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THE CHURCHMAN.

JUNE, 1906.

The Month.

The Education Bill. SINCE we last wrote many things have happened. The strong opposition to the Bill manifested by Churchmen during the first three weeks after Easter happily gave place to quieter and more moderate counsels as the time for the Second Reading drew near. This change of tone was as marked as it was welcome. The majority of 206 on the Second Reading clearly showed the attitude of the Liberal majority, and it must be also confessed that the debate provided nothing particularly striking from the Church side. Indeed, the debate as a whole was distinctly disappointing after the strong line taken in the Press and elsewhere by Churchmen. The only noteworthy contribution was from Mr. Chamberlain, who virtually pleaded for his original policy of secular schools. We record with much satisfaction the moderate and statesmanlike tone taken in the Lower House of Canterbury Convocation. It is by such a policy that the best interests of the people and of the children will be most truly served.

The Predominant Factor. At the risk of weariness we must again refer to the cardinal point in the whole controversy. In the various letters and speeches against the Bill we have been struck to find the almost entire absence of any reference to the question of Rate Aid. Many of the Church arguments have somehow overlooked or else ignored this supreme fact and factor. Let us, therefore, ask again one simple question: Do Churchmen wish to continue having their

schools maintained by the rates? If so, they will have to submit to popular representation, and popular representation must include the appointment of teachers. Now it is for Churchmen to consider whether they shall oppose or accept these two fundamental positions. If they oppose, they are going against the declared will of the people, as has been admitted by nearly all the leading Unionist papers. If, however, they accept the fundamental position of the Bill, then comes the question as to which policy will best safeguard and assure the continuance of religion in Church schools. As we have already said, there are only three possible policies: (1) Denominationalism for all; (2) Secularism for all; (3) Bible teaching with "facilities." The Government rejected the first and second of these policies, and decided on the third as the one most in accordance with the wishes of the great majority of the people. Would it not be in every way wisest for the Church to accept this position and make the best possible use of it? We almost apologize for calling attention to such familiar facts, but we cannot help feeling that very much of the strong opposition of the last month has almost entirely ignored them. Yet it is simple truth to say that they are vital to the situation, and on this account we venture to call attention to the following words of the *Westminster Gazette*:

Churchmen do not seem to realize that the present Bill is the result of a public revolt against a system which relieved them of the charge of maintaining their schools, and yet left them in control of the school and the teacher. And yet, if we are to arrive at a concordat, that must be the starting-point, and they must tell us, in some intelligible language, how they propose to harmonize the public claim and the freedom of the lay State-paid teacher with the denominational control of the school, which is still apparently their demand.

The last point is the crux of the situation. To harmonize the public claim and the freedom of the teacher with denominational control is surely an impossibility.

Several utterances of Members of the Govern-
The True ment confirmed the conviction we expressed last
Policy. month that the Government is prepared to give
careful consideration to any amendments which are in accord-

ance with the fundamental principles of the Bill. What, then, should the Church do? Following the line of the Bishop of Hereford and other leading Churchmen, we would urge the policy of amending the Bill in the following particulars: (1) All religious teaching to be within compulsory school hours. (2) Teachers to be allowed to take part in denominational teaching (where this is enacted) at the cost of the denomination. (3) Teachers to be permitted to withdraw from religious teaching in urban schools under the four-fifths provision. (4) Clause IV. to be made mandatory on the Education authorities. (5) The facilities proposed for transferred schools to be extended to all schools. We believe that if the substance of these proposals could be carried into effect Churchmen would obtain all they could rightly expect under a system of schools maintained from the rates.

The *British Weekly* and the *Spectator* have both put forward a proposal in favour of power being granted to any school to contract itself out of the Bill and to return to the state of affairs before the Rate Aid of 1902. We confess that we should regret such a step on educational grounds, but if it would meet the need of any Churchmen, we do not see any insuperable objection to the proposal. We are inclined to think, however, that comparatively few of the schools would avail themselves of the permission, since they would soon find once again the "intolerable strain" which led to the Rate Aid of 1902. Still, there could be no real harm or difficulty in including the proposal in the Bill, even though it were not taken advantage of.

Very much has been made in the Education controversy of the danger of having religious teaching given by teachers who do not believe in it. On the one hand, Rate Aid carries with it the abolition of denominational tests, though not, be it remembered, inquiry into the moral character of the teacher; on the other hand, Clause IV. of the present Bill requires teachers to give religious education

The Status quo
ante 1902.

Tests for
Teachers.

under specified conditions in urban schools. It is essential that teachers should only teach religion if they believe in it; and for this purpose a conscience clause should be inserted, giving the teachers power to withdraw from religious instruction. On the other hand, Mr. Birrell has distinctly stated that there is no intention of curtailing the liberty of local authorities in making sure that the teachers are qualified to teach religion. Such being the case, we believe that the Church will obtain all that is really necessary by means of a conscience clause and this inquiry into qualification. It is a simple fact that the present tests in Church schools have not always insured the right kind of teachers or kept out the wrong kind, and we believe that there will be no insuperable difficulty in the future if the points above referred to are insisted on. Meanwhile, the words of the Archbishop of Canterbury, spoken when he was Bishop of Rochester in 1894, with reference to London School Board teachers, are worthy of note in this connection :

For example, the members of the Board admit their obvious duty to take care that no one be called upon to teach what he does not conscientiously believe. They are not likely to find this a very formidable task. An idea has somehow gained currency among those who have no personal knowledge of the subject that there are hundreds of Board School teachers to whose consciences the teaching of definite Scriptural Christianity is an unfair burden. I have conversed on every side with the Board School teachers of South London, to whose voluntary labours as Church workers we owe so much in the Sunday-schools and Bible classes of our poorest parishes, and from any information they can give me I have no evidence whatever to justify such fears.

We see no reason to doubt the application of these words to the present year, whether as to London or to other Council schools.

The Rights of Parents. We have also heard much of late of the right of parents to have their children taught their own religion, and much of the Church opposition to the Bill has been based on this ground. We have the fullest possible sympathy with the contention, although we cannot help pointing out that it introduces an entirely new factor into the situation so far as local government is concerned. People send

their children to school as citizens, and pay their rates as citizens ; yet to give them additional power because they are parents is certainly novel, and might easily be very far-reaching in its results, more particularly as in so personal a matter as religion the rights of *every* parent, and not merely those of the majority, would have to be secured. However, we are quite prepared to allow the principle, so far as it is consistent with the conditions of our system of compulsory elementary education. At the same time we cannot help saying that this zeal for parental rights comes somewhat strangely from those, whether Roman or Anglican, who have had sole and full control in at least 6,000 one-school areas without, so far as we know, paying any particular regard to the wishes and convictions of the Nonconformist parents whose children were compelled to attend the Church or Roman Catholic school. We never heard of any leading Churchman pleading the cause of the Nonconformist parent in connection with the Act of 1902. We mention these things in the interests of truth and justice, since they are apt to be forgotten in the stress of the present controversy. As Churchmen, we do well in insisting upon Church people having their rights ; but if the Church, which in 1902 had the upper hand, had taken this line of parental rights for everybody, it would have made our position much stronger to-day.

Another question that has been much to the fore **Trust Deeds.** in connection with the Education controversy is the relation of the Bill to the Trust Deeds of Church schools. It will doubtless be remembered that the inviolability of Trust Deeds was urged by Lord Hugh Cecil in 1902 against the Kenyon Slaney Clause, and he was met by Mr. Balfour's contention that from the moment that Church schools were maintained almost entirely by public funds some interference with Trust Deeds was inevitable. As a consequence one modification of these Trust Deeds has been in force for the last four years in many, if not in most, Church schools. While the Trust Deeds enact that the incumbent of the parish is solely

responsible for the religious instruction in the school, the Act of 1902 actually gives power to the local managers to keep out this very clergyman from his own school. This is surely overriding a Trust Deed to some effect, and we confess we cannot understand how that which was done by a Unionist Government can necessarily be wrong for a Liberal Government. And thus, again, we find ourselves coming back to the question of Rate Aid as the key to all our present difficulties. Churchmen are now reaping what they allowed to be sown for them in 1902, and the anticipations at that time of a very small minority of Churchmen that trouble was ahead in connection with the schools have only been too clearly borne out. He is the true friend of the Church who endeavours to find a way out of the present *impasse*.

This word has been much in evidence lately as descriptive of the religious teaching in Council schools. **Undenominationalism.** Undenominationalism in religious education represents an attempt to find the common denominator in religion, and to use it for the instruction and influence of the children. It is the endeavour to discover what may be called the essence of religious instruction as distinct from its particular ecclesiastical emphasis and forms. This attempt has been made with no little success since 1870, and by means of it millions of children have been taught for thirty-six years. Men will doubtless differ as to the precise content and limitations of this religious common denominator, but it is impossible to go very far wrong if under it the salient features of the New Testament are taught. The Bishop of Manchester, when he was Bishop of Coventry, bore witness to the possibilities of undenominational teaching, as the following utterance of only six years ago clearly shows :

The cry of the impossibility of undenominational teaching amazed him. . . . There was no book in the world which was so near to every point of the heart's compass as the Bible. Men who read that book differently, but read it sensibly, still found that was the effect it produced upon them, and that was the effect he desired to see produced on the children ; and whatever

a teacher could do to enhance that effect without sectarian bias they would give him liberty to do.

And that the children in such schools have been taught religion the Archbishop of Canterbury bears hearty testimony in his speech in 1894, already referred to :

To declare it to be impossible profitably to convey to the mind of a little child the sacred lessons which Holy Scripture gives in story and precept, and psalm and parable, and, above all, in the life and works of our Blessed Lord, unaccompanied for the moment by Church doctrines of a distinctive sort—to declare this is, it seems to me, to contradict the simple experience of a thousand Christian homes.

If all the children of our national and Council schools could have what the Archbishop and Dr. Knox here describe we should have very real grounds for thankfulness.

**A Plea for
Peace.** Before these lines are in print the Education Bill will have reached the Committee stage in the

Commons, and it will soon be seen what lines the Government and the Church party will take. If the Government is met in the right way, we believe they and their Nonconformist supporters will be prepared to effect a compromise which will satisfy the large majority of Churchmen. And until we see it we will not believe that the Government and their majority are going to imitate the example of the Unionists in 1902 and ride rough-shod over their opponents on so vital a matter. If they do, or if the Government grants any special privileges to the Roman Catholics which they do not grant to others, they will, doubtless, and rightly, be met by strenuous and determined resistance. But we will only regard this as possible when it comes to pass, and in the meantime we would echo the earnest words of the Bishop of Ripon in his letter to the *Times*, and plead for a settlement on a national basis which will put an end to the present deplorable controversy. We believe that Churchmen have now the opportunity of bringing about a settlement of the Education Question which will last for many years. If they reject this opportunity, they will be mainly responsible for a system of secular education which will bring little else than

harm to our country. Let the following words of the Bishop of Ripon be ever kept in mind :

It would help much toward peace if each side could recognise that the other was struggling, not for mere victory, but for the maintenance of principles which it would be unwise for either side to ignore.

As Lord Goschen has said, the alternative to the present Bill is not the present *status quo*, but secularism, and it behoves Churchmen and Nonconformist to unite against this foe.

Candidates for Holy Orders. The Bishop of Birmingham's speech in Convocation on the subject of the training of candidates for the ministry deserves, and will receive, careful attention. The proposal to insist more and more on an Arts Course as an essential part of the preparation is undoubtedly wise as a general policy, though it must never be pressed to such an extent as to exclude non-graduates from the ministry. Some of the most effective clergy of the present day are those who, through no fault of their own, have never had the opportunity of a University degree, and it is, perhaps, not going too far to say that in many cases the real weakness of the ministry lies with those who, although graduates, have had no definite theological training and preparation. Bishop Gore's account of the work at Mirfield should give rise to many serious thoughts in the minds of Evangelical and Moderate Churchmen. While the success of the work does infinite credit to its promoters, there can be no doubt that it is putting into the ministry clergy of a type of thought and training which bodes no good for a healthy, broad-minded, large-hearted, spiritual, and Biblical Churchmanship. We hope, however, that the testimony of the Bishop of Birmingham to Mirfield will lead Evangelical and Moderate Churchmen to consider much more seriously and definitely than they have hitherto done the question of providing a very different means of training for the ministry. There are many young men quite fitted to become clergymen and to do genuine service who are prevented by lack of means, and if only wealthy Churchmen would provide the funds, a work like this

could be put in hand at once. The question has already been before our readers, and also before the members of the Church of England League, and we sincerely trust that Bishop Gore's account of Mirfield will impel moderate Churchmen to action before any more time is lost.

An Agnostic Rebuke. Whatever our political proclivities may be, it is hardly possible for Christian men to remain unmoved by the weighty, dignified, and even solemn appeal made by Mr. John Morley to the Churches to compose their differences. He said that the present controversy is "lowering religion" in the eyes of men, and there are not a few testimonies to the truth of this statement. We are not now attempting to apportion blame to one side or the other, but will only say that Mr. Morley's rebuke is as deserved as it is dignified. "Sirs, ye are brethren," recurs to us again and again, and when Christian men disagree and oppose each other, with whatever conscientious convictions, it certainly gives occasion to the indifferent and hostile to point the finger of scorn and to say with telling sarcasm, "See how these Christians love one another!" For ourselves, we desire to receive Mr. Morley's rebuke in the spirit in which we believe it was given, and to seek by prayer and effort to allay bitterness, to promote peace, and to bring harmony to the Churches of Christ in our land.

Prayer for Christian Unity. The appeal for prayer at Whitsuntide on behalf of Christian unity, which has been put forth by the two Archbishops and most of the leaders of Non-conformist Churches in England and Scotland, comes at a time when Christian unity is apparently farthest from men's minds, and yet this very fact may prove the opportuneness of the appeal. The weighty words of the letter deserve careful attention :

We agree in deprecating at present any large schemes of corporate reunion, which seem to us premature, or any attempts to treat our existing religious divergences as unimportant; but we agree, also, in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship; we feel

profoundly the paralyzing effect upon the moral forces of Christianity which our divisions inevitably produce, and we recognise, with the fullest conviction, that it is the duty of all Christians who desire in this respect the fulfilment of the Divine purpose to give themselves to penitence and prayer—to penitence, because we have all, in various ways, as bodies and as individuals, contributed to produce and perpetuate differences; and to prayer because what we all alike need is that God should open our minds and hearts to receive without prejudice the gradual revelation of His will as to the ways by which we are to be drawn together.

Our Whit Sunday could not be more appropriately spent than in waiting upon God on the lines of this appeal. The answer seems far away at present, but it may well be nearer than we dream.



Author and "Writer"—Thoughts on a Problem of New Testament Authorship.

BY THE RIGHT REV. THE LORD BISHOP OF DURHAM.

I AM myself a stay-at-home as regards Christian labour; my nearly thirty-nine years of ministry have been spent altogether in this country. But I have two brothers and many younger relatives engaged in missionary service in China. Of my brothers, one is the veteran Archdeacon at Ningpo; the other, after prolonged previous service, has been for now twenty-five years Bishop in charge of our Church missions in Mid-China—that is to say, upon the coast and far into the Hinterland midway along the Chinese seaboard. In many and various respects I have been thus, for now very many years, brought into contact with Chinese missionary work in a close and personal way. Amongst other things, my brothers' methods of communication with their scattered missions, and the ways in which the ever-present problem of the language is dealt with—that language which in its *literary* form makes, I should suppose, one of the most trying difficulties in missionary enterprise anywhere, so recondite are the rules of style, so elaborate the vocabulary—have been constantly kept before my mind.

I remember once talking over with a younger relative from China the work and function of the person who is commonly, though not very happily, called the missionary's "teacher"—that is to say, the native scholar, the skilled expert in classical Chinese, whom not only at first, but often to the very end of a long life, the missionary keeps beside him to emend and verify his writing. I dislike the term "teacher," which seems out of place when the work demanded is not so much instructional as supplementary, and is done for a man who may himself have long acquired a genuine mastery of the language and its literature, but who knows, however, that no accuracy and verbal tact can be too great in the composition, for instance, of "epistles" to distant stations, meant to deal with difficult questions. But the term matters little. Let us call him, as some missionaries do, the "writer." His business is to be his Western employer's walking guarantee for accurate and suitable Chinese when he writes his more deliberate missives to his people.

I asked my nephew how precisely such a "writer" would work, for I was still ignorant of particulars. Would he, like a composition-master at school with a promising classical pupil, "look over" the missionary's letter, and correct a word here and emend a turn of expression there, leaving the bulk of the work untouched? No, I was told; the "writer" would do a more *complete* piece of work than this. The missionary, perhaps the Bishop, would write down the substance of his message carefully and fully in his own Chinese. Then the "writer," after reading this over, and talking it over, would draft the material afresh into the correct classical phraseology, making it in this respect all his own. His production, of course, would be carefully read by the competent eyes of the missionary, and would finally be *passed* (probably with some necessary revisions) as his own authentic message to the converts and the pastors far away.

The "writer" would necessarily have a style of his own, showing the nuances due to his personal literary taste and tact.

And, of course, if one such helper should die (the Bishop in Mid-China did thus lose his long-valued "writer" a few months ago), or if he should resign, another scholar would have to take his place, and the same missionary, with the same mind, would very likely be sending out his next (and equally authentic) message in a style more or less different—a different dress, though covering the same wearer. The original matter would be the missionary's altogether, as before. The expression of that matter would all have passed under his eye as before, and would all have received his final approval as the true interpretation of his own thought sent to the Church direct from him ; but it would show a more or less altered style.

It occurred to me, on thinking over this account of the preparation of "epistles" in China to-day, that the process described might throw light on one interesting and somewhat perplexing phenomenon of Scripture, the difference in style between the two Epistles of St. Peter. Say what we will by way of minimizing that difference, the two letters do curiously vary in both vocabulary and phrasing, even if we put aside (for our purpose of comparison) the bulk of that second chapter of the Second Epistle, which looks so much as if the writer were incorporating matter from elsewhere—matter incorporated also with variations by St. Jude. The Greek of the First Epistle is of its sort pure and beautiful. The Greek of the Second Epistle is often singularly laboured in construction, and its vocabulary presents many instances of the use of out-of-the-way words where we should expect a much more current and familiar diction. Dr. E. A. Abbott has—not very wisely, I must think, and not very reverently—compared the style to "Baboo-English." I deeply resent the comparison, as to its spirit ; but there is just enough of the *vraisemblable* in it to convey to the general reader an *impression* of the peculiar type of the phraseology, and to illustrate the marked difference in the styles of the two Epistles.

I may refer for a masterly and detailed discussion of the genuineness of 2 Peter to Dr. Salmon's "Introduction to the

New Testament," Lecture XXV. As everywhere in that remarkable book—a timely book for reading just now, when destructive (and most subjective) criticism of the New Testament is rife again amongst us—the combination of massive knowledge, cogent reasoning, and (in proper places) truest Irish humour, makes the perusal of the lecture equally informing and delightful.

Now, is it not at least possible that St. Peter, in his epistolary labour as an Apostle, used a "writer"? I take it as almost certain that he did so. The Pentecostal gift must not be minimized. But its precise relation to the common workings of the sanctified mind is at least an obscure question, and I for one cannot think it likely that this relation was such as to make it needless for an inspired Apostle, sending a deliberate message to the missionary Churches, to take care about his diction, and to get help for the purpose.

I am well aware that it is an arguable question whether the Lord and the Apostles habitually talked Aramaic or Greek, and I have not forgotten Dr. Alexander Roberts' able argument, published thirty years ago in his "Studies in the Gospels," in favour of their habitual use of Greek. But I cannot but think that the broad probabilities are for Aramaic. And in any case I find it hard to believe that "the pilot of the Galilean lake" would *write* Greek with great ease at any time of his life.

Well, then, would he not use a "writer"? And would not the style of that "writer" be the style which we find stamped upon the actual phrasing of St. Peter's letters? If so, then the First Epistle might have passed through the hands of one "writer," a master of composition, and the Second Epistle might have had to be prepared with the help of one who could only use a comparatively "prentice hand."

Both Epistles would thus be equally St. Peter's. Both would rightly claim to be trusted absolutely as his message from the Lord. Yet they would show broad differences of style, differences, on this theory, easy to explain.

The suggestion may be carried further. The frequently

exquisite elegance of the Greek of St. James must be noted by every reader of the Greek of his Epistle. Yet St. James was the "son," in some sense, of the carpenter's cottage at Nazareth. But the literary beauty of his Greek is no serious literary difficulty if we assume, as we surely may, that he too had the expert aid of a "writer," probably his convert and intimate friend.

May I venture to go a step further still? The mental versatility of St. Paul was wellnigh unlimited, and he certainly needed, ordinarily, for his Greek no "writer" in the sense in which his Galilean brethren may so well have done. But even he may have felt that, for a peculiar purpose, in quarters where he wished his personality to lie in the background, he would do well to use some such aid. Might he not, in such a case, write down his matter and argument in his own style first, and then give it to a friend, perhaps to a St. Luke, to mould it and phrase it *de novo* in his own way? The Apostle would then revise the composition, and then at length *pass* it for issue to the Churches. Is it impossible that such was the *genesis* of the Epistle to the Hebrews? Here, in a sort of work akin to that of the "writer," may lie the solution of that great problem of its literary history, the problem of its *style*, which made Origen say (with reference precisely to the diction, if I remember right), *τίς ὁ γράψας τὴν ἐπιστολήν, Θεὸς οἶδεν.*

HANDLEY DUNELM.



Barnabas.¹

BY THE RIGHT REV. THE LORD BISHOP OF DERRY AND RAPHOE.

"FOR he was a good man, full of the Holy Ghost and of faith" (Acts xi. 24). This "good man" was Barnabas. We know a good deal about him. He has an important place in the early history of the Church. But there is not in the

¹ A sermon preached in the Cathedral Church, Londonderry, November 12, 1905.

whole story a hint or sign that he was more than this text records. Of learning, of penetrating logic, of any spark of eloquence or genius, we have no reason whatever to suspect him. And his career is most instructive for this very reason: that it shows, not what a fine intellect may attain, but what is possible for an average man who has honestly given himself up to God, and is therefore full of the Holy Ghost and of faith—full according to his capacity, whatever that may be.

Someone may object: It is easy to assume that Barnabas had no brilliant gifts, but how do you know it? Can you prove it? It can almost be proved, even though we acquit him, as we may, of the authorship of that Epistle which bears his name. In this eleventh chapter, seeing that a special and grand work was to be done, he instantly felt his own limitations, and called to his side the greatest man then living. This is not conclusive evidence, but it sets up a strong presumption.

And as we follow him through the story—which I now propose to do—we can see that all he did, all that he is famous in the Church for doing, was within the powers of a very moderate brain, sustained and stimulated by a good heart. We can see plainly that he acted always, as we read here that he acted, because he was a good man, full of the Holy Ghost and of faith.

Suppose, now, that we are wronging him, and that, in fact, he was a man of genius. It would then be all the more instructive that nothing of the sort is told or hinted; that he is put before us in the simple charm of goodness—goodness in the strength of grace that was the sufficient driving-power of all that Scripture cared to tell of him.

I ask you now to consider his story in detail, and see how this ruling principle of goodness works.

The first we learn of him is a signal act of liberality. The earliest converts had all things common. As need arose, they sold their possessions and laid them at the Apostles' feet. Were they right or wrong? Ought we to turn socialists or not? Clearly their example is not put forward as a universal rule, for

in the Epistles those that are rich are only forbidden to trust in uncertain riches. The Lord demanded of one rich man that he should sell all, but it did not follow that Zacchæus should do the same; salvation came to his house when he gave half; and Joseph of Arimathæa, to whom the astonishing honour came of being given the body of Jesus, and who laid it in his own tomb, continued to be a rich man without reproach. St. Peter distinctly told Ananias that this was a matter within his own choice. And it is instructive to observe that this first movement in a socialistic direction ended in collections through all the Gentile Churches for the poor saints in Jerusalem.

But it *was* good to start with a strong and clear assertion, "All is God's; we surrender all to Him." In this movement Barnabas alone is mentioned. He had land—"a field"—and he sold that which is notoriously the hardest of all possessions to surrender. It was this example, too large-hearted for Ananias to copy, yet too alluring for him to refuse, that beguiled the pretender to his death.

You see that it was a victory of sheer goodness, devotion, and generosity; not of the intellect at all, but of the Holy Ghost, inspiring him to scorn the world, and of faith in God, who would provide for him.

Now, I have admitted that this is no example to be literally followed in all times by all. But in its spirit of generous self-sacrifice it is. And I will ask you each to consider, What difference would it make to me if this spirit were mine? Each alone can answer for each; but this is certain—that it would make an extraordinary difference in the aggregate power of the Church. All heathenism is crying out to us for our Gospel. Our own children in the Colonies are growing up hundreds of miles from the sound of a church bell. Almost every religious society could use to vast results vastly augmented revenues, and the average Christian gives away much less than he spends upon his summer holiday. And this is a matter for the good heart, not for the big brain.

There is another kind of generosity besides the giving away

of money. To be capable of judging others with a large charity—that is good, that is a fruit of the Spirit.

Now, there went out from Jerusalem one breathing out threats and slaughters, and he returned essaying to join himself to the disciples. No wonder that they were afraid of him. It looked, indeed, like the sort of net which is spread vainly in the sight of the bird.

But Barnabas (for he was a good man) took him and brought him to the Apostles, and declared, not only how he had preached boldly in Damascus, but also (and this he must have taken on Paul's own assurance) how he had seen the Lord, and He had spoken with him. Whether he had any previous knowledge of Paul's character, whether his ear caught the ring of truth in his protestations, and he inquired further, who shall guess? What we know is that you and I owe the Apostle of the Gentiles, *our* Apostle, to the sound, penetrating, brave heart of Barnabas, full of the Holy Ghost and of faith. Again, I ask, What difference would it make if our judgments of our fellow-men were kind, hopeful, charitable judgments?

What next? The seed of the Gospel was springing up here and there outside the Hebrew field. First, Philip had preached in Samaria, and had baptized the Ethiopian eunuch. Next, an Apostle had baptized Cornelius and his household, and the Church had ratified his action. But a full-blown Gentile Church—what could be thought of that?

In the persecution that followed Stephen's martyrdom some travelled far and preached, but only preached to the Jews. But some, not having been reared among the prejudices of Jerusalem—men of Cyprus and Cyrene—preached to the Gentiles in Antioch, and a great number turned to the Lord. This was new and grave; it offended many; but the Apostles, to whom the news was carried, could not forget Cornelius. The whole course of history, the destinies of the Gentile world, the worldwide vocation of the Church, were trembling in the balance then. And they sent forth Barnabas, not only to investigate, but to remain at Antioch and deal with problems as they arose.

It is here that we find our text. He was not content to give a diplomatic assent, a cold and guarded approval; he saw Christ glorified, and his heart leaped up: "he was glad, and exhorted them all that with purpose of heart they should cleave unto the Lord, for he was a good man, and full of the Holy Ghost and of faith." I said the scales of history were trembling; thank God it was goodness and not cleverness that turned the beam! And here let us observe the word employed, for it indicates the gift he had, and from which he derived his name, since he is not the Son of Consolation, but of Exhortation—Barnabas ("He exhorted them.")

From this event the next, almost as vast in its results, naturally followed. Feeling his limitations, he brought Saul to Antioch; so that it was he, Barnabas, who set the future Apostle of the Gentiles to work in the first Gentile Church. It was a great act; but, again, what it required was goodness, freedom from all jealousy, desire to set the stronger man to that work in which his own heart was absorbed.

It is with the strong man that history, and even sacred history, must chiefly deal; but it is edifying to observe here, what is no doubt constant, though unobserved, the simple good man guiding the great man to his greatness, opening doors, removing barriers.

Again. For a whole year they had worked together. Together they had gone up to Jerusalem, and been consecrated to a lifelong work; and had gone forth together on the first great missionary tour, Barnabas the leader, Saul "the chief speaker." With John, better known to us as Mark, the nephew of Barnabas, for their attendant, they had travelled through Cyprus, which was the ancestral home of Barnabas and Mark, and made a charming excursion. But when they proceeded to the savage and dangerous hill-country of Pisidia the young man's courage had failed, and he deserted them. In due time they had returned, after dangerous adventures.

And now Paul proposes a second journey, but refuses to bring with them Mark, who "withdrew from them from Pam-

phylia, and went not with them to the work"—that is to say, who had failed them when the real strain began. "And the contention was so sharp between them that they parted asunder," these brethren, one of them so deeply indebted to the other. So like, after all, was the human nature of that great age to the frail humanity we know.

Which of them was right? There is a curious sign that public opinion at the time was with Paul, for we read that he departed "commended by the brethren to the grace of God," but no such statement is made concerning Barnabas.

But he held fast to his own flesh and blood, of whom he had a good hope still, who perhaps would have quite fallen had he been forsaken then in his disgrace. He saved him. And now observe that all the Epistles in which Paul speaks with so much respect and comradeship of Barnabas are subsequent to this lamentable event. That they were reconciled is certain, since he was more than reconciled to Mark. Him he found profitable to himself for ministering¹—that is to say, in the very function in which he failed before. Of him also he wrote to a Church apparently reluctant and mindful, perhaps, of that old scandal: "Mark, touching whom ye have been commanded, if he come unto you, receive him" (Col. iv. 10).

And does it not crown the kindly story of Barnabas that his tenacious affection, and faith which would not be estranged, standing alone against the judgment of the mighty Apostle Paul, whom in a sense he gave us, gave us also the writer of that great Gospel according to St. Mark?

Such was Barnabas. No mountainous character of vast proportion, shrouded in forest gloom of mystery, sublime with volcanic fires of passion and of genius. No, it is homely and domestic. His great achievements are those of a rich and wholesome humanity—good, able to see goodness in others, in the furious persecutor, in the suspected church, in the discouraged youth.

¹ The Greek is *διακονία*; before John Mark was *ὕπηρέτης* (Acts xiii. 5; 2 Tim. iv. 11).

This is not an unattainable ideal. If we ask it honestly in the name of Christ, we may have the same Holy Spirit who filled him, and our faith, like his, may be made strong and brave.

What are our lives worth, in their poverty and selfishness, that we will not surrender them, to be remodelled after this noble type, divinely possible to us all?



What is Christianity?

BY THE REV. BARTON R. V. MILLS, M.A.

III. THE CHRISTIANITY OF ST. PAUL AND HIS COLLEAGUES.

THE second period of the Apostolic age begins with the commencement of St. Paul's public ministry, about A.D. 46, and ends with his death, which probably occurred in A.D. 67. It thus covers a space of some twenty-one years—rather longer than that of the Pentecostal period. The dominant influence during this time was that of the Apostle himself. It is quite untrue to call him, as he has sometimes been called, the real founder of the Christian Church, or to look on him as replacing the Pentecostal Gospel by a new one of his own. It is true that his conversion—which took place several years before the beginning of his public ministry—was a definite breach with the past. Christianity was not to him, as it was to St. Peter, St. James, and St. John, the product of Judaism, but its opposite. To his mind the Law and the Gospel were antagonistic. But it is no less true that his whole training and thought were Jewish. He was a Grecian, not a Palestinian Jew, and this, no doubt, gave him, as did his Roman citizenship, an advantage in dealing with Gentiles. But he thoroughly understood the Jewish mind, and accepted current Hebrew ideas. His object, therefore, was not to obliterate, but to fill in the outline which his predecessors of the Pentecostal Church had drawn. Dr. Knowling has lately shown, in a most

interesting book,¹ that St. Paul knew the facts of Gospel history, as they are recorded by the Evangelists, and that the doctrines he propounded were quite in accordance with their teaching. But though he was neither the author of the Christian faith nor the founder of the Christian religion, St. Paul may fairly be called the first of scientific theologians. His powerful mind first grasped the results to which the simpler teaching of his predecessors must lead, and he therefore gave to the Christian faith the clearness and precision of statement which it has ever since possessed.

In my last paper I called attention to the essential distinction between definition of doctrine and statement of fact, and tried to show that the former admits of restatement in a way in which the latter does not. If this is correct, it follows that doctrine may be progressive, not only in succeeding generations, but in individual minds. A man cannot alter his attitude to a statement of fact without admitting himself to have been in error, and such an admission is hardly consistent with inspiration; but a man may alter his view of doctrine without contradicting himself or lessening the value of his opinion. So it need not surprise us to find that St. Paul only reached his final doctrinal position by a process of intellectual development. To trace the course of this development is one of the most interesting studies in the history of human thought. It can only be done by carefully reading St. Paul's writings in their chronological order. In this task the present writer has derived much assistance from Auguste Sabatier's extremely interesting book, "*L'Apôtre S. Paul: Esquisse de sa Pensée*," which, though published many years ago, is less often referred to than it deserves to be.

St. Paul's teaching divides itself into three stages, each with its own well-marked characteristics, which are largely due to the influences to which he was subjected in the course of his work. The first of these stages is the purely missionary period, including the Apostle's early preaching before the commence-

¹ "The Testimony of St. Paul to Christ." Boyle Lectures for 1903, 1904, and 1905.

ment of his regular ministry, and extending to the close of the second missionary journey. Records of this have come down to us in Acts xiii. to xviii., and in the two Epistles to the Thessalonians. These documents show that St. Paul's thought was still almost entirely Jewish, and much more concerned with practice than with doctrine. He presents Christ as the Messiah, and exhorts his hearers to expect His early return as their Judge.

The next stage is that in which Christian universalism has taken possession of the Apostle's mind, forced on him by the conflict between Jews and Gentiles and the necessity for finding some good reason for extending the Gospel message to the latter. This leads St. Paul to preach *Christ crucified*, as the *Redeemer of mankind*, and to call on all men to appropriate this redemption by the exercise of faith. The salvation thus offered is universal, but it comes to men as individuals rather than as members of a body. This is the keynote of the third missionary journey, and of the four great Epistles which it produced.

The third stage in St. Paul's doctrinal development is reached when his missionary work is nearly over and he is a prisoner. Christians from the scenes of his former activity turn to him for advice. Error has arisen, and has to be met by a clearer statement of the truth. This naturally leads St. Paul's thoughts on to more definite and dogmatic lines. He presents *Christ incarnate* as the *Head of the Church*, of whose Body all Christians are members, and in whom they have salvation. This is the dominant note of the Epistles of the captivity, and of the pastoral Epistles written after the Apostle's release from his first imprisonment. As in the second stage of his teaching he states the doctrine of the Atonement, in this latest one he is mainly concerned with that of the Incarnation.

So it is to the writings and recorded speeches of St. Paul that we must mainly look for evidence as to what the Apostles at the time of their greatest activity regarded as the essentials of Christianity. Though the remains of the teaching of the other

Apostles are scanty, they are enough to show that there was no contradiction between their illustrious colleague and themselves. On this point St. Peter's first Epistle is particularly instructive, and we shall more than once have occasion to refer to it in the course of our present inquiry. It will be convenient to conduct that inquiry on the same lines as were followed in the last article, and to consider what St. Paul and his colleagues held to be essential as to *facts, doctrine, worship, and discipline.*

I.

St. Paul's testimony to the fundamental facts is as clear and uncompromising as that of the Pentecostal Church. With him, as with it, the historic Resurrection of Christ is *the* fact which surpasses all others in importance. It occupies a prominent place in his teaching in all its stages, from his early speech at Antioch in Pisidia (Acts xiii. 30) to his last letter, shortly before his death (2 Tim. ii. 8). It is especially conspicuous in that great group of Epistles whose genuineness the most daring critics have never ventured to question. The most remarkable of these passages is 1 Cor. xv. 1-11, where St. Paul refers to the Resurrection as a well-known event which has occurred within living memory, and on which he bases a highly contentious argument. Attempts have lately been made to suggest that the appearances mentioned by St. Paul were merely visions, and do not involve the acceptance by the Apostle of the truth of the Easter "message"; so it is satisfactory to find that Sabatier, who is certainly as "liberal" a writer as one could wish to meet, is decided in his opinion that these appearances were understood by the Apostle as objective and real. The only difference between St. Paul's testimony to the Resurrection and that of the Pentecostal Church is that he began at an early stage in his preaching to lay greater stress on its doctrinal import than his predecessors had done.

St. Paul is no less definite in his testimony to the gift of the Holy Ghost, the other great fact on which the Pentecostal Church had so strongly insisted. It is mentioned in every group

of his Epistles, but, like the Resurrection, is most prominent in those of the third missionary journey. The constant reference to the Holy Spirit in these is very noticeable, especially in the Epistle to the Romans, as is the testimony of the later Epistles to the gift of the Holy Ghost to Christians through sacramental ordinances.¹

Two other fundamental facts to which St. Paul bears witness are the Death and Ascension of Christ. But these are not with him, as they were with the Pentecostal Church, simply the guarantee or the result of the Resurrection. They are parts of the work of Christ, each of which has its place in the plan of salvation, and becomes the basis of a doctrine of the greatest importance—in one case of that of the Atonement, in the other of that of the abiding Priesthood of Christ. In this, as in other cases, St. Paul endorses the testimony of the Pentecostal Church, but gives to the facts a wider interpretation.

II.

It is in the definition of doctrine that St. Paul really takes a new line. He testifies to the same fundamental facts as did his predecessors, but he sees more clearly than they saw the doctrines which those facts involve. He therefore insists on the doctrines as strongly as on the facts themselves. So it is of the greatest importance that we should arrive at a clear understanding as to the doctrines which he regards as binding on members of the Christian Church.

I. First among these comes the doctrine of the Atonement—*i.e.*, of the reconciliation of man to God through the mediation of Jesus Christ. This appears as early as in the speech at Antioch in Pisidia (Acts xiii. 38, 39), where there is a distinct foreshadowing of the doctrine of justification by faith, though with no direct reference to Christ's death. The earliest allusion to that great event as the means of our redemption is in 1 Thes. v. 10, where, however, the preposition used is *ὑπέρ*, "in our behalf," not *ἀντί*, "in our stead." The same doctrine is

¹ See especially 1 Cor. xii. 13; Eph. i. 13; Titus iii. 5; 2 Tim. i. 14.

constantly asserted in the Epistles of the third missionary journey, where the atoning character of Christ's death acquires increasing prominence. The frequency of reference to the crucifixion in this group of Epistles is remarkable, and suggests that that fact was the one to which St. Paul most desired to call the attention of his readers. In the later Epistles the doctrine of propitiation is equally prominent, but in these it is often connected with a statement of our Lord's Divinity as well as with His death.¹ The same doctrine is emphatically laid down by St. Peter in his first Epistle (i. 18, ii. 24, iii. 18), so we may safely say that it is one which the Apostles in the period now under review regarded as an essential article of the faith.

2. The other great doctrine on which St. Paul insists is that of the Incarnation and Divinity of Christ. It is suggested in his earliest preaching, immediately after his conversion, when he proclaimed that "Christ is the Son of God" (Acts ix. 20). It appears in the Epistles to the Thessalonians, where the thought is of Christ's Divine rather than of His human nature (1 Thess. i. 10, 2 Thess. ii. 16). In the Epistles of the third missionary journey both sides of this great truth are plainly asserted, often in connexion with our Lord's redemptive work.² But it is in the later Epistles that the doctrine of the Incarnation is formulated with something like the precision of the Nicene Creed. In them we have a definite statement of the pre-existence of Christ, of His eternal Godhead, and His true humanity. The three great passages which will at once occur to everyone are Phil. ii. 6-8; Col. ii. 9; and 1 Tim. iii. 16. There is a striking anticipation of the first of these in 2 Cor. viii. 9, and the doctrinal force of the third is not really lessened if we read, as we almost certainly ought to do, *ὁ*, "He who," for *Θεός*, "God"; for, as Dr. Vaughan pointed out, the gender of the pronoun shows that the "mystery" must be a Person. No one can read these passages—to which many

¹ See especially Eph. i. 7; Phil ii. 8; 1 Tim. ii. 6; and *cf.* Acts xx. 28.

² *Cf., e.g.,* Rom. viii. 30, and ix. 5; 1 Cor. viii. 6, and 2 Cor. viii. 9; Gal. i. 16 and ii. 20; Acts xx. 28.

others might be added—and doubt that St. Paul held the doctrine of the Incarnation to be no less essential to Christianity than that of the Atonement.

III.

The next point that calls for our attention is the opinion of St. Paul and his colleagues as to the essentials of Christian worship. Here, again, we find the same agreement with the Pentecostal Church as we have found in matters of belief. St. Paul, like his predecessors, continued to observe the Mosaic Law to the end of his life, though he vehemently denied its obligation on Gentiles. But he adopted the same ordinances that they used, while he extended and deepened their meaning.

1. Thus we find him, at all stages of his ministry, insisting on Baptism as a condition of admission to the Christian Church, and assuming that Christians had, as a matter of course, been baptized.¹ But he soon treats it as more than this—as a distinct means of grace and of cleansing from sin. This view seems to grow on him, as it is seen most clearly in his later Epistles. At first the idea of union with Christ predominates—that of a new federal relation rather than of a new nature;² later the thought of a change of heart in the person thus united to Christ becomes prominent;³ and still later Baptism is referred to as the means of new birth.⁴ And St. Peter endorses the opinion of his brother Apostle by the use of language quite as strong as to the spiritual efficacy of Baptism (1 Pet. iii. 21).

2. Another ordinance of the Pentecostal Church—the laying on of hands—is insisted on by St. Paul. He uses it as a means of conveying the gift of the Holy Ghost (Acts xix. 6). And in his latest Epistles it assumes a position of great prominence. St. Paul reminds Timothy of the gift he had received in this way (1 Tim. iv. 14; 2 Tim. i. 6), and tells him to be careful in

¹ Acts xvi. 33, xix. 4; 1 Cor. vi. 11, etc.

² Gal. iii. 27; 1 Cor. vi. 11; Rom. vi. 3.

³ Eph. v. 26; Col. ii. 12.

⁴ Titus iii. 6 (note use of *λουτρόν* here and in Ephesians *loc. cit.*)

the transmission of it to others (1 Tim. v. 22). This last reference shows that it was not a personal privilege of the Apostles, but was intended to be a permanent ordinance in the Church.

3. St. Paul's testimony to the other great Christian rite is still more remarkable. We saw in our review of the Pentecostal Church that the "breaking of bread" can only mean the Holy Communion. So when we find St. Paul celebrating this rite at Troas on "the first day of the week" (Acts xx. 7), we must give it the same interpretation, and conclude that Sunday Communion had already become an established practice. And it is clear that at an even earlier date the Apostle regarded the Holy Communion as the chief act of Christian worship. For he gives a detailed account of its institution and instructions for its reverent celebration in the first Epistle to the Corinthians. From this we see that he looks upon it as a means of union with Christ (1 Cor. x. 16), and as a commemoration of His Death (xi. 26). Its sacramental character is thus recognised, and the mysterious words used by our Lord at the institution are repeated without any attempt at their explanation. The evidence warrants us in saying that St. Paul regards the Holy Communion as essential to Christianity, but of the doctrine of the Eucharist as it was formulated later and generally received in the Church there is hardly a trace in his writings. This is more significant, owing to the contrast which it presents to his full exposition of the doctrine of Baptism.

IV.

In our last article we saw how the early Apostles insisted on membership of the visible Church as essential to Christianity. This is even more strongly pressed by St. Paul. It comes out clearly in all the four Epistles of the third missionary journey. In writing to the Galatians he classes "divisions" and "heresies" with the most deadly sins (Gal. v. 20, R.V.). To the Corinthians and Romans he sternly forbids the formation of denominations

or separation from the Church.¹ And in the latest of these great Epistles (Rom. xii. 5) he declares the unity of the Body of Christ in language that anticipates the teaching of his later years. In the next group of Epistles this doctrine is more fully developed (Eph. v. 23, 29; Col. i. 18, 24), and the existence of an organized *ecclesia* is assumed throughout the Epistle to the Ephesians. There is also distinct evidence of the existence of a regular ministry, such as we failed to find in the Pentecostal Church.² And the Church is regarded as a society with authority equal to that of the State, and charged to administer discipline over its own members (1 Cor. v. 13, etc.), and, what is more remarkable, to avoid friendliness with outsiders (2 Cor. vi. 14). In the Pastoral Epistles Church order is even more strongly asserted, and the Christian ministry is treated as an established institution. Evidence of its existence is also found in the Epistles of St. Peter and St. James.³ From these passages it is clear that neither St. Paul nor his colleagues knew anything of that figment so dear to modern minds—a non-ecclesiastical Christianity. To them Christ was the Head of the Church, and Christians were members of His Body. Thus we see how the wise master-builder gave its constitution to the Church, which is still the most influential institution in the world, and formulated these imperishable doctrines which are enshrined in the Christian Creeds.

¹ 1 Cor. i. 10, and xi. 18, 19; Rom. xv. 17.

² Eph. iv. 11; Phil. i. 1; Acts xx. 8.

³ 1 Pet. ii. 5; Jas v. 14.



The Doctrine of the Holy Spirit in the Epistle of St. James.

BY THE REV. A. C. DOWNER, M.A.

THE Epistle of St. James, intensely interesting from its practical subjects, its wholly Judæo-Christian point of view, the unique, vivid, and powerful simplicity of its style, the almost classical character of its language, its striking figures of speech, and the close resemblance of its teaching to that of the earlier part of our Lord's ministry, as recorded by St. Matthew, becomes especially fascinating when taken in connection with its date. It then appears to be the first of all the New Testament writings, and consequently the earliest example of Christian literature.

St. James, the brother of Our Lord, suffered martyrdom in either A.D. 63 or 68, according as we follow Josephus or Hegesippus. His Epistle must, therefore, have been written before the fall of Jerusalem. But it would also appear that it was written before the Epistle of St. Paul to the Romans (A.D. 58), as the character of the many parallels between these two letters points to St. Paul having drawn ideas and phrases from St. James and elaborated them for his own purposes.¹ The same consideration applies to 1 and 2 Corinthians (A.D. 57) and 1 Thessalonians (A.D. 52). Our Epistle, therefore, may be attributed to a date anterior to any extant epistle of St. Paul. Still earlier was the Council of Jerusalem (A.D. 50 or 51), at which the status of Gentile converts was discussed (Acts xv.). But the Epistle of St. James contains no reference to Gentile believers—an important omission, from which it almost certainly follows that he wrote prior to the date of

¹ Compare Rom. ii. 5 with Jas. v. 3; Rom. ii. 13 with Jas. i. 22; Rom. ii. 25 with Jas. ii. 11; Rom. iv. 1-5 with Jas. ii. 21-23; Rom. v. 3-5 with Jas. i. 2-4; Rom. vii. 23 with Jas. iv. 1; Rom. viii. 21, 23 with Jas. i. 18, 28; Rom. xiv. 4, 22 with Jas. iv. 2 and ii. 18. Also 1 Cor. i. 27 with Jas. ii. 5; 1 Cor. ii. 14 with Jas. iii. 15; 1 Cor. iii. 18 with Jas. i. 26; 1 Cor. vi. 9 with Jas. i. 16; 2 Cor. vi. 7 with Jas. i. 18; 1 Thess. v. 23 with Jas. i. 4.

the Council and to the emergence of the controversy about circumcision (Acts xv. 1, 5).

From these considerations we may conclude that this Epistle, alone amongst the New Testament writings, was composed before A.D. 50; nor is there anything to show that it was not written much earlier in the decade A.D. 40-50. It may safely be taken as the earliest of the books of the New Testament.

Any doctrinal indications, therefore, which may be given by St. James possess a special interest as coming from a period so near the time of our Lord. There is one passage, and one only, in his Epistle, bearing on the doctrine of the Holy Spirit (chap. iv. 5): *Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· Πρὸς φθόνου ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν.*¹ The words must be taken in connection with those that immediately precede: "Whosoever would be a friend of the world becomes thereby an enemy of God. Or think ye that the Scripture saith without meaning, Jealously yearneth the Spirit which He hath implanted in you?"

It will be seen that in this difficult passage we take *τὸ πνεῦμα* as the subject to *ἐπιποθεῖ* and not as its object, and read *κατώκισεν* rather than *κατώκησεν*; the latter point, however, being of little moment. The meaning, then, will be that the Scripture says not without purpose that the Spirit which He (God) made to dwell in us jealously yearns for the entire devotion of the heart. The Old Testament reference here is, of course, not literally exact. There seems to be a reference to the *Θεὸς ζηλωτής* of Exod. xx. 5: "I the Lord thy God am a jealous God." There are also the kindred expressions in Deut. xxxii. 16: "They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger"; and ver. 19: "The provoking of His sons and of His daughters"; so ver. 21: "They have moved Me to jealousy with that which is not God" (*cf.* 1 Cor. x. 22). Other similar passages are Exod. xxxiv. 14, 15, "The Lord, whose name is Jealous, is a jealous God," and

¹ The reading followed is that adopted and maintained in the learned work of Professor J. B. Mayor on this Epistle. Published in 1892, this work has behind it the critical labours of Tischendorf, Westcott, and Hort. So Alford, but not Wordsworth.

Zech. viii. 2, "I was jealous for Zion with great jealousy, and I was jealous for her with great fury." And for the indwelling of the Holy Spirit in the Jewish nation, see Isa. lxiii. 8-16—a passage in which the thought is parallel to that in St. James.

On the one hand, then, we have the picture of the actual condition of the Churches of the Twelve Tribes of St. James's day, which had, by some time subsequent to the year 40, so fallen back from the state of holy love and self-denial in which we find them living in Acts ii. 44-47, and iv. 32-35, when all were together and had all things common, and each possessor of lands or houses or goods, sold his possessions for the support of the rest, as to need the severe rebuke of St. James: "Whence come wars and whence come fightings among you? Come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet" (marg., "are jealous"), "and cannot obtain: ye fight and war: ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss (*κακῶς*), that ye may spend it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God?" (R.V.) A sad declension, indeed, in ten or fifteen years, and fatal to the widespread opinion of to-day, as to the comparative perfection of the primitive Church.

On the other hand, there is the appeal of St. James to the fact that God has already put His Spirit into them; that He is the true Husband of His people, and consequently the indwelling Spirit is jealous with a Divine jealousy that no part of the Church's devotion shall be transferred to the evil world, but that there shall be a full consecration to God of the abode in which He dwells, and which is no other than the heart of His people.

It is plain that the term *μοιχαλίδες*, or adulterous spouses of the Lord, as figuring their worldly and carnal life, leads up at once to the idea of *φθόνος*, the "jealousy" of ver. 5. Nothing is commoner in the Old Testament than the idea that Israel is the married wife of Jehovah, and that all defection from Him is spiritual adultery. In the New Testament the still more

brilliant image of the spiritual union betwixt Christ and the Church takes the place of the former one. The Bride, which is the Church, is the Lamb's wife. And even the individual Christian is said (in Rom. vii. 2-4) to stand in the same relation to the Lord. *μοιχαλίδες* may therefore be taken, in full accordance with St. Paul's usage, as relating to sinful individuals, as well as sinful Churches.

It only remains to observe that *πρὸς φθόνον* is an adverbial expression, equivalent to *φθονερῶς*. The Holy Spirit "jealously" longs for the sanctification of His Temple.

Having thus, so far as possible, determined the true character and meaning of the passage, we may proceed to examine its doctrinal features. We shall note as we do so that this early, Jacobean doctrine of the Holy Spirit contains distinct indications placing it in line with the most advanced teaching in later books of the New Testament.

1. In the first place, it plainly implies the personality of the Holy Ghost. The word *ἐπιποθεῖ* ("desires") can only be properly employed of a person; and the same must be said of *φθόνος* ("jealousy") in even a higher degree. Here, then, we obtain, by anticipation, an answer to the controversies and errors of later times on the question of the true nature of the Spirit. In the Apostolic period there was a true apprehension of the being and character of the Third Person; but just as the nature of Christ was, in the succeeding centuries, viewed through a mist of vagueness, until the heresies of the fourth century called forth greater clearness of conception and of definition from the Council of Nicæa, so the heretical tenets of Macedonius and the Pneumatomachi led to the great work of St. Basil, "De Spiritu Sancto," and to further theological inquiry from his illustrious successors, the Gregories and others, until, under St. Chrysostom and St. Augustine, the doctrine of the Holy Spirit reached its penultimate form, and Sabellian and Semi-arian errors received a final check. But here, in the pages of St. James, we meet with the Divine personality of the Spirit as unequivocally implied as it is accurately defined in the Creed of Athanasius.

2. Again, the love of the Holy Spirit for man is expressed in this passage in terms exceeding in force and vividness those employed in any other passage of the New Testament. St. James uses the same word, "desire," that is afterwards used by St. Paul in Phil. i. 8, to convey his intense personal love for the Philippians, and by St. Peter, in 1 Pet. ii. 2, in his admonition to the scattered believers to desire the pure milk of God's Word. And the "jealousy" with which the Blessed Spirit is said to desire the exclusive possession of Christian hearts necessarily implies a love on His part that craves for a similar response from its object. With this we may compare "the love of the Spirit" (Rom. xv. 30) and "the fellowship of the Spirit" in Phil. ii. 1.

3. Further, the indwelling of the Holy Spirit in believers is stated in brief but unmistakable terms. "The Spirit which He made to dwell in us" may be compared with the glowing words of our Lord in St. John vii. 37 *et seq.* The "rivers of living water" which are to flow forth from the believer are first given by Christ to him who by faith draws near to drink (*cf.* John iv. 14). And, again, in John xiv. 17, our Lord declares the indwelling of the Spirit in His people: "He dwelleth with you and is in you."¹

St. Paul, too, is rich in various aspects of the Spirit's indwelling, as in Rom. viii. 11, "His Spirit that dwelleth in you"; 1 Cor. iii. 16, "The Spirit of God dwelleth in you," collectively, as the temple of God; 1 Cor. iv. 19, "Your body is the temple of the Holy Ghost," individually, as separate believers; Gal. iv. 6, "God hath sent forth the Spirit of His Son into your hearts," a passage entirely parallel to St. James; and other like passages. But although the Evangelist St. John and St. Paul in his Epistles develop the doctrine more fully than St. James does, the doctrine itself is by no writer stated with greater directness.

4. The reading we have adopted is *κατόκισεν* ("made to dwell"), in preference to *κατόκησεν* ("took up His dwelling").

¹ The present, *ἔστι*, appears a more probable reading than *ἔσται*. So Westcott.

It must be granted that the latter has the support of a majority of manuscripts and versions. If we read *κατώκισεν*, the subject must be *ὁ θεός*, and *δ* will be the object—"the Spirit which He" (God) "made to dwell in us." This reading suggests the temporal mission of the Spirit, "whom I will send unto you from the Father." The glad obedience and co-operation of the Blessed Spirit with the Father and the Son in His coming to dwell in grace in the Church is a subject for adoring reflection. The reading *κατώκησεν* would display the voluntary action of the Spirit as distinguished from His mission.

5. The antithesis between the Holy Spirit and the powers of the world, and the struggle between them, is forcibly stated by St. James: "Whosoever, therefore, makes it his object (*βουληθῆ*) to be a friend of the world, thereby becomes (*καθίσταται*, "is constituted") the enemy of God. Or (*ἥ* indicates the only alternative) the Scripture has no meaning (*κενώσ ἡ γραφή λέγει*) when it says, "The Spirit which He made to dwell in us jealously yearns for the entire devotion of the heart."

The Spirit, then, is the cause of every good desire or purpose in us, and resists the tendency of our fallen nature to ally itself with the evil that is in the world. We shall at once recall the counterpart to this teaching in St. Paul's Epistle to the Galatians (chap. v. 16-18), where the works of the flesh and the fruit of the Spirit are placed in strong contrast, and the lusting or tendency of the Spirit is put in undying opposition to that of the flesh. So, in Eph. iv. 30, all false, corrupt, and dishonourable conduct is said to "grieve the Holy Spirit of God."

6. The claim of God to full consecration on the part of the Christian is followed by a statement that an increase of grace will be granted proportionate to the urgency and completeness of that claim. "But He giveth more grace." That is, while it is true that the Holy Spirit, with a longing desire amounting to passion, yearns for the absolute surrender of the heart to God, thus making a claim upon us which our feeble and unworthy nature is unable of itself to satisfy, yet the more jealously He loves us and the more intolerant He is that our love should be

shared between Him and the world, the greater is the grace with which He aids and strengthens our weak endeavours to yield ourselves to Him, and with which He rewards our compliance with His demands. As there is no limit to the consecration that He seeks, so there is none to the sanctification that He grants.

It is a marvellous depth of love and grace that is revealed in this reading of the passage. And when, as we have said, we remember the early date of the Epistle and realize the intensity of conviction as to the Holy Ghost that is displayed in this passage, we must feel that in the first days—the years succeeding the Pentecostal illapse of the Spirit—there prevailed among at least the Jewish believers a persuasion of the personality of the Holy Ghost, His close relationship both in being and mission with the other Persons of the Trinity, His love for the members of the Church redeemed by Christ, His inhabitation of them in Divine power, and His resolve to win and possess them entirely for God, and to bestow upon them all needful grace and strength to enable them to realize the end and object of their calling, which we may well long and pray may be revived in our own days as the preliminary to a great and far-reaching work of grace in the modern Church.



Higher Criticism and Historical Criticism.

By HAROLD M. WIENER, M.A., LL.B.

IN their division of the Pentateuch into its supposed sources the Higher Critics rely on a number of difficulties in the historical narrative. Thus, in his edition of Deuteronomy, Dr. Driver sets out a number of real or supposed discrepancies in nine paragraphs.¹ It is proposed carefully to investigate the

¹ "Deuteronomy," pp. xxxv, xxxvi.

worst of these in the present paper. Dr. Driver states it as follows :

“ i. 46, ii. 1, 14. As shown in the notes on pp. 31-33, it seems impossible to harmonize the representation contained in these passages with that of Numbers. According to Num. xiv., etc., the thirty-eight years in the wilderness were spent at Kadesh ; according to Deuteronomy, they were spent *away* from Kadesh (ii. 14), in wandering about Edom ” (ii. 1) [“ Deuteronomy,” p. xxxvi].

Unfortunately for Dr. Driver, it does not seem to have occurred to him to compare Deuteronomy with Numbers before making this statement. Instead he has studied the fragments that he assigns to JE, and it is to a consideration of the remarkable narrative that he has discovered in those fragments that the note to which he refers is devoted. It is explicitly stated in Num. xxxii. 13 that God made the Israelites “ wander to and fro in the wilderness forty years,” and a careful examination of the other chapters of Numbers gives precisely the same result. That examination we must now undertake.

After leaving Hazeroth, the Israelites pitched in the wilderness of Paran (Num. xii. 16 JE). Thence the spies set out (Num. xiii. 3 P). They returned and came to the congregation “ unto the wilderness of Paran (P) to Kadesh (JE)” (Num. xiii. 26). I pause for a moment to note the effect of dividing the last verse between P and JE. First, it enables some critics (including Dr. Driver) to say that there are here two different traditions. According to one of these (P), the spies were sent out from the wilderness of Paran, while in the other (JE) they went from Kadesh, which is in the wilderness of Zin.¹ Other critics, on the other hand, maintain that Kadesh was in the wilderness of Zin, but that as the wilderness of Paran was near by, and P was not a very accurate person, he said that Kadesh was in the wilderness of Paran. Secondly, it gives them the benefit of having a narrative (JE) which brings the Israelites

¹ “ In P the spies start from the ‘ wilderness of Paran ’ (xiii. 3 ; cf. ver. 26). In JE, though it is not here so stated, it may be inferred from Num. xxxii. 8 (cf. Deut. i. 19 ; Josh. xiv. 6) that they started from *Kadesh* ; and with this agree the words *to Kadesh* in xiii. 26.”—DRIVER : *Literature of the O. T.* 7th ed., p. 63 (the section dealing with Num. xiii., xiv.).

from Hazeroth to the wilderness of Paran, but never explains how they reached Kadesh. Thirdly, it makes the narrative of JE, as understood by Dr. Driver, wholly impossible. According to this version, they arrive at Kadesh in the third year. There was no water there, but the people bore it meekly till the thirty-ninth year, when, according to Dr. Driver ("Deuteronomy," p. xxxv), the incident of striking the rock occurred at Kadesh. Fourthly, it makes JE tell a story that cannot be reconciled with either P or D, inasmuch as both the latter "documents" tell us that the Israelites wandered during the period succeeding the mission of the spies, while the former makes them stationary. Fifthly, it gives us a JE narrative in which for thirty-eight years not the slightest notice is taken of a direct and definite command of God, which, according to Deuteronomy, was duly carried out. Here are the two passages :

JE.

"To-morrow turn ye, and get you into the wilderness by the way to the Red Sea" (Num. xiv. 25).

D.

"Then we turned, and took our journey into the wilderness by the way to the Red Sea, as the LORD spake unto me. . . . And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years" (Deut. ii. 1, 14).¹

¹ This passage (*cf.* Judg. xi. 16-18) clearly proves that the Israelites could not have made a second visit to Kadesh-barnea, as is assumed by some writers—*e.g.*, URQUHART, *New Biblical Guide*, vol. iv., pp. 163, 183. It should be noticed that there are *historical* grounds for thinking that Num. xx. 14-22a and xxi. 4b-9 have been accidentally transposed from their original positions in the narrative. Besides harmonizing all these passages, such a hypothesis would (1) lessen the chronological difficulties attaching to the present arrangement of the concluding chapters of Numbers on the interpretations now current, and also (2) explain the statement in Num. xxxiii. 36 that the Israelites were at Ezion-geber (*on the Red Sea*) before pitching at Kadesh in the wilderness of Zin, while, according to the present arrangement of Num. xxi., they journey by the way to the Red Sea *after* leaving Kadesh and Mount Hor. This view accords with the statements of Deut. ii. to the effect that the Israelites first compassed Mount Seir, and then went North (*i.e.*, from Ezion-geber) and passed through the border of Edom (vers. 2-8).

It must be conceded even by the worst enemies of the Higher Criticism that the division of Num. xiii. 26 offers very great advantages from Dr. Driver's point of view. The narrative in Numbers and Deuteronomy was not, perhaps, easy or well arranged, but it was at least intelligible, possible, and self-consistent. The narratives of the sources are at hopeless variance with one another, and involve flagrant absurdities, while they throw grave doubt on the whole historical tradition.

The narrative of the mission of the spies in Numbers contains no further indication of place. But if we turn to the itinerary in chap. xxxiii., we find in ver. 18 that the Israelites journeyed from Hazeroth, and pitched in Rithmah. It is not known on what principles this itinerary was compiled. It is thus impossible to offer any opinion as to whether Kadesh-barnea in the wilderness of Paran is identical with Rithmah or not. But this much is certain: the mission of the spies occurred at an early date in the desert period, for the Israelites subsequently wandered till all the grown men of that generation (with numerically insignificant exceptions) were consumed. On the other hand, the arrival at Kadesh (Meribah), in the desert of Zin, was near the end of the wanderings, for the next stage mentioned is Mount Hor, where Aaron died on the first day of the fifth month of the fortieth year (Num. xxxiii. 37, 38). The differences of date, therefore, show that Kadesh-barnea and Meribah are not identical. This is confirmed by another circumstance narrated in Num. xx., which contains the narrative of the striking of the rock. The spies had made their report at Kadesh, in the wilderness of Paran. The children of Israel had then been ordered to turn and get into the wilderness by the way to the Red Sea (Num. xiv. 25). From Deut. ii. 1 it appears that this had been done. Now we read: "And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh" (Num. xx. 1). The year is not stated, but from the considerations just advanced it is probable that it was in one of the last years of the wanderings. It is clear that if the narrative

in Numbers is to be taken to mean what it says, this Kadesh in the wilderness of Zin cannot be identified with Kadesh-barnea in the wilderness of Paran. As the Israelites had already been at the latter, according to Dr. Driver, for many years, it would have been impossible for them to "come into the wilderness of Zin" in order to get there. That there should be two places of similar name is no ground for surprise when it is remembered that Kadesh only means sanctuary, and that sanctuaries were extremely common in Semitic antiquity.¹

The net result of this inquiry, therefore, is not to establish an inconsistency between Deuteronomy and Numbers, but to show how untenable the critical division of the latter book really is, and how unwarrantably Dr. Driver has dealt with the question.²

¹ Incidentally this reasoning disposes of another argument of the Higher Critics, which may be stated in Mr. Carpenter's words. In dealing with alleged chronological difficulties, he writes as follows: "A second and more significant instance occurs in Num. xx. The Israelites arrive at Kadesh in the first month (ver. 1), apparently of the third year, reckoning from the Exodus, the last previous date marking the departure from Sinai in the second month of the second year (x. 11). In xx. 22 the march is resumed, and in consequence of the refusal of Edom to allow a passage through its territory, a long circuit is necessary. The first stage brings them to Mount Hor, where Aaron dies upon the summit. In the list of the encampments in xxxiii. 37 this incident is fixed in the fortieth year of the wanderings. Between xx. 1 and 22 . . ., there is thus an interval of at least thirty-seven years (*cp.* Deut. ii. 14, from Kadesh to the brook Zered thirty-eight years). Is it credible that the 'journals' of Moses found nothing worthy of record in this long period beyond a solitary instance of popular discontent, and a fruitless embassy to the King of Edom? Did an entire generation pass away, without any further trace than the bones of its 'fighting men' upon the wilderness? Only at a later day could imaginative tradition have rounded off the whole into a fixed form of forty years, and been content to leave the greater part a blank" ("The Oxford Hexateuch," i., p. 28). It will be clear from the text that Mr. Carpenter's chronology will not bear investigation. It is, however, worth noting that he implicitly assumes that the Pentateuch was intended to be a fortuitous record of promiscuous facts, and that silence as to such facts is therefore good evidence of ignorance. Yet the very name by which the book has so long been known—the Law—might have suggested to him that the author's purpose was quite different from that so arbitrarily attributed to him.

² This paper was written before the appearance of Dr. Orr's valuable and fascinating book, "The Problem of the Old Testament."

Infant Baptism in the Home Mission Field.

BY THE REV. G. R. BALLEINE, M.A.

A SCENE witnessed some months ago will explain the origin of this paper. It was Sunday afternoon in an East London parish. Fifteen rough women were chatting in an empty church. With them they had twelve babies and two sheepish-looking men. A curate marshalled them round the font, and began to read, but no one made the smallest attempt to take part in the prayers, till suddenly they all awoke to the fact that there was an awkward pause; apparently the clergyman was expecting them to do something. The curate tried to point out the place, but was repulsed with a growl: "I don't know nothing about it, guv'nor; the kid ain't mine." Eventually one of the younger women pertly pushed herself forward, and declared that she would read anything required, or they would never get home to tea; and with much giggling she acted as sponsor to all the twelve babies, obviously without the faintest idea of what it was all about. In the vestry, afterwards, the fact was disclosed that not one of those people attended a place of worship, that not one of them lived in the parish, that not one of them was known, even by name, to the clergy, and that several had come from long distances, because that church was supposed to be a lucky church to be christened in!

Such a scene at once suggests several obvious questions:

1. Is it right to accept, without inquiry, any unknown child who happens to be brought for Baptism? Infant Baptism was originally intended for children of members of the Church. Defenders of the practice in every age have fallen back on that text¹ where St. Paul declares that the children are holy because the parents are holy. Gradually other children were admitted under very stringent safeguards. "Sometimes," writes St. Augustine, "it is granted to children of unbelievers that they are baptized, when by some means, through the providence

¹ 1 Cor. vii. 14.

of God, they happen to fall into the hands of pious people";¹ and he gives as examples infants captured in war or deserted by their parents, who have been adopted into Christian households. But it would have been an unheard-of thing in those days for the Church to baptize a child, and then send it back to an unbelieving home.

In the medieval Church the practice was the same. Thomas Aquinas lays down the law that the children of unbelievers are not to be baptized, unless they have passed out of their parents' hands into Christian families; and the rule of St. Thomas is still binding on the Church of Rome, which has, for example, almost always refused to baptize the children of gypsies, because there is no safeguard that they will be brought up in the faith. It is true that some of the Jesuit missionaries in India and South America began to baptize heathen babies in an almost wholesale fashion, but Pius VI. finally stopped the practice by a Bull (1775), in which he absolutely forbade the Baptism of infants of the heathen, even though the parents themselves should ask for it, unless there was practical certainty that they would be brought up as Christians.

In all the Protestant Churches of the Continent we find the same rule, that Infant Baptism is for children of Church members only; for example, we find it laid down in the Huguenot Book of Discipline: "The children of gypsies shall not be baptized, unless the parents resign up their authority to the sureties."

But when we turn to our own Church we find that opinion has differed rather widely. On the one hand, the Puritans were over-strict, so that their opponents, by a natural recoil, swung to the other extreme, and we find even the judicious Hooker apparently pleading for indiscriminate Baptism. In forty-three dioceses of our Church, however, the rule is very definite. In almost every part of the foreign mission field no infant is accepted for Baptism unless his parents are full members of the Church. Not only are the children of the heathen excluded,

¹ "De Grat. et Lib. Arb."

but also the children of inquirers and the children of the excommunicated, and in some missions the power of excommunication is in constant use.

Ought not the clergy in the home dioceses also to be more strict? Ought it not clearly to be understood that no unknown child can be accepted for Baptism; that parents must take their children to their parish church, or to the church which they themselves regularly attend? And when notoriously ungodly people bring their children to the font, ought not the question to be put to them, lovingly, but with perfect firmness: Are you yourselves first willing to become Christians, to renounce sin, to believe the faith, to obey the laws of God, and to make your home one to which the Church can entrust one of her little ones?

Two objections suggest themselves. The first is a legal difficulty. Is not this expressly forbidden by the Eighty-first Canon? "No minister shall refuse to christen any child that is brought to him." But leading authorities almost all interpret this in the same sense as Bingham, who writes: "This canon is only to be understood of such children as have undoubted right to be baptized, whom the minister is not to refuse to christen for any private reason of his own, such as was that of Snape, who would not baptize a certain child because the parents insisted on having him called Richard";¹ and he gives reasons which make it highly probable that Bishop Bancroft had this very case in his mind when he helped to frame this canon.

The other objection is doctrinal. Is it right to deprive any child of the grace of Baptism? This was the question raised by the Jesuits, which the Church of Rome officially considered, and answered in Pope Pius's Bull. And without entering into all the intricate theological difficulties involved, it is enough to say that anyone who would maintain this view to-day must remember that he is upholding a doctrine of sacramental grace higher than any that was ever heard of in the early Church—a

¹ Fr. Ch. iii., 19.

doctrine which even the Church of Rome repudiates and condemns.

2. We have spoken hitherto solely of parents who are definitely non-Christian. We must now consider the children of those who are nominally members of the Church, but whose membership is little more than nominal. This is a point which has been debated at many different times, and almost all Churches have come to the conclusion—to use the words of the College of Geneva, when John Knox referred the point to them for decision—that “wherever a profession of Christianity hath not utterly perished, infants are beguiled of their rights, if the common seal be denied them.”¹ And to meet this very difficulty of parents who, though members of the Church, could not entirely be trusted, the Church in very early days provided her second safeguard in the form of sponsors. Almost as soon as we hear anything of infant Baptism, we find the system of *sponsores* as a recognised institution.² Its theory is perfectly simple. The Church will not admit any but a dying infant to Baptism, unless one or more of her members, in addition to the parents, promise to be responsible for the training of the child in the faith. We get a picture of the practice in the fifth century in that work *On the Ecclesiastical Hierarchy* which used to be attributed to Dionysius the Areopagite: “It appeared good to receive infants thus; the natural parents hand the child over to one of the faithful, who is a good teacher of divine things. On this man promising that he will educate the child in holy living, the priest enjoins that he promise the renunciations and confess the faith.”³ Notice that the sponsor must be one of the faithful, and also one who is a good teacher of divine things. And most Churches still maintain this care in the choice of sponsors.

What is the position of the English Church with regard to godparents to-day? The number, which has varied from time to time, is fixed by the rubric at three; and to this the Twenty-ninth Canon adds: “No parent shall be admitted to act as godfather

¹ Epist. 285. ² *E.g.*, “Tertul. de Bapt.,” c. 18. ³ “De Ecc. Hier.,” c. 7.

for his own child." This last has been the rule of the Church for centuries,¹ and to disregard it is to do away with the double security so wisely required—*i.e.*, parents who are members of the Church and sponsors who are members also. It is true that in 1865 the Convocation of Canterbury tried to repeal this Canon, but the York Convocation did not agree, and the alteration has never been ratified by the Crown.

The duties of godparents are clearly laid down in the Exhortation, and the Church has surely the right to refuse any who are obviously unfitted to undertake these duties. Besides this, the canon lays down the rule, "Neither shall any be admitted Godfather or Godmother before the person so undertaking hath received the Holy Communion."

How wise is this whole institution of sponsors! How useful when properly enforced! What a safeguard for Christian education! What a field of service for the laymen and laywomen of the Church! And yet how often infants are baptized with no sponsor but the mother, and in how few parishes are any steps taken to insure that the sponsors shall be Christian people who are duly qualified for their work!

How can that be done? First, by more frequent and more definite teaching on the subject of suretyship. People have come to regard it as a form. They need to be taught to look upon it as an honourable and sacred responsibility.

And then will follow greater care in the selection of persons for this post. In some parishes already Guilds of Sponsors have been formed, and the members, who are all regular communicants, are ready to undertake this office for a certain number of children. But the scheme is difficult to work. Our modern city population is so fluctuating, so often children whom we receive into the Church in six months' time are swallowed up by some quite different district, that it is almost impossible for sponsors of this kind to keep in touch with them. A better plan seems to be to throw the responsibility on the parents—to insist on their finding sponsors, whom the Church can accept,

¹ *E.g.*, Canon 55 of Council of Mainz, A.D. 813.

from among their friends and relations, who are much more likely to keep in touch with them wherever they may move ; and even to-day, deplorable though the state of many of our cities may be, there are few women who cannot find three good Churchpeople somewhere in the circle of their friends. By the rubric notice must be given beforehand : " Overnight, or in the morning before the beginning of Morning Prayer." The Puritans at the Savoy Conference pleaded for a longer notice, unfortunately without success ; but, short as it is, it does give time to hand the parents a form explaining the solemn character of Baptism, and the safeguards required by the Church, to be returned filled in with the names and Church membership of all the three sponsors, and it might be well to adopt the rule of the Huguenot Book of Discipline : " A surety coming from another Church shall not be admitted to present a child unto Baptism, unless he bring with him a certificate from his own Church."

3. But when we have eliminated the infants whom the Church cannot lawfully accept, and have secured duly qualified sponsors for the others, a third point remains for consideration—the time and place of Baptism. The directions of the Prayer-Book are perfectly clear and simple : Baptism is to be administered on Sundays and Holy Days, when the most number of people come together after the second lesson. On two points only is discretion allowed to the curate. He may appoint whether the Baptism shall be during the morning or evening service, and, if necessity require, he may baptize on a week-day ; but still, it is implied, only after the second lesson in a regular service at which a congregation will be present. How much more seemly, how much more impressive, is the swearing-in of the new soldier in the presence of the whole regiment than the method which has become usual at the present day, and what a safeguard against the meaningless irreverence of the scene I have already described ! " The Sacraments are not ordained of God to be used in private corners as charms or sorceries."

Two practical objections may be urged against obedience to the Prayer-Book. The first is the cry against any undue lengthening of the service; but as a matter of fact the Baptism Service takes hardly any longer than the Ante-Communion, and if the clergy will choose short hymns and shorten the sermon by five minutes, the people can easily leave the church at the usual time.

A stronger objection, however, arises from the position of the font. An Office which is read behind the backs of the people, out of sight of most of the congregation, seems hardly suitable as a part of the public service. At present we are bound by the Eighty-first Canon: "There shall be a font of stone, the same to be set in the ancient usual places, in which only font the minister shall baptize publicly." And though there are more ancient churches than is commonly supposed which have the font at the east end, such as Milton Church, near Cambridge, where it is part of the pier of the chancel arch, there can be no doubt that the ancient usual place is near the west door. This can be explained historically. The font has come into the church from the outside. Baptisms were originally in the open air in streams or rivers. Then fonts were placed in the churchyard. Then, for reasons of warmth and shelter, they were moved inside the church, and for long no inconvenience was felt through their position. For in those days there were no seats or pews in the churches, and when the priest passed from the east end to the west it was quite easy for the congregation to turn and group itself round the font. But with the introduction of pews in the sixteenth century the people could no longer shift their position freely during the service, and some of the clergy brought the font up to the chancel step; others baptized in brass basins which they placed on the Holy Table; but the Bishops united to stop this practice on the mystical ground that, since Baptism symbolizes admission to the Church, therefore the place of Baptism must be at the church door. It is interesting to notice that Roman writers give a different explanation; they say the font stands in

the west, because that is the region of darkness, showing that the position was fixed first and the mystical interpretations thought of afterwards. At the Savoy Conference the Puritans tried hard to get the canon altered to read that the font "be so placed as all the congregation may best see and hear the whole administration"; but again they failed. However, in the eighteenth century the movement began again, and one by one the fonts were brought up to the chancel step, so that sixty years ago this was their position in a very large number of churches; but the wave of restoration swept them all back to the west end once more.

Are we bound to accept that as final? There is great need of bringing Baptism back to its right position as an integral part in the public service of the Church: for the sake of the children, that they may be helped by the prayers of the whole congregation "when the most number of people come together"; for the sake of the sponsors that they may be helped to realize the responsibility of their office; for the sake of the people, that they may be reminded of the meaning of Baptism and of their own vows. But this cannot conveniently be done so long as the service has to be held behind the backs of the congregation. One remedy undoubtedly is to place the font at the chancel step on the opposite side to the pulpit. It remains for those whose conservative instincts shrink from this proposal to suggest a better remedy for an acknowledged evil.

4. One point remains to be mentioned, and that is the language of Baptism. The rubric orders the service to be held "in the vulgar tongue," but those who, through constant use, are perfectly familiar with the language hardly realize how utterly unintelligible the seventeenth-century English of the Prayer-Book often is to uneducated people. I had an opportunity of testing this with a class of factory girls—just the type from whom the godmothers in our home mission parishes are drawn, and I wrote on the blackboard, "Dost thou in the name of this child renounce the devil?" explaining that it was one of the questions that would be put to them if ever they acted as godmothers,

and asking them to write the meaning in their own words. The answers were instructive. "Will this baby's name make the devil's famous?" "Do you feel tears of bitter sorrow for the devil?" "Did you pray before choosing the child's name, or did the devil suggest it?" "Will you give the child the name of a saint of which the devil is afraid?" "Does the child's name do something to the devil?" And seventeen of them answered simply and truthfully, "I don't know." If the question had been in Latin it could not have been more unintelligible. And, remembering the strong language of the Twenty-fourth Article, the question arises whether we ought not to have a fresh translation of the Prayer-Book into the vulgar tongue for use in poor parishes. I leave on one side the thorny question of changes in doctrine and ritual: I deal simply with the question of language. Our services have been translated into French for the Channel Islands, into Welsh for Wales, into Manx for the Isle of Man, and into Hebrew for the Jews. Why should not those in authority give us yet another translation into the plainest and simplest English for permissive use among uneducated people?

It may be that these suggestions will lead to consideration which may help to bring about a more reverent and seemly use of the Sacrament of Holy Baptism.



The Angel of the Hours.

BY E. H. BLAKENEY, M.A.

I SAW Time throned upon a sea of glass;
 Round him, with eyes half-veiled, three Seraphs stood,
 Claspings the Morn about their brows. Their feet
 Burned as brass burneth in the fire; while lo,
 Soft as the sigh of Night, a light wind stirred,
 Rippling that golden harvest of their hair.
 And each within the circuit of her hand
 Held one white star; and when I raised mine eyes
 To mark that starry gleam, I straight divined
 Names writ, with mystic signature, in scrolls
 Of lightning-flame—Truth, Holiness, and Love.

Hard by the throne of Time there flowed a stream
 Whose waves were wrought of music, and whose banks
 Were tapestried with flowers,—not such as deck
 Some earthly paradise, but such fair flowers
 As mightiest poets weave to bind the heads
 Of women loved and lost. And, all about,
 Visions of endless beauty shone; the dreams
 Men conjure up in watches of the night
 Beneath the Southern Cross; the dreams whose shade
 Goes wavering ever thro' the temporal world,
 Unshaped to any radiant end.

And while
 I marvelled, there arose, beyond the throne
 Of Time, and blood-red with Redemption's dawn,
 The semblance of a City, walled with flame.
 Mystic, ineffable, rose up thro' cloud
 That spiritual City, dome and tower
 And gleaming street; while grateful shade of trees
 Not undispersed amid the crystal brooks
 Summoned the heavy-laden to find rest.
 The air, how pure! How magical the dews
 Falling on banks of amaranth! How sweet
 The echoes, wafted o'er some fabled lake
 Thro' avenues of light! A splash of springs
 Fell on the ear, mixed with auxiliar sounds
 Of voice and organ; yet no sound was there;
 But only *that* within the City's self
 Which touched the listening heart, until there woke,
 Deep in the spirit's cloistered calm, a noise
 As of some far-heard Voice, angelical,
 Singing the songs of Zion.

Secret ways
 Led upward to the City, where, methought,
 Stood shapes more vast than human, guarding well
 The dread approach. In glittering ranks they stood;
 Each held a little lamp, and in each lamp
 There burned a silver flame, and in each flame
 A magic sign was set that no man knew.

Then, suddenly, the Angel of the Hours
 Stole softly from the City; as a star
 Moves o'er the twilight mountains, so he moved,—
 A presence making beautiful the night.
 Down thro' that shining synod of his peers
 The angel stepped, a filmy robe thrown loose
 About him, nor less glorious than the robe
 That Day might weave of morning mist, what time

and asking them to write the meaning in their own words. The answers were instructive. "Will this baby's name make the devil's famous?" "Do you feel tears of bitter sorrow for the devil?" "Did you pray before choosing the child's name, or did the devil suggest it?" "Will you give the child the name of a saint of which the devil is afraid?" "Does the child's name do something to the devil?" And seventeen of them answered simply and truthfully, "I don't know." If the question had been in Latin it could not have been more unintelligible. And, remembering the strong language of the Twenty-fourth Article, the question arises whether we ought not to have a fresh translation of the Prayer-Book into the vulgar tongue for use in poor parishes. I leave on one side the thorny question of changes in doctrine and ritual: I deal simply with the question of language. Our services have been translated into French for the Channel Islands, into Welsh for Wales, into Manx for the Isle of Man, and into Hebrew for the Jews. Why should not those in authority give us yet another translation into the plainest and simplest English for permissive use among uneducated people?

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 A presence making beautiful the night.
 Down thro' that shining synod of his peers
 The angel stepped, a filmy robe thrown loose
 About him, nor less glorious than the robe
 That Day might weave of morning mist, what time

He turns his golden shuttle. In such wise
Stepped that great Angel on the plains of Heaven.

He paused awhile ; then passed to where I stood ;
And moved, belike, by some compassion, stretched
His jewelled rod, and touched me. Then all fear
Forsook me, and I spake my heart's desire :
“ What mean yon lamps, those silvery-tongued flames,
That, turning clear at times, anon sink low,
Shuddering within the socket ? Or that sign,
Far-shadowed in the secret of the flame,
The sign that no man knoweth,—canst thou tell ? ”

Then answered thus the Angel of the Hours :
“ Spirit, the lamps thou seest, these were all
Life's opportunities. And those whose light
Lives on with clear unweariable flame,
Those were the *taken* opportunities ; and those,
Whose flame seems flickering to a dying fall,
The *wasted* opportunities. Nowhere
Within God's House, on lucent sconces set,
Shall *these* lamps, from the walls of amethyst,
Flash myriad splendours ; never light the King,
As toward the throne of Time He takes His way,
Heralded by all the Companies of Heaven.
Only those lamps—how all too rare !—whose fire
Beams pure and constant as the rising sun,
Survive the shock of Doom, outliving Time,
Made fit for service in the Master's use.
The signs within the flame are names of those
Thou, in thy lifetime, moulded, some to base,
Some few to noble ends. O spirit, if—there—
In some poor flickering flame, perchance thou scan
The secret sign, the symbol no man knows,
Except—ah ! bitterest knowledge—thine own self,
Then lift thy heart in prayer and penitence. . . . ”

And lo ! the voice of the Archangel failed
At the word, or seemed to fail ; the lure, the gleam
Of that bright City, lost in alien mists,
Faded ; the vision of the Seraphs three,
And that hoar Presence by the secular lake,
Sank ; and the song went out on the night wind.
And I awoke ; and lo, it was a dream.



Archbishop Temple.*

THE biographies of the Archbishops of Canterbury have received a notable addition in the recently-published life of Dr. Temple. The lives of Archbishops Tait and Benson are well known and greatly valued because of their personal interest and literary ability, and the present life will worthily take its place among them. It is written by no less than seven different friends of the Archbishop, the editor being his former pupil, chaplain, and archdeacon, Mr. Sandford of Exeter.

The early life is recorded by Dr. J. M. Wilson, who was with Dr. Temple at Rugby. The story of the school-days at Tiverton, where the boy showed himself to be the father of the man, is full of great interest, as also is the record of the brilliant career at Oxford. Those days at Balliol, with their financial struggles, their notable friendships, their associations with Tractarian leaders, left an indelible mark on Dr. Temple. No one can read the story without feeling the profoundest admiration for the moral courage, the noble ideals, the intense sincerity, and the intellectual ability thus early revealed. The pictures of Jowett, W. G. Ward, Tait, Scott, Pusey, and Matthew Arnold are very fascinating.

After a short time of association with the Education Office in the principalship of Kneller Hall, the new training college for teachers, which not even Temple's great powers could make successful, we are brought to the period of his head-mastership of Rugby, where he found his true work, and where, as we cannot help feeling, he did his most remarkable and abiding work. It was here that he preached the only great and striking volume of sermons that came from his pen. It was here that he showed himself worthy to rank as a head-master with his great predecessor, Arnold. It was here that he gathered round him a galaxy of talent in such able assistant-masters as Wilson, Benson, Kitchener, Jex-Blake, and others. It was here that he was brought into closer contact with other lives than at any subsequent period of his career. Above all, it was here that the *man*, rather than the administrator and ruler, stood revealed, and made his deepest impression on boys and masters, eliciting their reverent and devoted service in a truly remarkable way. Not forgetful of his great episcopate at Exeter, we yet confess that we find ourselves in full agreement with the writer of the Rugby memoir when he says that he and other Rugbeians consider that Dr. Temple's best work was done in and for the great school over which he so worthily presided.

It is not often that anyone has the choice of four bishoprics at the same time, yet this was Dr. Temple's experience, owing to vacancies at the moment. He chose wisely in selecting Exeter for his sphere of work, since his West Country birth and associations were all in his favour. The story of the opposition to his appointment based on his connection with "Essays and Reviews" will be found in full in this record. In view of his subsequent career it all reads very curiously now, but there was no doubt of the intense feeling

* "The Life of Archbishop Temple," by Seven Friends. Edited by E. G. Sandford. Macmillan and Co. Two vols., 32s. net.

aroused at the time by the book in question, even though Dr. Temple's share in it was confined to one article of a not specially unorthodox character. The Exeter episcopate is a record of almost unbroken success and triumph. His powers were at their height; the contrast between the former and the new *régime* was so marked, and the genuineness of character and strenuousness of life were so pronounced, that we read without surprise of Dr. Temple's popularity and power in the West of England all through the Exeter episcopate. How he organized the entire diocese, led the movement for the establishment of Truro, developed interest in education, temperance, missions, and a number of other departments of work in various directions—this and much more can be read in these pages, which are appropriately and ably written by Archdeacon Sandford of Exeter.

In 1882 his former assistant at Rugby, Bishop Benson, of Truro, was promoted over his head to the primacy, and many readers will share the editor's wish that Temple might have gone instead, in the plenitude of his powers and popularity. That he would have made a great Archbishop goes almost without saying, and this *may* be said without any possible reflection on Archbishop Benson. But it was not to be, and there is scarcely anything more truly beautiful in the whole record than the proof of the loyalty of Bishop Temple to his once junior colleague. The friendship between the two men comes out on several occasions in these volumes, and it is hard to say to which of them can be awarded the greater credit for the relationship.

In 1885 came Bishop Temple's call to London, and very soon the diocese became aware of the change from Bishop Jackson's benign sway. Himself an indefatigable worker, who could "toil terribly," Dr. Temple made it evident that he expected hard work from his clergy. Some of them thought that their Bishop had not forgotten his Rugby days, and that he regarded his clergy as sixth form boys. Whether this was so or not, he never seems to have elicited that general personal devotion which characterized his Exeter episcopate, or made that deep impression on all classes that was so evident in the West Country. Canon Scott Holland, in his "Personal Studies," says that London never realized what a great man was among them, and this is undoubtedly true. Probably the causes were partly local and partly personal. London is such a huge place that a Bishop who gave himself to his own proper work, as Dr. Temple did, was hardly likely to impress the great mass of people. On the other hand, the Bishop's aloofness and reserve to all but personal friends made it almost impossible for men to feel any great enthusiasm for him. Most assuredly, as has often been said, he did not "suffer fools gladly," but it must be confessed that he not seldom went beyond "fools" in his method of dealing with men. His brusqueness was a cause of genuine regret and trouble to many who wished to render him the respect and devotion due to his position, and nothing can really justify the way in which he treated men at times. Nor is it any answer to say that they deserved it. Perhaps they did, but nevertheless they ought not to have had it from their father in God. If proof be needed of the truth of these remarks, we may refer to the virtual apologies of his biographers for this feature of his character.

Of his six years' primacy (1896-1902) space forbids us to speak. It was

a heroic and characteristic act to accept the office at the age of seventy-six, and it is noteworthy and delightful to see that with the advancing years and mellowing of his character came back a large measure of the popularity of the Exeter days. Everybody was impressed with the striking figure of the brave old warrior who was giving every ounce of his strength to the fulfilment of his onerous duties.

Of his ecclesiastical statesmanship it must, we fear, be said that it was not of the first order. His attitude to ritualism in Exeter and in London was fatal to the best interests of the Church; and though it is evident that at Canterbury he was at last fully aware of the real nature of the trouble, he was now powerless to stem the torrent that he had himself allowed to flow for years unchecked. The way in which the Archbishop's judgments on incense and reservation were received must have shown him this.

On the Education question his complete mastery of the subject led him to warn Churchmen against allowing themselves to favour a policy of rate-aid for Church schools, speaking, in a phrase that has become historic, of "the slippery slope of rate-aid." How slippery the slope has become, the present Education controversy only too clearly shows. And yet by a curious inconsistency the Archbishop disappointingly supported the Act of 1902, which put the Church schools on the rates, and thereby paved the way for the Bill of 1906, by which the distinction between Voluntary and Council schools bids fair to be abolished.

Like every other strong and great personality, Archbishop Temple had "the defects of his qualities"; but, in spite of these, his "qualities" were of a very high order, and his personality one of great power. This biography concludes with a section by the editor on Dr. Temple's character, and in some respects this is the most attractive and fascinating part of these able and deeply-interesting volumes. In particular, the last chapter, headed "The Completed Life," with its picture of the closing years at Canterbury, is very touching and beautiful, and we find ourselves dwelling on the Archbishop's home life and his relations with his son at Rugby and Oxford with profound interest and satisfaction. This is a book to be read by all who would know more of the Church life of recent years, and of one of the notable and remarkable figures in it.



Literary Notes.

THE "Researches in Sinai," which was mentioned in these notes earlier in the year, by Professor W. M. Flinders Petrie, D.C.L., LL.D., F.R.S., who is Edwards Professor of Egyptology at the University College, London, gives an account of the recent expedition with a large working party which lived in the desert excavating for some months. The oldest Egyptian sculptures known are reproduced; the geology and ancient ruins are described; the only temple known for Semitic worship was fully explored, and is illustrated in detail; the conditions of the Exodus are discussed with a new view of the Israelite census; and the life of the

Bedouin of Sinai and the Egyptian desert is noticed. Mr. C. T. Curelly, M.A., who is an officer of the Imperial Order of the Medjidie, also contributes one or two additional chapters to the volume.



A publication which the Cambridge Press have had in preparation since 1883 was recently commenced. It is the great variorum edition of the Septuagint, and the part issued was the first of Vol. I., containing Genesis. As in the smaller Cambridge edition already published—Dr. Swete's "Old Testament in Greek"—the text is that of "Codex Vaticanus," but the variations given, which in the smaller edition were confined to a few of the most important uncial codices, extend to all the uncial MSS., to select cursive MSS., to the more important versions, and to the quotations of the earlier ecclesiastical writers. The work has necessarily been the labour of many years, and its object is to present clearly and fully the evidence available for the reconstruction of the text or texts of the Septuagint.



There is no doubt that the "Autobiography of the Duke of Argyle" will be one of the most important books of the year. There is an enormous number of interesting reminiscences in it, and of extraordinary variety, covering the world of politics, literature, science, and kindred arts. Of course, also, one may expect some fresh word about the political world just prior to the Crimean War and the Indian Mutiny. This volume was not completed at the time of the Duke's death. It had reached the period of the Mutiny. The later part, however, has been written by the present Dowager-Duchess, who has mainly gathered her material from the Duke's diaries and his correspondence with leading personages.



We are to have this year a study of "Dante in English Literature" by Dr. Paget Toynbee, in which the able author will survey the entire references to Dante by English authors, from the date of Chaucer's second journey to Italy in 1380 down to the death of Cary in 1844, in which year was issued the edition revised by the author of Cary's translation of the "Divina Commedia."



Dr. Ginsburg is still at work upon his important book "The Massorah," the first part of the fourth and final volume having been issued a little while since. The second part will probably be issued at the end of next year or the beginning of the following. It is exceedingly interesting to learn that Dr. Ginsburg has devoted to the preparation of these parts nearly forty years of research and close study. The only interlude, if one might really call it by such a name, was his work on the revision of the Old Testament. It is of further interest to note that Dr. Ginsburg has also borne all the expense of production. The receipts from the subscribers were to pay for the printing, but the amount received has not been sufficient to meet the cost, and two Government subsidies and other donations have been found necessary. An appeal is now made to complete the work.

Next year, in May, there is to be a World's Fifth Sunday-school Convention in Rome. In view of this a new book, "The Development of the Sunday-school," from Robert Raikes' conception of it in 1780 down to the present year, should find many readers. Its contents include the official report of the Eleventh International Sunday-school Convention, which was held at Toronto in June of last year. The contributions number over 100, while there are about 400 illustrations. There is also a classified list of "lessons" from 1872 to 1906, giving topic, text, and date, showing the number also of times a certain topic has been studied in thirty-five years. It is published by the International Sunday-school Association of Boston, U.S.A., runs to 732 pages, and is obtainable for half a crown.



Mr. G. H. Putnam, LL.D., of the publishing firm of Messrs. G. P. Putnam's Sons, and who has already written several books, amongst which are "Books and their Makers in the Middle Ages," "The Question of Copyright," and "Authors and their Public in Ancient Times," has completed an important work entitled "The Censorship of the Church and its Influence upon the Production and the Distribution of Literature." These two volumes of Mr. Putnam's researches comprise a learned study of the history of the prohibitory and expurgatory indexes, together with some considerations of the effects of State censorships and of censorships by Protestants. This treatise presents a schedule of the indexes issued by the Church, and gives as well a list of the more important of the decrees, edicts, prohibitions, and briefs having to do with the prohibition of specific books from the time of Gelasius I., 567 A.D., to the issue in 1900 of the latest Index of the Roman Catholic Church under Leo XIII. Mr. Putnam has had an opportunity of making a personal examination of the large number of the indexes which are described. He also indicates what influence the censorship of the Church has had upon the undertakings of authors, professors, publishers, and booksellers in each one of the European States in which the regulations of the Index came into force. In the final chapter is presented a summary of the conclusions reached by certain representative Catholics of to-day in regard to the present literary policy of the Church of Rome.



A Breton, by name Anatole le Braz, has a book in Messrs. Methuen's announcements entitled "The Land of Pardons," in which is described the five obligatory festivals of his country. In these descriptions we learn much of the real Brittany, its quaint customs, legends, beliefs, intermixed with the superstitions which to the simple-minded Breton are almost as essential as his sabots. The translation has been made by Frances M. Gostling. There are a number of excellent illustrations.



Mr. Sidney Low, a many-sided and a very busy public man, toured with the Prince and Princess of Wales in India. Mr. Low—whose 1905 book, the "Gouvernance of England," was such a good piece of work, written amidst the business of journalism and the L.C.C.—wrote home some excellent letters anent this tour to the *Standard*, and no doubt many readers

of the CHURCHMAN perused them with much interest. As a rule, letters of this kind are usually gathered together, and published in book form, but for once this is not the case. Mr. Low has written his impressions of his journeyings, impressions which are decidedly fresh and new, and which do not in any sense represent a reprint of his *Standard* letters. In his book he deals with such matters as Indian society; the present position of the Anglo-Indian; the Indian towns; the new sahib; industrial India; in camp with a district officer; the rajah, etc.



The Very Rev. Dom Francis Gasquet is probably the most literary man at the present time in the Roman Catholic Church. It will be recalled that he was quite recently spoken of in connection with a very high appointment in his Church. His "Eve of the Reformation," a new edition of which appeared the other day, sells as well in America as it does here, and is probably his best-known work. Just now he has three works in hand, and has probably just finished two of them. One is a volume on "Pre-Reformation Parish Life"; another is a volume of the late Lord Acton's literary letters, which he edits, and to which he writes an introduction; while the third is Vol. II. of the "Collectanea Anglo-Premonstratensia," for the Royal Historical Society.



Messrs. Newnes have in view a big series of volumes devoted to the great European galleries of art. To the National Gallery will be given seven volumes, a decision which the value of the collection justifies. Each of these volumes will contain between fifty and sixty plates, a photogravure frontispiece, and a prefatory essay by some authority upon the school of painting under discussion. Later will come other series of volumes concerning the national galleries in various parts of Europe, until the collection of volumes should become the finest "dictionary" of the world's art treasures in existence.



Here are three new volumes of lectures and sermons: "Divine Authority," by J. F. Schofeld; "Wayside Sketches in Ecclesiastical History," by Dr. Charles Bigg; "The Genuineness and Authorship of the Pastoral Epistles," by Rev. J. D. James, B.D.



Mr. Murray is publishing a volume called "The Many-sided Universe," by a student of it, whose object is, so we are told, to show how the world and man appears in the twofold aspect of science and religion. "The little book takes account of all that science has to tell, and brings it into relation with the Christian scheme of salvation."



Mr. Rider Haggard's "Rural England: being an Account of Agricultural and Social Researches carried out in the Years 1901 and 1902," which has been reissued in a revised and cheaper form, is likely to be more widely read. There are twenty-nine illustrations from photographs.

Notices of Books.

BIBLICAL AND THEOLOGICAL.

THE GIFT OF TONGUES. By the Rev. Dawson Walker, D.D. Edinburgh: T. and T. Clark. Price 4s. 6d. net.

FOUR theological essays are included in this book. The first, which gives it its title, "The Gift of Tongues," discusses the relation of Acts ii. and 1 Cor. xiv., and comes to the conclusion that there is no real discrepancy between them. The second essay treats of "The Legal Terminology in the Epistle to the Galatians," and is a full and detailed statement of the rival theories of Halmel and Ramsay as to which form of legal terminology is to be understood in the Epistle, Greek or Roman. The third essay is on the subject of "St. Paul's Visits to Jerusalem, as recorded in the Acts and in the Epistle to the Galatians," and renews the controversy initiated by Professor Ramsay in his now well-known book as to whether the visit of St. Paul to Jerusalem in Gal. ii. is to be identified with that recorded in Acts xv. In this essay Dr. Walker favours Lightfoot, as against Ramsay; but, at the same time, he adopts the view favoured by Dr. Bartlet that the meeting of Peter and Paul at Antioch was prior to the Jerusalem Council. If this were proved it would solve a very difficult problem. The last essay is an able plea for the early date of the third Gospel—A.D. 64 instead of A.D. 80. It will be seen from this brief description that these essays deal with current and important theological questions. They are models of patient, accurate exegesis, competent scholarship, and balanced statement. To all serious students of the particular topics this volume will be indispensable. To theological students and ministers in particular, it will provide a model for the treatment of exegetical problems. If we mistake not, this is Dr. Dawson Walker's first book, and we confidently anticipate that it will not be his last. The man who can contribute such valuable essays as these is capable of more work of the same kind, and we hope he will soon make us still further his debtor.

CHRISTIANITY AND THE WORKING CLASSES. Edited by George Haw. London: Macmillan and Co., Ltd. Price 3s. 6d. net.

The burden of this book is that the working classes are not opposed to Christ and Christianity, but only to the Churches, which, it is alleged, are intended for the middle and upper classes to the virtual exclusion of working people. As a consequence, much is said here about sympathy with democracy and social questions if the working classes are to be won. There are eleven articles from such representative men as Mr. W. Crooks, M.P., Canon Barnett, Mr. Bramwell Booth, Dr. R. F. Horton, and the Dean of Durham. We are surprised to find no representative of Evangelical Churchmanship included, for Mr. Watts-Ditchfield of Bethnal Green, or Mr. Lewis of Bermondsey, could have supplied much of what this book most lacks. By far the best and most powerful article is that by Mr. Bramwell Booth, in which he shows the best way of getting hold of the working classes. The

rest of the book has very little to say about the one supreme factor in the question, the problem of human sin with its resulting alienation from God. By all means let us have the fullest possible sympathy with the working classes, their social needs and difficulties; by all means let us do everything we can to break down barriers between class and class; by all means let us make it possible and easy for working people to join the Church, and also impossible for them to believe that the Church is for the middle and upper classes only. But when we have done this and much more, there still remains the fact that in a vast number of cases the explanation of the absence of the working classes is that they "will not come" because of sin. It is only the preaching and exemplification of a living, loving Saviour that will draw men to Christ and the Church, and wherever this is done many difficulties are removed and very few problems remain to be solved. We were amused to find a reference in the Editor's article to ecclesiasticism as the cause of the trouble, and yet the last article in this book is by Father Adderley, who advocates the very system the Editor denounces. Mr. Adderley gives an ideal which is a very unreal picture of the High Church system, and his article is itself a proof that working people would never accept it. We confess that we are becoming somewhat tired of references to Father Dolling as a great authority, and to his work as a great success among the poor of East London. Those who know the facts know that this was not by any means the case, and it seems necessary to say so plainly. It is a simple fact that there is not a single strong ritualistic church in the whole of the poorest parts of South London. The strongest and most vigorous churches are manned by evangelical and moderate Churchmen, and there are evangelical men in East London doing infinitely more than extreme Churchmen to win and keep men for Christ and the Church. If the *Daily News'* census taught us one thing more than another, it was the uselessness of ceremonial to attract men and the power of the preaching of a living Christ to do it. The book before us will render good service if it stirs men to face this question; but except in two or three articles it affords no real solution of the problem, because, these apart, it has no real message of what Christianity is, and is intended to do, for the working classes.

EXPOSITIONS OF HOLY SCRIPTURE : St. Matthew xviii -xxviii.—EXPOSITIONS OF HOLY SCRIPTURE : Isaiah xlix.-lxvi. ; Jeremiah. By Alexander Maclaren, D.D. London : *Hodder and Stoughton*. Price 7s. 6d. each.

These two volumes complete the issue of the first series of Dr. Maclaren's great work, and we are not at all surprised to hear of the success that has attended their publication. We hope it means that clergy and ministers are intending to make Dr. Maclaren their model, for assuredly they could not do better for themselves or for their congregations. Whether we look at his exegesis, or dwell upon his spiritual application, or consider the literary setting of the sermons, we are impressed with the spirituality, clearness, force, and beauty of the discourses. Whether we consider the matter or the manner, we are interested, charmed, and helped. We can only once again give this work our heartiest commendation, and urge our readers to make themselves acquainted with its treasures.

STUDIES IN THE SERMON ON THE MOUNT. By the Rev. the Hon. E. Lyttelton, M.A. London: Longmans, Green and Co. Price 12s. net.

THIS book is dated "Eton, 1905." It will be gratifying to those who are concerned about religious education amongst our wealthy classes to observe that the headmaster of England's greatest public school should at the outset of his career in his new office issue a volume of this character and on such a subject. He has studied St. Matthew v., vi., and vii. in a learned, original, and independent manner. This book is the result. It is not a popular exposition, but contains upwards of thirty separate studies, preceded by an introduction in which the effect of the Sermon on the Mount on Christians generally is discussed, and reasons suggested for the power with which a set of principles which are not of this world take hold of our souls. Mr. Lyttelton enters on the difficult task of "tracing the main thread of connection which runs through the Sermon." More than once he writes of "one prevailing characteristic," that the "precepts are based on a certain view that we are the children of a heavenly Father, who cares for us and guides our lives." His declaration of the fundamental thought of the Sermon being "its heavenly-mindedness, its unvarying appeal to man's consciousness of a Father who cares for us," "a homage triumphantly extorted from mankind by words which thrill with a recognition of a Father who cares for and guides His children," is certainly one which will commend itself to those who appreciate the primary elements in the theology of Ritschlianism. It were all the better, perhaps we may be allowed to say, when this spontaneous homage is rendered side by side with, and not apart from, trust in a "Personal God" and "the winning appeal of the Cross of Christ," side by side with (in the last words of the book) "personal trust in Christ." It is decidedly interesting to follow Mr. Lyttelton in discussing "why men ignore the precepts whilst they admire the discourse," which he compares to a Tory of the Tories imbibing, admiring, and teaching his children the contents of a Radical pamphlet. He proclaims that "mental indolence is the severest foe to its understanding"; that we are "not saved the trouble of thinking, but powerfully stimulated to think"; that the Sermon is profoundly disappointing to the man who wants a cut-and-dried *vade mecum* for daily conduct, or to solve the perplexities of modern social life. So Mr. Lyttelton endeavours "to get hold of the meaning of the words," "quoting as little as possible from other writers" (he might have said not at all), in "a book not intended to be taken up and read through, but to be consulted." This book is certainly to be recommended to the student, nor to him alone. The chapter headed "The Believers at Prayer" contains these sane words: "We need not go beyond our own religious communion to find 'repetition apart from the mind.' And what are we to say of the very common practice of inaudible reading in Church, or of reading which is so mannered as wholly to disguise the meaning of the words? Bad reading is a peculiarly English fault, and to it may be attributed some of the distaste for public worship which prevails among educated people." The reading of this book gives fresh and special point to the familiar wish, "*Floreat Etona!*"

THE BIBLE AND SPIRITUAL CRITICISM. By Rev. A. T. Pierson, D.D.
London: *James Nisbet and Co., Ltd.* Price 3s. 6d. net.

This is a timely book and strikes a timely note. It is far too often forgotten that criticism of the Bible must include spiritual perception and experience to be productive of any true results. Dr. Pierson presses this point home in a variety of ways, and emphasizes the need of spiritual faculties and spiritual methods, besides calling attention to the spiritual organism, structure, progress, symmetry, verities, and types of the Word of God. We do not follow him in all his applications and expositions, but he is invariably suggestive and not seldom impressive and convincing. No Bible student can read this book without learning some of the secrets of true Biblical criticism.

ASPECTS OF ANGLICANISM. By Mgr. Moyes, D.D. London: *Longmans, Green and Co.* Price 6s. 6d. net.

A selection of papers reprinted from the *Tablet* dealing with certain events of the last fifteen years. It would hardly have seemed necessary to most of us to rescue these ephemeral papers, but the author thinks that the principles for which he contends can best be understood in the light of concrete facts, even though belated. The aspects of Anglicanism are almost all concerned with the extreme type of present-day Anglicanism, and, in opposition to these, it must be admitted that Mgr. Moyes makes out a good case for his position. He is able to see what extreme Anglicans are apparently unable to realize, that their position in the Church of England, and in opposition to Rome, is historically and logically untenable. This was never more clearly shown than in the recent publication of Bishop Gore's "Roman Catholic Claims," with the reply by Dom Chapman. As a consequence, Mgr. Moyes' shafts, while deadly against Ritualism, are perfectly harmless against the position of the Church of England as laid down at the Reformation. We could hope that this fact might open the eyes of Lord Halifax and his party to the impossible position they are attempting to maintain. To the loyal sons of the Reformation this book will come as a strong confirmation of the proof of their position, and a fresh confirmation of the absolute powerlessness of Rome against a Christianity and a Churchmanship which are based upon the cardinal principles of the supremacy of the Word of God and justification through faith in Christ. The characteristic special pleading of Rome on historical subjects is very much in evidence in some of these articles.

ANCIENT HEBREW NAMES. By Letitia D. Jeffreys. London: *James Nisbet and Co., Ltd.* Price 2s. 6d. net.

The interest and significance of Old Testament names are becoming more and more appreciated, and it is evident that they have a direct and important bearing on certain questions of modern criticism. Mrs. Jeffreys provides the student with no little useful and valuable information and guidance. While there may be difference of opinion as to the precise interpretations the authoress puts on these names, she has done well to lay stress on their spiritual signification. Professor Sayce contributes a brief but interesting preface.

THE HEBREW PROPHET. By Loring W. Batten, Ph.D., S.T.D. London: *Methuen and Co.* Price 3s. 6d. net.

This book represents what the author would regard as a conservative attempt to discuss Hebrew prophecy from the standpoint of modern criticism, and the frank acceptance of the evolutionary theory of the Israelitish religion. We cannot say that the result is successful or even satisfactory. There is a too manifest attempt to accept as proved what is still a matter of conjecture, and it is obvious that results based on such a doubtful foundation cannot be satisfying and final. Dr. Batten, like most writers of this school, has very little to say about the predictive element in Old Testament prophecy, and yet there is no element more prominent in the prophetic books. The chief difficulty, however, is a far more significant one in the utter absence of any treatment of Messianic prophecy. The author tells us that Messianic prophecy "does not occupy the place it once did in Christian thought, because we have not yet adjusted ourselves fully to the new life." And so we have a scholarly book of 350 pages without a discussion of that which is the unique feature of Old Testament prophecy. Could the modern view be more clearly condemned than by this simple but significant fact? Dr. Batten must know that the argument from prophecy still holds its place among the evidences of Christianity. He will not allow that any of the theophanies represent historic fact, and it is therefore not surprising that his conclusions are very different from those held by men who continue to believe that the Old Testament means what it says. On the purely ethical questions the author has much to say that is useful, scholarly, and able; but the book, as a whole, is sadly to seek as an exposition of Old Testament prophecy.

CONVERSATIONS WITH CHRIST. By the Author of "The Faith of a Christian." London: *Macmillan and Co.* Price 3s. 6d. net.

This portraiture of the Christ of the Gospels in relation to all sorts and conditions of men is suggestive and reverent. Among many studies, those of the Ritualist, Rationalist, and Positivist find a place. The studies are not always equal in value, but they are nearly always pointed. The writer possesses great power of antithesis; in fact, he needs to exercise restraint. His introductions are sometimes out of proportion to his main theme. At the same time, he brings us face to face with the Christ of history, and applies the various interviews with Him to eminently practical ends.

MAN'S SPIRITUAL ENEMIES. By the Rev. F. D. Bruce, M.A., LL.M. London: *A. H. Stockwell.* Price 2s. 6d. net.

In these days of abstractions a book like this will prove serviceable. We may fail incidentally to hold the author's view of our Lord's temptations, and certainly we shall fail to confuse the passage in St. James v. 14 with the Romanist doctrine of extreme unction, but with his main argument we are in cordial agreement. Basing his contention on thought-transference, he sets out to show the influence of spirits on man. He shows they play upon his spirit as upon an instrument, and by suggestion lead him right or wrong. Perhaps it had been wiser to have laid a stronger emphasis on man's co-operation with good or evil by freewill. He rightly denounces modern spiritualism, and thinks hypnotism highly dangerous morally. There is no

subtler danger in the present day than that of accounting the Evil One and his following impersonal. This book certainly teaches us not to under-rate the enemy.

JESUS AND THE PROPHETS. By Charles S Macfarland, Ph.D. London: *G. P. Putnam's Sons*. Price 6s.

This is a very unsatisfactory book. The author had a fine theme—the use of Old Testament prophecy by our Lord and His attitude towards it; but the discussion is often impaired and not seldom spoilt by the free and really impossible handling of his material. Not the least serious feature is the separation of the words of Jesus Himself from the rest of the New Testament, and the frequent pitting of our Lord's teaching against that of the Evangelists and Apostles. The result is to make the New Testament almost valueless from an historical and spiritual standpoint. The tone of superiority towards the Evangelists is very trying, and we are also informed that our Lord's "conception of the Messiah was not taken from descriptions found in prophecy" (p. 197); further, that "the real fulfilment was the Jewish Church . . . which finally gave us Christ and Christianity" (p. 195). Another indication of the author's point of view is seen in his statement that our Lord had not the full consciousness of His Messiahship for the first few months of His ministry. While here and there suggestive notes and comments on particular passages may be found, the book as a whole, and in the light of its purpose, is not only unsatisfactory, but even positively objectionable to those who have any real belief in the fact of the Divine inspiration of the New Testament.

GENERAL.

RELIGION IN THE SCHOOLS. By H. Hensley Henson, D.D. London: *Macmillan and Co., Ltd.* Price 2s. 6d. net.

These addresses are prefaced by a letter on the Education Bill, which it favours as providing, in the judgment of the author, an equitable basis for the solution of the present controversy. Whatever view we may take on the subject of religious education in elementary schools, Canon Henson's book is a serious, weighty, and valuable contribution, and we hope it will have the effect it deserves. It is marked by all the author's clearness of thought, forcefulness of utterance, and earnestness of purpose.

THE PARSON'S OUTLOOK. By W. G. Edwards Rees. London: *Longmans, Green and Co.* Price 6s. 6d. net.

A collection of studies in clerical life and character repeated from the *Standard* and the *Manchester Guardian*, consisting of a number of what the author calls Colloquies and Profiles. Mr. Rees wields a bright, forceful, and happy pen. He has a keen insight into character both on its weak and strong sides, and a genuine sense of humour for clerical weaknesses whether personal or family. His pictures are evidently drawn from life; and while nought is set down in malice, the truth is plainly yet kindly told. The volume will enable many a clergyman, and not a few clergymen's wives, to see themselves as others see them, and in this respect the book will fulfil a useful mission.

ELOCUTION AND EXPRESSION. By the Rev. Albert F. Tenney. London :
John Murray. Price 5s. net.

This book admirably fulfils its title. Its thoroughness and completeness leave little to be desired. There are sections dealing with the vocal mechanism, enunciation, adaptation of the voice to thought and sentiment, the liturgical use of the voice, and the public reading of Holy Scripture. Many examples are given and much useful guidance about reading the Services and preaching. We could wish that every candidate for Holy Orders possessed this book, though we fear its price will be prohibitive in many cases. Those who use it and follow out its counsels will find their reading and speaking greatly improved. It would make an admirable present from some well-to-do laity to the clergy of their parish. Although it comes from America, and occasionally the hints have reference to American pronunciation and the American Prayer-Book, these occurrences are very rare and comparatively unimportant. The book can be used with ease and profit by all, and we heartily recommend it.

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND FOR 1906.
London : *S.P.C.K.* Price 3s.

It is impossible to do more than call attention to this remarkable compilation of facts and figures concerning the Church. It must suffice to say that in its 700 large octavo pages almost every conceivable form of information is given about the men, institutions, and finance. This book constitutes one of the greatest evidences of the life and vigour of the Church of England, and the S.P.C.K. deserves the cordial and grateful thanks of all Churchmen for making such a publication possible.

PORTFOLIO OF ENGLISH CATHEDRALS. No. 16, St. Paul's. No. 17,
Lincoln. No. 18, Southwell. London : *S.P.C.K.* Price 1s. net each.

These three recent numbers maintain the high standard already set both in letterpress and photographs. They form an admirable guide to our English cathedrals. When bound together in a volume this portfolio will prove especially welcome and attractive.

BIOGRAPHICAL.

AN OXFORD PARISH PRIEST: BEING AN ACCOUNT OF THE LIFE AND WORK
OF THE REV. W. B. DUGGAN. By the Rev. George Lewis. London
and Oxford : *Henry Frowde.* Price 3s. 6d.

An account of the life and work of an Oxford parish clergyman who died two years ago. Mr. Duggan was an interesting personality and well known in Oxford. The son of Nonconformist parents, he became a pronounced High Churchman, though his political attachment to Liberalism kept him freer than most High Churchmen from many of the narrowing influences of his theology. To those who knew Mr. Duggan this book will prove of interest, but for the general public there is nothing particularly striking. There is not a little padding taken from parish magazines and other similar ephemeral publications.

PAMPHLETS.

- THE MORAL AND RELIGIOUS CONDITION OF WALES DURING THE LAST THIRTY YEARS. On the testimonies of Welsh Nonconformists. By David Jones, B.A. Bangor: *Jarvis and Foster*. Price 6d.
- THE NEW RELIGIOUS EDUCATION ACT. A suggestion and a plea. London: *Elliot Stock*. Price 6d.
- THE PRINCIPLES OF RELIGIOUS EDUCATION. Three sermons preached in St. Paul's Cathedral. By Cosmo Gordon Lang, D.D., Bishop of Stepney. London: *Longmans, Green and Co.* Price 3d. net.
- REPORT OF THE SUNDAY (NATIONAL OBSERVANCE) ADVISORY COMMITTEE. London: *S.P.C.K.* Price 1½d.
- THE ROYAL SOCIETY OF ST. GEORGE. Annual Report and Year-Book, 1905. London: 241, Shaftesbury Avenue.
- THE ONLY TEMPLE ON EARTH NOW RECOGNIZED BY GOD. A sermon striking at the root of many of the errors of sacerdotalism. By the Rev. Thomas Houghton. London: *Chas. J. Thynne*. Price 2d.
- REPORT OF PROCEEDINGS OF THE REPRESENTATIVE CHURCH COUNCIL: Sessions November 22, 23, 24, 1905. London: *S.P.C.K.* Price 6d.
- THE ONE THING NEEDFUL. By Leo Tolstoy. London: *The Free Age Press*. Price 4d. net.
- A GREAT INIQUITY. By Leo Tolstoy. London: *The Free Age Press*. Price 4d. net.
- THE SPRING OF THE ARCH. By the Rev. Martin Brack, B.A., B.Sc. London: *S.P.C.K.* Price 1d.
- INFANT BAPTISM. A Tractate for the Clergy. By the Rev. de Lacy O'Leary, M.A. London: *S.P.C.K.* Price 2d.
- CONFIRMATION. By H. E. Luxmoore. London: *S.P.C.K.* Price 2d.
- SUNDAY OBSERVANCE. By the Rev. John Godefroy, B.A. London: *S.P.C.K.* Price 1d.
- THE PRINCIPLES OF THE OFFICE FOR THE VISITATION OF THE SICK. By K. A. Orr. London: *S.P.C.K.* Price 2d.
- "WITHOUT PREJUDICE"; OR, THE CASE FOR FOREIGN MISSIONS SIMPLY STATED. By Cecil H. Martin. London: *S.P.C.K.* Price 6d.

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. 16), The Dawn of Day, Girls' Own Paper, Golden Sunbeams, Orient and Occident, The Expository Times, The Trinitarian Bible Society Quarterly Record, McAll Mission in France Quarterly Record, Gospel Work in Basutoland Annual Report, The Reader and Lay Worker, The Optimist.