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THE CHURCHMAN.

APRIL, 1906.

The Month.

The Education Question.

THERE has been a lull in the correspondence during the past month. This has probably been due to a desire to wait for the Government Bill, which is expected before Easter. One letter, however, requires special mention—that of Canon Moore Ede in the *Times* of March 3. After showing that even real Church parents care very little for what is called definite Church teaching as compared with general Bible teaching, and after showing that the latter system has been in vogue in Board schools for upwards of thirty years with nearly one-half the children of the nation under instruction, Canon Moore Ede very aptly points out that, notwithstanding the monopoly of the Church schools in rural districts for nearly a century, they have not been able so to train the scholars as to make any large numbers of them definite Churchmen. Very rightly does he indicate the serious danger that faces us at the present moment:

> "That at the present time, and in the face of the result of the recent elections which registered the decision of the nation, some Churchmen connected with the Schools Emergency League should enter upon a campaign against undenominational instruction for the sake of that which has proved of so little value in the past seems to me suicidal folly. It cannot succeed in obtaining what they demand; but it may, and probably will, result in exclusion of the Bible from the schools, and the loss of that elementary knowledge on which teachers now build."

If Churchmen will continue to ignore the fundamental change in the position of Church schools brought about by their being put on the rates, and if, moreover, they will overlook the fact that, as the Bishop of Newcastle recently said, "there was no

doubt that the verdict of the country had been overwhelmingly against the Act of 1902," the result will be disastrous. If, on the other hand, we unite on a policy of Bible instruction in all schools, safeguarded by a conscience clause for teachers as well as scholars, we shall do all that is possible to insure a continuance of Bible teaching in our public elementary schools. And this will be a foundation for that distinctive Church teaching which it is the province of the Churches to give.

The Appeal to Parents.

It is well known that the supporters of denominational religious education in elementary schools make much of the necessity of every child being taught the religion of its parents. The obvious fairness of this contention may, however, blind us to the danger of its being used for purely tactical purposes, and it is for this reason we would call attention to the weighty letter of the Bishop of Carlisle in the *Spectator* of March 17. Dr. Diggle points out the curious fact that the leaders in the fray are the Roman Catholics, among whom not the parent but the priest is supreme. One danger, therefore, of the new demand is that "while the mouth is the mouth of the parent the voice is the voice of the priest." We are grateful to the Bishop for pointing out this significant fact and its implications. And the position and known views of Dr. Diggle gives special force to his subsequent remark that for some years he has been "growing (reluctantly, indeed, yet increasingly) certain that a propaganda is spreading, especially in the centre and south of England, from which the schools are by no means exempt, which, if not arrested, will both injure the nation and contaminate the Church." Meanwhile, on the general question of religion in our schools with reference to the appeal to parents, we will reproduce the admirable remarks of the Bishop in his letter to the *Times* of February 17:

"May I briefly ask two questions of those earnest religious people who prefer secularism to undenominationalism, and profess themselves satisfied to leave the adjudication of this matter with the parents of the children?

"1. If the parents should, in an overwhelming majority, themselves

choose undenominational teaching for their children, may the question be regarded by the nation as settled and all strife cease?

"2. Do they really mean that, rather than have children taught in their own way about God, the responsibilities of the life which now is, and the accountabilities of that which is to come, they would prefer that little children should hear nothing whatever about these vast verities as part of the curriculum of the school? If this be so, then by an unerring instinct has the *Times* headed this discussion, not the 'Church and the Children,' but the 'Clergy and the Schools.'"

The country owes a deep debt of gratitude to Bishop Diggle for his definite, statesmanlike, and fearless advocacy of Bible Christianity in our elementary schools. If only our Church could unite on this policy the future of religious education would be assured.

Lord Halifax.

We are never in any doubt as to Lord Halifax's meaning, whatever he says or writes, and his recent address at the meeting of the English Church Union formed no exception to his characteristic frankness. He again put forth his well-known theory about the relation of the Church of England to the Catholic Church, and said that the Church of England was from the first in full agreement with the teaching common to both Eastern and Western sections of the one universal Catholic communion; and further, that this was so "whatever may have been the arbitrary action from time to time of the civil authorities in the sixteenth century or even of individual Bishops." This last sentence is, we suppose, a periphrasis for the Reformation. Then we are informed definitely that:

"Such teaching includes: The real objective presence in a spiritual mode of our Lord in the blessed Sacrament; the offering of the body and blood of Christ under the forms of bread and wine in memory of His meritorious death and passion to God in the sacrament of the altar; purification of souls in the intermediate state, and the duty of praying for them, etc. Such devotional practices include: Reservation of the consecrated elements in all parish churches; such liturgical practices include the use of distinctive vestments at the celebration of the Holy Mysteries, the use of incense, the use of lighted candles."

We confess we cannot find any of these things in that Book of Common Prayer which is the authorized and constantly-used

formulary of the Church of England. Whether by "arbitrary action" or otherwise, these things were, as a matter of fact, either removed or not inserted in the sixteenth century, and find no place in the Prayer-Book of to-day. This simple fact of history and present-day experience seems to have no effect whatever on Lord Halifax's mind, though to most Church people it rules the situation. Lord Halifax's position and his theory of the Church of England are manifestly impossible, and it is astonishing beyond measure that he is unable to see it.

The Vestments.

In view of some recent proposals from the evangelical and moderate side in the direction of compromise, the following pronouncement by Lord Halifax at the meeting above referred to is worth recording:

"I observe that it is not unfrequently assumed that we are on our trial, that the question is whether we are to be tolerated or not, or if not this, that peace is to be secured by what are called concessions all round, as, for example, by balancing permission to use the vestments with permission to dispense from the use of the Athanasian Creed, and with some authoritative sanction for the practice of Evening Communion. We reject all such concessions and bargains. We will have none of them. We neither ask for, nor are we prepared to accept, toleration. We ask for our rights. We insist on our right to use the Eucharistic vestments as ordered by the Common Law of the Church, and that, quite apart from the plain directions of the Ornaments Rubric, which witness to that law. We value the vestments, other reasons apart, because they are a witness to the fact that the administration of the Lord's Supper or Holy Communion is neither more nor less than the Mass in English."

We have often urged that the meaning of the vestments is to be understood, not by reference to their original civil use hundreds of years ago, but by the avowed purpose of those who use them to-day as ecclesiastical vestments. Lord Halifax's words come as an interesting and significant reminder of the true state of the case, and we commend them to all who think that compromise is possible. They prove conclusively, if proof be needed, that the use of distinctive vestments is not in honour of the Holy Communion as compared with other services of the Church, but because, to use Lord Halifax's words, "they are a witness to the fact that the administration of the Lord's Supper is neither more

nor less than the Mass in English." It is also interesting to see that Lord Halifax thinks comparatively little of the Ornaments Rubric as giving authority for the vestments for he goes far behind it. We are glad to have the issues so sharply defined, for loyal Churchmen have now no reason for remaining ignorant as to the true inwardness of the extreme party in our Church.

Voluntary Offerings.

The return of voluntary offerings of our Church for the year ending Easter, 1905, shows a total of over £8,000,000, an increase of more than £200,000 on the previous year, though less than the total of two years ago. Eight millions is, in any case, a magnificent figure and shows something of the capacities of the Church of England. More money has been collected for the maintenance of curates, and Easter offerings for the clergy have also grown. Home Missions show an increase, but, unfortunately, Foreign Missions a decrease. Huge though these figures are, we must not allow them to blind us to the fact that they do not represent anything like the proportionate giving that is put before us in the New Testament as the standard of the Christian life. There is scarcely any duty more incumbent on the clergy than that of teaching their people the necessity of proportionate giving, and of showing that God does not look at what we give, but at what we still possess after giving. Some of our readers may be glad to have brought to their notice the Proportionate Giving Union, of which Rev. E. A. Watkins, Ubbeston Vicarage, Yoxford, Suffolk, is the honorary secretary. The Society circulates some very useful literature, which would prove a genuine help in the advocacy of the duty of proportionate giving.

Musical Services.

The Bishop of Stepney made some very refreshing remarks at Leeds last month about services and choirs. He called for "enormously increased freedom and elasticity in our modes of service," and pleaded that we should "free ourselves from some of the tyrannies from which we have suffered":

"We must, for instance, free ourselves from the tyranny of our choir—not choirs like those of the parish church, but those in poor new districts, who kept the service out of touch with the people. We must also guard against the tyranny of what was called intoning on a musical, or rather in an unmusical, note. We must eliminate from our service that unnatural voice that often followed a man into the pulpit, and alienated people on account of its apparent artificiality."

This utterance is as welcome as it is unusual and even surprising. Coming after the Bishop of Birmingham's remarks a year ago in the same connection, it would seem to suggest that the old-fashioned plain services were not so far wrong after all, even though they were not "up-to-date." The fact is that comparatively few clergy and choirs are capable of properly rendering musical services. Few can retain the note on which they start unless they are continually helped by the organ. Who has not experienced the hindrance to devotion caused by the General Confession or the Lord's Prayer being sung out of tune, and then the organist coming in to set matters right by giving the true note? One thing above all is perfectly clear: in most parish churches the safest way to prevent congregational responding is to intone the service, for the people simply cannot join in. On the other hand, a service read and prayed in the natural voice is one of the best methods of insuring hearty congregational responses. We welcome the Bishop of Stepney's words as the harbinger of a brighter day in the Church of England, by a reintroduction to many of the people of the beauty of our truly incomparable liturgy.

Convocation.

The assembling of a new Convocation gives point to the leading article in the *Guardian* on "The Reform of Convocation," which appeared last month. As the writer truly said, "the Church is gravely hampered by an antiquated routine," and not only so, it is "all along doubtful whether the voice that is finally heard is the voice of the Church at all." Three anomalies are then pointed out, the first and foremost being that of the disqualification of the whole of the unbeneficed clergy; then the extraordinary under-representation

of some Dioceses of the Board; then the fact that in the province of Canterbury there are as many as four methods of election in use at the present time; and, not least of all, the law which compels the two Houses to deliberate apart, with all the inconveniences and delays consequent upon a twofold discussion. Truly the Church of England is a longsuffering Church, for in scarcely any other body in Christendom would such anomalies be allowed to remain. No wonder that people are beginning to ask, even though the question be somewhat wide of the mark, wherein lies the necessity of Episcopacy to the "well"-being of a Church where these arrangements obtain. We would therefore endorse with all heartiness the conclusion of the article in the *Guardian*, and commend the subject to all who have at heart the best interests of the Church of England:

"To lay them once more before the minds of Churchmen, who all too easily forget the grave dangers that beset a Church willing to tolerate her blemishes, may be to take one step, however short, towards that definite treatment of the whole problem of reform which recent events point out as a matter of immediate necessity."

Christian Reunion.

We have received an interesting pamphlet entitled "The Situation of Ireland," dealing with the subject of Christian Reunion, with special reference to the conditions in the Sister Isle. The pamphlet consists of four papers, written respectively by an Episcopal clergyman, and by Presbyterian, Baptist, and Methodist ministers. To us the article by the clergyman is necessarily the most interesting, because it discusses the question of corporate reunion in relation to the historic Episcopate. The writer proposes once again the familiar compromise on the basis of a recognition of the existing ministry in non-Episcopal Churches together with a requirement that all new ordinations shall be by Bishops. He also advocates the consecration of several leading Presbyterian and Methodist clergy as Bishops for the purpose of exercising Episcopal oversight over their particular Churches. The spirit of this and of the other writers is truly admirable, and the entire pamphlet deserves careful attention. We shall not be at all surprised to find that the exigences of Christian life in Ireland will bring the

various Evangelical Churches together sooner than with us in England, and it may well be that the problem of reunion will be pushed forward to a solution as early in Ireland as anywhere. The pamphlet can be obtained from Eason and Son, 40, Lower Sackville Street, Dublin, price twopence.

Evangelical Public Schools.

We notice with great satisfaction the recent generous gift of £1,500 to the Dean Close School, Cheltenham, which is doing such admirable work under its able headmaster, Dr. Flecker. This gift, together with another of £60 a year, will be applied to the foundation of a Leaving Scholarship for one of the Universities. Last year Dr. Flecker wrote an article in the *Church Standard* urging the importance of providing each of the Evangelical Schools with a sum of at least £300 a year for Leaving Scholarships. These two gifts are direct results of his appeal. We could wish that wealthy Evangelical Churchmen were far more alive to the importance of this kind of work. If they would only support with greatly increased gifts such public schools as Trent, Dean Close (Cheltenham), the South-Eastern (Ramsgate), Weymouth, and Monkton Combe (Bath), they would be doing one of the most essential services to the cause of true religion. It is impossible not to see that extreme Churchmen have done far more for the cause of secondary education in public schools than Evangelical and Moderate Churchmen, and as a result their work is more widely extended and far better organized. We must leave no stone unturned to bring home to Churchmen the importance of making it possible and easy for the sons of middle-class parents, and also of many of our clergy, to have a good education on the lines of a loyal Churchmanship. We shall thereby be doing much to lay the foundation of the England and the Church of England of the future.

NOTE. — *The Title Page and Index of the Volume of* THE CHURCHMAN *for* 1905 *can now be obtained on application to the Publisher.*

Christianity and the Supernatural.—IV.

By the Right Rev. the LORD BISHOP OF CLOGHER.

WE have seen, from the very nature of the problem presented by moral evil as it exists in the world, that the Atonement must be essentially a transcendent, or supernatural, fact. It cannot be fully explicable in terms of the categories which belong to our natural, or even our moral, experience. But though our intellects may find it impossible to construct a complete theory, the truth of the Atonement is conveyed to our hearts by the sacrifice of the cross of Christ in a way which corresponds most perfectly to our spiritual needs. The Good Friday message is, That what man cannot even think how to do, God has accomplished. It is an assurance that there is a sphere in which the things impossible with men are not only possible, but actually done.

When we turn from the death of Christ to the gladness of the Easter morning, we find an element of exactly the same kind.

Common-sense, when it endeavours to grapple with the question of a future life, finds itself completely puzzled. On the one hand, there are needs within us, needs of the most imperative kind, which demand, for their satisfaction, a belief in a future existence. Apart from such a future, there is an intolerable incompleteness about our life in this world. As spiritual beings we cannot regard ourselves as mere passing stages in an endless process which is working towards some result in which we have no personal share. Nor can our moral nature be content to think that the sufferings of the good, the frequent instances of injustice, the triumphs of evil, can represent the final verdict of the universe; nor that any vindication of the right could take place apart from the individuality of those who suffered the wrong.

But, on the other hand, how can we conceive a future life which would give the completeness we demand? A doctrine of the immortality of the soul yields no satisfaction. Soul apart

from body must lack fulness, content, variety. A world of shades is no heaven to desire. So antiquity felt, and felt rightly.

> "I had rather live the servile hind for hire
> Than sovereign empire hold o'er all the shades."

If such a doctrine contemplates an eternity of disembodied existence, it certainly contains no promise of bliss. If it supposes transmigration, continual re-birth into this life, the Buddhist *Nirvana* becomes man's highest hope. It cannot be denied that there is an extraordinary completeness about the Eastern conception. In its own way it solves most of the problems. The doctrine of *karma*, according to which the net moral result of each man's life becomes the starting-point of a new finite existence, which, in its turn, yields a result, is an amazingly subtle solution of that problem of moral incompleteness which has just been pointed out. But the whole creed is based on pessimism. It springs from the belief that all finite and personal forms of existence are essentially evil. Its hope is the extinction of the finite and personal.

But if the conception of the immortality of the soul fails to satisfy, what is to be said of the life which many Christian people seem to present to themselves as their hope for the future, a bodily life much the same in its conditions as our life in this world, but purified from sin and pain? It is not too much to say that it is only the mystery which surrounds the whole subject and the indefiniteness of the popular conception which prevent the impossibility of this view being immediately apparent. Even if it were possible, such an immortality would be no blessing. As we are situated here, all that is immediate in our experience is essentially finite. We have sensations and emotions which possess an intense reality, but they are all fugitive. It is with these vivid but fugitive impressions that our joys are most intimately associated. When we search for a permanent element we find it only in abstract conceptions, which, taken by themselves, are the dry husks of life. Science deals mainly with these conceptions. It used to find permanence in two physical elements only—matter and energy. Now it is doubting

the permanence of the former and suspecting that the energy of the universe is probably the only persistent thing. Yet, can we call this energy a thing? We turn to any text-book of science and look for a definition. We read: energy is capacity for doing work. It is at once clear that we are dealing with a scientific abstraction. In the concrete, energy appears as the changeful, not as the permanent. So it is with all our concrete experiences. The truth is that our life here is a continual struggle after satisfactions which, when gained, are found to be fugitive. And this is true even apart from the pain and sin which are so blended with our life.

The texture of our experience, then, is such that it can yield no permanent satisfaction. This is essentially its nature. Here is the old truth seen so clearly by psalmist and sage. "Man walketh in a vain shadow, and disquieteth himself in vain. He heapeth up riches, and cannot tell who shall gather them." "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and a striving after wind, and there was no profit under the sun." So it must be, when an effort is made to find the permanent in what is, in its very nature, fleeting. Therefore, it is clear, a world, a life, in which experience would assume the same essential shape which it possesses in this life could not provide scope for an eternal existence.

Yet man has certain possessions which pass beyond the finite: his spirit, or self, which is for him the true permanent, relatively to his fleeting experience; love which embraces other spirits and struggles ceaselessly against change and death; a capacity for joy which is never satisfied with the fleeting enjoyments of time; hope which reaches out beyond the utmost which this life can afford; a recognition of the good which finds all the good available in this world imperfect. These possessions which present themselves to us rather as capacities or potentialities than as positive satisfactions or actualities, contrast in the strongest way with that fugitive experience which belongs to our conditions of existence in this world.

When we turn to the New Testament and scrutinize closely the doctrine of a future life which it presents to us, we find that the two opposite difficulties which we have just considered are avoided in a manner which is quite extraordinary. But it is not enough to say that they are avoided. A more accurate account of the matter would be that the New Testament doctrine escapes them by rising above them. In what follows it must be remembered that we are discussing the future life in the full sense of the term, the life which begins with the resurrection. We have to do with the doctrine of the Easter message, and not with the problem of the intermediate state.

In the New Testament a developed doctrine is to be found only in certain of the epistles of St. Paul. The Gospels give us the fact of our Lord's resurrection. The whole New Testament expresses the hope founded on that fact. For a doctrine we must go to St. Paul, and especially to his two Epistles to the Corinthians.

There is no passage of Holy Scripture more familiar, nor more impressive by reason of its associations, than the fifteenth chapter of the first of these Epistles. Yet it is amazing how little its sublime teaching has availed to prevent those misunderstandings which result from the supposition that the resurrection means the mere re-animation of our earthly bodies. St. Paul's teaching is absolutely clear that the resurrection is the entering into new and higher conditions of existence. The conception of the spiritual body implies this, whatever its full significance may be.

From the material point of view personal identity does not consist in the identity of the particles of which the body is composed. Nor does it even consist in identity of arrangement. All it implies is continuity. Suppose for the moment that thought is impossible apart from a special kind of arrangement of material particles, what would then be required for personal identity would be that the arrangement for each moment of personal existence should be so related to the arrangement for the next as to produce, or make possible, a certain order of

relationship between the corresponding thoughts. This consideration disposes in a moment of all the objections to the idea of a bodily resurrection which have been urged by the more popular exponents of scepticism. It even gets over difficulties which such writers as the late Professor Tyndall regarded as insuperable.

How much more are we lifted out of the realm in which such objections have weight by St. Paul's doctrine of the spiritual body? As he himself tells us, the resurrection means the entering into a higher state of existence in which our bodies —that is, the sum total of those powers which form our means of connexion with the world—shall undergo complete transformation without loss of continuity.[1]

In the Second Epistle to the Corinthians we find this teaching in a still more highly developed shape. "We know," he writes, "that if the earthly house of our tabernacle be dissolved, we have a building from God, an house not made with hands, eternal, in the heavens." Here the reference is clearly to the spiritual or resurrection body. In implicit contrast to the earthly body, it is characterized as eternal and in the heavens—that is, it belongs to a state of being higher than that in which we now live. But St. Paul proceeds to express himself even more definitely as to the relation between the earthly body and the resurrection body. "For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."

These are words of extraordinary concentration. It is usual to find in them a reference to the hope that Christ would return to earth in the lifetime of the Apostle, and thus to explain the strong and emphatic expression "clothed upon," as meaning that the resurrection body would be, as it were, put on as an outer garment over the earthly body, and so "what is mortal"

[1] 1 Cor. xv. 42-45 and 51-56.

(the mortal element) be swallowed up of life. If this be accepted, it does not exclude, but rather strengthens, the interpretation which finds in these words a distinct doctrine of the relation which the resurrection body bears to the earthly body. The body, it must be considered, is the connecting link between the spirit and the world. When, therefore, we compare or contrast the resurrection body and the earthly body, we are really comparing or contrasting two modes of existence—the life in this world and the life of the eternal world. Each body corresponds to, and is representative of, the whole state of being to which it belongs. Again, St. Paul has very distinctly in his mind a double contrast. The future life is contrasted first, with our bodily life in this world; secondly, with a state of disembodied existence. If our earthly life is imperfect and unsatisfying because it is essentially corruptible and mortal—that is, fugitive and perishing—in its nature, a disembodied state is unsatisfying because it is a condition of "nakedness." It is stripped of its garment of vivid actuality. Therefore St. Paul says, "Not that we would be unclothed, but that we would be clothed upon."

What, then, is St. Paul's doctrine? It is just this: at the resurrection there shall supervene upon the lower modes of existence (the life of this world or the disembodied state) a life of higher reality. In that higher reality all the conditions of being which make this life imperfect and unsatisfying shall be transmuted and disappear. The mortal shall be swallowed up of life. We shall not be unclothed, but clothed upon. We shall not lose connexion with the universe around us; we shall gain a vastly fuller and more perfect connexion, a richer and larger life. The eternal shall descend upon the temporal, the heavenly upon the earthly, and effect a glorious transformation.

And here we shall find our thoughts greatly assisted by that conception of *degrees of reality* which we found so useful when considering the doctrine of the Atonement. The future life must be higher in the scale of reality than this life. When this distinction has been fully grasped, it becomes impossible to

regard the eternal world as a region of the material universe. The endeavour to locate "heaven," to imagine, for example, that it is some great central sphere round which all the celestial bodies, as they are revealed to us by modern astronomy, revolve in their courses, is at once seen to be futile. As the old idea of an upper world above the blue dome of the firmament had to vanish at the advent of the Copernican doctrine, so will every physical or quasi-physical conception of heaven be found, sooner or later, inadequate or impossible. To those who are familiar with the tendencies of modern thought, both scientific and philosophical, this fact is perfectly obvious. But instead of being a subject for regret or a cause of doubt, it should be a reason for profound hopefulness and restored confidence. For modern thought yields a conception which more than gives back all that the Copernican astronomy took away. Can anything be more suggestive of despair than a retreating heaven, a heaven which disappears further and further into the depths of space as scientific methods of investigation increase in power, a heaven which flies before the telescope and the spectroscope? What becomes of the near heaven and the ever-present God, which are so essential to our Christian faith?

When the conception of degrees of reality has been grasped, these difficulties vanish. The eternal world lies, not beyond the stars, but behind the veil. And the veil is that very world of space and time in which our present existence is passed. Yet this is perhaps a misleading mode of representation. St. Paul's language corresponds far more nearly to a just expression of the relation between the temporal and the eternal: "Not that we would be unclothed, but clothed upon; that the mortal may be swallowed up of life." Here we are led to think of the eternal as supervening upon the temporal, assimilating and transmuting it. Thus, instead of the eternal world being a region of the world in space and time, an element in the temporal, we are taught that the temporal is, rather, to be regarded as an element in the eternal, an element which must ultimately be wholly absorbed and resolved in the fuller reality.

The Holy Orthodox Eastern Church.

By the Rev. F. G. COLE, M.A.

THE Eastern Church should be of great interest to English Churchmen in that it numbers 90,000,000 of our fellow-Christians who are Catholics, but not Roman Catholics. And, besides this, the study of the Oriental Church possesses another value: she represents a stage through which the Western Church has passed, and, therefore, by comparing and contrasting the two great divisions of the Church, we gain some light on questions that are debated among us to-day.

There are now only three theories of Episcopal Church government. The Roman theory is that the Church is a despotism; that the supreme government has been entrusted to the Pope, and that the Bishops are merely his delegates. The Anglican idea of Church government is St. Cyprian's—that the Church is a republic, and that the supreme government has been entrusted to the Bishops collectively, and that their rule is exercised by each Bishop individually in his own diocese. Neither of these theories is that of the Eastern Church.

"By the East," says Dr. Neale, "the Church was, and still is, regarded as an unmixed oligarchy; based, indeed, on the great body of Prelates, but gradually, through the various stages of Bishops, Metropolitans, Primates, and Exarchs, finding its sovereignty in the five patriarchal thrones." Each Patriarch holds in his own territory the position which the Gallican theory assigned to the Pope in the Church universal—that is, each is not amenable to the jurisdiction of his brethren, and may only be deposed, if he err, by an Œcumenical Synod. The Church, according to the Eastern theory, rested upon the pillars of the five Patriarchs, and now, since the Patriarch of Rome has become a shaky, if not a fallen pillar, the Church is that community which is governed by the four remaining Patriarchs, those of Constantinople, Alexandria, Antioch, and Jerusalem.

They once possessed a fifth Patriarch, of Moscow, who was supposed to take the place of the lapsed Patriarch of Rome,

and in connection with him I must give a short sketch of the Russian Church.

The conversion of Russia took place finally in 992, through the exertions of Greek missionaries, and for six centuries from that time the Church was governed by a Metropolitan, subject to the Patriarch of Constantinople. When, however, Constantinople was taken by the Turks, it was thought inconvenient that Russia should be subject to a Patriarch who was in the hands of the infidel; and so, in 1582, Job, the forty-sixth Metropolitan, was raised to the dignity of Patriarch of Moscow, thus making up the number of the Patriarchs once more to five. This arrangement lasted for more than a hundred years, during which time ten Patriarchs reigned at Moscow and possessed immense power; in fact, so great was their splendour and growing power, that when the Patriarch Adrian died in 1701, Peter the Great determined that he should be the last of them, and forbad the appointment of a successor. In 1721 he established instead the Holy Governing Synod. It consists of five or six Bishops, three priests, and a layman as Procurator, all appointed by the Czar. The Russian Church is now practically independent, for although she owes a shadowy allegiance to Constantinople, the whole Eastern Church has assigned patriarchal rank to the Holy Synod, and its decrees have the same authority as those of a Patriarch.

Of the 90,000,000 Orthodox Eastern Christians, about 75,000,000 belong to the Russian Church; 10,000,000 are subject to Constantinople; 2,000,000 to the newly-formed Holy Synod of Athens; and there are 3,000,000 Roumanians and Servians; while the Patriarchs of Alexandria, Antioch, and Jerusalem number their people by the thousands only. And so, for all practical purposes, the Russian Church, which numbers seven out of eight Eastern Christians, may be taken as representative of the Eastern Church. The points in which she differs from the rest of the East are very slight; indeed, there is practically identity of doctrine and discipline and ritual throughout the whole Orthodox Church.

The only real and vital doctrinal difference between the Greek and Roman Churches, if we allow the question of Papal supremacy to be a matter of discipline only, is that concerning the procession of the Holy Spirit. And it is the Eastern subtlety of intellect and love of abstract thought that underlies the problem of the Filioque clause. The Eastern, equally with ourselves, believes that the Holy Ghost proceeds *also from the Son*, as far as the mission of the Holy Ghost to us mortals in time, but he wants to penetrate into that abyss, that eternity where God dwelt before the world was. He not only wants to know something of God in relation to man, but what God is in Himself. And so, while perfectly orthodox on the subject of the Trinity, his subtle mind sees danger in that addition to the creed of Nicæa which asserts that the Holy Ghost proceeds from the Father and the Son. He believes that the statement that He proceeds from the Father alone guards the unity of the Godhead by establishing one fount of Deity. The East and West can sing the Creed together, for they are both orthodox; but while their voices blend in equal volume as they say, "the Father is God, the Son is God, and the Holy Ghost is God," we seem to hear the deep bass of the East above the West in the next clause, as they thunder forth, "and yet there are not three Gods, but one God." In many respects the English Church during the past fifty years has been returning from exclusively Western dogma to the more subtle theology of the East. The reaction from a forensic view of the Atonement, the conception of the unity of creation as summed up in Christ, the prominence given to the doctrine of the Incarnation, the balancing of the Pauline theology by that of St. John, all that movement which found an exponent in Bishop Westcott, signify a return from the theology of Anselm and Augustine to that of St. Athanasius and the Greek Fathers.

The East, brooding over the mystery of the Blessed Trinity, certainly emphasizes the unity more than the West. This is due partly to the difference between the genius of the Greek

and Latin tongues, for the word ὑπόστασις conveys a different impression from that given by the Latin *persona*. And yet nothing is farther from the truth than the idea which Rome tries to insinuate—that the Eastern Church is Sabellian. She simply has a clearer, or, at any rate, a different, conception of the unity of the Trinity. And, I think, it is not correct to say that the chief objection which the Eastern Church has to the Filioque clause is its unlawful interpolation, for she has a deeper reason—she feels instinctively, although she cannot express her meaning clearly in human language, that she is bearing witness against what seems to her an unconscious Tritheism in the West to the great Catholic doctrine of the unity of the Blessed Trinity.

I can but touch on this great subject, and now turn to the points of difference in minor matters between East and West; and I have chosen for the most part such points as seem to bear a little on Anglican theology, taking them as they occur in order, as we review the seven mysteries of the Eastern Church.

1. *Baptism.*—Baptism is administered throughout the East by trine immersion. Affusion is only allowed in the case of a clinical baptism in extreme illness. Until a hundred years ago converts from the Western Church were rebaptized. The Russian Church was the first to admit such converts without a repetition of Baptism, but the Patriarchs of Constantinople were for some time more conservative, and many individuals among them are still doubtful. As far as one can get at their opinion, it seems to be something of this kind, however illogical and untheological it may sound in our ears—that we Westerns have gone through a ceremony which is sufficient for our regeneration, and which need not be supplemented by immersion in the case of converts, but which is not the Baptism to which it would be safe to entrust the salvation of a real orthodox Eastern.

The form of words used by Easterns in administering Baptism is: "N——, the servant of God, is baptized in the name of the Father, and of the Son, and of the Holy Ghost,

now and for ever, and to ages of ages. Amen." Latin writers have objected to this form, while Easterns have retorted that our formula shows egotism on the part of the baptizer. But all respectable theologians have agreed that either form is valid.

2. *The Mystery of Holy Chrism*, or Confirmation, is administered immediately after Baptism by the priest, who uses oil blessed previously by the Bishop. The essential part of the ceremony is the anointing of the child in several places with the accompanying words: "The seal of the gift of the Holy Ghost. Amen."

Here is a divergence from Western practice, both as to the ordinary minister of the rite and the time of the ceremony. In confirming infants the Eastern Church retains a practice of those centuries of the Church when infant Baptism was held to imply, as a logical sequence, infant Confirmation. The practice of infant Confirmation long remained in the West; it was the invariable custom, whenever the Bishop himself was the minister of Baptism, and this in earlier times was more frequently the case than in the present day. Queen Elizabeth is said to have been confirmed when three days old by the Bishop who baptized her.

The Eastern practice for priests invariably to give Confirmation seems to have originated from the difficulty of having a Bishop always present to confirm infants, and so a dispensation was given to the priest to use the oil blessed by the Bishop. Roman theologians of the present day for the most part allow that a priest can confirm by dispensation. This dispensation is rarely or never given; yet the principle is there. And so we may account for the Eastern practice by supposing that what in the West is an occasional exception has there become the universal rule—namely, that the Bishop should confirm, as it were, at second hand, using the priest as his instrument or deputy to apply the oil which he has blessed.

Infant Communion follows immediately after Confirmation. This custom was also prevalent in the West, being mentioned by Tertullian, Augustine, and many early Fathers, and was

not finally discontinued in the West until the Council of Trent.

3. *The Mystery of the Holy Eucharist.*—The Eastern doctrine was thus defined at the Synod of Bethlehem in 1672: That "after the consecration the bread is transubstantiated, transmuted, and transformed into the very true body of our Lord which was born in Bethlehem of the most pure Virgin, baptized in the river Jordan, suffered, and was buried, rose again, ascended into heaven, sitteth on the right hand of the Father, shall come again in the clouds of heaven; and that the wine is converted and transubstantiated into the very true blood of the Lord, which was shed for the life of the world when He suffered upon the Cross. Further, we believe that, after the consecration of the bread and wine, the substance of the bread and wine no longer remains, but the very body and blood of our Lord under the accidents of bread and wine."

The Russian Bishops were not present at the Synod of Bethlehem, but they accepted its articles, including the one on transubstantiation, with one noteworthy reservation; for when, a hundred years afterwards, the Russians were preparing an authoritative Catechism, they edited the declaration with an important difference—they left out the word "substance" ("the bread and wine no longer remain"), and, instead of using the word "accidents," they say "under the appearance and form of bread and wine." So that the Eastern Church's universally accepted doctrine of transubstantiation is equivalent to that of the Lateran Council, and does not, like the Council of Trent, involve the Aristotellian teaching as to substance and accident.

The consecration is held to be completed by the invocation of the Holy Spirit upon the Elements, over which our Lord's words of institution have been previously recited. If either of these two things be absent, they believe that, as far as its consecration by an Eastern priest is concerned, the Sacrament would not be valid. They do not, however, condemn the Western form, holding either that the invocation is implied, or

that in some mysterious way it is sufficient for the Western Church.

The bread and the wine are administered to the clergy separately as with us; but for the Communion of the laity the bread is placed in the chalice, and both are administered together in a spoon, the people standing with their hands crossed upon their breasts. The words of administration are: "N——, the servant of God, is made partaker of the pure and holy body and blood of the Lord and God and Saviour Jesus Christ for the remission of his sins and life everlasting."

The custom in the West for the priest to communicate standing may be a relic of this older use.

There are two languages in use in the East for the Liturgy. In Russia and in other Slav nations the language is Old Sclavonic, which differs from Modern Russ about as much as the language of Chaucer differs from Modern English. In the rest of the Eastern Church the language is Classical Greek, which is easily understood by modern Greeks, but is an entirely unknown tongue to the Syrians and Arabs of the three oldest patriarchates.

The Eastern Church has always used leavened bread in the Eucharist. The controversy on this matter is very interesting. I can but give you the conclusions to which I have arrived. One is that our Lord at the institution of the Sacrament used unleavened bread. That is not so obvious as one might be inclined to believe, as the matter is complicated by the apparent discrepancy between St. John and the Synoptists as to the date of the Passover (whether the Last Supper was the Passover, or its preparation); but I think we may take it for granted that our Lord used unleavened bread. The other conclusion that seems forced upon one is that during the first thousand years the East universally, and the West for the most part, used leavened bread. This can only be accounted for by the supposition that some burning question raised by the Judaizing party made it desirable to differentiate the Christian Eucharist from the Jewish Passover. Indeed, many Roman writers admit that

the West did use leavened bread, but justify their present use of unleavened or wafer bread on the ground that it is a return, in the teeth of Church custom, when that custom is no longer necessary, to the pure unleavened bread which was used by our Lord Himself at the institution of the Eucharist.

4. *Penance.*—"Penitence is a mystery, in which he who confesses his sin is, on the outward declaration of the priest, inwardly loosed from his sin by Jesus Christ Himself." Such is the definition of the Russian Catechism. I have seen it stated that the Eastern Church is satisfied with a general confession in public. This is not the case. The Eastern Church requires auricular confession four times a year, but very few except the clergy go to confession oftener than once a year. The form of absolution is precatory, although in Russia there is added, "And I, an unworthy priest, absolve thee from all thy sins" (a Latin interpolation according to Dr. King). But the fact that the form is precatory does not show any difference between the Latin and the Greek doctrine as to the Sacrament of Penance, it being regarded in both Churches as the normal means of the remission of post-Baptismal sin. In Russia, however, the priest is now content with going over the Commandments, and asking the penitent against which he had sinned, so that confession is perhaps less inquisitorial than in the Latin Church.

5. *Ordination.*—The service is short and simple, and there is no delivery of the chalice and paten to the newly-ordained priest. There are minor orders of subdeacon, singer, and reader.

6. *Marriage.*—The parish priests, or white clergy, must be married, and before ordination. This rule seems to have been framed in the interests of the monasteries. For since the Bishops must be unmarried, it is necessary that these should be taken from the monastic, or black clergy, who form a separate and more learned caste. A parish priest whose wife died was formerly compelled to leave his cure and retire into a monastery, but this canon was repealed in 1667. A few unmarried men have been placed in charge of parishes of late years. Perhaps this

marks a revolt on the part of Eastern clergy against the grievous yoke of compulsory matrimony. No ecclesiastical person may marry twice or after ordination; if he does so, he is degraded from the priesthood, and compelled to serve as a common soldier in the army.

Second marriages, even among the laity, are discouraged by the Eastern Church; a third marriage is looked upon with even more disfavour, and a fourth marriage is forbidden. This prejudice against second marriages, which is universal in the East and very ancient, seems to confirm the opinion of many scholars that the direction of St. Paul to Timothy as to a priest or deacon being the husband of one wife is a prohibition, not of polygamy, but of remarriage.

While we are considering the question of marriage, we must deplore the facility with which divorces are granted in the East. Marriage is dissolved not only for adultery, but even when one of the parties is imprisoned for three years, or has been absent five years. The difference between the practice of East and West is to be accounted for by the fact that when Constantinople became the seat of the Emperor, the Eastern Church was less free than the Western to frame her own canons, and was compelled to incorporate the Roman law as to divorce, which was laid down in the Code of Justinian. The Eastern ideal is the same as ours. "Those whom God hath joined together let no man put asunder" occurs at least three times in the service of Matrimonial Coronation.

7. *Prayer Oil.*—The seventh mystery of the Eastern Church differs from the extreme unction of the Latins in that it continues the practice of the Early Church in anointing the sick in order that they may be healed, and it is not regarded chiefly as a preparation for death. It is supposed to be administered by seven priests, on the ground that the Epistle of St. James says that the sick man is to call for the *elders* of the Church. Dr. Neale says that there must be three at least, but probably one usually suffices.

Two questions remain, and with these I conclude. Does

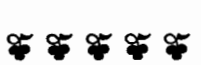
the Eastern Church claim, like Rome, to be the sole Church? What are the prospects of intercommunion with our Church?

If I were required to give a direct answer to these questions, I should say that, although not committed to any authoritative pronouncement on the subject, most Easterns believe that their Church is the Church in as exclusive a sense as that in which Rome makes a similar claim, and that there is little, if any, chance of any formal intercommunion between the Greek and Anglican communions.

But we shall get the best view of the situation if we contrast the genius of the Greek and Roman Churches. And this we can do by briefly reviewing the titles by which they each like best to be known, which are a key to their character, and gathering from these the nature of their respective claims. The East is Orthodox; Rome is Catholic. The one claims to be the true Church because she holds the right faith; the other claims to be the true Church because she is the Divine Society. The East has thought rightly on the truths of religion; Rome has framed the true Civitas dea. And so the claim of the East to be the true Church does not involve, like that of Rome, the claim to universal sovereignty and territorial jurisdiction. "Why is the Church called Eastern?" says the Russian Catechism. Because orthodox Christians are chiefly to be found in the East. That shows the attitude of the Easterns towards the rest of the Church. Wherever orthodox people are there is the Church. Hence the Eastern ideal is to have the right faith, while with Rome the chief thing is membership in the one body. To the Eastern it does not matter what you are or where you are—whether your Orders be valid or invalid, whether you have mission or not—so long as you are not orthodox. Indeed, from such a lofty standard of orthodoxy does she look down on the rest of the Church that all our divisions seem to be but interesting varieties of the Western heresy, all due to the rationalizing of the Pope, who, by using *his* reason on matters of faith, opened the flood-gates to other and worse rationalists. Secure in her own orthodoxy, as the true Church of Christ and His Apostles

and the first seven General Councils, she sees outside her own communion a number of people of various stages of heterodoxy, and regards these Christ-loving people with a genially tolerant eye. For, strange to say, there is a vein of undenominationalism running through the Eastern Church. "We are all going to the same place" seems a strange phrase on the lips of a Church of so many deep anathemas. But a spirit of tolerance is either innate in the Easterns, or it has been forced upon them by persecution. And so one cannot interpret any advances individual Easterns have made towards Anglicans as showing that they really understand our position or the claims we make to be a branch of the Catholic Church; in fact, from the conversations which Mr. Henry Palmer had with Russian ecclesiastics, it seemed that they could not grasp our Anglican position at all. To them Canterbury was at best a rebellious Exarch; the English Church an apostasy from an apostasy. And it is only individuals among them who have made any advances towards us. And in their case it is due to Oriental politeness, or to Oriental policy, or to that tolerance to which allusion has been made. As things are at present, I fear that a real formal intercommunion between the Anglican and Eastern Churches would be as distasteful to the people—the laity especially—of Greece and Russia as it would be to the Orangemen of Liverpool on our side.

Great and seemingly insuperable as are the obstacles that prevent reunion in the West, greater still would be the difficulties on both sides in bringing about intercommunion between us and the changeless East. And if other obstacles could be got over, there is no doubt that the Filioque clause would stand in the way. However true it be, it was an unlawful interpolation, and no lasting intercommunion with the East will ever take place until the Filioque clause be omitted from the Creed.



Law and Opinion.[1]

By the Rev. W. EDWARD CHADWICK, M.A., B.Sc.

ONE great function of the Church should be so to teach that she may be a strong factor in the formation of a wise public opinion. Another should be an effort to direct the mental, moral, and social forces of the present, as far as possible, into good and useful channels. The clergy are not the Church, but they are, from their position, a very important body within the Church, and they are called to be teachers and leaders. For the discharge of these offices they need knowledge; they must have "understanding of the times." Now, things to-day are as and what they are, very largely, because they were what they were, not five hundred or three hundred years ago, but because they were what they were fifty or twenty-five years ago. An intelligent knowledge of the present is hardly possible without an intelligent knowledge of the *immediate* past, and both are essential if we are to exercise any real power in the shaping of the future.

But is it not true that many men, and perhaps especially clergymen, who could give an intelligent account of the great religious, social, and political movements of the fifteenth and sixteenth centuries, know comparatively little of such movements in the nineteenth century? They may know that certain events occurred, that certain changes in public opinion took place, but are they able to trace clearly the genesis and development of those changes? Can they describe and explain the intellectual and social forces which have been strong enough to produce considerable alterations in our laws, which have, in their turn, affected the lives of large sections of the community?

This book is upon "Law and Opinion." I may say, in passing, that as "opinion" generally precedes "law," and in such a country as ours is generally the real creator of law, I

[1] "Lectures on the Relation between Law and Public Opinion in England during the Nineteenth Century." By A. V. Dicey, K.C., B.C.L. London: Macmillan and Co. 1905.

wish the order of these words in the title had been reversed. It contains an excellent account of the various changes in public opinion which have taken place from the opening of the nineteenth century to the present time, and of the effect which these changes have had upon legislation. But, as Professor Dicey points out, "the public opinion which finds expression in legislation . . . often takes the form of a compromise resulting from a conflict between the ideas of the Government and the feelings and habits of the governed" (p. 10). Then, again, in matters of legislation men are guided in the main by their real or apparent interests. This raises the question, What is the connection between men's interests and their beliefs? Do we not come all too easily to believe that arrangements which are agreeable to ourselves are also beneficial to others? Or, as George Eliot once put the same thought, we easily persuade ourselves that a thing is wrong because it is unpleasant to us personally. Still, even in this case, men's belief is their "opinion"; and so the legislation for which they are responsible is ultimately the fruit of the same. It is well to bear this in mind. because men who have been accused of exceptional selfishness, say in opposing beneficial changes in the law, have more frequently been the victims of "an intellectual delusion unconsciously created by the bias of a sinister interest." Were this fact more generally remembered it would be more easy to treat with charity those who in social and political strife are our opponents.

In the second chapter, which deals with "The Characteristics of Law-making Opinion in England," we are shown that while opinion creates laws, "laws in their turn foster or create law-making opinion." As examples of this, Professor Dicey instances the first Reform Bill of 1832, the first grant of money to public education in 1833, and the new Poor Law of 1834. Each of these Acts has been fertile in producing further legislation, itself the result of a change in public opinion, this change being largely due to the effects of the first of each of these Acts, for each has proved to be only the first of a series.

Chapter III. deals with "Democracy and Legislation," and here some all too readily accepted fallacies are excellently exposed. Undoubtedly, during the last hundred years, in England as in other countries, society has advanced in a democratic direction—"the transition during that period from an aristocracy to a democracy is undeniable" (p. 49). At the same time the "advance of democracy affords much less help than might have been expected in an attempt to account for the growth and evolution of modern law in England." Mr. Dicey then shows how the use of the word "democracy" demands care; for it may mean either "a form of government," or a "special condition of society"—one in which "there exists a general equality of rights, and a similarity of conditions, of thoughts, of sentiments, and of ideals." Few prophecies have proved more false than those which were made with regard to the results of democratic government in England. The fact is that "democracy in England has to a great extent inherited the traditions of the aristocratic government of which it is the heir." This chapter closes with some interesting contrasts between the spirit of democracy in England and in foreign countries.

Lecture IV. is especially interesting, for in it we have a description of the three main currents of public opinion in England during the last hundred years. These Professor Dicey describes as ruling three periods: (1) "The period of old Toryism," or "legislative quiescence" (1800-1830); (2) "the period of Benthamism," or "individualism" (1825-1870); (3) "the period of collectivism" (1865-1900). To a more extended description of each of these periods the next five lectures are devoted. We will not dwell on the first period, of which it must suffice to say that in it (and especially in the latter part of it) the public opinion which was to govern the second period was slowly forming. The social condition of England was changing, and the incongruity between the new social conditions and the legislative institution was becoming so glaring that rapid changes in this became palpably inevitable. Possibly the

legislative quiescence during the greater part of this period was due to reminiscences of the excesses of the French Revolution, and, in consequence, to a dread of rapid changes—indeed, of legislative changes generally.

In Lecture VI. we have a description of the second period—that of "individualism." The most powerful influence during this period was, without doubt, that of Jeremy Bentham, whose teaching from about 1825 onwards exercised "so potent an influence, that to him is fairly ascribed that thorough-going, though gradual, amendment of the law of England, which was one of the main results of the Reform Act" (p. 125). "Benthamism" may be said to have impressed upon men three great principles: (1) That legislation is a science; (2) that the right aim of legislation is the carrying out of the principle of utility; (3) that every person is in the main the best judge of his own happiness.

For about forty-five years the influence of Benthamism continued to be predominant, though just as during the latter part of the period of legislative quiescence the influence of Bentham was beginning to be felt, so, during the latter part of the second period, was the influence of "collectivism," which was destined ultimately to take its place.

It is an interesting fact, however we explain it, that the same period during which Benthamism was the predominant influence in politics witnessed the predominance of the influence of individualism in religion. As Professor Dicey says: "From 1835 to 1860 utilitarian philosophy and evangelical theology were each dominant in England. By 1870 both had ceased to be the powers which they earlier were; but though their characteristic watchwords are out of date, many ideas which we really owe to Bentham and his followers, or to Simeon and his predecessors, still exert more power than would be suspected from the current language of the time" (p. 398).

Was there any relation between these two movements? Professor Dicey answers "Yes." There was at least this—"they both represented the development in widely different

spheres of the same fundamental principle—namely, the principle of individualism" (p. 399). To this common trait I venture to add another: They both laid immense stress on the need of a sense of personal responsibility; both were also strongly inspired by a humanitarian spirit. "The weakness of both," says Professor Dicey, "lay in their incapacity for applying the historical method; neither recognised its value nor foresaw its influence" (p. 400).

Professor Dicey then proceeds to show that it was not, in the first instance, to the so-called High Churchman that the beginnings of the new movement in religion (which bore a strong likeness to the new movement in legislation) were due. "Dr. Arnold and F. D. Maurice each brought into prominence the idea of a Christian's position as a member of the Church. . . . Maurice was so profoundly impressed with the evils of unrestricted competition, that at a time when socialists were descried throughout England, he and his disciples preached the doctrine, if they did not create the name, of Christian socialism" (p. 405).

We now pass to the period of collectivism, which succeeded that of Benthamism, and in which we may be said to be still living, though there are those who believe that the crest of the wave is past, and that there are at least some signs of a coming reaction. The fundamental principle of socialism, or collectivism, Professor Dicey defines as "faith in the benefit to be derived by the mass of the people from the action or interference of the State, even in matters which might be, and often are, left to the uncontrolled management of the persons concerned."

As results of collectivist opinion issuing in collectivist legislation, Professor Dicey instances the extension of the idea and range of protection, as seen in the Workmen's Compensation Acts, the Agricultural Holdings Acts, etc. We have another result in restrictions placed upon freedom of contract, and another in the attempts at equalization of advantages, of which the Elementary Education Acts, Employers' Liability Acts, and extensions of municipal trading, are examples. He next deals

with the trend of collectivist legislation seen in the general increase of State control. It is hardly necessary to give instances of this, but the various Factory Acts, Public Health Acts, and the Housing of the Working Classes Acts, are all examples.

One sphere in which collectivism has been specially active is in "the revival of the socialistic element . . . in the English Poor Law." "The strength of this tendency will be best seen by a comparison or contrast between the ideas which produced and characterized the Poor Law Reform of 1834, and the ideas which, in 1905, have already to a certain extent changed the law, and to a still greater extent modified the administration of poor relief."

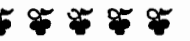
This period has also witnessed an interesting and instructive change in religious opinion. The leaders of the High Church movement of 1834 "took little interest in, and showed small sympathy with, the humanitarianism which commanded the ardent support of Evangelicals." On the other hand, it may be asserted that, partly under the influence of the High Church movement, men, and especially ecclesiastics, anxious to promote the physical as well as the moral welfare of the people, have of recent years exhibited a sympathy with the socialism of the wage-earners. . . . It is a change of moral attitude which is very closely connected with the reaction against individualism, and, if stimulated by the High Church movement, is not confined to teachers of any one school or creed.

Lecture X. deals almost entirely with what may be termed "ecclesiastical legislation." Taking a survey of the course of such legislation during the last hundred years, Professor Dicey shows that the policy which has in the main ruled in Church affairs—that of concession combined with conservatism—is entirely in accordance with the essential characteristic of English legislation and of English life. He then shows how in England "compromise . . . has averted the intense bitterness which in foreign countries, and notably in France, has accompanied ecclesiastical legislation" (p. 356). Of course, compromise has many advantages, but it has also serious drawbacks, for controversies

dealt with in this way are apt to smoulder rather than to be extinguished. Such a case is that of the Education Controversy, which now for fifty years has divided Church and Dissent. "Each settlement has been the basis of renewed disputes, and even now controversy is not closed, simply because the law has never established any definite principle" (p. 357).

There is much more in this useful book to which, had space permitted, I would have drawn the attention of my readers. It is a book to be carefully studied, and especially so by those upon whom rests, as I have said, a double responsibility—(1) of knowing, and (2) of guiding what is termed "public opinion."

We are sometimes told that to-day the Church is "out of touch" with this. We are also told that the Church "fails to lead." A study of this book will at least help us to make both these charges untrue.



What is Christianity?

By the Rev. BARTON R. V. MILLS, M.A.

I. The Question stated.

OPPOSITION to the Christian religion is no new thing. It began on the Day of Pentecost, and has continued ever since. The motives of its opponents have been very various. Some act on political grounds, from fear of the power of a society which may rival that of the State. Others are offended by the high moral tone of Christianity, which rebukes their own lax lives. The opposition of others is intellectual, and is based on the supposed contradiction between the Christian faith and historical or scientific truth. It is this last kind of opposition which is most common in the present day. There are several things which tend to help its progress. Its appeal is to reason, not to force. The character of its exponents is often high and their ability great. There is nothing in them

or their opinions to set people against them, and a good deal to make them popular. They stand forth as the representatives of that freedom of thought and speech which is dearer than almost anything else to the modern mind.

The motives of this unbelief is always intellectual, but its motives are very various. Coarseness and courtesy, feigned reverence and open contempt, positive assertions on the one hand and vague speculations on the other, are a few among the weapons used. But from the "Écrasez l'infâme" of Voltaire to the magazine article in which, less than twenty years ago, Professor Huxley charged our Lord and the Apostles with deliberate fraud,[1] the attitude of unbelievers has always been the same. We will do them the justice to say that they have been perfectly candid in the avowal of their intentions. Their object was to destroy Christianity, and they did not conceal it. They were its declared enemies, and made no pretension to be within its pale. And the avowed object of their hostility was generally the same. It was the supernatural element which pervades the New Testament, and is inseparable from the Christian religion. This is supremely distasteful to minds of a certain class, who simply set it aside with the dogmatic assertion, "Miracles do not occur." At the same time, the ethical, and to some extent the spiritual, aspects of Christianity appeal to these men, whose moral standard is often extremely high. They wish to have the help and consolation of the Christian religion without accepting its doctrines or its discipline.

I.

This has produced within the last few years a completely new situation, fraught with fresh and serious dangers to the Christian faith. For it has caused many persons whose frame of mind is religious to adopt an attitude towards Christianity which, if it becomes general, must bring about its downfall. As long as we had to deal with open enemies we knew where we were, and upon whom we might reckon. Now our chief

[1] *Nineteenth Century*, April, 1899.

danger lies in the attitude of those who profess to be our friends. A large school of thought has arisen whose members claim to be good Christians, though they disbelieve many of the statements in the Apostles' Creed. They consider that these are in some cases actually erroneous, in others that they mean the opposite of what they appear to say. This curious mental attitude is said to be, not the abandonment, but the "restatement" of Christian truth. And it is adopted, not from hostility to, but in defence of, the Christian religion! It is intended to make that religion possible for persons who wish to believe it, but who will not accept the miraculous on any terms. So immense learning and intellectual power are brought to bear to prove that, after all, the supernatural parts of Christianity are not essential to it, and that the passages in the New Testament which represent them as such are either spurious or have been quite misunderstood. As these passages are rather numerous, this process involves the reconstruction of Holy Scripture on such a scale as to make it practically a new literature.

1. Two conspicuous protagonists of this new Christian apologetic have appeared of recent years in France and Germany. In the former country the late Auguste Sabatier published in 1897 his "Sketch of a Philosophy of Religion." It is a highly interesting book, the work of a scholar, a thinker, and a deeply religious man. He traces the growth of religion in himself, and tries to find its essence and its source. He considers it to be a part of human nature, which has found its expression in the various great religions of the world. Of these he holds Christianity to be by far the best, and he finds the "Christian principle" in an inward sense of intimate union with God, which was first experienced by Christ and passed on by Him to others. This spiritual religion is quite independent of dogmas and rites, which are the external wrappings that conceal it, and which vary from time to time, while the spirit itself is unalterable. In a later book, "The Religions of Authority and the Religion of the Spirit," written just before his death in 1901,

Sabatier develops the same thesis, and shows how Romanism and Protestantism alike have wrongly looked to authority instead of to the spirit as the source of true religion. In both these books the destructive is far better than the constructive part. The writer has no difficulty in exposing the errors of the religion with which he was best acquainted, but he is much less successful in defending his own view. He devotes an elaborate argument to showing the insufficiency of miracles as evidence of the truth of Christianity, but he shirks the question as to whether certain miraculous events occurred.[1] His argument amounts to this, that the supernatural may or may not be true, but is of the accidents, not of the essence, of the faith.

2. His great German contemporary reaches a very similar conclusion by a somewhat different road. Hardly any religious book that has appeared since "Ecce Homo" has attracted so much attention in England as Professor Harnack's "What is Christianity?" This was published in 1900, and is accessible to English readers in an excellent translation—so we may assume that it is known to most of our readers. The interest aroused by it is not surprising, for its writer is one of the first of living scholars, and his earnestness and real religious feeling are apparent on every page. He is one, as was Auguste Sabatier, of whom any orthodox Christian would say, "Talis cum sis, utinam noster esses." But our respect for high character and splendid scholarship must not allow us to close our eyes to the dangerous character of this and similar books.

Harnack differs from Sabatier in holding that a definite revelation was made by Christ. But this revelation consisted of only one dogma—that of the Fatherhood of God. There is no claim to Divine nature, no foundation of a lasting institution, no insistence on any creed or form of worship. These things Professor Harnack does not regard, as Sabatier did, as mere accessories to the true faith, but as excrescences which must be cleared away, if the Gospel is to be recovered in its primitive purity. In a series of chapters of surpassing interest Dr. Harnack

[1] "Esquisse," etc., p. 83 *et seq.*

shows how this Gospel was distorted into Greek, Roman, and Protestant theology. And he is more drastic than his French predecessor in his treatment of the miraculous, for, instead of regarding it as immaterial, he says at once that "miracles do not occur"; and dealing with the greatest of all miracles—the Resurrection—he adopts much the same line, for he draws a distinction between the Easter *message* and the Easter *faith*. The former is the story given in the Gospels of the visit of the women and the Apostles to the empty grave, from which the glorified body of our Lord had risen. The latter is the belief that He still lived and appeared, as phantoms of the dead have done in other cases, to the expectant disciples. The faith Harnack holds to be of the highest spiritual importance; of the message he says that "we should make short work of this tradition," adding that the New Testament itself recognises this distinction.[1] He arrives at this result by the simple process of rejecting the fourth Gospel altogether, and questioning the authenticity of these passages in the Synoptists which record miraculous events. Whether this process is scientific criticism we do not presume to decide. That it would be easy by such treatment of original authorities to upset any historical statement hardly admits of doubt.

3. It was not to be expected that arguments such as these would be left unanswered by upholders of the traditional view. The most notable reply which they have elicited is probably the well-known "L'Évangile et l'Église," written by the Abbé Loisy about three years ago. That book has attracted a large amount of public attention, partly owing to the treatment its writer has received from the Church of Rome, and partly owing to the very original line which he takes as to the questions under discussion. As against Sabatier, he holds that there was a definite revelation made by Christ; and, as against Harnack, he considers that that revelation includes much more than the German scholar admits. He maintains that it contains the germ of the whole doctrinal system of the Church of Rome,

[1] "What is Christianity?" p. 163, English translation.

and in a most interesting argument he tries to show that it could have led to no other result. He, in fact, applies to religion the doctrine of evolution, and claims that the Roman theological system is not an excrescence on the Gospel, but is to it what the ripe fruit is to its kernel. With this argument Loisy combines a criticism as advanced and as destructive as any German would wish, though always reverent in its tone. As a reply to Harnack, his argument is convincing and complete, but his own position is far less satisfactory. It might as well be used in defence of Calvinism as of Romanism, for each of these is, in the opinion of its adherents, a development of the primitive Gospel. This was well brought out twenty years ago by the American theologian Professor Allen, whose learned work on the "Continuity of Christian Thought" is less read in this country than it deserves to be. Nor is it by any means clear that the Abbé himself holds firmly to the foundation truths of the Christian faith. He has, indeed, to some extent removed misapprehensions on this point by his later work, "Autour d'un Petit Livre," which should be read in connexion with the earlier one. It is in many respects an even more interesting book, and an English translation is much to be desired. But even with this explanation the Abbé's argument is more ingenious than satisfying. It has lately been subjected to an exhaustive examination in the pages of this magazine by the Rev. A. C. Jennings, so we may assume that it is familiar to our readers, and need not deal with it at greater length.

The object of all these writers is to broaden the basis of Christianity, and to make the essentials of its belief as few as possible, so that it may be acceptable to the great majority of men. This is a thoroughly laudable object, but its danger is lest the Christian faith should become so attenuated as to lose all definite character. On the other hand, there are some amongst us who would unduly narrow it, and insist on things as essential which are at least open to question. Thus, there are those who hold that anything that the whole Church ever accepted—even late in the Middle Ages—is part and parcel of

the Catholic faith, and binding on all Christians for all time. Others take their stand on Chillingworth's famous dictum, "The Bible, and the Bible only, is the religion of Protestants," and maintain that nothing that is not explicitly laid down in Holy Scripture can be received as truth. Both these positions have their advocates in the Church of England at the present day.

II.

Under these circumstances it is not at all surprising that plain men, who have neither time nor inclination for much theological study, should ask the question at the head of this paper, "What *is* Christianity? We wish to remain Christians, and we want to know what we are called upon to believe." And it must be remembered that many are sorely troubled by hearing doubts cast on truths which they have always thought to be the very foundation of their faith, while others are perplexed by being asked to accept as essential things which are at best merely matters of opinion. This series of papers is a humble attempt to help these people to arrive at a decision. And I would call their attention to the real question before us. This is not whether Christianity or any part of it is *new*. I make no attempt to add another to the many philosophies of religion which are now before the world. I simply ask what it is that our profession of Christianity requires us to believe. The inquiry is one as to facts, not as to opinions. It may be that when the question is answered—if our answer to it is accepted—some will feel that they cannot accept the doctrines which we find to be essential. This we shall regret, but it does not affect our conclusions. It is better that men should avow themselves outside the Christian Church than that we should deprive Christianity of its essential features to enable them to remain within its fold. And I would further observe that there is now no question as to the salvation of those who are unable to accept the Christian faith. It is not for us to limit the mercy of God. But we have a right to ask that the faith, which is our comfort and our hope, shall not be explained away or

unduly strained because some of its articles are not acceptable to the modern mind.

If we wish to ascertain the essential principles of any institution, we must find out what were the views of its original founders—what they insisted on as its *raison d'être*, and what they left to the discretion of their successors. Sometimes, as in the case of the United States, these principles are embodied in a written constitution which can be seen by anyone, and leaves no doubt as to its meaning. Sometimes they can only be ascertained by a careful study of the acts and words of the founders themselves. The latter is the case with the Christian Church. It was founded by certain persons who had received a commission from Christ Himself, and to whom was added one "born out of due time," who, though not of the original company, did more than any of them to formulate the doctrines and settle the constitution of the society. If we can ascertain what these men held to be essential, and show that substantial agreement existed between them on this point, we shall know what is obligatory on those who claim to belong to the institution which they founded. This, then, is the subject of our inquiry, and it is a purely historical one.

The authorities for it are the books of the New Testament. As to these, I shall make only one assumption—viz., that they are the genuine work of the men whose names they bear. This is, of course, an assumption which would not be granted—at least, as regards some of them—by many critics, including those eminent scholars to whom reference has been made. If I were writing on Christian evidences, it would be necessary to deal with this question at some length; nor is it one which any Christian apologist need fear to face. For the searching criticism to which the New Testament has been subjected makes it increasingly probable that the traditional view as to its authorship is in the main correct. The researches of such scholars as Lightfoot, Salmon, Professor Ramsay, and Dr. Sanday have gone far to establish the genuineness of nearly all these sacred writings. The evidence for them, from a purely

literary point of view, is at least as good as that on which we receive the works of Thucydides or Tacitus. But the object of these papers is not to defend the Christian religion or its books. It is to enable those who believe the New Testament to be the Word of God to ascertain what it really says as to the points at issue. Nor is it necessary to appeal to their inspiration, though of this neither we nor our readers have any doubt. For our present object is not to discuss whether what the Apostles said is true, but what they say.

The period covered by our inquiry is the Apostolic age. This may be divided into three stages, each of which has well-marked characteristics of its own. The first of these extends from the Day of Pentecost to the beginning of the ministry of St. Paul. In it the Christian Church was almost entirely Judaic and Palestinian. We see, indeed, the signs of what it was afterwards to become, but we find them only in their germ. The leading spirit at this early epoch was St. Peter. The next period is that covered by the work and teaching of St. Paul. It sees the Church define its doctrine and adopt its organization, mainly under his guidance, and extend its influence to the Roman Empire and the Gentiles. The third and last stage is that which followed the death of the great Apostle and the destruction of Jerusalem. In it a new generation of Christians has arisen, who have not themselves seen the Lord. The dominant influence in this period, which marks it as still Apostolic, is that of St. John. With his death the Apostolic age closes, and the Church enters on a new phase. This, therefore, forms the natural end of our inquiry. Each of these stages supplements but does not supersede the one which preceded it. It is only by studying them successively and in their connexion with each other that we can form some idea of Apostolic Christianity as a whole, and so answer the question which we have proposed to ourselves. Each one will form the subject of a separate article, while in a concluding paper we hope to give the result to which the whole inquiry leads.

(*To be continued.*)

The Sunday-School Teacher in Relation to the Diocese.

By the Rev. Canon LAMB, M.A.

IF there be one voice which reaches us Churchmen from the educational world more loudly, more clearly, than another to-day, it is that which bids us set in order the house of our Sunday-school. We cannot shut our eyes to the dangers which threaten that definite denominational religious teaching in our day-schools which Churchmen value so highly.

Though the present Education Act does not, as the Archbishop of Canterbury points out, if properly administered, impair the religious teaching given in our Church day-schools, yet none of us know how long that Act may remain exactly as it is, nor yet in how many districts it may fail to be quite "properly administered." We know well what encroachments are attempted in some directions upon the time allowed for religious teaching; what attempts are being made to penalize the religious teaching, which is strictly denominational; and also what increasing numbers of our young people must for the future be trained in schools where either denominational teaching is absolutely excluded, or where no religious teaching is given at all. Knowledge of these things convinces us forcibly that in the future Churchmen must rely for distinctive Church teaching much more upon their Sunday-schools than they have done in the past.

Now, the numerical strength of the Sunday-schools of the Church, both in teachers and scholars—as shown by the annual statistics of the Church Sunday-School Institute—is unquestionably great; and it behoves all who are interested in the prosperity of the Church, and the religious and moral welfare of the nation, to ponder the enormous possibilities for good which lie in them, and to use to the utmost the opportunity which they present. The mere fact that 209,000 people should be willing to work as teachers in our Sunday-schools is itself significant; while the companion fact that, from one motive or another,

nearly 3,000,000 scholars are found at the present time on the attendance rolls of our Church Sunday-schools deepens that significance, and proves beyond doubt how great a power for influencing the young our Church possesses in her Sunday-schools. An institution, which brings within its influence so large a percentage of the youth of this country, demands attention to be given to it, and labour to be expended upon it, in order that the highest results may be obtained. For it is clear that in this case, as in the case of other armies, the efficiency of the troops must depend largely upon the efficiency of their officers. It is little use having numbers without efficiency, as recent events in the Far East painfully demonstrated. Of these 209,000 officers, there are, in the diocese best known to the writer, no less than 7,000, having under them young soldiers of the Cross—recruits for our Church—to the number of 102,000. Ample material is here for feeding the Church of that diocese with loyal sons and daughters.

In approaching the special subject of this article—viz., "The Sunday-School Teacher in Relation to the Diocese"—the first word must be one of appeal to the teacher to recognise his or her diocesan connection. One object of diocesan and ruridecanal Sunday-school associations, with their annual gatherings, is to make Sunday-school teachers realize that they are members of one great society, and that they have not merely to concern themselves with what affects their particular parish, but to work together for the well-being of that larger parish—that conglomerate of parishes which they call their diocese. Our diocesan associations, our ruridecanal associations, as well as our parochial organizations, depend for life and vigour on the co-operation of all the individual members for promoting one common aim. By all means be enthusiastic about your own particular class. Let it be your worthy ambition that no class in the school should excel yours for discipline, for reverence, for attainments, for spirituality; but do not fail to recognise that the welfare of your class is wrapt up in the welfare of your school, of which it is a constituent part, and that if the school

suffers as a whole, your individual class must inevitably suffer with it. You must throw yourselves heartily into the corporate life of your school; you must contribute your share of wisdom to its counsels, of obedience to its rules, and of loyalty to its superintending head. Isolation from fellow-teachers must be prejudicial to your work, and just in proportion as disunion exists among the teachers, in that proportion is the healthy condition and vigorous action of the school impaired. But it will not do to limit your idea of membership to that of your particular parochial organization. You must have faith in combination; you must believe that certain advantages are to be gained not only by intercourse of teacher with teacher in one school, but also of school with school in one ruridecanal association, and of ruridecanal association with ruridecanal association in one diocesan association. You must recognise that various things can be effected, or at least attempted, by a ruridecanal association which a single parish could not essay, or which, in the weakness of its isolation, it could hardly hope to bring to a successful issue. You must recognise that to the larger society of the diocesan association larger possibilites will present themselves, that the ruridecanal units will introduce an advantageous variety of ideas, and that a strong diocesan tree will be able to impart fresh vigour, vitality, and fruitfulness to all its affiliated branches. You must resolve that you will contribute your share of living membership to your ruridecanal association by attending its meetings, by taking part in its deliberations, by conforming to its suggestions, and through it to your diocesan association. That ruridecanal association is to the diocesan association what an arm or a leg is to a body; your parochial Sunday-school is to your ruridecanal association what a hand is to an arm, or a foot to a leg; and you individually are to your school what a joint or muscle or tendon is to a hand or a foot. But the whole body is incomplete without every little joint, muscle, tendon, and nerve of every limb; its efficiency is crippled if the minutest muscle refuses to act, and no other nerve or muscle can supply its lack of service. This view of

personal responsibility is a grand one, but it is not fanciful; it is emphatically Scriptural.

But now, after this appeal to Sunday-school teachers for an *esprit de corps* which shall extend beyond the limits of class, of school, of ruridecanal association, till it embraces the wider circle of the diocese, it is time to turn attention to the other side of the question—to the larger, perhaps, and more important question—of the relation of the diocese to the teacher. If the Sunday-school teacher has obligatory relations to the diocese, the diocese must surely have reciprocal relations of an obligatory kind to the teacher. If the diocese asks, and asks justly, for the teacher's loyal, self-abnegating co-operation, what has it to offer, or what might it offer, in return?

We venture to make a few suggestions, not dogmatically, but interrogatively: 1. Might it not offer for one thing increased diocesan recognition? We are thankful for recent advances in this direction—for the formation within the last few years of several diocesan associations under the presidency of their respective Bishops, for the rise of numerous ruridecanal associations in these different dioceses, and for multiplied opportunities for united services and conferences. But we think there is still room for improvement in this direction. Why should not duly qualified Sunday-school superintendents receive episcopal recognition in the same way as licensed readers? and why should not duly qualified Sunday-school teachers receive a diocesan certificate and diocesan registration, thus acquiring the recognised status of a "certificated diocesan teacher?" There is a tendency to look upon Sunday-school teachers as persons who are rather glad to find some occupation for their spare time, and whose places can easily be filled by others of a like kind. Many appear to overlook the pastoral aspect of the office, and the importance of the trust committed to the charge of the Sunday-school teacher—nothing less than that of "feeding Christ's lambs." The office of teacher in the Church is one of great antiquity and of great responsibility; and we venture to think that if its holders in the present day were furnished with a commission or

license, either from the Bishop of the diocese or from the clergyman of the parish; if they were admitted to their office with some sort of solemn service and blessing suitable to so momentous a charge; if they were thus recognised as an integral portion of the parochial staff—then the position of the teacher would be raised, the number of what we may call haphazard teachers would diminish, and there would be less of capricious and indefinite teaching. One little practical difficulty besets this scheme, which is reluctance on the part of many teachers to claim the dignity we wish to confer. Either they are too bashful or too unappreciative. But that difficulty could and should be overcome by educating the reluctant ones up to desiring it. Then, further, might it not be possible for Sunday-schools to receive some distinguishing encouragement in the way of an occasional episcopal visit? A friendly visit of this sort with a few fatherly words to the teachers at its close, how much it would be appreciated, what a stimulus it would prove! The Bishop of Liverpool, when speaking not long ago at the Liverpool Diocesan Association, said that when he went about the diocese he made a point of visiting the Sunday-schools as far as he could, and the result had convinced him more and more of the importance of Sunday-schools and of the great work they were doing. It is significant (though we do not press the connection) that in that diocese last year there was an increase of 357 teachers and 2,893 scholars! We pass now to a more important proposal; and again desire to put it interrogatively.

2. Might we not have, besides increased diocesan recognition, largely increased diocesan support? The Bishop of Manchester in a recent sermon urged the importance of adequately supporting the work of Sunday-schools. Church-people, he said, had not yet realized the amount of support it was necessary to give to the Sunday-school to make it efficient. If they would examine the accounts of any Sunday-school, and extract from them the amount that had been spent on the materials necessary for teaching, and then make a comparison with the amount spent in even an ill-furnished day-school, the

contrast would be painful. They must not be satisfied so long as the school material in their Sunday-schools consisted merely of a few Prayer-Books, hymn-books, and Bibles. They must follow the methods of the day-school, and use ample material in the nature of blackboards, picture-cards, and various other apparatus for object-lessons. Suitable up-to-date literature for use of teachers is also sorely needed in many schools. Nor is it in equipment only that our Sunday-schools need the outlay of money. Many of them need a judicious expenditure to make them structurally fit for Sunday-school purposes. We look at many of the modern structures erected for Sunday-school purposes by different Nonconformist bodies; we see the spacious central hall and mark the ten or twelve doors on either side, opening into as many commodious class-rooms, each with its suitable furniture according to the kind of class which is to meet there; and we cannot but reflect how favourably those schools compare with most of ours for the objects which we both—Dissenters and Churchmen—have in view. Many serious difficulties connected with discipline, methods of teaching, arrangement of classes, etc., find in these structural arrangements an easy and peaceful solution. Our Nonconformist brethren have recognised the importance of having buildings adapted for Sunday as distinct from day-school requirements. But we are not free in this matter. Our structures are with us, and the inconveniences of many of our schoolrooms for Sunday-school purposes are painfully familiar to us.

We must seek for remedies in other ways. If questions of discipline cannot be solved by the excellence of our school accommodation, they must be solved by the excellence of our teaching staff, and especially of our superintendent staff, in the arts of teaching.

This leads to a further tentative suggestion which may not commend itself so readily as some others to the approval of our readers. Might there not be in every diocese a certain expenditure of money upon the teaching staff of our Sunday-schools? We would venture to advocate the appointment in many schools

of a qualified superintendent at a small annual salary; and the payment, in some schools, of a percentage of the teachers. Why not? The honorary staff would continue; but there would be an assurance of discipline, and there would be the healthy stimulus of high standards of teaching. We are always met with the reply, "This will destroy the religious influence; the spiritual side of things will suffer; a mercenary element will be introduced; Christian love and earnestness and patience will disappear." We deny the necessity of harmful results; we are confident of beneficial ones. Is not the discipline of some of our Sunday-schools sadly defective? Can much good be done in an undisciplined Sunday-school? How can there be reverence? How can there be the profitable conduct of a class where there is constant distraction? In schools of this sort the close of the session too often finds the teacher disheartened and the scholars unedified.

We would urge that by paying you can make more definite demands upon your teacher's time and study and teaching, and can secure distinctly better results. Volunteers are always apt to consider themselves "free lances"; and many who call themselves Church of England Sunday-school teachers are loose in their attachment to the Church Catechism, and by no means experts in distinctive Church teaching. What percentage of Sunday-school teachers in many schools could write down six or even four clear reasons "why they are Churchpeople" in preference to being Roman Catholics or Nonconformists? We want our elder Sunday-school scholars to have distinct teaching on these points. We want them, not only to be good Christians, but also intelligent Churchpeople.

For equipment, for structures, for teachers, money is wanted. In many parishes a sufficiency of means would be difficult to raise without outside help. Ought we not to spend more than we are doing upon our Sunday-schools? Why should not the Sunday-school association of the diocese become a diocesan agency for giving help? Why should not the Diocesan Sunday-school Association, as well as the Diocesan Education Associa-

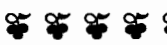
tion, have a place on the list of what are known as "the diocesan societies"?

3. Might we not have, in addition to increased diocesan recognition and increased diocesan support, some system of diocesan visitation? We will not call it *inspection*, for that sounds a trifle too severe, inquisitorial, and consequently alarming. What we would advocate is the friendly visit of qualified advisers. "I have never entered a Sunday-school," writes an able expert, "without being impressed with the evident devotion and good intentions of the teachers, nor without deploring that their efforts were allowed to run to waste for lack of guidance or sympathy."

To supply this guidance and sympathy, as well as to test in some way, either by written or *vivâ voce* examination, the results of the teaching, and generally to assist the weaker schools in rising to the standard of excellence attained by the stronger ones, these would be the aims of the diocesan visitors. Going about, as they would, from school to school, they would become possessed of a vast body of experience, by which, in its turn, each separate school would profit. The adoption of a diocesan syllabus, still better of an interdiocesan syllabus (such as that proposed by the Church of England Sunday-School Institute), would greatly facilitate any efforts in this direction. There cannot be a doubt that the time has arrived when the Church should make a great and well-organized effort to increase the efficiency of her Sunday-schools. The religious instruction which is prohibited in the provided schools, and hampered with restrictions in the non-provided schools, may be carried on without let or hindrance in our Sunday-schools, and, what is of more importance even than religious instruction, an influence can be brought to bear upon children in Sunday-schools which we could scarcely expect from young teachers and assistants in our day-schools.

We would conclude by commending this work to the serious and patient consideration of all who desire to make our Sunday-school a means of filling our churches with devout worshippers—

believing, as we do, that the more these things are discussed and sifted in a right spirit, the nearer we shall come to the truth —into which may God guide us all!



The Historic Basis of the Twenty-second Psalm.

By the Rev. H. A. BIRKS, M.A.

THE Twenty-second Psalm, whether we view it as interpreted by Christ Himself or by the writers of the New Testament, or by the Church which has appointed it for use upon Good Friday, is certainly the most precise in Messianic reference of all the Psalms of suffering.

But what were the circumstances of its composition, and who was its composer? That great scholar and critic and Hebraist Delitzsch strongly adheres to the Davidic authorship, although he fails to find a situation in David's life suggestive of the detailed troubles recorded in this psalm. Others have wandered down the ages as far as to the Maccabees in search of suitable occasion—I cannot say with any great success. Others interpret the psalm as voicing the collective sorrows of the nation, and not a mere personal grief; but surely if ever any psalm was individual and personal in the outpouring of heart-sadness, this psalm is personal. Thus we return again to David, and ask once more, "Was there really nothing in the known circumstances of his life that could have given birth to such an elegy?"

I seem to myself to have found the necessary groundwork —an adequate support against the charge of psychological impossibility — but whether I am right or not, seeing so many abler men have missed it, I cannot say.

Where in the Bible should we look for the cry of a forsaken soul? Two names suggest themselves: in the New Testament Judas, in the Old Testament Saul. Each was a suicide. Of Judas' fate we cannot read without a shudder. His character

in no sense wakens sympathy. We simply think of his two epitaphs, and we can get no further—that by St. Peter, "He by transgression fell, to go to his own place"; that by our Lord, "Good were it for that man if he had not been born." With Saul it is quite different. In spite of all his faults there is a fascination in his character. We see in him a noble nature marred. He had in him the magnetism of impulsive chivalry, the power of engendering intense affection. His armour-bearer killed himself sooner than live without him. David was loyal to the last, and wrote perhaps the most pathetic of all human elegies on hearing he was dead. Samuel, whom he had in some measure supplanted in his authority, and whose wise advice he often disregarded, yet did not cease to love him, and to mourn and pray for him until the day of his own death. Even Paul in the New Testament still speaks of him with pride, as of a fellow-tribesman by God exalted to the highest office, though afterwards removed in favour of his successor. Self-consciousness and envy spoiled him, and he became a victim to religious melancholy of the deepest gloom.

The early work of David was to play before him, and to exorcise his evil spirit. This was the very consecration of his gift of psalmody, the very inspiration of many of its deeper tones. He must have studied all his moods most narrowly; he must have known him as none other did. He must have entered the gloomiest recesses of his spirit by a vital sympathy. Estranged, at times nigh maddened by Saul's sad aberrations and gusty fitful passion, like Samuel he never lost his love for him. He always spoke of him respectfully, of the ideal Saul. His conscience smote him even for a slight dishonour done to his person when he was in his power. At any sign of softening he was ready to relent. How touching their last interview at Hachilah! Saul made his frank confession of his folly, though David, knowing well his changefulness, could place no permanent reliance on it: and David made his bold appeal of injured innocence, reproaching not so much the King as his bad counsellors: and Saul concluded with acknowledging his

his clothes, and sent them round to their respective cities, possibly casting lots upon the several trophies, the sad reverse of David's former picture: "Ye daughters of Israel, weep over Saul, who clothed you with scarlet and other delights." They fastened his body to the wall of Bethshan, and in doing this they no doubt might pierce both his hands and his feet.

David was depicting the gloomy fears of Saul verified *after* his death. He did not know that he was picturing that which should happen to the living Christ with even more exactitude.

From ver. 19 and onwards—"But be not Thou far from me, O Lord: O my strength, haste Thee to help me"—David expresses rather his own present feelings. The kindness of the men of Jabesh-Gilead to Saul became to him a pledge that the bright promise of the opening of Saul's reign should yet be verified in him, his successor; that all the best traditions of the monarchy should still be carried to their completion. Of course, here, too, the psalm is indirectly Messianic, for the ideal of theocracy was never fully realized till Jesus came.

No doubt there are difficulties in this interpretation which sees in this psalm the last of the long ministries of David's harp to Saul. To some it may seem almost a profanation to suppose that the same human phrases could express the feelings of the self-slain Saul and the self-sacrificing Jesus. But human types are all of them imperfect; and sometimes to supply their separate defects they are presented to us in a double aspect. It is so with the sacrifice of Isaac, the lesson that follows Psalm xxii. in our Good Friday services. Isaac was the willing victim, and Abraham the type of One who spared not His own Son, but delivered Him up for us all. They wrought in harmony, they went together; but however we may multiply resemblances in lesser points, in one point the type fails. Isaac was not slain after all. He could have been no sacrifice and no propitiation, for he was only relatively, and not absolutely, innocent. His life was already a forfeited life before God called for it. The ram caught in the thicket by its horns was innocent, was slaughtered. The two together make the perfect type.

So, too, with Saul and David. Each was the Lord's anointed; each in a sense was typical of Israel's royalty oppressed beneath the enemy. In Saul we have the deepest traits of suffering, the darkest feeling of abandonment; but he was *not* innocent, his faith was *not* triumphant in this deepest gloom. Here David was his substitute; in him alone we have the true prefigurement of faith exultant through adversity. The two together picture Christ to us in all His depth of passion and height of calm serenity.

If this be so, it will account in some degree for the great fulness of description in the Scripture narrative of these last days of Saul, and throw some light upon the mystery of his strange, tragic end. The love of Samuel, the love of David, the hopes of other good men that had clung about him, were not all lost and wasted. They bore fruit for the good of others, it may be even for his own, if they resulted in Psalm xxii., which Christ Himself could use for comfort in His dying hours. It helps us to believe that somehow the perplexing lives that fail, and the warm love that seems so vainly squandered on them, may be wrought into the great scheme of God's wise Providence, and issue in some final good to men.

Literary Notes.

BEFORE his death Canon Overton had practically finished the main part of his volume on the "English Church in the Eighteenth Century," which forms the seventh volume of the series jointly edited by the late Dean Stephens and Dr. William Hunt. Canon Overton's manuscript was taken in hand and finally prepared for the press by the Rev. Frederick Relton. The period covered by the volume is from the accession of George I., in 1714, to 1800. Dr. Overton was, of course, recognised as the foremost English scholar in Church history of the eighteenth century, and by the inclusion of this latest work from his pen this particular history of the English Church is greatly strengthened. The eighty-six years covered by the book are divided into four well-defined periods, in which the subjects belonging to them are treated. As the average length of each period is less than a quarter of a century, it is hoped that the consecutive order, which a reader is entitled to expect in a history, will be sufficiently presented by such

a method. The first period embraces twenty-four years, from the accession of George I. to the "conversion" of John Wesley, in 1738; the second, from 1738 to 1760, deals with the rise and early history of the Methodist movement; the third, 1760 to 1790, includes the first half of the reign of George III.; and the fourth covers ten years only, and a good deal of space is devoted to the discussion of the effect produced on the English Church by three great events—the American War of Independence, the altered position of the Scottish Episcopal Church, and the French Revolution. A special chapter towards the end of the volume deals with the colonial and missionary work of the Church.

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One of the most interesting and valuable series of volumes which has been started in recent times is "The Political History of England," which is being written by various authors under the direction and editorship of the Rev. William Hunt, D.Litt., who is President of the Royal Historical Society, and Mr. Reginald Lane Poole, M.A., Ph.D., who, it will be recalled, is editor of the *English Historical Review*. The completed work will be in twelve volumes, each of which will contain about 500 pages. It is believed by both editors and publishers (Messrs. Longmans, Green and Co.) that the time has come when the advance which has been made in the knowledge of English history as a whole should be laid before the public in a single work of fairly adequate size. This history is an attempt to set forth in a readable form the results at present attained by research, and the twelve volumes will be written by twelve different writers, each of whom has been chosen as being specially capable of dealing with the period which he undertakes. Of course, as its title suggests, the work deals in the first place with politics; but as the life of a nation is complex, and its condition at any given time cannot be understood without taking into account the various forces acting upon it, notices of religious matters, and of intellectual, social, and economic progress also find place in these volumes. So far, four volumes have been issued: Vol. I., "To 1066," by Dr. Hodgkin; Vol. II., "From the Norman Conquest to the Death of John (1066 to 1216)," by Professor Adams, of Yale University; Vol. III., "From the Accession of Henry III. to the Death of Edward III. (1216 to 1377)," by Professor Tout; and Vol. X., "From the Accession of George III. to the close of Pitt's First Administration (1760 to 1801)," by the Rev. William Hunt. The writers of the other eight volumes are Mr. Dinan, Professor Pollard, Professor Montague, Mr. H. G. L. Fisher, Professor R. Lodge, Mr. J. S. Leadham, Hon. George C. Brodrick, in collaboration with Mr. J. K. Fotheringham and Mr. Sidney Low.

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Messrs. A. and C. Black have in the press Part I. of "Old Testament History"—*i.e.*, from the call of Abraham to the death of Joshua—by the Rev. T. Nicklin, M.A., Assistant Master at Rossall School. This volume is in the publisher's "Educational Series," and is primarily written for the sixth form, and not for the middle forms. "I have therefore," says Mr. Nicklin, "passed over those beautiful but familiar scenes which generally become endeared, for their pathos and picturesqueness, to the imagination even of children. I have endeavoured to review everything from the stand-

point of a Christian. The Divine preparation for the advent of our Lord seems to be the sole reason for requiring our pupils to study Hebrew history."

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There are two volumes in Messrs. Constable's Spring list of more than ordinary interest—"The Fixed Period," by Dr. Osler, being five addresses which the author delivered before leaving America to assume his duties in Oxford; and "The Subconscious: A Study in Descriptive Psychology," by Professor Jastrow. This volume is a systematic and appreciative study of the function of the subconscious factors in every-day mental processes, and in the less usual elaborations of essentially similar experiences. The purpose of the volume is thus to furnish an acceptable survey in modest proportions of the nature and significance of an important principle in the mental life—a purpose that is the more pertinent by reason of widespread misconception of the psychologist's attitude upon this and allied questions. Professor Jastrow holds the chair of Psychology at the Winconsin University. As a continuation of this note, it may be mentioned that we are shortly to have a volume entitled "Enigmas of Psychical Research," by James H. Hyslop, Ph.D., LL.D., Vice-President of the Society for Psychical Research, and the author of another volume, which has secured a good number of readers, "Science on Future Life." In 1882 a number of the world's most eminent scientists formed the society mentioned above for the purpose of carefully investigating and studying the great number of abnormal phenomena that were constantly occurring. Professor Hyslop in the present volume presents the general reader, who has not the time or the inclination to read the twenty-five odd bulky volumes of the society's reports, a digest with many well-authenticated examples collected by the society. The titles of these two books by Dr. Hyslop call to mind two others, both of which enjoy a number of readers ever on the increase—"Psychic Phenomena" and "The Scientific Demonstration of a Future Life." The author—who died some months back—Thomas J. Hudson, was, like Dr. Hyslop, an American. The first-mentioned book of the late Mr. Hudson's, "Psychic Phenomena," may be found in the libraries of a multitude of English readers of all shades of opinions. It secured the reader's interest by reason of its tolerance and broad-mindedness, and the lack of arrogance so prevalent usually in books belonging to its class.

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Another volume dealing with the "Future Life" is a translation of Louis Elbe's book, which he says he has prepared "in the light of ancient wisdom and modern science." Certainly "La Vie Future" has been widely read and widely discussed in France, but it remains to be seen whether in its English translation it will create the same *furore*. It is said that "this volume offers for the first time a complete presentation of all the available evidence hitherto to be found only in the most scattered and inaccessible forms."

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'The Drawings of Jean François Millet," which Mr. Heinemann is issuing, should make a very beautiful book. Millet was undoubtedly a striking factor in French art, and whose influence has wielded a sway in

other countries besides his own. Probably his pictures are as well known in England as those of any other French artist, unless one excepts Meissonier. Millet's spirit was simple and austere, and he seemed to accept with a mournful resignation "the sense of tears in human things." From the same firm there is being published, in commemoration of the 300th birthday (July 15) of Rembrandt, a tercentenary edition of his works in ten fortnightly parts, at two shillings and sixpence net per part. In all there will be 70 plates, some in colour and some in photogravure, while M. Émile Michel, Member of the Institute of France, will contribute a study of Rembrandt. This work is also being issued in Paris, Berlin, and Amsterdam.

Mr. Angus Hamilton's book on "Afghanistan" should provide some attractive reading, seeing that it deals with the problem concerning Russian advances in that neighbourhood and the position of India. The political and economic aspects are fully discussed, and, while the chapters dealing with the military question will appeal to all students of Imperial politics, it is of interest to note that detailed information of the celebrated secret line down the Murghab Valley is presented for the first time to the public. The volume will contain sketches of the domestic life of the Ameer, and a description of the Oxus, its fords, trade, and the strategic value of the roads which approach it.

A new poem by the Poet Laureate, entitled "The Door of Humility," is in the press, and will be shortly published by Messrs. Macmillan.

Under the title "The New Religious Education Act: A Suggestion and a Plea," Rev. A. Ogle, of the Bangor Church Hostel, will publish a pamphlet immediately through Mr. Elliot Stock, in which the author proposes a *via media* for the consideration of Churchmen, which he believes would be acceptable by the House of Commons.

Notices of Books.

BIBLICAL AND THEOLOGICAL.

THE LIFE AND TIMES OF JESUS THE MESSIAH. By Alfred Edersheim. London: *Longmans, Green and Co.* Price 8s. net.

WE are glad to welcome this new and cheap edition of a standard work. By the use of thin paper the original two volumes are here put into one volume, extending to over 1,400 pages, with the result that this truly valuable and scholarly book is now brought within the reach of many more students. Among all the Lives of our Lord produced during the last thirty years, Edersheim continues, and will continue, to hold a foremost place. If only for its Jewish background, it is indispensable to all serious students.

THE GARDEN OF NUTS. By the Rev. W. Robertson Nicoll. London: *Hodder and Stoughton.* Price 3s. 6d.

Readers of the *British Weekly* have long ceased to be surprised at the versatility of its editor. The latest instance of this is the present book of Mystical Expositions, with an essay on Christian Mysticism. The essay was delivered as a lecture at the Glasgow School of Theology in 1905, and the expositions have been reprinted from the *British Weekly*. The title is, of course, taken from Solomon's Song. Those who only know Dr. Nicoll as the strenuous leader of Passive Resistance will be surprised to find him in the guise of a mystic, but they will be amply repaid by reading these chapters. The essay forms an excellent introduction to the study of Christian mysticism, while the expositions are full of spiritual suggestiveness. A very significant admission is made as to the relation of Old Testament criticism to mysticism. Dr. Nicoll rightly says that it is impossible for the ordinary Christian mind to follow the intricate processes of criticism, and that therefore, "in speaking to the people, the preacher must take the Old Testament as it stands or leave it alone" (p. 63). It is surely impossible to have a more conclusive admission of the essential valuelessness of much modern Biblical criticism from the standpoint of spiritual life and experience. If the Old Testament cannot be preached according to the new view, the new view itself stands self-condemned. Dr. Nicoll curiously dedicates his book to John Mason Neale and Charles Haddon Spurgeon, to both of whom he expresses his indebtedness. This unusual combination is alone sufficient to create an interest in the book, which is full of precious thought and spiritual experience aptly and beautifully expressed.

OUR LORD'S RESURRECTION. By the Rev. W. Sparrow Simpson. Oxford Library of Practical Theology. London: *Longmans, Green and Co.* Price 5s.

Not the least welcome feature of this book is that, unlike others in the same series, it can be read with agreement, pleasure, and profit by all who profess and call themselves Christians. It is concerned with the great central verity of Christianity, the Resurrection, and in the course of its twelve chapters deals effectively with the subject. Its tone is at once reverent and candid, its marshalling and examining of the evidence clear and cogent, while its emphasis on the doctrinal aspects of the theme is strong and aspiring. The discussion is carried on in full view of modern objections, and no point of importance dealt with by present criticism seems to have been overlooked. Altogether the book is a very satisfying restatement of the Christian position in regard to the Resurrection of Christ, and will well repay the careful attention that its subject and treatment merit.

BIOGRAPHICAL.

THE PROPHET OF THE POOR. By T. F. G. Coates. London: *Hodder and Stoughton.* Price 6s.

We have immensely enjoyed the perusal of this life-story of "General" Booth. The thoughtfulness, calmness, thoroughness, and sympathy of the biographer win us to the task. The rise and progress of the Salvation Army,

so knit with the life and evolution of the "General," are well detailed. As we read we cannot fail to note—(1) The Spirit of God is in no sense fettered by conventional methods. (2) The proclamation of the need of personal salvation is closely connected with a programme of social reform. (3) Hard work and holiness are sure to succeed. The hero of the story is indeed a prophet full of burning zeal and lofty self-sacrifice. He is also a "General" meeting a hostile array of evil with all the discipline, method, and bravery of a Christian commander.

WILSON CARLILE. By Edgar Rowan. London: *Hodder and Stoughton.* Price 3s. 6d.

"This little essay of hero-worship" extends to 487 pages, but the printing is good and the space liberal. It gives an excellent account of Prebendary Carlile from childhood to Church Army. We are startled at his rebuffs and inspirited by his optimism. Church Congresses started to hiss, but they have stayed to cheer. "Disaster is upon us," said Mr. Carlile at Weymouth; "what shall we do? All men speak well of us, we are becoming fashionable." To produce such results as these, business capacity, indomitable perseverance, incessant good temper, continuous self-effacement, love to God and love to man, have been at work. The Church Army of to-day is the outcome of a personality transfigured by the Holy Ghost. Besides the story of the work there are suggestions relating to the unemployed question, of peculiar interest at the present time. Mr. Carlile is fortunate in his biographer. He is breezy and apt, with an eye for a good story and the selection of best material. He is as informal as his master, and holds our interest all the way.

DEVOTIONAL.

THE BETTER WAY. By Charles Wagner. London: *Pitman and Sons.* Price 1s.

The writer's ambition is to scatter crumbs that will nourish the soul. He would fain teach us the way of love that stoops to rise. He would lead us into a larger room, cheer us when we faint, comfort us when we grieve, give us smaller views of self and greater views of God. At seasons of trial, when the cloud hangs black, he would point us to the silver lining and bid us trust and not be afraid. His charm, tenderness, reverence, and training in the school of suffering aid him in fulfilling his purpose.

THE UPRIGHT LIFE. By Charles Wagner. London: *Pitman and Sons.* Price 3s. 6d.

This companion to the "Simple Life" is a righteous protest against the intolerance of the age. He sifts the nations, the religious bodies, the various classes of society, political parties, and even men of science. He submits there is an astonishing lack of fair play on all hands. We are not just to each other. We are not listening to the voice of some doctrinaire. The writer is the true mystic, blending vision and action into one. He does not tinker with the unsoundness of humanity, he applies a whole gospel to individual, social, and international defects. Uprightness and justice can only flourish in an atmosphere pervaded by Christ. Charm of style wedded to noble thought make this volume stimulating as a sea-breath.

GENERAL.

TALES FROM JUNGLE, CITY, AND VILLAGE. By Lucy I. Tonge. London: *R.T.S.* Price 1s. 6d.

The children will like these stories, and Sunday-school teachers will find many illustrations that arrest attention, and can be used in the missionary interest.

ST. SAVIOUR'S, SOUTHWARK, COLLEGIATE CHURCH AND CATHEDRAL, 1897-1905. London: *Longmans, Green and Co.* Price 1s. net.

This book is mainly a reprint from the *Guardian*. The reopening in 1897 after the rebuilding of the nave, and the constitution of the cathedral in 1905, are thus embodied in a permanently useful record.

A PASSIVE RESISTER OF THE SEVENTEENTH CENTURY. London: *Elliot Stock.* Price 6d. net.

This selection from the diary of John Evelyn establishes the melancholy commonplace that intolerance has been the monopoly of no religious body.

EDUCATION RATES AND RELIGIOUS INSTRUCTION. By John Wordsworth, D.D. London: *Longmans, Green and Co.* Price 6d.

This paper, read by the Bishop of Salisbury, is thoughtful, temperate, and on the whole convincing. Strong emphasis is laid on parental rights.

LESSONS FROM THE OLD TESTAMENT, AND LESSONS FROM THE LIFE OF OUR LORD. London: *S.P.C.K.*

These illustrated children's books well serve their purpose.

PORTFOLIO OF ENGLISH CATHEDRALS. No. 14, Newcastle-on-Tyne. No. 15, Worcester. London: *S.P.C.K.* Price 1s. net, each.

These two numbers fully maintain the high standard set in previous numbers, the photographic reproductions being exceedingly clear and the historical and architectural notes well done.

PERIODICALS.

The University Review. The February number includes articles on "The Education of Teachers," by Principal Childs, and on "Scottish University Reform," by Dr. Morgan. The news from various Universities at home and abroad is a special feature of interest.

The Optimist. A new aspirant with an interesting title. It hails from Manchester, and according to its sub-title is "A Review dealing with Practical Theology, Literature, and Social Questions in a Christian Spirit." This is an admirable aim, which we hope will continue to be realized. The subjects of the first number deal mainly with social questions, including one on "The Study of Social Science," by Rev. W. E. Chadwick, and another on "Local Veto," by Canon Hicks. The magazine is published quarterly at 6d.

The Scrap-Book. There seems no limit to the ingenuity of our American brethren. This new magazine hails from the same house that published the well-known *Munsey's Magazine*, and consists of two hundred pages of reading matter of every possible variety. It includes the latest opinions of leading men of all sorts and subjects, special articles, and a large section devoted to fiction. Poetry, biography, and miscellaneous subjects

make up a remarkably varied and interesting number. The paper and print are, of course, not of the same quality as in the ordinary magazines of this price, but this is not to be expected when so much in quantity is given for the money.

Financial Review of Reviews. The February number includes special articles on "How the British Public Invests," "Japanese Industries and Foreign Investments," and "The Recovery and Progress of New Zealand," besides other articles and topics dealing mainly with financial matters. The *Review* consists of 240 pages, and is issued at 1s.

The Reader and Lay-Worker. This little publication is intended to circulate among Diocesan and Parochial Readers in the Church of England. It has some interesting articles and reviews, together with notes for sermons and for the teaching of the Catechism. There are also some useful reviews. The cost is 2d. per month.

PAMPHLETS.

A Handbook to the Colonial Clergy Act. By a Colonial Priest. London: *Elliot Stock.* Price 1s.

A booklet intended chiefly for clergy ordained in the Colonies who desire to officiate in England. Incumbents of English parishes will also have in a handy form the information contained in this pamphlet.

The Sermon on the Mount in Modern Light. By the Rev. W. H. H. Yarrington. London: *Elliot Stock.* Price 6d.

This is by an Australian clergyman, who gives a condensed statement of the result of recent discussions on this perennial subject.

Who Built our Schools? By A Mother. London: *S.P.C.K.* Price 1d.

An Example from India. By the Rev. Canon Christopher. London: *Elliot Stock.* Price 2d.

A deeply interesting account of the way in which the problem of Religious Education was solved in connection with the Martiniere School in Calcutta. The venerable author publishes it now as a contribution to the solution of our present problem. The pamphlet ought to be read both for its intrinsic interest and also for its direct and practical bearing on present-day controversy.

Sunday-school Theology. By J. Foster Palmer and H. Byerley Thomson. London: *Falcon Printing Works.* Price 3d.

A plea for catechising in church according to the Rubric and Canon 59. We entirely dissent from the sweeping assertions made in criticism of the Sunday-school.

Received:

Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Church of England League Gazette, Grievances from Ireland (No. 14), *The Dawn of Day, Girls' Own Paper, Golden Sunbeams, Orient and Occident, The Oxford Diocesan Magazine.*