, for "God cannot deny Himself"; and He tells them most plainly that by a moral necessity He must and He will punish unrepented sin. But *why* does He so warn them?

Because "He willeth not the death of a sinner, but that all should come to repentance"; because, in one word, "God is Love."

R. GLOVER.

PROFESSOR HARNACK ON FOREIGN MISSIONS.

PROFESSOR ADOLF HARNACK is probably the most influential of living theological writers. In Germany he holds a unique position, and his theories and investigations have profoundly modified the ideas of many English thinkers. In his "Reden und Aufsätze," lately published, he discusses many matters of present-day interest, and the results he expounds are by no means acceptable to those who hold the traditional creed of Christendom. Especially is this evident in his articles on the Apostles' Creed, for he appears to hold a special brief against the article, "Born of the Virgin Mary," and endeavours to prove that this was not the belief of the Apostolic Church, but an accretion of later date. His arguments have been adopted by those in this country who discredit this fundamental fact of Christian history, and the source of much of the erroneous thought of those who reject the supernatural conception of our Lord is to be found in the vigorous writings of the German Professor. Quite unexpectedly, the second volume of the "Reden und Aufsätze" contains a most eloquent, impassioned plea for Evangelical missions, addressed in 1900 to the General Assembly of the Evangelical Protestant Missionary Union of Germany. Here he appears as an enthusiastic advocate of Christian missions, and the argument of the man who is universally acknowledged to have a unique first-hand acquaintance with the development of the Christian Church must possess great interest for the supporters of foreign missions in this country.

He spoke when European soldiers were marching in China, where formerly only merchants and missionaries worked. A new epoch in the world's history had begun, for it was a token that Asia would come under European control. The rise of Japan was not within the outlook of the speaker; but this does not interfere with the validity of his argument, which concerns itself, in the first place, with the duty and the aim of Evangelical missions. The Gospel must be preached to all nations, not because our Lord and the Apostles gave command or because Christianity is better than other religions, but from the conviction that Christianity is not a

religion to be classed with other religions. It is religion itself, and in it and through it every nation and humanity will be what they ought to be. This conviction gives us the right to universal mission work. St. Paul and the early Christian apologists realized this, and preached to Greeks and Romans a God in whom they unknowingly lived and had their being; they proclaimed a living and crucified Jesus Christ, who was the strength of a holy life. The might of the judgment and the forgiving love of God were set forth, and hearts were prepared for the reception of the spirit of God. The sole aim of mission work should not be proselytism (which was most sharply condemned by our Lord, for ambition, proselytism, discord, and outward observance poison missions at the roots), but the leading of men to be children of God.

The missionary must be content to proclaim the simplest Gospel: "The Son of man is come to seek and to save that which was lost," and "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bound, to proclaim the acceptable year of the Lord." He must be acquainted with Christian history, but he must live in the speech of Jesus; he must take his message from the Sermon on the Mount, the beatitudes, the parables, and the promises. He must, above all things, possess Christian love and dwell in the eternal world. He must live his creed; he should be no mere teacher, but a life; no burden, but a means of giving ease from burdens. Christian missionaries have as their message the knowledge of eternal life and the joy of a pure, holy life. They will overcome all opposition by holding fast to this aim, and will bring their newly enfranchised brethren to the great circle of civilized humanity.

Some wish the mission of civilization to go forward, and do not support Christian missions. Harnack has no sympathy with the standpoint of those who think that civilization can be introduced without disturbing the faith of foreign nations, but he discusses the ideal plan of developing the civilization of all people and bringing them into the Christian family. If every European dwelling among heathen were a Christian in thought, morals, and life, there would be no need of missionaries, but, unfortunately, the conversion of Europeans in heathendom doubles the need of missionaries. Even politicians see this, for they maintain that we must bring the best we possess to heathen lands, not only on account of their just claims to give them payment for what we take from them, or on account of the worth and love of man, but also on account of the need of preserving our own existence,

and avoiding the fate of the Spanish and Portuguese colonies. Missions have as wide a field among half-civilized as among civilized nations, for Christianity gives the only civilization that can bind mankind into unity. Other civilizations are guilty of cruelties, and treat human life as chaff. Christianity alone can meet the needs of universal humanity. The roots must be deep if the tie is to be great and strong, and he alone strikes the roots deep who brings to individuals and nations the knowledge of the right relation to God and eternal things. The fear of the Lord is not only the beginning of wisdom, but it is also the foundation for all assured plans. By artillery and factories we may bring nations to our net, but the true conqueror is the man who enlarges the brotherhood of Christ, and makes foreign nations possess the best he has. Only thus will Europe fulfil its world-mission, and missions are not only the affairs of individuals, but the necessary function of Christianity.

The second portion of his address is devoted to the discussion of present-day problems of the mission field, due to the relationship between State and Church and the interference of the secular power in support of the mission work. He fully appreciates the grave difficulties that arise out of the defence of the mission workers in heathen lands, but he is convinced that no mission ought to be abandoned by reason of complications with the secular authorities. . Above all, Chinese missions must be continued, for they are of long standing, and it is natural that their progress will be much more impeded in a land of settled customs and a certain development. The sacrifices entailed, although severe and painful, are merited by the results. No appeal for the protection of missions by force of arms should be made, and even all appeals to the home support of the State should be avoided, except when treaties are openly violated. In some cases it may be advisable for missionaries to surrender their rights to protection by their fellow countrymen. In no case ought missions to be undertaken where it is clear that in times of persecution the missionaries will have to abandon their flocks, as the example of the flight of pastors is the worst possible for the converts. As a consequence of these propositions, Harnack is convinced that missions are much better when maintained by private organization instead of being part of the regular work of State Churches. In some countries those missionaries can alone work who rely on themselves and are personally responsible for all they undertake, without help and protection from outside. Peace should be the distinguishing character of all mission work. The message of peace and goodwill is all-important for the

heathen, and the great interest of all missionaries should be the well-being of their servants. The Apostle Paul is the example for all missionaries, for he identified himself with the interests of his "children," he lived and died only for the congregations, and became "a Greek to the Greeks and a Jew to the Jews." Collisions between different lines of conduct will arise in the mission field, but if the principles of separation from the secular power and identification with the converts be adopted, the missions will remain protected and guarded against evil results from conflicts arising through the foreign policy of Europe.

After discussing the mission problem and its environment, Harnack deals with the means of carrying on the work, and divides them into three classes: (1) Personal, direct mission work; (2) mission work by literature; and (3) indirect mission work. The most important of all agencies is the living witness, who delivers the message from God, and by his own life shows to the heathen the power of Christianity. The missionary who goes to foreign nations must go as an apostle; he must prove that he has a divine errand and possesses a divine message; this must fill his entire life. The Apostle Paul was the father of his converts, and they recognised themselves as his children, and without the personal steady leading of a missionary, converts are in danger of missing the right way. Although savage and half-savage people cannot be reached by missionary literature, even here valuable help can be given to the work by the study of their language, religion, and customs. Christianity is the religion of humanity, and it must be so proclaimed that it will preserve and ennoble whatever is good in the possession of all nations. For the successful work of missions, the clear knowledge of the conditions of thought, life, and religion of the heathen is absolutely necessary, and he rejoices to know that missionary societies are making the necessary studies. He pays a very high tribute to the work of the translators of the Bible, and says missions have often made plain the ways of knowledge and served as pathfinders. "The time will come when men will construct the languages of past people out of the Bible translations of the missionaries, and the missionary literature, which was once read by the pious, will be valued as sources of knowledge."

The problem offered by the nations who possess a relatively high culture next comes under consideration. Japan and Mohammedan lands cannot be evangelized by preaching only. The whole armour of history and religious philosophy must be used. Faber in China saw that literary activity in providing a Christian apologetic should be his life-work, and was

convinced by this means prejudice could be uprooted, superstition destroyed, and Christian truth could be disseminated. The spread of materialistic literature in Japan presents a very serious problem. Every year the Japanese receive in the original or in translations dozens of learned works which show, or seem to show, that Christianity is played out in Europe, and is now only an old relic or an historical symbol. On the other side very little literature is provided, and it is not enough to give the proper translations of English or German writings. Every nation needs its own apologetic literature, and early Church history shows us that writers like Justin, Clement, and Origen had to provide literature suited for their environment. The duty of supplying literature of this class is one of the greatest of missionary needs, and we cannot afford to wait for the establishment of missionary chairs in the advanced schools at home. "The handbooks of science and technical instruction are in the hands of the nations; European-taught mechanics teach in all lands; railways and streets are made. All this cannot bring real and lasting blessing unless we knit the foreign people in the network of our inner history. Our inner history, which is given in the family, in right living, in the strict performance of duty, in self-sacrificing work, and in all that which is for us honourable and moral good."

Finally, he lays emphasis on the indirect mission work that is being done. Everyone who carries abroad with him the lessons of good he has learned at home works as a missionary. All those who remain at home work for missions, when they are honourable and true, and stand fast in their Christian spirit in their several callings, for the earth to-day is a great show place, and is closely watched by those who are attached to other religions and follow the course of European life. When they see our home conditions to be better than theirs, and are convinced of our moral strength and brotherly love, a victory is won; but when they think our Christianity is only weakness and masquerade, behind the veil of which is hidden desire of gain and enjoyment, then all direct mission work loses its force. The need of Christian living by Europeans in the foreign field is even more necessary. Family life preserved in its purity, and attachment to Church and schools are an object-lesson to the heathen. Harnack urges on the Missionary Union the duty of preserving care for church, schools and hospitals as an indirect means of missionary enterprise, and especially emphasizes the unique importance of family life being maintained in all its purity. "The wife, the teacher, and the physician will stand as 'go-betweens' between the missionary and the merchant. So will, in little,

home life bloom in foreign lands, and its moral power extend to the wider environment."

In an eloquent peroration he proclaims mission work to be the great agency for the reunion of Christendom. Work for missions brings a reflex blessing on ourselves. The good we possess will be truer because we scatter it, and the more earnestly our eyes are fixed on fundamental principles the more sure our own faith becomes, and the more removed we are from party spirit. Asceticism and monasticism are wrong; no Christian virtue is of any value if wrapped up in a napkin. Everything proves that Evangelical missions have had a great and blessed effect on home Christianity, and a rich stream of blessing has streamed back homewards from the foreign field. Missions have given the stamp to the inner life of many Churches. As missions are helped, the home Churches become stronger, freer, more joyful, and united. The needs are great. The history of humanity marches forward, and we must see that we do not lag behind. To God alone be the glory!

The above condensation of the most remarkable of recent vindications of missionary duty and enterprise gives but a poor idea of the spirit and *verve* of the original. Professor Harnack is a convinced advocate of foreign missions, he is a believer in the world-mission of Christianity, and sees clearly its claims to be considered the only universal religion. But is the Gospel we desire to send the message brought from heaven to earth, and revealed by the birth, life, death, and resurrection of our blessed Lord? Is the subjective impression of the Christ-life, divorced as it is by Professor Harnack from the miraculous elements of the Gospel, calculated to have an abiding hold on the hearts and lives of the heathen? Forgiveness of sins is indeed mentioned by him as part of the mission of Christianity; but there is no doctrine of the atonement, and the vicarious suffering of our blessed Lord is altogether unmentioned. The triumphs of the Cross have not been victories of the preaching of the noble character of our Lord, divorced from the root-facts of His mission. Some years ago as one of the most venerable of our missionary Bishops was leaving the home of an episcopal host, the domestic chaplain of his host, who has since become a Bishop, put to him the query: "To what do you attribute the success of mission work?" "To the preaching of the Atonement," was the reply. We are thankful for the eloquent advocacy of foreign missions by the great Berlin Professor, but he mis-reads the lessons of history if he imagines that a non-miraculous Christianity, without the doctrine of Christ

crucified for the sins of mankind, will continue the blessed victories which have been won by those who found in Him perfect remission and forgiveness of their sins, and proclaimed this truth to their brethren who were in the darkness of paganism.

THOS. J. PULVERTAFT.

PREACHING: SOME SUGGESTIONS.

ONE need not be a pessimist to admit that few things in this world are so good that they cannot be made better; and if a thing can, then the most elementary dictates of morality require that it ought, to be made better. Of the many things in which improvement is possible, preaching is not the least important. It is common knowledge that we stand in need of better preaching among the rank and file of the clergy. We need to maintain in the Church that high standard of sound learning which was once spoken of as the *stupor mundi:* we need to be at least abreast of the intellectual tide that flows to-day; but we need quite as much the power to interest congregations who—it must never be forgotten—do come to church to be interested, and to be interested in the highest subjects which can occupy the minds and consciences of men.

It is the way with many people nowadays to disparage the sermon, to insist on the obvious truth that the hearing of a sermon is not an act of worship, and to assert—what, indeed, none will deny—that there is something painfully ludicrous in a man's going to church, which is a house of prayer, with no higher end in view than to gratify itching ears. But it is easy to exaggerate that evil. Our Church in various ways dwells on the importance of sermons in the general scheme of the religious life; and, although the hearing of sermons may degenerate, in the case of some, into a more or less innocent diversion, yet experience does show that men are often aroused, helped, instructed, and edified by sermons as by no other intellectual or spiritual instrument.

Clergymen complain loudly of the apathy of people towards religion, of the decay of public attendance at church, of general spiritual indifference; but are they not themselves sometimes partly to blame? Is not the dulness and feebleness of much of their preaching, if not a cause, yet a contributory condition to this apathy? What is needed to-day is not, as some seem to think, less preaching, but more

preaching. I do not say more sermons—there is abundance of these—but more preaching, more of that quality which, for want of a better word, we must call "unction"; more real and earnest appealing to souls. The congregations of to-day are sick and tired of mere sermonizing; they have had enough, and more than enough, of the conventions of the pulpit; they are bored with the so-called dignity—often another name for dull pomposity—of cut and dried discourses, delivered in the ridiculous and lugubrious cadences of the pulpit voice. But they will listen, as men always have listened, to what is real, actual, earnest and natural.

In considering the question of preaching, and in offering some suggestions, two points arise for discussion: subject and method—what is preached, and how it is preached.

If we ask what is being preached to-day, what are the subjects which are being treated in the pulpit, it is not easy to answer. On the one hand, it is asserted that present-day sermons neglect to treat of the things which really agitate men's minds; that they are out of touch with modern life, its special needs and special problems; that they bear no closer relation to the real facts of present-day life than a mummy does to the living being it once was; that even their language, once the expression of living truth, is now a pure convention.

On the other hand, complaints are urged that preachers, with increasing restlessness, choose subjects for treatment in the pulpit which do not tend to spiritual edification—subjects to which the more serious and sober hearer listens with surprise, not unmingled with pain. We hear of preachers so "adjusting Christian truth to the thought of the age" as to lead their congregations to doubt whether there was any form or standard of Christian truth at all. The story is told of a popular French preacher, the secret of whose popularity Louis XIV. was curious to discover. Accordingly, he asked the poet Boileau if he could tell him. "Sire," said the poet, "it is the novelty of his subject which creates the attraction: he preaches the Gospel!" So, if we are to believe some people, the Gospel is as rarely preached now as it was said to be then, some burning question of the hour or some topic of the day usurping its place.

Here, then, are two judgments based ostensibly on the same experience, but contrary the one to the other. Some men tell us that the pulpit is behind the times, occupied with theological abstractions of no living interest; others, that it reflects the influence of the press, being busied with things of the hour, to the neglect of that truth which is eternal and immutable.

Between two such opposite generalizations it is impossible to decide conclusively. Moreover, it must be borne in mind that they represent two opposite frames of mind in the critics themselves. Some of those who come to church do desire on Sunday to hear those things discussed which have been occupying the general mind during the week; others prefer to leave all thoughts of the world—even its latest intellectual or moral puzzle—behind, and to be instructed and edified in first principles.

When we go on to ask what ought to be the subject of preaching, the answer is much less difficult. Now, we may lay it down at the outset as an indisputable proposition that the preacher's first aim must be to interest. Without this he can do nothing. Equally true is it that there are many things which interest all men. But there is an order in such things; you may interest men in subjects of higher or lower dignity and importance. This being so, there cannot be a moment's doubt in the mind of a faithful Christian pastor that it is his duty to interest his hearers in that which is most worthy of their interest; and, although he may call to his aid various topics of passing importance, yet these will always be treated as subsidiary to the one great subject of never-failing interest to men—the relation of God to the soul of man, and all which is implied in this. He will never fail to bear in mind the cry of the greatest of all Christian preachers: "Woe is unto me if I preach not the Gospel!" The Gospel—the whole scheme of God's revealed truth, and not a cherished fragment of it—must be proclaimed. The regular recurrence of the holy seasons of the Church's year is a priceless aid to the preacher, as, indeed, it leaves him no excuse for omitting any essential feature of that truth.

But one thing at a time. The capacity of the ordinary congregation is such that it cannot listen with profit to a sermon that deals with a variety of subjects. It is bewildered, perplexed. Many otherwise good sermons fail of their effect when the preacher does not keep to one main theme. Adolphe Monod in his first sermon on "Woman," after showing in an admirable manner that it is to the Christian Gospel that woman owes the statement of her true position and dignity, goes on for two long pages to show what a treasure we possess in the Scriptures, and to exhort us to read them. The exhortation is eloquent and beautiful, but it is out of place. To show the Christian conception of the dignity of woman is one thing, to exhort men to read the Bible is another. When the two subjects find a place in one single sermon, neither is as impressive as it would be treated separately. Treated together, the impressiveness of both is seriously weakened.

When we pass on to consider methods of preaching, we are prone to think that we have to deal with something of infinitely less importance. "Provided the Gospel is preached, it matters little how it is preached!" Thus cry some. It is a grave mistake. It matters a great deal how the Gospel is preached. "Dites merveilles," writes S. Francis de Sales: "mais ne les dites pas bien, ce n'est rien. Dites peu et dites bien, c'est beaucoup!"

"Dites peu!" The fashion of preaching long sermons has passed away. In these days of rapid travelling, of quick lunches, of general hurry, a long sermon is an anomaly. Our impatient congregations will not tolerate long preaching from any but an orator of the first rank. The average preacher must be short. Come what, come may, the preacher must never bore. The counsel is needed, for, as has been well said, we are all convinced that other people speak too long; we are slow to believe it of ourselves.

The sermon must be clear as well as short. Ambiguity may be the refuge of the politician, profundity may be necessary to the philosopher, technical language may be unavoidable by the man of science; but clearness, directness, simplicity are essential for the preacher, otherwise the common people will not hear him gladly. A preacher who aims at fine speaking and not at clear speaking has mistaken his profession. And nowhere is clearness of language more important than in statement of dogma. Preaching—whatever may be said by the hasty and slovenly half-thinkers of to-day—must needs be dogmatic; in other words, there must be a declaring of "those things which are most surely believed among us." Often in his anxiety to relieve the doubter and to persuade the unbeliever, the preacher will discuss the fundamental truths of Christianity as though they were as debatable as the last new scientific hypothesis or economic theory. It is both difficult and dangerous to enter upon such discussions in the pulpit—difficult, because the pulpit is not the fittest place, nor have many preachers the special equipment requisite for the enterprise; dangerous, because for one soul that is helped there will be a score that only discover an unsuspected stumbling-block. Thus the story is told of a working man who, on leaving a church where a sermon had been preached dealing with arguments about the future state, said: "Why, I thought there was no doubt about a future life; but the preacher to-day said there were arguments for and against it!" Preachers are perhaps too prone to preach to unbelievers who are not in church, to the neglect of the faithful who are.

Short, clear, dogmatic—the sermon should be all these, because these are qualities which awaken and sustain interest.

A word may be said about the use of illustrations. Every public speaker on any subject knows well the value of comparison and illustration. So generally is this recognised in the case of preaching, that a whole library of books have been published to supply the preacher's need in this respect. I do not know whether preachers ever get any help from such books, but I am persuaded that no illustrations tell except those which come naturally to a man in the regular course of his reading. We read that the late Bishop Creighton was once asked to recommend a book of illustrations to a clergyman as being useful in the composition of sermons. He replied by reminding his questioner of the existence of the Bible. No one can read the great masters of preaching without seeing how inexhaustible a store-house for illustrations is there; it is a barrel of meal that wastes not, a cruse of oil that never fails.

Napoleon said that there is only one rhetorical figure of serious importance, and that is repetition. If repetition be a fault, it is a good fault, and one to be cultivated. There are many people who do not take a thing in, or begin to believe it can be true, until they have heard it twice over. A preacher is often nervously anxious not to say the same thing twice for fear of having it said, "How he repeats himself!" It would be better, perhaps, if he regarded such a dictum as praise, and strove rather to provoke its utterance.

On the subject of delivery many remarks suggest themselves. Much might be said on the necessity of speaking in the natural voice, on the cultivation of the speaking voice, on the acquisition of a pleasing and sympathetic tone, and of distinctness of enunciation which shall be exact without being pedantic, and effective without being mechanical. Is it too much to ask of preachers that they shall, at least, attempt to acquire a decent delivery; that they shall study the art of public speaking at least as seriously as singers? Even the veriest amateurs study and practise the vocal art.

Finally, preaching, to be popular with the ordinary congregations of our parish churches, to be attractive and to be influential, must be extemporaneous. This is not to be interpreted to mean that the preacher is to neglect all preparation, and to speak the first words that come into his head as soon as he has entered the pulpit. The most careful preparation is needed for such preaching. The preparation must be both general and special. By general preparation is to be understood the cultivation of the habit of clear, exact, and careful speaking at all times. He who allows himself to fall into a slipshod style in ordinary conversation will not find it easy to speak with grace, to say nothing of correctness, when he

comes to address an assembly in public. Special preparation cannot afford to dispense with the labour of writing, if not the whole of the sermon, yet of those parts of it which are the most important. It does not come within the scope of this article to do more than offer suggestions, but it will not be deemed to be out of place if we conclude with some words of sound advice on this point coming from Pusey. Liddon, who at first wrote out all his sermons, asked Dr. Pusey, soon after he was ordained, whether it was necessary that he should always write his sermons in full and preach from the manuscript. Dr. Pusey replied as follows: "There can be no ground against your preaching extempore. I wish the gift was more cultivated. It is essential to missionary work in the Church. Only you should prepare for it well; know accurately what you should say; pray for God's Holy Spirit; say nothing about which you doubt, nothing rashly. Labour for accurate thought altogether, that you may not overstate anything."

W. J. FOXELL.

"IN COMPARISON WITH ——"[1]

UNTIL within recent years the vast majority of Englishmen have known little—and, I fear, have cared equally little—what Continental people were doing—that is, so far as their ordinary *every day* life is concerned. We have been satisfied with ourselves, with our own ways and methods; and that an Englishman might learn anything really worth knowing from a Frenchman, a German, or a Swiss has hardly struck the mass of the people of this country.

But from a variety of causes our "insularity"—which was too often a synonym for a somewhat self-complacent, if not contemptuous, pride—is being slowly broken down. We need not enter at length into these causes; but certainly our knowledge of what other nations are doing and thinking—our knowledge of their ordinary life—has within the last few years immensely increased. And as we have learnt more of that life, we have realized how much there is in it which it would be to our advantage to copy.

Necessity, if a somewhat hard teacher, is often a very admirable one. And recently it has dawned upon a very

[1] "A Comparison: the Brassworkers of Berlin and of Birmingham." London: P. S. King and Co. 1s. net.

great many Englishmen that, if we are not to be worsted in more than one important sphere, we must discover how it is that in various directions the once somewhat despised foreigner is rapidly winning at a heavy cost to ourselves. Consequently, during the last few years many most careful investigations into the educational, social, and commercial life, systems, and methods of different foreign nations have been made, and of these careful reports have been published. The Education Office has sent abroad experts who have reported upon different systems and methods of education employed in various countries; Blue Books upon different foreign methods of dealing with poverty, vagrancy, want of employment, and distress have been issued; as have also many reports more particularly concerned with the trade and commerce of other nations. From all these undoubtedly much has been learnt, both what to copy and what to avoid, for we may learn from the mistakes as well as from the successes of others.

But comparatively few people read Blue Books, and information, which can only be obtained from them, does not rapidly come within the ken of the ordinary man or woman. But recently there has been published, not in a *Blue* Book, but in a small *crimson* covered and attractively written little volume of some eighty pages, a very instructive *comparison* of *artisan* life in a large German and in a large English town —to wit, in Berlin and in Birmingham. The comparison covers a large field—infancy, childhood, school systems, young manhood and womanhood, family life and expenditure, amusements, thrift, poverty and sickness, and insurance against these, as well as a careful survey of the conditions of a particular trade (that of the brassworkers) carried on in the two cities.

The book has been jointly compiled by three men, each of whom occupies a responsible post in Birmingham. The first is a large employer of labour, the second is the secretary to an important trades union, the third being an excellent representative of the philanthropic work of the city. They visited Berlin together in order to inquire into the comparative position of the brassworkers—a large industry there; and they were at once placed in a position, through introductions to various important officials and others, to make a thorough investigation into all they wished to see and to learn. Without hesitation I would advise everyone who is interested in the social welfare of the people, and more especially everyone who is interested either in elementary and technical education, and in the methods of dealing with poverty and distress, to purchase and to study this little book. It is clearly written, and is just what it professes to

be—a record of impressions formed by intelligent men, who went with an open mind, determined to see and to learn all that they could in the time at their disposal.

The first comparison made is an instructive one. As the three travellers journeyed to Berlin, they noticed that hardly an acre of the country was uncultivated. "There are five golf-links in Germany; there are over a thousand in the United Kingdom." It is difficult to find land for a golf course in Germany, so well is the country laid out for agricultural purposes." Are not these words an indication of the relative, or comparative importance attached to sport or play in the two countries? Together with this fact another should be noticed—the excellent gymnasia attached to the elementary schools in Germany. Is it true that to-day a large proportion of Englishmen, of the poorer as well as the richer classes, work in order to play? Is it possible that in Germany the order is wisely reversed?

The next comparison noticed was the greater cleanliness of the streets of Berlin, and this cleanliness is not confined to the streets. It was particularly noticed in the elementary schools and public institutions; it was also found in such homes of the working people as were visited. It is suggested, and probably with justice, that this cleanliness helps to teach self-respect and good manners. The children in the streets were noticed to be clean and tidy.

There seemed to be far more true family life than in Birmingham; the family appears to hold together longer, and "does not break up into separate interests so early in life as in Birmingham." The assumed antagonism of personal interests within the family is a painful feature in too many English homes to-day. In Berlin working men take their pleasures, their coffee, or their beer, and their walks *with* their wives and families much more frequently than they do in this country. The result is altogether good.

The account of a visit to an elementary school in Berlin and of the impressions therein received is one of the most interesting parts of the book. The school was situated in one of the poorer parts of the city, and contained one thousand boys and one thousand girls. No instance of an underfed, poorly clad, or untidy child was discovered. "The children of needy parents receive shoes and clothes from the municipal Poor Law guardians and societies. There are thirty-six official school doctors in Berlin, each being responsible for seven schools, and every new scholar is examined by them. [In Birmingham, we are told, there is one official medical officer and one lady assistant for this work, and the doctor visits each school *once* in the year.] In Berlin funds are

supplied to find food for needy children. The demand upon these funds last year among these two thousand children was, however, only £2! In the basement of the school were extensive baths, principally warm shower-baths, and each child has a bath once a week. On the top-floor of the school was an excellently-fitted gymnasium. Thus, the physical health of the children receives every attention." Again, great stress is laid upon the cleanliness of the schools in Berlin, and a very strong comparison was made in this respect with the elementary (Council) schools of Birmingham. As one who during the last twenty-five years has had a very varied experience as a member of a School Board, and as a manager of both denominational and undenominational schools, may I say that the great majority of English elementary schools leave much to be desired in this respect. Much depends upon the managers, almost as much upon the teachers, whether the children are taught self-respect. The more we demand from children, parents, and teachers, the more we shall obtain, and we cannot, for the children's sake, set too high a standard of neatness of dress, and of cleanliness both of persons and of premises. Much that ought to be taught at home has to be taught in school, and the teaching of the school cannot fail to react upon the home.

Another very important comparison is made with regard to apprenticeship. In Berlin, upon leaving school, a boy is apprenticed and learns a *trade;* in due course he becomes a really skilled workman. In Birmingham too often he learns a "process." He earns good money at first, but after a few years he is of little more value than he was to begin with; and too often in process of time he joins the ranks of "unskilled labour," which frequently is only another name for the unemployed. Only a short time ago I heard a large employer assert that in Birmingham, partly owing to the inefficiency of our technical instruction when compared with that given in Germany, there is a real dearth of the highest class of skilled workmen.

Then, in Berlin attendance at a "continuation" school is compulsory until the age of seventeen. In these schools, where instruction is free, a great variety of subjects is taught; and in whatever trade or position a boy or girl may be placed, they can in these schools obtain information, instruction, and skill which will be of great practical use. This is one of the many efforts being made in Germany to reduce the number of unskilled and inefficient workers, which, it is realized, must be a source of weakness and of cost to the community. As another example of the German determination to put work before play, the evening schools of Berlin are open summer

and winter, whereas in practically all English towns such schools are open only during the winter months.

Another very interesting section of the book is that dealing with "Character, Religion, and Amusements." Sunday-schools for religious instruction, it appears, "are practically non-existent," for dogmatic religious instruction is regularly given in the day-school. But this instruction does not, as a rule, succeed in attaching the working man to some religious body. The brassworkers of Berlin, into whose lives the investigation was specially directed, were found to be generally "Socialists" in politics and "Freethinkers" in religion. The reason given for this was "opposition to conservatism and clericalism." These forces have in the past opposed "social democracy." The working man now regards them as the enemies of progress. The apparently growing alienation from religion of the working classes in this country can hardly be attributed to this cause, though some of the more thoughtful among them feel that "the Churches" have hardly been sympathetic with their legitimate aspirations.

It was found that, at any rate among the working men, there was little or no betting upon horse-racing or upon sport, though shares in lotteries, "where the chances are about seven to six against the tickets, are often bought."

Another interesting section describes "surprise" visits which were paid to two working men's homes, one of whom earned some thirty-five shillings a week, the other a few shillings less. In both these was evidence of cleanliness and thrift. On the whole, food is probably considerably dearer in Berlin than in a large town in England. But the German housewife is, as a rule, a much more economical person than her average English sister. She does not waste, and she generally knows better how to utilize her resources to advantage. Then, so our travellers were told, all purchases of food and clothing are made for cash. The credit system, which is such a snare and a bane to the poor in England, is almost unknown in Berlin; and the "co-operative system," which has been such a boon to the working class in the North of England, is making rapid progress in Germany. In Leipsic there are already between 15,000 and 20,000 members of these stores.

Another section of the book deals with the "temperance question." The Berlin workman is very rarely a teetotaller, and as a rule the German working classes probably drink far more than is wise; but there is less drunkenness than in England. This is due to the quality of the beer, which, as is well known, is much lighter, and probably much purer than that in common use among ourselves. In the matter of

"morality," Berlin does not seem to stand well. That there is more immorality in German than in English towns it would be difficult to prove; but in Germany, unfortunately, there does seem to be more public recognition and more legalizing of vice.

After explaining the German system of "compulsory insurance," and carefully estimating the various rates and taxes paid by the working classes, the latter part of the book contains an account of visits paid to various public institutions —hospitals, consumptive sanatoria, the municipal refuge for homeless people, a labour colony, and a municipal house of correction. In Berlin the administration of relief is largely modelled upon the Elberfeld system, the principles and methods of which are becoming much better known in this country. Whether it would be wise to attempt to introduce it here is certainly a very open question. We must remember that the men who work it in the large towns of Germany have been gradually educated to their responsibilities, and it is a system which for good or evil depends almost entirely upon the judgment and skill of those who administer it.

The treatment of the various classes of the "workless," including the administration of what takes the place of our casual ward, is evidently much more enlightened than our own. There is more effort at discrimination between the different classes of the "out-of-works." The genuine seeker after work is assisted by all possible means to find it. The impostor, the "work-shy," the professional vagrants or loungers, are treated with great firmness: they are committed for varying terms to a house of correction; "but work they must." In the treatment of these latter, the following testimony from a director of a house of correction is well worth remembering. "He informed us that his greatest personal influence over these men was gained by strict courtesy. . . . He considered it gave them self-respect by causing them to feel that there was at least someone in the world who was courteous to them. It caused them to exercise self-restraint, and he found that great courtesy on his part to be the most effective way of influencing them."

I would strongly advise my brother clergy to read this little book, and I would advise them to put it into the hands of all intelligent workers among the poor. It confirms a feeling which, with me, has been steadily growing in strength as my experience of the life of the poor has grown wider—viz., that many of the evils from which the poorest classes to-day are suffering, far from being inevitable or irremediable, require only a change in their "manner of life" to be removed. I do not say this of all the evils, but it is, I am certain, true of

very many of them. And the knowledge that other people are actually free from these evils, and that, owing to the absence of them, they live healthier, happier, and more prosperous lives, should be an immense stimulus to our own working classes to make an effort towards their removal. The greatest and most permanent social reforms, as other reforms, will come only by self-effort from within. Our people need ideals, and they need to be convinced that these ideals are within quite possible realization. To "aim at the impossible may be a counsel of perfection. To be shown how to aim at what is within their reach is a method much more likely to be effectual with the average man or woman." How much is within their reach this little book will help to show.

W. Edward Chadwick.

THE MONTH.

THE Weymouth Church Congress proved a distinct success in spite of the shortness of time available for preparation. The proceedings of the Congress may perhaps best be characterized as useful rather than brilliant, and while there was no striking deliverance that stands out from all the rest, the papers were on a high level of excellence, and calculated to provide no little instruction and guidance. The Bishop of Salisbury and the local Churchmen are to be heartily congratulated on the admirable arrangements and gratifying results of the Congress. It is a matter for profound thankfulness that, as several writers have pointed out, the meeting at which Revivals were discussed was remarkable for its large attendance, deep interest, and strong spiritual tone. No one can even read the papers by the Rev. A. W. Robinson, Canon Camber Williams, and Canon Allen Edwards, without feeling genuine satisfaction that the subject was included in the programme and dealt with so effectually. The Revival in Wales has made a very deep impression on all classes of Churchmen, and we feel sure that the Church is being stirred up on all sides to seek for a deeper spiritual life and a greater spiritual influence in our congregations. It is admitted by all that the average of spiritual vitality is low, and urgently stands in need of increased power and vigour. Thousands and tens of thousands of the people of God are praying the prayer of the Psalmist, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" And it is certain

that the answer, even if it is not already coming, will be given. It is for us to continue waiting upon God. "Though it tarry, wait for it; because it will surely come, it will not tarry."

We wish we could echo the breezy optimism of the Bishop of London, whose opening sermon at the Church Congress almost seemed to suggest, as the *Times* truly said, that everything in the Church of England at the present time is in the best possible condition in the best of possible Churches. We do not think it would be difficult to show a very different picture in the London diocese alone. The Bishop's desire for the Communion Office of the First Prayer-Book of Edward VI., and for the inclusion of prayer for the faithful departed, plainly showed on which side his own sympathies and convictions are, and so far as we have been able to discover from the report of the sermon, nothing else that he said in an opposite direction detracts from the seriousness of this expression of opinion. His plea for catholicity and loyalty was admirable in spirit, but scarcely definite enough in statement. By all means let us have all possible catholicity, but we ought to know what to include in that much-abused term. It seems to betray some confusion of thought as well as no little misconception of patent facts to speak of our present difficulties as if they were due to the forgetfulness of what the Bishop rightly calls the fundamental fact in the situation, namely, "that there always will be High Churchmen and Evangelicals in the Church of England." No one for an instant wishes to narrow the Church of England and limit it to one party or school of thought, but to regard the extremists who are teaching Roman doctrine and practising Roman ceremonies as in the ranks of High Churchmen is surely unwarranted by history or present experience. Nor do we think it is quite sufficient to denounce "party spirit" without trying to discover what it is for which men are contending. All bitterness and personalities are, of course, to be deplored and even denounced, but it is surely necessary to distinguish such expressions of personal feeling from the underlying intention and determination to preserve the purity and truth of the Church of England. To oppose the teachings of the Roman Mass, to guard against the Roman Confessional, and to strive against the reintroduction of vestments which symbolize Roman doctrine, cannot fairly be stigmatized as "party spirit." This is no struggle for party ascendancy in a spirit of faction. It is the logical and legal carrying out of the words of St. Jude when he urges us "to contend earnestly for the faith." Many Churchmen would have been glad if the

Bishop had faced the facts of our Church a little more closely instead of painting the picture in such roseate hues.

The papers read at the Church Congress on "The Permanent Value of the Old Testament" were for the most part admirable in substance and spirit, and will repay the closest study. Whilst all of them are interesting, and that by Canon Bernard distinctly valuable, we would call special attention to the paper by the Principal of the Leeds Clergy School, Rev. J. G. Simpson. He pointed out the sad and patent fact that "the revived study of the doctrine of the Incarnation, which was a conspicuous feature of religious thought in the last century, seemed to bring with it a widespread neglect of the older Scriptures," and after dwelling on some of the harmful effects of this, he urged the necessity of getting back "to such a positive preaching of the Old Testament as shall make men feel that these Books, no less than Evangelist or Apostle, have a value for life." Very truly did he urge upon the Congress that

"The message of revelation is one. The Old Testament is integral to the whole, not only as a necessary stage in the evolution, but as a vital element in the delivery of the Christian Gospel. By suppressing its use we lay ourselves open to serious misrepresentation."

If the Old Testament is approached in this spirit, and used in the way suggested by Mr. Simpson, it will soon yield its fruit both to preacher and hearer, and this spiritual fruit will be the best solution of many of the critical problems of the present day.

Mr. Simpson gave expression to another great truth of pressing moment when he dwelt on the danger of preaching the Incarnation rather than the Atonement:

"To substitute the doctrine of the Incarnation for the Gospel of the free favour of God is to shift the focus of revelation, and thus to lose the unifying principle of Scripture. . . . What are we preaching? Is it the Incarnation rather than the Resurrection, Bethlehem rather than Calvary, the Manger rather than the Cross? . . . All I mean is that the Incarnation is not the Gospel."

This is a message that needs constant reiteration to-day. The authority of great, venerable, and beloved names must not blind us to the fact that "the Gospel of the Incarnation" has no real meaning apart from Calvary, Easter Day, and the Ascension; and it is obvious that the Incarnation cannot be fully understood apart from the great facts of sin and the Atonement. Mr. Simpson quoted Denney's "Death of Christ," that greatest and most powerful modern book on its particular subject. Another quotation from the same writer is also

worth while recording as conveying in a sentence the essential truth of Mr. Simpson's contention: "In the New Testament the centre of gravity is not Bethlehem, but Calvary."

We hope the Church Congress paper of the Archdeacon of Dorset, Rev. C. L. Dundas, on the employment of laymen in consecrated buildings will receive the attention it deserves. After expressing his strong opinion that lay ministrations are "alike right in principle, consistent with law, and necessary in fact," the Archdeacon went on to ask:

"If lay ministrations in sacred things are right in themselves, why should they be excluded from sacred places? Consecration is concerned with the purpose for which a thing is used. A consecrated building is not desecrated because the human instrument by whom that purpose is carried out is only consecrated, as it were, for the time during which he is engaged in the particular function. Rather, consecration is slighted to the extent in which the building is inadequately used or its sacred use is transferred to a schoolroom or a mission-hall. And, besides, in many of the country places, where lay ministrations are most emphatically needed, there is no suitable building except the parish church. And this means that, failing its use, consecration becomes a positive hindrance to the spiritual welfare of the people, because it deprives them of the additional lay-conducted services which they might otherwise have."

These contentions are as true in themselves as they ought to be obvious to all Churchmen. In the direction of more lay ministrations in churches will be found the solution of many of the practical problems consequent on the scarcity of clergy and the overworked condition of those in large town parishes. The Episcopal Church in America has long solved this problem through sheer necessity, and we hope the day is not far distant when we at home shall have taken steps to give the fullest possible scope to the help of laymen in consecrated buildings. The present condition of things is wrong in principle and often intolerable in practice.

We notice with great satisfaction that Bishop Blyth, of Jerusalem, has been pleading in St. Paul's Cathedral the claim of the Jew in the Gospel of Christ. Taking as his text the words "Beginning at Jerusalem," he urged that they "are intended to prescribe the order in which the Missions of the Church were to be carried out to the end of the world," and he asked whether there is "any Canon of any General Council in the ages of the Church's purity which disinherits the Jew from his priority in the missionary commission of Christ to His Church." With great force and convincing power the Bishop pointed out that the disobedience of the Church in neglecting the Jews has reacted on the Church itself, and the Dark Ages of Church history are those of the general neglect

of missionary mission due "to the Jew first, and also to the Gentile." The following point is as true as it is important:

> What do most Englishmen understand by the word Missions? It calls to the mind pictures of heathen lands, and of those only. Missions, to most Englishmen, are Gentile Missions. Until lately, where has been the place of the Jews in the hymnals of the Church? "Greenland's icy mountains, India's coral strand, Afric's sunny fountains," and the "spicy breezes" of "Ceylon's isle"—these come to the mind's eye, with other lands of the Gentiles, but not the Jews. They have a little corner, with "Turks, infidels, heretics," in a single Collect of the Church, whose latest revision of her Liturgy is the work of a non-missionary age. And the modern missionary offices of intercessions are nearly as reticent of their claim. But theirs is a claim which must, and will, be heard. "Beginning at Jerusalem," "To the Jew first," are watchwords which must presently catch the ear and rouse the conscience of the Church.

It is almost incredible to realize that out of a population of 70,000 in Jerusalem, no less than 50,000 are Jews, and that there are now as many as 150,000 Jews in the Holy Land. We believe with the Bishop that there is still a deep truth in the Pauline word, "to the Jew first," and that the Church will increase in power and blessing as she seeks to carry out this principle wherever Jews are to be found.

A recent book on St. Paul by a leading American scholar, who is a Professor at Yale University, affords a significant illustration of the lengths to which subjectivity in criticism can be carried. The book is entitled "The Story of St. Paul," and is by Dr. B. W. Bacon. It is but a comparatively small matter that the author charges St. Paul with making an "inaccurate quotation of the Epicurean poet Menander" in 1 Cor. xv. 33. It is in connection with the Book of the Acts that Professor Bacon's critical faculty runs riot. The speeches in Acts xxii. and xxiii. are not accepted as genuine, for Dr. Bacon says "it is difficult to imagine his *fidus Achates*, note-book in hand, ready on the spot to take down the very words he said." This identical comment is made with certain verbal modifications in regard to both speeches. Any association of St. Luke with St. Paul is clearly to have no weight. It has been well pointed out that St. Paul's speech before the Sanhedrim has only fifty-seven words in it, and that it would not have been difficult for the Apostle to have remembered what he had said, and to have told the author of the book, even after some lapse of time. There are other points of a similar kind which a well-informed reviewer in a leading secular newspaper rightly characterizes as "simply childish." It is clear that criticism will not stop with the denial of the historicity of the Old Testament, for it is already applying the same principles to the Gospels and the Acts. In view, how-

ever, of the solid historical works of Professor Ramsay and Bishop Chase on the credibility of St. Luke, we may safely disregard the wild theories of the American scholar. Yet it is significant to see whither, and how far, we should go, if we were willing to be led by the extreme forms of the newer criticism.

The subject of hymn-books has been much to the front of late in various quarters. The proprietors of Hymns Ancient and Modern have found it necessary to meet the severe criticisms made on their new edition, but we are not sure that the opposition will be convinced by the *apologia*, even though certain concessions are made. We understand that a new hymn-book is soon to appear, and, although it is being put forth by some well-known extreme Churchmen, it is said to be comprehensive enough for use by all Churchmen. Looking abroad, we notice that the Canadian Church, at their General Synod, has decided to compile a hymn-book of its own, instead of adapting an existing English Church hymn-book for Canadian use. Then, again, in the *Record* there have been some urgent appeals for a new edition of the Hymnal Companion or else some other more modern hymn-book for Evangelical Churchmen. We shall doubtless hear before long whether the Committee of the Lower House of Convocation will report that the possession of an authorized hymn-book will be "an advantage to the Church of England." Meanwhile, it seems clear that the needs of all would be adequately supplied if, in addition to the new Hymns Ancient and Modern and that excellent collection, the new edition of Church Hymns, there could be a new edition of the Hymnal Companion. Many Evangelicals are dissatisfied with the third edition of the Hymnal, mainly on the grounds of its omissions. What would be still better would be the union of the Hymnal Companion and the Church of England Hymnal into one complete book. The latter collection contains some exceedingly fine hymns and tunes, and, indeed, is on the whole one of the very best of modern hymn-books, but it suffers gravely from the lack of many tunes from Hymns Ancient and Modern which have become inseparable from certain hymns. It is a curious illustration of the state of affairs in our Church that the proprietors of Hymns Ancient and Modern, while ready to grant full permission to Presbyterians, Congregationalists, and Methodists to use all the tunes they required, would not permit on any terms whatever the use of their tunes by members of their own communion as represented by the Church of England Hymnal. The day is doubtless far distant when all Church-

men will be able to agree on a common hymnal, and until then it is essential that each collection should be as satisfactory, varied, and complete as it can possibly be made. The importance and power of hymn and song as an integral part of our devotional life cannot be exaggerated.

Certain recent magazine changes seem to have a distinct significance for all who watch the progress and development of thought and taste in our land. In the first place, *Longman's Magazine* has ceased to exist after twenty-three years of worthy existence. The editor and proprietors seem to have chosen this alternative rather than to attempt to compete with magazines of a newer description. On the other hand, *Macmillan's Magazine* is to be reduced to sixpence for the purpose of competing with newer publications at this price. Further, the well-known *Sunday Magazine* and *Good Words* have been purchased by the company associated with the *Daily Mail* and other publications of the Harmsworth house. Last of all, but by no means least, our old friend the *Leisure Hour* is to take the form of a monthly, long, complete story, instead of being a varied magazine, as at present. What does all this mean? Is it that only illustrated magazines of mere entertainment and fiction are likely to be successful? Is it that the literary taste of the people is declining, and that only what is popular and even sensational will pay? Taking all these facts into consideration, it would certainly seem as though there were a craving for that which is startling to eye and mind and a discontent with what is quiet and informing in magazine literature. A well-known authority on these matters—Dr. Robertson Nicoll—says that there is no doubt the public taste is changing, and he is "sanguine that it is not changing for the worse." This is reassuring, coming from a man of such experience, and we hope the view may prove well founded. Meanwhile, the above-mentioned changes are at least worthy of serious notice and careful consideration.

The subject of Home Reunion has received special notice during the last month by the remarkable and certainly novel treatment of it by the Bishop of Kilmore. In reply to the resolution passed at the last General Synod of the Church of Ireland, Bishop Elliott boldly lays down in three successive charges a threefold thesis that Home Reunion is "inopportune," "impossible," and "undesirable." This is certainly plain speaking, and it must be said that the Bishop is able to give a good account of himself under each particular. In the

admirable report given in the *Church of Ireland Gazette*, Dr. Elliott adduces weighty reasons for his position. And yet it is certainly curious to note that in response to the overtures of the Church of Ireland the Presbyterian Church has already expressed itself in warm sympathy with the idea of reunion, the very thing that the Bishop of Kilmore considers "inopportune, impossible, and undesirable." It is impossible to help feeling that the Bishop has, all unconsciously, magnified the difficulties of reunion and at the same time minimized the present evils of division. It is essential that we face the difficulties, for to ignore them or to regard them lightly would be fatal. At the same time, the purpose of Our Lord that His people should be one is so clear and pronounced that it is not too much to say that no difficulties must be allowed to turn us aside from making the most strenuous efforts to fulfil His Divine will. Difficulties, to use the well-known schoolboy definition, are "things to be got over"; and even if this takes a very long time, there is no reason why every possible attempt should not be made. We rejoice that the Church of Ireland has made these overtures, and though they seem to be fruitless now, they will not be without effect on the great ultimate issue. The blessing of God will surely attend any effort, individual or corporate, to remove one of the gravest stumbling-blocks in the way of presenting a full-orbed Christianity to the world.

The Bishop of Worcester's address at the opening of the Worcester Musical Festival calls attention to the grave problem raised by holding these festivals in our cathedrals. The Bishop of Birmingham refused to be a vice-patron of last year's festival at Gloucester. There does not seem to be much doubt that several of the methods of the festival are of a character entirely out of keeping with the sacred purpose of the house of God. The sale of tickets, the division of the cathedral into sections according to the price of the seats, the arrangements for controlling the crowds, savours too much of the concert-room to be pleasant reading for Churchpeople. Above all, the performance of music set to Newman's "Dream of Gerontius," although in an expurgated form to suit the requirements of an English church, does not appear to be in unison with the idea of worship in spirit and truth. Either the pieces cannot be performed as written by their author and composer when, as in the case of Newman and Sir Edward Elgar, they happen to be Roman Catholics, or else they must be altered to suit the requirements of an Anglican cathedral. We hope the day is close at hand when these festivals will find their fitting place and sphere in

concert-rooms and halls, but meanwhile they must be carried out in strict accordance with the general and ordinary purposes of worship for which our cathedrals are devoted, "without money and without price."

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.

Notices of Books.

The Myths of Plato. Translated, with Introductions and Notes, by J. A. STEWART, M.A., White's Professor of Moral Philosophy in the University of Oxford. London: Macmillan and Co., 1905.

The object of this volume, the author tells us, is to furnish the reader with material for estimating the characteristics and influence of Plato the prophet, as distinguished from Plato the dialectician. The "Myths" have, with this object, been detached from the dialogues where they occur, and discussed both separately and in their various inter-connections. The Greek text is printed opposite the English translation, that the student may be able readily to refer to the original; and the whole book is prefaced with an introductory essay, in which the author treats first of the Platonic drama, then generally of μυθολογία, or story-telling; next of Plato's myths, and the effect produced in us by the Platonic μῦθος (which Dr. Stewart compares to that produced in the reader by poetry—viz., the overshadowing presence of "that which was, and is, and ever shall be"). We are next introduced to a psychological disquisition on the nature of "Transcendental Feeling"; and this is followed by a dual treatment of the Platonic idea of God and idea of the soul. The introduction ends with a summary, in which Plato is defended against the criticisms of Kant; and this is rounded off by a careful division of the "Platonic Myths" into three main categories.

Very rarely have we come across a book which, whether from the artistic, or the psychological, or the philosophical point of view, seems so full of important matter. It is essentially a book that demands thought, and will repay thoughtful consideration. It is not altogether easy reading, inasmuch as the questions raised in the course of its carefully-knit argument involve some of the most difficult problems that can confront the psychologist. But there is abundance of material brought together on which to base a judgment; and Professor Stewart appears to have neglected no source of illustration likely to prove fruitful in elucidating his argument. A fine example of his insight may be instanced in his observations on the Phædrus myth (pp. 387 *et seq.*),

where the nature of poetry is discussed with a fulness and an insight into its "inwardness" that we never remember to have seen equalled. Professor Stewart's reading has been enormously wide, as we have already implied; and he has done much more than produce merely a scholar's book, inasmuch as he appears to have caught, in some happy instinctive fashion, the *spirit* of the poet, and in consequence enables his readers to appreciate, in a clear and orderly way, the poetry that underlies the Platonic μῦθος in its many variations. True, there is a great deal of repetition in the course of the extended argument; but this seems to us rather a merit than the reverse—*Bis repetita docent.*

As regards the translation, we venture to regard this as, perhaps, less satisfactory than the commentary; it lacks the beauty and clearness, as well as the spontaneity, of Jowett's version. Still, it is a very good version indeed, despite the fact that, in one or two cases, the sense seems to have been missed. The text followed is somewhat antiquated, and we should have preferred a more independent recension.

Many years ago, in a paper contributed to the *Contemporary Review*, the late Bishop Westcott gave much valuable help towards a right appreciation of the Platonic myths; and that paper was reprinted in the volume of collected essays entitled "Religious Thought in the West." The Bishop, after having pointed out in how many directions Plato was an unconscious prophet of the Gospel, summed up as follows: "The life of Christ is, in form no less than in substance, the Divine reality, of which the myths were an instructive foreshadowing." It is in his character as an unconscious prophet that Plato will ever appeal to Christian readers; and it is (in the main) this aspect of the great Athenian that Professor Stewart illuminates in the course of his instructive and valuable work—a work which, if we mistake not, every student of Christian doctrine, as well as the purely philosophical reader, would do wisely to ponder.

Collected Sonnets of Lloyd Mifflin. Revised by the Author. London: Henry Frowde. Price 10s. 6d. net.

In this volume of three hundred and fifty sonnets on divers subjects, Mr. Lloyd Mifflin shows a nice understanding of a form of verse seldom handled with success, and reaches, indeed, a high standard of excellence. Not only does he realize and set forth in two charming poems the theoretical requirements of the sonnet—its "veiled music," its "soft antiphonies of recurrent rhyme," the gradual unfolding of the theme through the "due reserve" of the octave to the "gathering glories" of the sestet—but he has the skill to use his theories; and to the admirable finish of his workmanship is due much of the charm that many of these poems undoubtedly possess.

Although he does not strike the forceful, decisive note of the greater sonnet-writers, his verse is nearly always beautiful in melody, and filled with tender feeling and fancy. Take, as an instance, the sestet from one of the best of the sonnets collected in this volume, "Lost Isles":

"O lips of those that loved us, lightly pressed,
Where are you now, since life is growing gray?
Hands laid in ours; dear faces once caressed
And left for ever; and some tender breast
Where we were anchored, by sweet Love, a day—
Lost Isles are these from which we sailed away."

Perhaps the chief blemish on the poems is an occasional straining after the unusual, the fantastic even, in wording and imagery. Such coinages as "ebulliency," "transilient," "ignipotent," are surely unnecessary, and add but little to the music of the verses in which they occur. The metaphor in the lines,

". . . The brook transilient plays
With muffled plectrum on her harp of stones,"

is not convincing; it "muffles" the image in the mind, instead of making it more vivid.

Mr. Lloyd Mifflin's best work is to be found in his Nature sonnets. Whether the scene is laid in Cornwall, in Greece, or in his native country, he paints it for us with a restrained grace, which marks him as a true artist. But on reading a book of poems by an American writer, one rather expects to find something distinctive, "some strangeness in the proportion," some lines of which it may be thought—an English poet could not have written thus. It is seldom so with the volume before us, and one cannot help a slight feeling of disappointment. The notes are, we think, for the most part unnecessary.

Expositions of Holy Scripture: St. Matt. i.-viii. By ALEXANDER MACLAREN, D.D. London: Hodder and Stoughton. Price 7s. 6d.

Another volume of Dr. Maclaren's *magnum opus*. To readers of the American *Sunday School Times*, the *Christian Commonwealth*, and the *Baptist Times*, most of these pages will be already familiar; but it is a great convenience and satisfaction to have the sermons and expositions in this permanent form. In the volume before us we have characteristic illustrations of Dr. Maclaren's twofold power—first, as an expositor dealing with large sections of Scripture; and, second, in his marvellous homiletic insight into separate texts. He is absolutely without a peer in the world of preaching, and we question whether the Church of Christ has ever had a preacher who combines such a remarkable fulness and variety of special gifts. To all ministers we can only say again what we have said concerning previous volumes—that those who will make Dr. Maclaren their model and guide will find their ministry greatly enriched and deepened; while to all Christian readers who desire instruction and help in Bible study and meditation, Dr. Maclaren will provide just the intellectual stimulus and spiritual suggestion they need.

The Psalms: their Spiritual Teaching. By Rev. J. ELDER CUMMING, D.D. Vol. i., Ps. i.-xli. London: Religious Tract Society. Price 2s.

We give a hearty welcome to this first instalment of what promises to be an admirable and helpful devotional commentary on the Psalms. As

the author truly says in his preface, apart from Spurgeon's great Commentary, "there is not a devotional commentary on evangelical lines." Dr. Elder Cumming's work will, if we mistake not, go far to fill this gap. Two introductory chapters on "The Spiritual Teaching of the Psalms" and "The Arrangement of the Psalms" bear clear marks of wide reading as well as independent thinking and spiritual experience. The text of each Psalm follows together with brief comments. The latter are terse, spiritual, suggestive, and often very informing. We trust the venerable author will soon be enabled to complete his task, and give us the remainder of the Psalms treated in this helpful, devotional way. The Religious Tract Society are to be congratulated on the choice of the author for this portion of their commentary, and on the use he has made of the opportunity. We are especially thankful to note the clear testimony to the Messianic character of several Psalms included in this volume.

The Children's Book of Old Testament Story. By Mrs. C. D. FRANCIS. London: Bemrose and Sons, Ltd. Price 3s. net.

This is intended to be read by, or to, children from the ages of eight to thirteen. The main points of the Old Testament history are intelligently covered, and the historical part is distinctly well done, the stories being told in a clear and easy style. The doctrinal teaching, however, is very different from what we have been accustomed to expect in books issued by this house The High Church tone is very pronounced and objectionable.

Henry the Fifth. Edited by E. K. CHAMBERS. The Red Letter Shakespeare.

A Sixteenth Century Anthology. Edited by ARTHUR SYMONS. The Red Letter Library.

We have already called attention to other volumes in this very delightful series, so dainty to handle, so easy to read, so attractive in appearance. Those who already possess former volumes will doubtless take care to obtain these.

The Forgotten Truth. By Rev. CHARLES BULLOCK. London: *Home Words* Publishing Office. Price: Cloth 1s.; paper (abridged) 2d.

We gladly call attention to these new editions of a little book on a perennially important subject, the need of the fulness of spiritual power in the Church. The hymns of the Holy Ghost included are drawn from various sources, and comprise some poems of great spiritual beauty and force which are not generally known as they should be.

Church or Sect. By Rev. A. COOPER-MARSDIN. London: Elliot Stock. Price 1s. 6d. net.

A number of lectures by a very pronounced Anglican, discussing such questions as, "Why am I a Churchman?" "Why am I not a Dissenter?" "What is a High, a Low, a Broad Churchman?" The spirit of the book may be gauged from the first page, in which we are told that "the word 'Protestant' is quite modern and it is also un-English; it was made in

Germany." We have seldom seen so many inaccuracies and baseless assertions in so small a space. It is astonishing that at this time of day a clergyman in the Church of England can be found to believe and teach as historic facts the many imaginative and grossly erroneous statements of this book. We only hope the congregation was far too intelligent to be deceived by all this error.

The Athanasian Creed. By Rev. A. COOPER-MARSDIN. London: Elliot Stock. Price 6d. net.

A pamphlet consisting of two chapters, one giving opinions for and against the public use of the Creed, and the other giving a simple explanation of its clauses. While it contains nothing particularly striking, it is a useful little contribution to the discussion of the subject.

The Years of Our Lord. By Rev. F. HARPER. London: James Nisbet and Co., Ltd. Price 6s. net.

The author is well known through his former little volumes of Village Sermons, and here he provides a larger volume, evidently of sermons, consisting of meditations for every Sunday and Holy Day of the Christian year. The chapters are marked by all Mr. Harper's earnest spirituality, deep devotion, and constant loyalty to the old Evangelical paths. There are not a few poetic quotations. This is just the book for a gift to those who will appreciate spiritual food.

Religious Teaching at Home. By L. H. M. SOULSBY. London: Longmans, Green, and Co. Price 4d. net.

This little pamphlet contains much that is helpful and suggestive, but needs to be read with discrimination. The author recommends books by all kinds of writers, more particularly those of the extreme Anglican and Higher Critical Schools. The list of devotional books curiously and surprisingly does not contain a single one of the Bishop of Durham's works, or of any other Evangelical Churchman. This may serve to show the unwisdom of too closely following the author's advice.

The Epistle to the Philippians. A Devotional Commentary. By Rev. F. B. MEYER. London: The Religious Tract Society. Price 2s.

This is the second volume in the new series recently started. It consists of twenty-seven chapters, covering the whole of the Epistle, and reveals a helpful combination of true exegesis and fine spirituality. Mr. Meyer never forgets the devotional and practical purpose of the book, and the result is that we have in it food for the soul and inspiration for the life. The work is marked by all the author's poetic style, happy illustration, and earnest purpose, and no one could take this volume in hand and use it without being informed and braced up for the journey of life.

Seven Sermons on 1 *Cor. xiii.* By EDWARD DOVETON. London: Passmore and Alabaster. Price 6d.

Full of solid, sound, scriptural, spiritual teaching. The congregation to whom these sermons were addressed is evidently able to digest solid food.

Castle Omeragh. By F. FRANKFORT MOORE. London: Archibald Constable. Price 2s. 6d.

Messrs. Constable are doing well to increase the volumes of their half a crown library. The writer's name is a sufficient guarantee of interest and thrill. It is an Irish tale of Cromwell's day. The hero of the story, Walter Fawcett, is a much-needed type of manhood. Distinctly religious and deeply affectionate, his loyalty to his brother seems almost grotesque in the light of his attitude to the woman he passionately loves. The *nil admirari* type of present-day youth would do well to study and reproduce his strength of character. The book is crowded with incident and adventure and holds our interest all the way.

Thoughts and Prayers. By the Right Rev. Hon. A. ANSON, D.D. London: S.P.C.K. Price 3d.

Worth the perusal of candidates for Holy Orders, and specially of those for whom ways and means are not clear. For the latter the booklet is specially intended.

Short Prayers and Counsels for Soldiers. By the late A. W. MILROY. London: S.P.C.K. Price 2d.

Some of the best hymns, best sayings, and best prayers are here combined with heart-searching passages from the Word of God. The booklet takes up next to no room in the pocket, and is compiled by one who knows soldiers.

Tennyson's Poetical Works. London: Eyre and Spottiswoode. Cloth, price 1s. 6d. net.

This handy and attractive little edition in bijou size will doubtless find great favour. The type is remarkably clear and good, and, though the paper is thin, the leaves are not difficult to turn over. Lovers of Tennyson will welcome this neat and novel edition.

Boy's Own Annual. Girl's Own Annual. London: 4, Bouverie Street, E.C. Price 7s. 6d.

These splendid annual volumes of two very familiar and welcome weekly papers are again full of good things, both in letterpress and illustrations. Their varied and attractive features are well maintained. They will make handsome presents and give untold pleasure to the receivers.

Bethlehem to Olivet. London: Hodder and Stoughton. Part I. Price 1s. net.

The first part of a series of pictures by modern painters from the life of Christ. The text is by the well-known devotional writer, Dr. J. R. Miller, and the whole work is edited by Mr. W. Shaw Sparrow. The object of the book is to show by means of thirty pictures "how Christianity in art is renewed for us by modern painters." Judging by this first part, which consists of five plates, the entire work will prove a beautiful and inspiring addition to the various reproductions that are so frequent just now. Six parts will complete the work. The plates are exquisitely produced.

Parental Honesty. By SYLVANUS STALL. *The Bloom of Girlhood.* By PAULINE PAGE. *The Daughter's Danger.* By EMMA F. A. DRAKE. London: Vir Publishing Co. Price 1s. each, net.

Three small books dealing with certain aspects of the purity question, addressed respectively to parents, girls, and young women. Like other works issued from this house, they can be thoroughly depended upon for the wise yet frank way in which the teaching is given. We commend them to the attention of all who have the responsibility of influencing and training the young.

PAMPHLETS.

The Confessional. By Rev. FREDERICK MEYRICK, Prebendary of Lincoln. London: Bemrose and Sons, Ltd. Price 6d. (Reprinted from *Church and Faith.* An admirable and convincing statement of the truth on this important subject.)

The Resurrection of Our Lord. By Rev. W. JEFFERYS HILLS. S.P.C.K. (An examination into the credibility of the evidence. Very clear and cogent, and suitable for distribution.)

The Impropriation of Tithes. By EDWARD S. NORRIS. London: Eyre and Spottiswoode. Price 6d. (A proposal to "purchase the whole tithe from the impropriators, and redevote it to the services of the Church, the clergy, and the poor." The arguments by which this contention is supported are well worth the consideration of thoughtful Churchmen.)

Are we to seek the Living amongst the Dead? Are the Holy Dead in Paradise, or can Death really be Life? By Lieutenant-Colonel V. F. ROWE, R.E. London: Digby, Long and Co.; Malvern: Link Printing and Binding Works. Price 1d. each. (Advocating the theory that at death the soul remains unconscious until the Resurrection. By no means convincing.)

Events in the Life of Nelson (founded mainly on Southey's "Life of Nelson"). S.P.C.K. Price 1d. (A capital summary. Should be circulated widely during this centenary month.)

The Sisters of the People, and their Work. By DOROTHEA PRICE HUGHES. London: Horace Marshall and Son. Price 6d. (The annual report of the work done by the Sisters of the West London Wesleyan Mission. Full of the deepest interest.)

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, Open Doors, Grievances from Ireland (No. 9), *The Church Standard* (*N.P.C.U.*).