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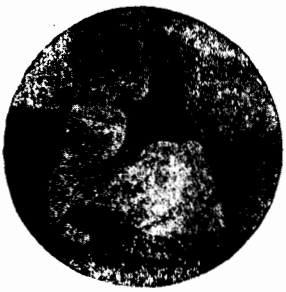

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THE CHURCHMAN.

JULY, 1906.

The Month.

The Education Question.

As we are writing this at the time of the discussion in Committee on Clause III., it is, of course, impossible to do more than register the results of the debate during the past month. The fundamental principle of popular control, according to Clause I., was asserted in the House of Commons by a large majority, and, what was very much more remarkable, the policy of secularism was decisively rejected by a majority of nearly eight to one. In view of the advocacy of this policy as a solution of the religious problem by High Churchmen on the one hand and Labour members on the other, it is surely significant that the support it received was practically the same as it had in 1870. For this result we cannot but feel profoundly thankful. The present House of Commons, at any rate, is determined that the Bible shall retain its place as an essential part of our national educational system. Now that this result has been obtained and the will of Parliament declared so unmistakably, it ought to be accepted, and all amendments should be framed in the light of this great fundamental principle. The essential points of the situation at present are: (1) Popular control, according to Clause I.; (2) Bible teaching, as shown by the defeat of the secular amendment. The question now is whether it is possible to frame an educational policy which shall observe these two principles and at the same time do justice to all the interests concerned. We are bold enough to believe that such a policy is still possible if all parties approach the subject in the right spirit.

Counsels of Peace.

During the past month there have been several gratifying indications of definite efforts after peace by means of proposals for the amendment of the Bill. Of these efforts, the most important, weighty, and representative has been the lay memorial to the Archbishops, transmitted through Mr. G. A. Macmillan. The memorialists plead that Churchmen should accept the Bill as providing a basis of settlement, and then press upon the Government amendments of the kind suggested in these columns last month. We rejoice to find such widespread support for a policy of moderation as is indicated by this memorial. It is evident that the advocates of peace are a much stronger and more influential body than was at first supposed, and also that the extreme opponents of the Bill have no right to be regarded as expressing either the entire or the true voice of the Church of England. The Archbishop of York, in replying to the memorial, seems to us to express the true line for Churchmen to adopt:

"From the first, while keenly conscious of the serious defects in the Education Bill, I have felt that our wisest course was to seek for its amendment rather than its destruction, and I hope that this may yet be possible."

With Dr. Maclagan's hope we associate ourselves to the fullest possible extent. In our columns this month will be found three papers discussing the situation from different standpoints. While, for ourselves, we adhere as firmly as ever to the views stated in our notes of the last two months, we should welcome any proposals likely to lead to a settlement satisfactory to the majority of the nation. After the prayer for unity at Whitsuntide, is it not the bounden duty of Christian men on both sides to bring this about?

Signs of Compromise.

It is evident from the concessions made by the Government on Clauses II. and III. that the *Spectator* was right in speaking of "the evident willingness of the Government to meet reasonable proposals in a reasonable spirit," and we cannot help calling attention to the words of the same article, in which the writer speaks of

"the folly of attacking the Bill *in toto*, and speaking of it as though it were a measure of impiety and confiscation, deliberately designed to injure the interests of religion. Upon such a foundation of unjust paradox nothing can ever be built, but if once the good intentions of the Government are admitted, we have little doubt that a sound compromise can ultimately be arrived at."

With the *Spectator*, we believe that a true settlement can be reached, if only each side will show a willingness to believe in the *bona fides* of the other. It is no question of Nonconformist victory over the Church or Church victory over Nonconformity. The interests of the nation are at stake, and what is needed above all things is an attempt to understand the position of the opposite party and to credit the other side with as much sincerity as we claim for ourselves. The words of the Archbishop of Canterbury, at his Diocesan Conference, indicate the right spirit in which to approach the problem:

"There were difficulties whichever way they looked. He thought he could without trepidation undertake to find plausible objections to any and every scheme which had from any quarter seen the light. If that were so, it should make them chary about the epithets they used either about motives or about men."

Contracting Out.

Public opinion has been growing in volume during the past month in favour of Church schools being permitted to contract themselves out of the present Bill and to return to the *status quo ante* 1902. Not only leading Nonconformists like the editor of the *British Weekly*, but Churchmen like the Dean of Ely and Professor Michael Sadler, are in favour of it. The educational disadvantages which have been feared can surely be provided against by Government inspection, while the relief to Churchmen who do not wish to relinquish that control of the school which necessarily follows rate-aid would be immediate and thorough. We hope, therefore, that in connection with the discussions on Clause IV. it may be possible to make the provision for these cases in the Bill. Such an enactment would go far to disarm opposition and to give those Churchmen who require it their old freedom to manage their schools in their own way.

Is the State Secular?

Two fundamentally opposite positions are taken up with regard to the relation of the State to religion. On the one hand, there are those who urge that the State goes beyond its province in saying what religious teaching its young citizens should receive. On this account freedom is demanded for each religious body to enter the school and give its own teaching. The opposite view contends that the State has a perfect right to lay down the principles upon which the life of its citizens should be founded. The following words of Canon Beeching in a recent sermon in Westminster Abbey put the latter view very clearly:

"It exists, no less than the Church, in order to promote the good life. Why should it not lay down the principles upon which, as a Christian State, it believes that life to be based? If the State is secular, why does it go beyond its province and prohibit Sunday trading? Why does it concern itself with the moral conduct of the citizens and punish drunkenness and other forms of vice? Such action on its part would suggest to us, not that the State is secular, but that it concerns itself with those practices of the good life upon which the large proportion of its citizens are agreed. If that is so, the same rule would apply to the teaching of the principles of Christianity in the elementary schools. So far as Christianity is common to all English Christians, the State is justified in prescribing it to be taught; nay, it would be guilty of suicidal neglect of duty if it did not so prescribe it; of course with safeguards for conscientious scruples."

Surely this is the true view of the function of a Christian State. If the State has nothing to do with religion, how can we justify an Establishment, and how are we warranted in having chaplains in our prisons, our army, and our navy? The only question is whether there is such a thing as a common Christianity which the State can advocate and teach.

Is there a Common Christianity?

Canon Beeching rightly said that if there are no Christian principles upon which the majority of Christian Englishmen are agreed, then we shall have not only to de-christianize the State, but also the English people. He goes on to say that there is no need to do this, for there *is* a common Christianity:

"The 'Free Churches,' as they are called, have recently put forth a common statement of their faith, and most English Churchmen could subscribe to the greater part of it. If then the leaders of the several religious societies would

confer together, it would be perfectly possible for them to prepare a scheme of teaching which the State could prescribe in its schools, with whatever special additions and exemptions might be found necessary. But if, for practical reasons, this should be impossible, at least the State could appoint a central representative committee which should be responsible for the religious teaching of its elementary schools, instead of leaving so important a matter to chance local majorities. The theory that the State is secular is not scriptural, nor is it Christian, nor does it answer to the facts. It seems to me a thing in itself worth making sacrifices for, that religion should be taught in the State schools by the State teachers; for that very fact would be a declaration, which the simplest child could understand, that there are acknowledged to be in life unseen ends, by which he is to shape his course in the world, and that his country imposes upon him a duty to God as well as to itself. Such teaching would bless him that gives as well as him that takes. . . ."

The existence of the Apostles' Creed, to say nothing of the Societies like the Bible Society, the Tract Society, and the Evangelical Alliance, all testify to a Christianity common to the vast majority of English people. Canon Beeching's suggestions in connection with the Education Bill are therefore deserving of the most careful attention. Canon Christopher's pamphlet, "An Example from India," has already shown what can be done by means of a union among Christian men, and there is surely no reason why something similar should not be attempted here. Very truly did the Bishop of Carlisle say in a recent letter to the *Times*:

"There is not a single tenet of religion essential either to the good conduct of the present life or to the radiant hopes of the future, which is not common to the vast majority of the Christians of our nation. This essential religion is now being taught in most of our schools, to the great advantage of the nation."

Catholicism and Protestantism.

A well-known writer, Mr. G. K. Chesterton, in a letter to the *Westminster Gazette* on the Education Question, puts the essential points between Roman and Anglo-Catholicism and Protestantism in a characteristically clear way:

"A powerful Anglican section thinks itself Catholic. The issue between Catholics and Protestants has largely been whether the Bible by itself is of supreme importance. You put the Bible by itself as a thing of supreme importance, and then you call that a common ground. Briefly, the Catholic (including the Anglo-Catholic) resents what he thinks the idolatry of the

Bible almost exactly as the Protestant resents what he thinks the idolatry of the Virgin Mary. . . . The Anglo-Catholic says: 'To teach the Bible alone is to teach Protestantism.'"

There is a refreshing definiteness and frankness about this which is most welcome. Quite apart from any question of the Education Bill (for the issues are far wider than this), we wish to call attention to the admission that "to teach the Bible alone is to teach Protestantism." What a testimony this is in favour of Protestantism! What an admission, too, as to Catholicism, for it clearly implies that Catholicism in the writer's view of it cannot be taught from "the Bible alone"! This means that from the records of the first fifty years of the life of Christianity, the records of the truly primitive Church, it is impossible to find and teach Catholicism. No wonder, therefore, that Catholicism needs the Church to be theoretically co-ordinate with the Bible, though practically supreme over it. No wonder, too, that Newman had to propound his theory of development to justify Catholicism. And no wonder that Article VI. lays down the principle that Holy Scripture is supreme. In the last resort, all the differences between Roman and Anglo-Catholicism and Protestantism are centred in the question of the supremacy of the Bible or the Church. Whoever puts the Bible first cannot be a Roman Catholic or an Anglo-Catholic. Whoever puts the Church first will never know what primitive Christianity is in its purity and power.

Evening Communion.

We desire to call attention to a very valuable pamphlet entitled "Evening Communion: Reasons for its due Recognition in the Church of England," which has recently been published by the National Protestant Church Union. It is especially valuable for its six appendixes, which include such subjects as "References to the Time of Communion in the Works of the Early Fathers," "Proceedings of the Upper House of Convocation of Canterbury, 1893," "Clerical and Episcopal Testimonies," and a bibliography on the subject. The paper rightly remarks that the two questions of Fasting and Evening Communion have much more to do with

one another than appears at first sight. In this connection we may refer to an article on "Fasting Communion" which appeared in these pages in December last. The question of Evening Communion is continually coming up in one way or another, and it is essential that the facts connected with it in the New Testament, the early Church, and in the Church of England should be thoroughly and widely known. We believe this pamphlet will do much to spread reliable information, and we therefore commend it to the notice of our readers. It need hardly be said that those who practise Evening Communion simply seek for liberty to do what they believe to be at once clearly scriptural, truly Catholic, perfectly legal, and manifestly useful. They are more than ready to give to others the same liberty they claim for themselves, and they only desire to fulfil the spirit and the letter of the Twenty-first Canon, and have the Holy Communion at such times as may be most convenient for the greatest number of the parishioners.

Is the Church Progressing?

This is the question asked by the *Record* in connection with the new Year-Book of the Church which has just been issued by the S.P.C.K. While no one can help being profoundly impressed with what our Church is doing, as shown by all these figures, it remains true that the population untouched and unreached is something awful to contemplate. Whether we look at the figures for Sunday-schools or communicants, or, indeed, for almost any other department of Church life, we see no striking gains, while often there are distinct losses. The *Record* concludes that "we are holding our own, but not doing much more." When someone was told of a certain congregation that it was "holding its own," he replied: "But who is holding *the rest?*" We may well ask this concerning our own land. Making every allowance for all other Churches, the problem remains grave and heart-searching. We still need that revival of spiritual religion for which so many are praying, and we must persevere until it comes in power and blessing to the whole country.

The Education Bill.

I. The Bill Criticised.[1]

By the Ven. Archdeacon MADDEN.

THE Education Bill is best described as a misleading Bill.

1. It is misleading in its *title.* It is described as a "Bill to make further provision with respect *to education* in England and Wales." Upon examination we find it does very little to advance education as such, but it does much to discourage and discredit religious instruction, whether denominational or undenominational, in all elementary schools.

2. It is misleading in its *principles.* Its author declared that the Government in this Bill stood for two great and sacred principles—public control and no tests for teachers. Yet in Clause IV. the Bill violates both principles. Mr. Asquith said from his place in the House of Commons that Clause IV. was specially inserted to please the Romanists—inserted by a professedly Protestant Government!

3. It is misleading in its *promises.* It is firmly believed by some that the Bill *secures* simple Bible teaching in all schools. It is one of the misleading features of the Bill that it promises so much and gives so little. So misleading is it on this question of Bible instruction that even the "elect" have been deceived. It offers *no security* whatever for any kind of religious instruction. It is all optional from beginning to end. It is a Bill not to perpetuate, but to discredit Bible instruction.

4. It is misleading in its many *provisions.* Where the real danger lies is in the details of the Bill. Great principles of justice and religious equality are announced in one clause, to be given away in the next. Clause IV., of course, is the most glaring example of this. It is the same with religion. With a great flourish of trumpets Mr. Birrell declares, "Religious

[1] Address at the Southport Lay and Clerical Conference in May.

instruction must be in all schools." Then follow the conditions. It is to be outside school hours; the children need not attend during the half-hour of religious instruction, and the teachers need not be present to teach. The Bill in this respect is not only wickedly misleading: it is undoubtedly preparing the way for the complete disappearance of the Christian religion from our schools.

5. It is misleading in its *property clauses*. Its authors boast of their generosity in offering to pay rent for our schools. But it is really doubtful whether in many schools any rent at all will be paid. And if rent is paid, can such rent compensate for the alienation of our schools from the religious purposes for which they were built? Well might that stalwart Wesleyan Dr. Rigg describe the transaction as "depriving the denominations of their property, and dismissing the Churches from the Christian service of the nation."

6. It is misleading, because, while professing *peace*, it brings a *sword*. If this Bill passes into law without drastic amendments it will perpetuate religious controversy and introduce religious strife into every municipal election, into every urban area, into every Parish Council throughout the country.

Is there any hope that in the Committee stage we can come to a peaceful settlement that will be at the same time a permanent settlement? Up to the present there is no sign of the Government meeting any of our objections. There can be no satisfactory settlement unless the views of the predominant partner in elementary education be reasonably considered. We Churchmen are educating 2,000,000 children in 11,800 schools, and there are besides thousands of our children in Council schools. Then, surely, Churchmen, as well as Roman Catholics and Nonconformists, have a right to a voice in the settlement of this controversy. The Roman Catholics have only one-eighth the children we have, and yet they are not only heard, but special consideration is shown to them in Clause IV.

In going over the amendments proposed in Committee, I have selected four which, if embodied in the Bill, would go far to reconcile us to the measure.

These amendments are:

1. All religious teaching, in all schools, to be given in school hours.
2. All teachers in transferred schools to be left free to give denominational instruction two days in the week if willing to do so.
3. That facilities should be given in all schools alike for denominational teaching if desired by the parents.
4. That Clause IV. should read "three-fourths" for "four-fifths," and should be mandatory, not optional.

The subjoined statement will show the effect of the Bill upon the religious instruction given in my own school, St. Luke's, Liverpool:

RELIGIOUS EDUCATION.

Under Act of 1902.	Under New Bill.
More Bible.	*Less Bible.*
1. Religious teaching is given during school hours, 9 to 9.45 a.m., when teachers and scholars are present. The *conscience clause* safeguards the wishes of Nonconformist parents.	1. No religious teaching will be permitted during the regular school hours. Religious instruction, if permitted by the Local Education Authority, may be given for half an hour previous to the time appointed for compulsory attendance. *The children need not attend to receive it* [Clause VI.], *and teachers need not attend to give it* [Clause VII. (2)].
2. Bible teaching, as an integral part of school work, is given daily, according to the diocesan syllabus, and includes the Lord's Prayer and Ten Commandments, with explanations. There are no Nonconformist withdrawals.	2. Religious instruction, if any, given by teachers present, if any, to children present, if any, must not only be outside the school hours, but must be *undenominational* [Clause VII. (1)], a form of religious teaching which, in the majority of Welsh Board schools, has excluded all systematic Bible teaching. In many English Board schools undenominationalism means reading a chapter from the Bible *without any explanation.* In one Liverpool undenominational school it means no "Bible instruction" of any kind.
3. One of the clergy takes a short service and gives a short Scriptural address to the children on Friday mornings.	3. "Religious teaching of some special character" may be taught on two mornings of the week, *but not during school hours, nor by any of the school teachers, even if anxious to do so!* [Clause VII. (1)].

4. Efficiency of religious as well as of secular teaching is guaranteed (1) by the service of qualified teachers, and (2) by an annual examination.	4. No provision is made for any religious examination, while no proofs or tests of the teachers' qualifications to give religious instruction will be allowed [Clause VII. (2)].
5. At present all religious teaching is given the place of honour in the school curriculum, and is the favourite lesson of both teachers and scholars.	5. Under the clause giving "facilities," the religious instruction is dragged from its place of honour and put, like a punishment lesson, during play-time [Clause VI.]. The clause is likely, under the circumstances, to become a dead letter, and the last trace of Christian teaching in our schools is likely soon to be wiped out.

A Nonconformist, at his own request, visited our school last month at the time of religious instruction. He heard the teachers give lessons from the Old Testament, New Testament, and Catechism, and as he left declared it would be a thousand pities to expel such teaching from our elementary schools.

It seems clear to me that the Evangelical party would be false to its traditions if we accepted a Bill which relegated to an outside and inferior position the Word of God in the education of the children of the nation.

II.—In Favour of the Bill, with Amendments.

By the Rev. A. P. COX, M.A.

THE dispute about religious education is so hot that it is only possible to consider the question satisfactorily and hopefully by insisting on the fact that those who are opposed to it, as well as those who in part or entirely support it, must be credited with honourable intentions. Probably most of us agree on one point—we want the Bible properly taught in the elementary schools of the land.

Now, I venture to believe, though it is an opinion widely discredited by many in all schools of thought in the Church of England, that the Education Bill provides a possible basis of agreement, provided that certain amendments are accepted.

Religious teaching, whether the fundamental Christianity proposed in the Bill or the denominational teaching provided

for in the facilities clauses, ought surely to be part of the compulsory school curriculum.

In the next place, the regular teachers must not be precluded by statute from giving any of the religious instruction, if they are so minded. Religion is the chief part in education. To make it an accessory, to relegate it to a subordinate place, to make little of it compared to other subjects, is to defeat the first purpose for which alone the Church can ever have had any share in education. At the same time, I think it should be recognised that if education is henceforth to be under local authority, the position of the Church in relation to it cannot be what it has been in the past. We must be content to exert our authority and influence in a no less potent way, even if not on the same lines as hitherto.

We may be thankful that the House of Commons has declared against secular education. I do not believe that secularism *plus* equal facilities for all denominations would satisfy the teachers or the taught. Such a course would prove an object-lesson in our religious differences from infancy upwards. I am one of those who cannot look askance at inter-denominational Christian teaching. But for that the Bible Society would never have been brought into existence. Do we not rejoice to hear at Bible Society meetings of the power of God's Word by itself to change, not only men and women, but whole villages, without even the intervention of any human agent? The colporteur, perhaps, left a copy of the Bible years ago. It has done its work. The missionary arrives to find a Christian community in existence. Such an illustration does not, perhaps, cover the whole ground, but it acts as a corrective to a dictum which, I think, is too often taken for granted when it ought not to be, "The Church to teach, the Bible to prove." The Bible has a greater inherent spiritual power even than that.

Then, too, we must recognise the need of affording the teachers a conscience clause, as well as the taught. If we do, I very much doubt if we should ever find an avowed non-

Christian presuming to teach the Bible. Could we not trust our fellow-men to be too honourable for that?

Then, if fundamental interdenominational Bible teaching be the recognised religion for the schools of our nation, though we may not all have what we might wish for, we shall have at least a foundation on which to build in our Sunday-schools and at other times. The "religion of the parents" in an average English parish is, I am inclined to think, not very different to what we commonly understand by interdenominational Christianity, and the "four-fifths" clause, if extended and made compulsory, would certainly remove all possible sense of injustice.

For these reasons I have found myself unable to give an adhesion to those efforts, now so common, to offer relentless opposition to the Bill. I fear that some of the opposition (not all, of course) may reasonably be considered to bear some elements of an influence more political than religious, and more alien to the spirit of the Reformation than Evangelical Churchmen can watch without alarm. At the same time, the fact remains—all parties and all schools of thought have among them numberless objectors.

Those of us who desire to employ the term "Protestant" wisely and well may be permitted to express our concern at what seems to us the unnecessarily open alliance between the English Church Union leaders and prominent Evangelical Churchmen. We must give all alike credit for the best intentions. But the main question in this connection is, Have Evangelical Churchmen the same theory of "the Church" to maintain as the followers of the Tractarian School? Surely they know they have not.

At such a time I note a valuable unintentional testimony. The distinguished editor of *The Commonwealth* for June laments over the character of the debate in the House of Commons. He despairs of the definite Churchmanship even of the entire Opposition. He laments that, with the exception of about six of them, none seem to have "a notion of what we mean by a

Church and a Creed"—that they are "*all in mind undenominational.*" Personally I am thankful for that testimony, and I believe it is true.

Let us not cease to pray that for Christians in the Church of England, at any rate, there may be an agreement which shall find its realization in this—that the Bible shall be regarded as the bed-rock of our nation's school system (and this is how I understand the Bill), and be taught by teachers in a spirit that is, or ought to be, common to all true believers in the Lord Jesus Christ. If this were done, I cannot think that the spirit of our trust deeds would be so very far from being carried into effect. Let us trust God and one another.

III. The Outcome.

By the Rev. I. GREGORY SMITH, M.A., Hon. LL.D.

"I AM sick," said Mr. John Morley lately, "of these endless squabbles between Church and Chapel." The words are hardly an adequate description of the Education Question. But they suggest a momentous thought. Is it, must it be, endless, this conflict? At any rate, must the present tension last, this violent antagonism, which all who care for religion must deplore? Is there reasonable hope that, without any compromise of principle, both sides may find themselves drawn nearer to one another by that subtle alchemy which is for ever extracting ultimate good from what seems at the moment most unpromising?

Anyone who will look below the surface may find an encouraging answer to this question, even in what seems to the outsider so repellent. For beneath what is temporary and transient in the struggle there is *au fond* on both sides, even when due discount is allowed for political partisanship and other disturbing forces, the moral earnestness which English people are very slow to betray any sign of, unless deeply moved. And another hopeful thought is this: The vital question at issue is not "between Church and Chapel," but whether or not our

national system of education shall be that thorough training of character which is the only real basis of national prosperity. Unless enforced by the obligations of religion, the finest ethical precepts are apt to evaporate practically.

This twentieth century has travelled a long way from the medieval uniformity which persisted in England under Tudors and Stuarts. We must face the fact, regret it as we may, of our "unhappy divisions." The corollary is obvious. Every citizen is free to have his children trained in accordance with his own religious convictions. To impose a State creed on the schools of the nation is not only inconsistent with religious freedom, it is inherently a poor substitute for a thorough religious training. For to syncretize creeds, to crush them togther into one type, is, of necessity, to reduce them to very small dimensions. The residuum left when everything has been eviscerated which anyone can object to is not much, and tends by its exiguity to become "small by degrees and beautifully less" till it may disappear altogether.[1] Anyhow, it is a very different thing from the full and free training which can develop that dominant sense of duty to God and man which is the essence of a fine character.

The only real neutrality, as things are, is for the civil power to allow each "denomination" to train its own children in its own way. Of course, it is impossible to take account of more minute differences, such as "High Church," "Low Church," "Anti-Pædo-Baptists," etc. But the civil power can recognise in England, as in Canada and India, a variety of schools, each with its own catechism (Anglican, Roman, Free Church, Jewish), so long as the inspector sent by the civil power reports well of the school. There is far more likelihood of a *rapprochement* of the adherents of various creeds thus than by throwing the creeds into a crucible in the hope of something coming out which may be unobjectionable all round, for the attempt to satisfy all often results in satisfying none. The iron bed of

[1] The "facilities" proposed are futile. Religious training must be thorough if it is to form the character.

Procrustes is far less conducive to real unity than a frank acknowledgment of the fact that we are not all of one mind yet.

Here is, indeed, the common ground on which all can meet side by side who do not wish to see religion extruded from our schools. Here we may lay aside the mutual distrust which hinders us from understanding one another. Our schools are not meant for a battlefield of political parties, but for the wholesome training of our children, that they may play their part rightly and happily in the world. If they leave school, not with a mere smattering of religious knowledge, but imbued thoroughly with a sense of faith and duty, they may help in after-life to restore the long-lost unity of Christendom. Any increase of expenditure in increasing the number of our elementary schools is more than cancelled by increased efficiency. A small school is better than a large one for the formation of character, as well as for the individualizing which the intellectual idiosyncrasies of children require. It is a false economy in the end to crowd too many into one class. Training, it can hardly be repeated too often, is far more than teaching, education than instruction. We need a safeguard against the crammings and smatterings which are hateful to all true educationists.

The bitterness which a century ago too often alienated Churchmen and Nonconformists, if it has not ceased altogether becomes year by year more and more a thing of the past. I was largely due to social causes which are at work no longer. To talk of the clergy now as arrogant and domineering, or of the Nonconformist ministers as wanting in culture, is an absurd anachronism. Whatever there may have been in Georgian days of superciliousness on the one hand or of unrefinement on the other, *on a changé tout cela.* Churchpeople are quick nowadays to see learning and devotion outside their own communion. There is a mutual appreciation among Nonconformists of the self-sacrificing efforts of the clergy; but it takes time to get rid of the baneful inheritance of a long estrangement. Perhaps all that can be done at present is to cultivate the friendly intercourse which is the first step to a better mutual understanding.

When the partition wall of personal aloofness has been broken down, each will be more clear-sighted as to points in dispute, each more ready to own thankfully the truths common to both. Who would not rejoice to see, if not formal reunion, at least cordial co-operation in the service of the same Master?

More and more clearly as time goes on this solution of our entanglements emerges out of the confused din of controversy and recrimination. The nation refuses its consent to a merely secular education in our elementary schools; the nation refuses to coerce people's consciences about differences in creed. What follows then? Clearly that the State must entrust to each "denomination" the religious training of its own children in its own way *and at its own cost.* At this moment there is a remarkable convergence of opinion on this point from various quarters. An influential member of the House of Commons, sitting on the ministerial side of the House, is reported to advocate this settlement of the question as the only practicable course, the only one fair to all parties. And an educationalist who has an almost unique experience of the subject in various directions says, in effect, the same thing: "He would impose upon the denominations[1] enough of the expense of maintaining their schools in full efficiency to test the sincerity of their convictions." He prefers "a fruitful variety of influence on the national character" to a sapless monotony. In no other way than this is there hope of allaying permanently "the endless strife between Church and Chapel."

"Fratres,
Ne patriæ fortes in viscera vertite vires!"

The acuteness of the present controversy is in great measure a legacy from the past. We are reaping as we sowed. There would not be the bitter hostility to the Church which is only too obvious in some quarters had not Churchpeople in the last century—let us own the truth—sometimes, to say the least, provoked it by want of sympathetic courtesy. As the

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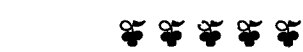
cause dies out—may we not say is dying fast, if not dead already?—so we may hope to see the consequence disappear. These internecine strifes are an affront to Him whose almost dying prayer was for the unity of His people. Surely, when in our churches lately, on the anniversary of the great Pentecostal Feast, devout worshippers were on their knees to God the Holy Spirit for peace and unity, they had with them the sympathy of devout Nonconformists throughout the land?

Christians of all sorts at home may learn, if they will, from the far-off mission-field. Bishop Selwyn, "the apostle of the Antipodes," used to say that out there all work with one will against the common foe, the kingdom of Satan. The miserable jealousies which too often impede and harass Christian efforts at home are unknown in the stress of the conflict with heathenism. There is no abandonment of cherished convictions, no pretence of an unreal conformity; each religious community follows its own methods; none seek to interfere with what others are honestly endeavouring to do to the best of their ability; all vie one with another in loyal devotion to the great "Captain of our salvation." Is there not a call from heaven to us at home to do likewise — the same warfare here to be waged against vice and ignorance? Is not a subtle Paganism of self-worship creeping over all classes, as if the Son of God had never come to save? The surest and only way to the actual reunion Christendom is in mutual respect for the conscientious convictions of others and in cordial co-operation, so far as possible, in all things that make for good.

There is a good deal of haziness on the subject of "undenominationalism." Two things have to be remembered. On the one hand there is, thank God, a common ground on which all Christians stand together—all who really believe in Christ are, so far, on one side. On the other hand it is equally true that this faith in Christ expresses itself in various ways, owing to diversities of character and circumstance, and that this diversity of expression must not be stunted nor cramped, but must be allowed to have free play if the spiritual life is to be

healthy and spontaneous. Ideally a more perfect concord, a more complete assent and consent are to be desired. But, if this in this world is unattainable, Christians should, at any rate, be thankful that there is a fundamental unity, while each Christian community is striving and praying for what it believes to be the "most excellent way."



What is Christianity?

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

IV. The Christianity of the later Apostolic Age.

I.

THE death of St. Paul marks an epoch in the history of the Apostolic age. It not only removed the most commanding personality of the period, the man to whom more than to any other the Church owes her constitution and her creeds—it nearly coincided in time with three things, each of which exercised the greatest influence on the course of Christian history.

1. The first of these was the adoption by the Roman Government of an attitude of avowed hostility to the Christian religion. During the Pentecostal and Pauline periods this hostility does not appear. The persecutions to which the Apostles were subjected were almost always instigated by the Jews. The attitude of the Roman authorities was always impartial, and not unfrequently friendly. On the whole, the Apostles had more protection than punishment from the officials of the empire. But in A.D. 64 this attitude was altered. In that year Nero tried to throw on to the Christians the responsibility for the fire at Rome, of which he was himself probably the author. This was the signal for an outburst of violence against the Christian religion, which is generally known as the Neronian persecution. It used to be supposed that this

lasted for some three or four years, and was succeeded by a period of peace, until the flames of persecution shot forth again under Domitian in A.D. 95. But Professor Ramsay has given strong reasons for his view that from the time of Nero persecution never really ceased, though it was intermittent and local.[1] There was, however, an important change in its character. At first the forms of law were at least nominally observed. Christians were punished for some alleged violation of the civil law, of which they were legally, though unjustly, convicted. They were not punished for the fact of being Christians. This was a later development, which Professor Ramsay assigns to the reign of Vespasian (A.D. 69-79), and which he holds to have been political in its motive. The important thing to remember is that throughout the period covered by this paper Christianity was at least a suspected, and generally a persecuted, religion. This circumstance had necessarily a powerful influence on the religious literature of the period.

2. The second important event was the capture of Jerusalem and the destruction of the Temple by Titus in A.D. 70 some three years after the probable date of St. Paul's death. The record of that siege and of the war which led to it belongs to Jewish and Roman rather than to Christian history. Its influence on the history of the Church was immediate and permanent. It did not indeed destroy the Christian Church in Jerusalem, nor did it efface the distinctions which had always existed between Jewish and Gentile Christianity. But the destruction of the Temple and the consequent cessation of its sacrifices completely altered the view which Christians of Jewish origin took of the character and future of the Church. From A.D. 70 that Church "knew that it was the true Israel of God, the religious society approved by Him, which had replaced the theocracy, and was thus itself compelled definitely to replace the institutions of the past."[2] It is clear that this would tend to accentuate the separation between Jewish and Gentile

[1] "The Church and the Roman Empire," chaps. xi. and xii.
[2] De Pressensé, "Siècle Apostolique," ii. 366.

Christianity, and to deepen the impression already growing among the Romans that they had to face a new and world-wide religion, not merely a Jewish sect. And it would also conduce to the definition by the Church of its own principles with ever-diminishing regard to their relation to those of Judaism.

3. Such were the causes which acted on the Church from without. Another of a different kind influenced it from within. This was the growth of false doctrine as to the Person and work of Christ. Such error had made its appearance during the lifetime of St. Paul, and is dealt with by him in his later Epistles. But after his death it became much more pronounced. It generally took one of two forms, known respectively as the Ebionite and Gnostic heresies. The former was certainly Judaic in its origin. Its upholders held that our Lord was the son of Joseph and Mary, and therefore was merely man. Some of them admitted His miraculous birth, but denied His pre-existence. The leader of the Ebionites was one Cerinthus, who was the great opponent of St. John. The Gnostics were a body of mystics, who held that knowledge was the principle of religion, and claimed a special γνῶσις of their own. They held that one Infinite Being existed from all eternity, from whom emanated certain "aeons," or inferior beings. The material world was the creation of a rebellious Demiurge, to counteract whose work the aeon Christ descended into the man Jesus at His Baptism. Some of these heretics held that His Body and sufferings were only apparent, from which tenet they were called Docetæ. Simon Magus is said to have been the originator of Gnosticism; but the founders of the chief Gnostic sects were various heretics of the second century. Gnostic opinions were, however, rife in the later Apostolic Age, and the Gnostic and Ebionite heresies had much in common. These were the false doctrines which the teachers of the last quarter of the first century had to meet.

II.

Under these circumstances it was to be expected that this last part of the Apostolic age would witness an advance in Christian thought as marked as that which the Pauline period had made on the teaching of the Pentecostal Church.

The first step in this doctrinal development is taken in the Epistle to the Hebrews. The one thing that is fairly certain about this inspired writing is that it is not the work of St. Paul. We seem as far as ever from any conclusion as to its authorship. It can hardly have been written before the death of the Apostle; and if Bishop Westcott is right in his opinion that it must have been written while the Temple was still standing, the date of its composition is fixed within very narrow limits. In that case it is certainly the earliest document of the period now under review. Its main subject is the reality of Christ's abiding Priesthood. It shows that sacrifice—though without blood-shedding—is a permanent institution in the Christian Church, and that our Lord is the great High Priest. It thus attaches even greater importance than St. Paul had done to the Ascension of Christ and to His work in heaven. So it is to that great event, rather than to the Resurrection, that the unknown writer appeals as the fundamental fact on which his whole argument rests.[1] He is, however, clear in his testimony to the earlier fact (xiii. 20), as well as to that of the death of Christ and its propitiatory effect (ix. 28, xii. 2, xiii. 12). And he refers to Baptism and the laying-on of hands as among the "first principles of Christ" (vi. 1, R. V.), while his views on the subject of Church discipline and the obligation of public worship are as strong as those of any of his predecessors (xiii. 7, 15-17). So if we admit, as of course we do, this epistle as an Apostolic utterance, we must include its writer among those who insist on these points as essential.

At the time at which we have now arrived—some forty years after the Day of Pentecost—a new generation of Christians

[1] Heb. i. 3; *cf.* ii. 9, 10, 14; x. 12; xii. 2.

had arisen who had not known our Lord in the flesh. It was natural that they should wish for some record of His earthly ministry. Such a record no doubt formed part of the regular teaching of those who had been His companions during those eventful years. But, as we have seen, it was not prominent in the early preaching of the Apostles, and it had not yet been committed to writing. At all events, it occupies a very small place in the Epistles of St. Paul, which then formed almost the whole extant Christian literature. There was much danger lest with the death of the Apostles those precious reminiscences of the Divine Founder of Christianity should be lost. To avoid this the Synoptic Gospels were written. The date of their publication is uncertain. Some scholars have assigned them to an earlier period—that covered by our last paper. But it is not likely that, if they had been published during the lifetime of St. Paul, he would have made no allusion to them in any of his letters. It is quite possible that one or more written Gospels were in existence before those which we now possess. But in their present form they were probably written during the twenty years which followed the destruction of Jerusalem.

It must be remembered that these Gospels were not doctrinal treatises, and do not profess to be complete biographies. But incidentally they confirm the testimony of St. Paul both as to the fundamental facts and as to the doctrines which he declared to be essential to the Christian faith. They are explicit as to the truth of the Resurrection, and the reality of our Lord's glorified Body, and as to His Ascension. And one great fact they mention as to which St. Paul is silent—the miraculous birth of Christ without a human father. This may have been asserted as a corrective of the Ebionite heresy, to which reference has been made. At all events, it is stated in unmistakable terms both by the first and third evangelists. There is not the slightest ground for supposing that these passages in St. Matthew's and St. Luke's Gospels are interpolations, and there is no possibility of mistaking their meaning. The authority for the Virgin Birth is exactly the same as that for the Sermon on

the Mount or the Lord's Prayer. The statement must be derived from the only person who could have known whether it was true, and who had not the slightest reason for inventing a story which was in itself improbable, and which, if untrue, amounted to a serious imputation on herself. If the statement is not correct, the documents which relate it are utterly untrustworthy, and the whole account of our Lord's earthly life must be relegated to the region of romance. Unless, therefore, we are prepared to exclude these two Gospels from our list of authorities, we must regard the Virgin Birth as one of the facts whose acceptance is essential to Christianity.

Nor are the Synoptists silent as to the doctrines on which St. Paul insists. They clearly proclaim the Divinity of Christ,[1] and in one notable passage St. Matthew and St. Luke record His own claim to Divine honour in terms as explicit as any used by St. John.[2] And the frequency with which the title "Son of God" is contemptuously applied to Him by His enemies shows that they must have been perfectly familiar with His claim to be God.[3] The doctrine of the Atonement is clearly set forth in several passages, of which Matt. xx. 28 is the most explicit, where the words λύτρον ἀντὶ πολλῶν refer to vicarious suffering with a directness hardly equalled in the writings of St. Paul. The doctrine of the Trinity is implied in the numerous passages which assert the Divinity of the Holy Ghost, and is explicitly contained in the words in which our Lord instituted the Sacrament of Holy Baptism (Matt. xxviii. 19). It is important to remember these passages, because they afford a complete answer to the statement sometimes made by the new critics that these doctrines were no part of the original "Gospel" as Christ gave it, and were added afterwards by St. Paul and St. John.

[1] See especially Matt. xiv. 33; Mark xiv. 62; Luke i. 35, etc.
[2] Matt. xi. 27; Luke x. 22.
[3] Matt. iv. 3, viii. 39, xxvi. 63; Mark xv. 39.

III.

The publication of this new Christian literature tended rather to excite than to allay controversy within the Church. For though we can find much doctrine in the Synoptic Gospels, there is no doubt that their aspect to those who read them for the first time is that of memoirs rather than of doctrinal treatises. They put forward the human side of our Lord's work, and exhibit, as no other religious writings have done, the majesty of His earthly ministry. So we can quite imagine that the Ebionites would appeal to them in favour of their views as against those of their great opponent, St. Paul. Did these records support the doctrine which he had formulated as to our Lord's Divine nature? Was there anything in the Master's own language to justify such teaching, or to suggest that He claimed for Himself such a Divinity as St. Paul ascribed to Him? Such questions were no doubt common in Christian circles between A.D. 80 and A.D. 90. Most of those who could give an authoritative answer to them had passed away. But there was still living at Ephesus, in extreme old age, the last survivor of the Twelve—one who had been on terms of such special intimacy with the Master that he was known as "the disciple whom Jesus loved." He had been with Him on the Mount of Transfiguration and in the Garden of Gethsemane. He was the last of the Apostles to leave the Cross, and the first to look into the empty grave. After the Ascension he appears as the colleague of St. Peter in the Pentecostal Church, but after that the notices of him in the New Testament are very few. He was at one time on the island of Patmos, where he wrote the Book of Revelation. He was, on his own showing, there as a prisoner for conscience' sake (Rev. i. 9). It used to be thought that this exile was imposed by Domitian, but it seems more likely to have been an incident in the Neronian persecution. If so, the Apocalypse is one of the earliest books of our period, and, in any case, its meaning is so uncertain that it is of little use for our immediate purpose. The latter part of the Apostle's life was spent at Ephesus, where

he lived until after the accession of Trajan[1] (A.D. 98). It was certainly during these closing years of his life that he wrote the Gospel and Epistle with which we are now concerned. These Johannine writings are almost our only authority as to Apostolic teaching after the publication of the Synoptic Gospels, two of which are only Apostolic at second hand. If St. John's writings are not genuine, we may as well close our inquiry at this point. And it would be affectation to ignore the fact that their genuineness is keenly disputed by eminent scholars, who admit that of the Synoptic Gospels and of most of St. Paul's Epistles.

The limits of space and of our subject preclude me from entering on any detailed discussion of this question. For a full vindication of the genuineness of these writings I must refer my readers to the learned articles by Dr. Strong and Dr. Reynolds in Hastings' "Dictionary of the Bible," and by Archdeacon Watkins in Smith's Bible Dictionary. Those who want to see what critics can say on the other side will find it in Dr. Schmiedel's article in the "Encyclopædia Biblica," and will probably derive from its perusal an impression the exact opposite of that which the writer intended to convey. But I cannot refrain from mentioning two remarkable books which have appeared since these articles were written. One is Dr. Drummond's learned work on "The Character and Authorship of the Fourth Gospel"; the other is the Abbé Loisy's "Le Quatriéme Évangile." The significance of the former lies in the fact that its writer is convinced, on critical grounds, that St. John wrote the Gospel, though he does not accept either its history or its doctrine. The French critic, on the other hand, considers the Johannine authorship as seriously questionable, the history as more than doubtful, while he regards the book as a doctrinal work of the greatest value and importance. His language, in another book, is so remarkable, considering the quarter from which it comes, that I quote it at some length :

Le quatrième Évangile est surtout un livre de foi. La foi de l'Église qui l'avait inspiré, s'y est reconnue. Je ne le considère nullement comme une

[1] Euseb., H. E., iii. 23, 31.

altération, mais comme une interprétation de l'histoire. *C'est le perle du Nouveau Testament.*[1] *L'auteur ne nous a pas trompés en nous le donnant comme une œuvre de l'Esprit.* Il est bien dans l'esprit de Jesus. J'oserai dire seulement qu'il représente l'esprit en transfigurant le corps. Il complète admirablement les Synoptiques, et *il contribue peut-être autant qu'eux mais autrement, à faire connaître le Christ.* Je prends dans les Synoptiques l'histoire de Jésus, et chez Jean l'idée de sa mission universelle, de son action permanente, de sa vie dans l'Église immortelle. J'emploie les trois premiers Évangiles pour raconter le Sauveur, et le quatrième pour l'expliquer.[2]

In these words the Abbé exactly describes the purpose of St. John's Gospel. This was not to add a supplementary memoir to those already in circulation, giving details which they had omitted—it was to refute the current heresies by a statement of the true doctrine concerning the Person of Christ. It shows Him to have been from all eternity God — on an equality with the Father, but not the same Person. Only such acts and words of His as exhibit Him in this character are recorded by the Evangelist. St. John does not add any new doctrine to those propounded by St. Paul. He states the same in more precise language and from a somewhat different point of view. The latter Apostle looks on the Incarnation of Christ as His work for us, and so dwells on the union which it establishes between Him and us. The Evangelist regards it as the manifestation of His Godhead, and therefore lays more stress on the union between Him and God the Father. What St. John does add is his testimony to the fact that our Lord declared Himself to be God, and that therefore we cannot reject His Divinity without accusing Him of profane assumption. This is most important as a corrective to the modern tendency to separate our Lord's *moral* from His *dogmatic* teaching, and to treat the former as having higher sanction than the latter. This is quite impossible if St. John's report of His discourses is even approximately accurate.

The other great contribution which St. John makes to Christian theology is his very clear statement of the doctrine of

[1] The italics are mine throughout. It is mainly for these sentences that the passage is quoted.

[2] "Autour d'un Petit Livre," pp. 107, 108.

the Trinity. This great truth was indeed implied in various passages in St. Paul's writings, and, as we have seen, was laid down by our Lord Himself in the formula of Baptism. But it is by St. John that it is stated in its most precise terms. It is true that the verse in his first Epistle (1 John v. 7), in which it is expressed in the language of later theology, is now known to be spurious. But the unity of the Godhead and the Divinity of each of the three Persons is clearly stated in the great discourse recorded in the 14th, 15th, and 16th chapters of the Gospel, and underlies the Apostle's whole argument in many passages both in the Gospel and the Epistle.

St. John corroborates the statements of the earlier Apostolic age as to the fundamental facts. It is in his Gospel that we have the most convincing evidence of our Lord's death, and of the reality of His risen Body.[1] It is likely that the Apostle drew special attention to these in view of the erroneous teaching of the Docetæ. But his statements are equally valuable as a refutation of different, but not less dangerous, errors current in our own day. And he is as emphatic as St. Paul in his assertion of the propitiatory character of Christ's Death.[2] His silence on the Sacraments and some other points is to be accounted for by his limitation of the scope of his work. On the whole we can confidently claim St. John as holding the same things to be essential as his predecessors had done, and as expressing them in language calculated to meet the needs of the generation for which he wrote.

With his death the Apostolic age comes to its close. Our survey of it has shown us that its principles as to fact, doctrine, worship, and discipline were consistent, definite, and progressive. The Apostles leave to us a body of teaching almost identical with that of the Creed which bears their name. This we may fairly say is the essence of the Christian faith. If there is such a thing as "fundamental Christianity," this is it. We need not ask for more than the Apostles left us, but we must not be content with less. In this and the two preceding papers we

[1] John xix. 33, 34, xx. 27. [2] John i. 29, iii. 17; 1 John ii. 2, iv. 10.

have traced the growth of Apostolic Christianity in its successive stages. In the next we shall have to consider it as a whole, and to see what it admits and what it excludes in that medley of vague and various opinions which is called the Christianity of to-day.

Conversion and Modern Thought.

By the Rev. ARNOLD R. WHATELY, M.A.

THE summary dismissal of old and tried beliefs, still firmly held by many leaders of thought, as "obsolete dogmas," is one of those minor irritants with which students of recent thought must bear with as best they may. But those who adopt this attitude hastily and thoughtlessly against their brethren in the faith have less cause to complain against such treatment from without. To just such supercilious evasion has the doctrine of "conversion" been peculiarly subjected.

And yet surely it is, and has been, an immense spiritual dynamic. By virtue both of its attractive power and of its wide-spread fruitfulness it has a *primâ facie* case. And it is only in accordance with the spirit of modern thought at its soundest and best that the doctrine and phenomenon of conversion should receive a sympathetic and reverent consideration. Has it received such a consideration? To a great extent it has. So much so, indeed, that the glib contempt of persons who know just enough of modern thought to be unsettled may be said to have received a rebuke. Psychologists like Professors Starbuck and James, writing simply as such, have at least vindicated the right of the evangelist to respectful attention.

Certainly we cannot rest satisfied—nor do they ask us to rest satisfied—with an explanation of conversion by reference to brain processes, and to its affinity with religious experience outside the Christian pale. But to those who fear that this line of treatment explains away its supernatural character, I would say

that I see no reason for such anxiety. Let us not be too sure that we have always drawn the line between the natural and the supernatural in the right place. Not that I would agree with those who obliterate this line altogether, even though from the side of the supernatural. But the only point at which the antithesis seems to me to come in sharply is where God appears, not as "immanent," but directly as personal. Now, the experience of conversion involves a sense of direct contact with the unseen. God there appears as "transcendent"—that is to say, there is a point over and above the human means used, and all natural antecedents and the natural effects that follow, where God is felt as not merely *in* natural forces, but above them; not merely in the glory of His operations, but "face to face, as a man speaketh with his friend." Now, psychology only deals with our experiences as facts in the soul-life, not with their objects as realities outside ourselves. We perceive the sun, the trees, the houses, and psychology can expound the laws of these perceptions as phases of mental activity; but we do not say, therefore, that there are no sun, trees, and houses. And so with regard to that sense of the presence of God which is the core of all religious life. However dependent it may be shown to be at any given time on physical conditions, it has still an inner reality which is its own explanation.

We cannot in the nature of the case explain the higher by the lower. Just as the evolutionist, if he attempts as such to explain the *origin* of the universe, deserts good science for bad philosophy, so all commit the same fallacy who seek to explain away the idea of God by tracing its evolution from early animistic beliefs. The fallacy is that of explaining the oak by the acorn. If we regard the acorn as simpler than the oak, then it cannot account for the oak's greater complexity. If, on the other hand, we regard it as potentially containing the oak, then the acorn itself needs equally to be explained. The spiritual knowledge of God is what it is, under what conditions soever it has come to us. I do not say that the study of these conditions is not very important. But it no more dis-

credits our belief than our ordinary thoughts and experiences are discredited because from one point of view they can be shown to be affected by physical conditions, and to run parallel with brain processes.

Only let us hold fast to our personal knowledge of God, which rests on grounds just as final—not to say more than that—as all other knowledge; and if psychologists, or scientists of any description, attempt to get behind it, they have no defence against a universal scepticism which will not spare science itself.

Now, to show in how off-hand a manner the fact of conversion may be treated by those whom one would expect to know better, let us glance at Dr. Inge's recent volume. Dr. Inge is one of those, referred to already, who would weld the natural and the supernatural into a solid whole; not, of course, from the side of Materialism, but, on the contrary, in the interest of a truly spiritual and theistic view of everything. I have already suggested that this is not quite the truest way of stating the case for the spiritual view. But at least it should have kept Dr. Inge from making such a remark as this: "Even the sudden conversions, which in some Protestant sects the young are taught to expect, occur with suspicious regularity about the age of puberty, when the nervous system in both sexes is often temporarily disturbed."[1] Is it not strange that Dr. Inge, of all men, should have borrowed this familiar weapon from the armoury of Materialism? After this it may seem hardly worth while to deprecate the use of the accepted phrase "sudden conversions." But it is an invidious phrase, and has a suggestion of involuntary lack of candour. We do not generally speak of a sudden reconciliation, or the sudden acceptance of a gift. But so little care seems to be taken by opponents of this doctrine, to judge of it as it is really held by thoughtful people, that one feels little surprise at an unmeaning antithesis which Dr. Inge lets slip in another place: "Gradual growth in grace by means of the Sacraments is both more

[1] "Faith and Knowledge," p. 167.

common and more healthy." [1] Further direct comment is hardly necessary.

But now, to leave the defensive line for one more positive, let me try to suggest, as far as is possible in a short space, how this despised tenet is a true and solid contribution, not, indeed, to this or that one-sided theory, but to the general and admitted advance of intellectual insight and spiritual discernment. There is one vital element at the heart and centre of philosophy which has tended to develop with the advance of time, and that is self-consciousness, or the realization by the individual of the meaning of his own "selfhood" or individual personality. There is no space to dwell upon the circumstances which retarded or promoted this development before the coming of Christ. But let it be noted how in this, as in other respects, the Gospel came in the fulness of time. It came as the proclamation of individual blessing, the call for personal surrender. It set each individual in the light of God and eternity. It proclaimed the eternal meaning of each life, however insignificant in the world's eyes. And this message it addressed to a world which, Jewish and Gentile, had learnt a little of the meaning of individuality. The trend of thought was to seek a foothold in the eternal scheme of things, not for the nation or for the city, but for men as men. The four schools of philosophy prevailing in these later days—Stoicism, Epicureanism, Scepticism, and neo-Platonism—were all in their different ways individualistic. Plato's ideal civic community no longer appealed to men who knew the actual cities, once free, as now mere items in an all-engulfing empire.

But the knowledge to which it appealed was nothing to the knowledge that it brought. The early Christian, however ill-instructed, realized the γνῶθι σεαυτόν of the old oracular inscription as the teachers of Athens had never done. He had learnt, as we say, that he "had a soul"; not by acute disquisitions about the nature of the soul, but because his own self, all he had and all he might become, was held up before him as an

[1] "Faith and Knowledge," p. 183.

object of which he could dispose of his own free-will. The consciousness of personal life, called forth by a claim for self-surrender; the consciousness of infinite worth, called forth by finding one's self an object of infinite love and eternal purpose —this was a lesson in philosophy greater than any that Socrates or his successors had taught. We never know ourselves till we see ourselves reflected in the mind and heart of God.

But wait awhile, and what do we find? This assurance of a personal relationship with God, deliberately accepted as the basis of a holy life—has it taken that hold of the Church that we might have expected? Indeed, must we not say that a tenet with so little catholic authority cannot be of fundamental importance? Now, it does not follow that the doctrines which, when once clearly grasped, are the most vital, are necessarily those that are crystallized earliest in the mind of the Church. It was so, of course, in the case of the great objective doctrines of the creeds; and necessarily, for without a solid framework the common creed of Christendom would have fallen to pieces. But the doctrines of the spiritual life cannot be so crystallized from the beginning. The belief in conversion, in that definite form in which it has energized through the great evangelistic movements of the last two centuries, was probably impossible in the earlier stages of the development of self-consciousness. And so the great lesson of self-surrender, as taught by St. Paul, and grasped by the fresh spiritual instinct of the early Church, could not at first gain a foothold in its reflective consciousness. Even the sub-Apostolic teachers understood and taught simple Christian ethics better than they could reproduce the mysticism and the logic of the great Apostle.

Not till Augustine do we find a definite theoretical treatment of personality; and then it was still too early for a conception so profound to take hold of the general mind of the Church. For there had arisen the stern and solid hierarchy, the legal Church of Cyprian, the community which, like the empire which Cyprian himself had served, held its members together by a bond of strong and definite law. Then monasticism became a

powerful force: the monk fled—says Dr. Allen—not so much from the world, as from the Church. He fled to save his individuality. He desired to get face to face with God in his own right. Monasticism failed, of course, of its original purpose; but what was truest and best survived in the mystics of the Middle Ages. And in them, surely, the personality of the individual is secured? Here shall we not find a bridge over the chasm of legalism, uniting the early Church with the Reformation? To a great extent this is so, yet with a large qualification. These mystical writers of the later Middle Ages, and the whole system of cloistered piety that they represent, saved the individual soul from absorption in the Church, but too much encouraged it to feel itself lost in God. If, instead of a purely mystical union between the human and the Divine essence, there had been still more emphasis laid upon a relationship between the Divine and the created *person*, they would have been on a track leading more directly to spiritual freedom. Personal communion, if I understand them rightly, is made not so much the basis as, at most, the goal of spiritual self-culture. Now, it is just this very idea of personal union, as reached, on man's side, not by a process of discipline, but by faith and free surrender, and as the presupposition of all Christian experiences, that underlies the doctrine of conversion.

Now, it is unnecessary to point out how the Reformation sowed the seed of a revived individualism, in the best sense; and how the same great principle was taken up by philosophy in Descartes' celebrated "Cogito, ergo sum," which made self-consciousness the starting-point of all belief in God and the universe.

Coming at once to the present time, we find influences tending to retard the progress of self-consciousness. The great principle of evolution, which explains continuity and solidarity rather than variety and freedom, now controls our thoughts. Whether in the form of naturalistic Monism, which explains everything in terms of matter or energy, or in the form of idealistic Monism, which makes Absolute Spirit the all-in-all

of reality, personality fails to receive its due. In the latter case some writers attempt to save it; though, as I think, unsuccessfully; but a Naturalism which makes the individual the mere sum of inherited tendencies, presents a definite challenge. And against all this the spirit of man will always assert itself, and say in answer to the challenge: "No, I am not a mere cog-wheel in a machine, or the limb of a body; nor even a mere thought in one all-thinking all-inclusive mind. I am free to choose or refuse the good or the evil. I am not only what I was made, but what I make myself." There is no need for anxiety. If our consciousness of freedom and personality is really rooted in the depths of our being, surely any prevailing line of thought which obscures it from time to time only strengthens it in the end. When that which is deepest in man asserts—as it must assert—its rights, then the truth which has been obscured by the new teaching will win double strength at once by assimilating what is true in that teaching, and by overcoming what is false. It can be shown—and has been shown by able writers—that evolution has its strict and necessary limits. It may explain process, but not origin; the conditions of survival, but not the final *raison d'être* of what survives; and certainly not personality, as surely as it cannot bridge the antithesis between the thinker and the object of thought. Self-consciousness, then, must rise above the levelling flood. And it will get its due all the more because it has had to struggle for it; all the more because, perhaps, it will have to dispense with provisional support and seek its foothold deep in the very necessities of thought.

Then there is another line of study which has, at first sight, an antipersonal tendency, and in a different direction. It compels us, not to abandon, but to readjust, our old conviction of the unity and integrity of the soul. We have been accustomed to say, and, on the whole, rightly, that though our thoughts, feelings, and acts are various, yet personality is not divided up among them, but remains the centre from which they all spring, and the bond that unites them into a living whole. But we are

now confronted by various extraordinary phenomena which at first sight shake this confidence. There have been persons in such an abnormal condition that two distinct personalities appear to have enjoyed alternate supremacy over the same body; and other similar cases have combined to raise anew the question of the essential integrity of the very personality itself. Now, without going fully into this subtle problem, let me point out that it does not interfere with any theory of the unity of the soul to which the New Testament is committed. For this unity is, after all, ideal rather than actual—that is to say, is actual in so far as the ideal is realized. Just as in the life of the Church "the whole body, fitly framed together, groweth into a holy temple in the Lord," so the true unity in the heart and life of every separate man is only to be found by his fulfilling his eternal destiny, and abiding in the living presence of that Divine love which holds together its object in an eternal embrace. That strange dualism which we find in ourselves, so clearly recognised by St. Paul—the flesh divided against the spirit, nay, even distracted within itself—is, as a simple matter of fact, reduced to unity in so far as we live from our true centre, as persons chosen in eternity each for his own mission, each for his own place in the kingdom of heaven. The centre, or nerve, of personality can only be really understood in the light of the Divine purpose and love. A person, at the last resort, is simply a unit, or potential unit, in the kingdom of heaven—an object upon which the interest of God is concentrated as though there were no other. At any point short of the realization of this destiny, who shall say what disintegration, moral or pathological, he may suffer?

But leaving this difficult question, let us now bring our subject to a definite issue. Conversion, of course, is not always a clearly-marked event occurring as the result of a felt spiritual crisis. But the reason of this—it is important to urge—must lie in our inadequate understanding of the real nature of the claims and promises of the Gospel. In the case of childhood, this gradual dawning of religious life may run almost parallel with

the awakening of the understanding. In such a case the gradual, rather than sudden, emergence of religious life is simply due to the happy circumstance of its early appearance. But to regard gradual conversion in the case of an instructed adult as *per se* the more desirable and normal event, is to misunderstand the very meaning of conversion. Here let me hasten to add that it is only the event in itself which is referred to. The preparatory process, conscious or sub-conscious, may be very long. A hasty, superficial, and ecstatic conversion (if the word may be applied to it at all) is greatly to be deprecated. Sensational methods, long ago avoided by thoughtful evangelists, are more than ever discredited by recent investigations. But the religious teacher who does not hold forth salvation as resting on a definite status obtained by definite self-surrender, not only fails in his method, but compromises the very substance of his message.

It was my first intention to deal with conversion in another vital aspect—its direct relation to sin. I believe it could be shown that in this aspect it solves a deadlock in ethical science. But rather than over-compress a great subject, let us be satisfied with the line of thought which we have now traced. It is, in brief, an assertion of the principle of personality as the key to our relationship with God. On man's side it means that, underlying the special good or bad impulses and other complexities of character, there is, or tends to be, a main direction in which the soul-life as a whole is set, a choice, implicit at least, of good or evil. This much is decisively maintained even by the Unitarian Martineau, and, as he points out, has been prominent in the history of religious thought, even outside Christianity. Now, this choice has reference to the disposal not merely of this or that possession or faculty, but of self, of the person as such. But it is only Christianity that makes such a disposal definitely and explicitly possible, because it shows us God in the most direct and comprehensive personal relation to ourselves ; and so the surrender is made, not to any institution or law, not to any abstract ideal, but to a personal and responsive Object. The

act of offering is met by a corresponding act of acceptance. Self dies to live again on the higher plane of personal fellowship with its Creator; and so, knowing the love of God towards ourselves, we know ourselves in our deepest relation—as beloved of God: and this is the true self-knowledge.

Now, if our relation to God were nothing more than legal and institutional, or a mystical merging of essence with essence, the significance of conversion would hardly appear. But if we keep closely to the thought of personal communion, then it logically follows. For self-surrender, when the issue is clearly recognised, is an explicit act, containing in germ the whole life of service which it initiates—"How shall we who died (*ἀπεθάνομεν*) unto sin, live any longer therein?"

Here we close a discussion of conversion, not in its aspect as repentance, but in its aspect as self-surrender. Let me add as a final word that the doctrine of conversion, if theoretically accepted, cannot be consistently shirked in the pulpit, as it is by so many who ought to know better. This is not a mere matter of method or tactics, but of loyalty to the claims of the Gospel.

The Supposed Discrepancies in the Pentateuchal Legislation.

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PART I.

THE alleged discrepancies between the laws of Deuteronomy and those of other parts of the Pentateuch are set out by Dr. Driver on pp. xxxvii-xxxix of his "Deuteronomy" in numbered paragraphs—twelve in all. I have elsewhere[1] dealt with the contents of nine of those paragraphs, and need not here repeat myself to any great extent; but as the

[1] "Studies in Biblical Law," pp. 5-31, 39-41.

subject-matter of two of the supposed contradictions with which I have still to deal relates to the Levites, it may perhaps be well to devote a few sentences to the other difficulties connected with this subject.

Dr. Driver holds that "in P and D the tribe of Levi stands upon two fundamentally different footings" (pp. 218, 219). There are differences in their revenues—a subject to which I shall return directly,—and in their organization. These latter seem to be summarized in the following sentence:

> "Thus, though there is a difference in Deuteronomy between 'priest' and 'Levite,' it is not the difference recognised in P: in P the priests constitute a *fixed* minority of the entire tribe, viz., the descendants of Aaron; in Deuteronomy they are a fluctuating minority, viz. those members of the tribe who are officiating for the time at the central sanctuary" ("Deuteronomy," p. 219).

Now, it happens that there is a passage in Deuteronomy which cannot reasonably be reconciled with such a hypothesis. In chap. xxi. it is enacted that:

> "If one be found slain in the land . . . lying in the field, and it be not known who have smitten him . . . and it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take an heifer . . . and *the priests the sons of Levi* shall come near" (Deut. xxi. 1-5).

Clearly the priests here are not "those members of the tribe who are officiating for the time at the central sanctuary," and Dr. Driver has felt this, for he writes:

> "The priests here meant may possibly (? H. M. W.) be those of the central sanctuary: but more probably, by an inexactness of language (p. 219 [*i.e.*, the passage quoted above, H. M. W.]), the members of the priestly tribe resident in the locality" (xviii. 6) ("Deuteronomy," p. 242).

So, when Deuteronomy does not conform with the dictum of a critical professor, the writer is accused of "inexactness of language." In point of fact, the Deuteronomist is supported in his "inexactness" by other canonical writers, and—what is more—by the professor himself. Jeremiah i. 1 speaks of the priests that were in Anathoth, and Dr. Driver, instead of

taking him sharply to task for his "inexactness," quietly adopts the statement, and writes:

> "He was sprung (i. 1) from a little community of priests settled at Anathoth" (*cf.* 1 Kings ii. 26, Josh. xxi. 18)[1] ["Literature of the Old Testament," 7th edition, p. 247].

With regard to the revenues of the Levites, Dr. Driver thinks that Deuteronomy differs from P in its provisions as to tithes, firstlings, and sacrifices, and also fails to recognise the Levitical cities. With tithes and firstlings I shall have to deal at length. With respect to the Levitical cities, Dr. Driver persuades himself that

> "the institution of Levitical cities cannot well have formed an element in the condition of things contemplated by the present law" ("Deuteronomy," p. 218).

But as, in the passage just quoted, he himself recognises the historical nature of the passages which represent Anathoth as being a priestly city before the time to which he assigns Deuteronomy, his conclusion is not very convincing. The truth is that he has been puzzled by the fact that Deut. xviii. 6 speaks of a Levite *sojourning* in some city other than the religious capital. He says—with much plausibility—that as this word implies temporary, not permanent, residence, the passage apparently does not refer to the case of a Levite coming from one of the cities. But of the forty-eight cities, thirteen went to the sons of Aaron, leaving only thirty-five for the rest of the tribe. Now, the total area of each "city,"[2] including its surrounding pasture-lands, was something under one-third of a mile. Presumably, therefore, only a minority of the tribe could reside in these cities; so that if we are to lay stress on the word *sojourn*, it is natural to suppose that the Deuteronomist had in view, at any rate primarily, the case of a Levite who did not

[1] It must be remembered that in the view of the higher critics Deuteronomy was forged in (or shortly before) the age of Jeremiah, and long after the time of Solomon, to which Dr. Driver's citation from the First Book of Kings refers.

[2] Num. xxxv. The whole "forty-eight cities" with their pasture-lands would therefore cover less than sixteen square miles. Yet some critics speak of them as an "enormous endowment"!

reside in one of these cities. On the other hand, the fact that xviii. 8 contemplates the Levite's having a "patrimony" may be thought to show that departure from a Levitical city is here intended or included. Perhaps the simplest explanation is to suppose that the language is coloured by the writer's knowledge that in an overwhelming number of cases the immigrants would probably be persons who had not been residing in one of the Levitical cities.

The alleged difference in the sacrificial dues payable under P and Deuteronomy respectively is a result of Dr. Driver's indentification of "sacrifice" with "peace-offering." The due receivable in Deut. xviii. 3, "from them that sacrifice a *sacrifice*," is not identical with that payable on the sacrifice of a *peace-offering*. It is impossible on our present data to say to what cases the provision of Deuteronomy was meant to refer;[1] but it is sufficient to note that the contradiction is due to the assumption that the Deuteronomist said "sacrifice" when he meant "peace-offering."

Before commencing the examination of the difficulties as to tithes and firstlings, I desire to say that there appears to me to be far more excuse for the critics in their treatment of these matters than in their handling of the rest of the Mosaic legislation. If they were not satisfied with the orthodox interpretations of any particular jural law, the obvious and proper course would have been to consult a lawyer, and their neglect to do

[1] I think it probable that it in fact applied in the case of animals sacrificed at the religious centre for purposes of food. The permission to kill "within thy gates," contained in Deut. xii. 21 *et seqq.*, is limited by the words "if the place which the LORD thy God shall choose . . . *be too far from thee*," and would, therefore, not apply to inhabitants of the capital. It may well be that they were to pay the smaller due in the case of animals killed for food, instead of having to give the larger contribution levied on ordinary peace-offerings. True, it appears from Lev. xvii. 5 that in the desert animals killed for food were to be sacrificed for peace-offerings, and would presumably pay the due ordinarily payable on a peace-offering. But as other food was miraculously provided—so that the slaughter of an animal would be an unusual event—the payment of the heavier due would not involve any hardship on the sacrificant. The case of the inhabitants of the capital would, however, be different, since they alone of all Israelites were legally unable to kill animals for food at home, so that the arrangement for a smaller due would appear to be reasonable.

this is open to severe animadversion. But this cannot be said of difficulties in the provisions of the law as to firstlings or tithes. It would not naturally occur to any commentator of any school of thought that the best training for dealing with such matters would be practice in handling statute law, including tax acts. Hence—though once this is pointed out it will probably be obvious to everybody,—no blame can be held to attach to any critic for not having seen and acted on the point, or for having as a result made mistakes which a lawyer would have avoided. In these matters a student who did not understand the text would naturally fall back on tradition, and, if tradition failed him, he would have no resource left.

With this preface I turn to Dr. Driver's difficulty about firstlings:

> "In Deut. xii. 6, 17 *et seq.*, xv. 19 *et seq.* the firstlings of oxen and sheep are to be *eaten by the owner himself* at a sacred feast to be held at the central sanctuary: in Num. xviii. 18 they are assigned absolutely and expressly to the *priest*" ("Deuteronomy," p. xxxix).

Perhaps the best way of treating the subject will be to explain the provisions of the law, dealing incidentally with the difficulties experienced by Dr. Driver; but I would first point out that, if Dr. Driver's notes be examined, it will appear that in his view another passage in P corroborates Deuteronomy. On xv. 19, "thou shalt sanctify unto the LORD," he writes the note: "In agreement with Exod. xiii. 2 (P), 12, 15 (JE), xxxiv. 19 (JE)" (p. 186).[1] Obviously it has escaped his notice that, if he is right, P in Exodus is contradicted by P in Numbers, who, in turn, is again contradicted by the later priestly writer in Lev. xxvii. 26, who agrees with Exod. xiii. 2 in

[1] I may here correct another misapprehension of Dr. Driver's, expressed on the same page (186). Exod. xxii. 29 (30) should probably be translated "seven days it shall be with its dam; on the eighth day thou *mayest* [*not* shalt] give it to me." *Cf.* A. van Hoonacker, "Le Lieu du Culte dans la Législation rituelle des Hébreux," pp. 9, 10; also Exod. xiii. 13 ("thou *mayest* redeem") and Lev. xxv. 12 ("ye *may* eat," see verses 20-22), in both of which passages the context proves that the verb is permissive, not mandatory.

making the firstling the LORD'S—an equivalent for saying that it is "holy," as in Deuteronomy.[1]

A close examination of the occurrences of the expressions denoting holy, hallow, etc., in the Mosaic legislation brings to light the fact that the words of this group are used technically in two or three slightly different senses. Thus, "holy things" might be used to include things that were "most holy," and fell to the priest, as well as things that were "holy," but not "most holy." That may be called a wide use of "holy things"; it also has narrower uses. As applied to animals,—and certain animals appear to have been called "holy things" *par excellence*,—it denoted especially (but not exclusively) animals that were holy by operation of law, and not by the act of man. Except in cases where some physical blemish rendered them ineligible for purposes of sacrifice, such "holy things" were to be withdrawn from ordinary use and sacrificed to the LORD.[2] Firstlings were to be brought to the religious centre for this sacrifice, but this rule apparently does not apply to tithe animals. The subsequent disposition of their flesh is regulated by the following verses:

> "And every *terumah*[3] of all the holy things of the children of Israel, which they present unto the priest, shall be his.
>
> "And every man's holy things shall be his: whatsoever any man giveth the priest, it shall be his" (Num. v. 9, 10).

So we see that the flesh of firstlings remained the owner's, subject to his giving the priest some contribution—technically called *terumah*. No fixed rule is laid down as to the amount of this contribution. Probably where a number of animals were brought, one or more would be handed over to the priest.

[1] See note at the end of Part II. of this paper on the failure of the higher critics to detect the legal effects of holiness on animals.

[2] The failure to recognise these facts has led the critics to draw ridiculous inferences from Lev. xxvii. 32, 33, where an animal tithe is mentioned. These animals were "holy." The critics have confused simple holiness, which did not divest the owner of the property in the animal, with wave-offerings, which fell entirely to the priest.

[3] Rendered "heave-offering" in the English Versions, but see Dr. Driver's "Deuteronomy," p. 142, where it is shown that the word really denoted what is separated from a larger mass for sacred purposes.

As this view has, as far as I know, never been put forward before, I cannot tell what objections, if any, may be brought against it. But it is not likely that either Dr. Driver or anybody else would seriously suggest that there is any conflict between the passage just quoted from Num. v. and the Deuteronomic passages that deal with firstlings. Perhaps the best way of bringing this home to the reader is to ask him to try and picture to himself what would happen under the Deuteronomic provisions. The Israelite would go to the religious capital with the firstlings. Where was he to sacrifice them? Not at any chance spot within the precincts of the city, but at the temple. And how could he get the use of the temple altar, and the necessary services of the priests, if he were not prepared to pay some due to the temple staff? Not only so, but in Deuteronomy the firstlings are actually coupled with other sacrifices on which everybody would admit that dues were payable, such as vows and free-will offerings. How, then, could it be contended that no *terumah* was payable on the firstlings? And what answer could the sacrificant make to a claim by the priest based on Num. v.?

I now come to a consideration of the passage in Num. xviii. In order to understand this properly it is necessary to consider the whole passage, vers. 8 to 18. It is addressed to *Aaron*, not to the children of Israel; and it deals with "*My terumoth of all the holy things of the children of Israel*" (vers. 8, 19). There is thus a *double* limitation on the scope of the passage. First, it only purports to tell Aaron what to do with the *terumoth*;[1]

[1] This is very important and also somewhat technical. Yet it should be possible to put the broad common-sense principles that govern the use of language by all law-givers in enactments of this nature in a form that everybody can understand.

If I desire to make A a present of B's hat, it is necessary that I should first of all divest B of the property in his hat. Now, reflection shows that, unless I furtively steal it, I must hold some communication, direct or indirect, with B. Precisely the same principle applies to a tax act, though the method of obtaining the property is different from that employed by an individual. If I want B's hat, I must induce him to sell or give it to me. If the legislature wants me to pay a tax, it will be sufficient for it to issue a command to that effect. But to obtain the tax every legislative body, be it God or a man or a body of men, must issue that command, and must communicate it to the

but it does not command any Israelite to bring any dues, which, but for this passage, he would not have to pay. Secondly, it only deals with *terumoth*. In the case of most holy things, wave-offerings and devoted animals, it seems that the sacrificant parted with the whole animal as a *terumah*, but in the case of other animals this was not so. Then come the following verses:

> "15. Everything that openeth the womb of all flesh which they present unto the LORD, both of man and of beast, shall be thine: nevertheless thou shalt surely redeem the first-born of man: and the first-born of unclean beasts thou shalt redeem."
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> Verse 16 deals with redemption.
>
> "17. Nevertheless the first-born of an ox, or the first-born of a sheep, or the first-born of a goat, thou shalt not redeem: they are holy; their blood thou shalt sprinkle upon the altar, and their fat thou shalt burn for an offering made by fire for a sweet savour unto the LORD.
>
> "18. And their flesh shall be thine, as the wave breast and as the right thigh, it shall be thine.
>
> "19. All the terumoth of the holy things, which the children of Israel heave [contribute *or* give] to the LORD, I have given to thee," etc.

Hitherto Biblical students have been all but unanimous in holding that these verses give the priests all the flesh of all firstlings. This view is impossible for the following reasons:

1. It brings this chapter into conflict with all the other

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persons who are to pay. Both elements are necessary: a communication on some other topic will bring in no revenue, nor will a desire of the law-giver's that the tax should be paid, if unknown to the persons who are to pay it. Now in this case both elements are lacking. God spoke to Aaron, *not* to the persons who were to bring the firstlings, and He gave no command that anything should be brought, but simply issued directions for dealing with the terumoth. Hence this passage does not direct the levying of any dues, but simply lays down how they shall be disposed of when received. To attain the former object we should have some such language as: "Speak unto the children of Israel, saying, They shall present everything that openeth the womb," *not* "The LORD spake unto Aaron . . . everything that openeth the womb *which they present unto the LORD*."

These principles are invariably observed in the Pentateuch as in all other legislation. No particular form of words is required. It matters not whether it be "ye shall give" or "they shall give," or whether some expression like "the due shall be," or "the breast shall be Aaron's," be employed. The turn of speech adopted, the person and number of the verb, the choice of subject,—such things are wholly immaterial. But two elements must always be present: a communication to the persons who are to pay the due, and language adequate to make clear to them that the payment is to be made.

passages in the Pentateuch that deal with firstlings, including Exod. xiii. 2 (P) and Lev. xxvii. 26 (P).

2. It is irreconcilable with Num. v. 9 and 10 (P).

3. As I have striven to show, this passage, addressed as it is to Aaron, and not promulgated to the children of Israel, and professedly dealing only with the *terumoth* that they present or heave, would bring in no firstlings at all.

If, then, the passage does not mean what it has generally been held to mean, what other interpretation is available? I think that in ver. 15 the words, "which they present unto the LORD," are limiting words, qualifying "everything that openeth the womb."[1] The word here rendered "present" means literally to "bring near." It cannot denote any form of sacrifice, as the context shows clearly that both the first-born of men and the firstlings of unclean animals are included. On the other hand, it is the word used in Num. v. 9 of the gift of the *terumah* to the priest: "every *terumah* of all the holy things of the children of Israel, which they *present* unto the priest, shall be his." It would therefore seem that this passage deals only with "everything that openeth the womb which they *present* unto the LORD," and that by this expression we should understand the first-born of men and unclean beasts that were presented for redemption, and also those firstlings of clean beasts which might be "presented" to the priest under the provisions of Num. v. 9 and 10, but not other firstlings not so "presented," to which the rule applied, "every man's holy things shall be his."

[1] *Cf.* "which the children of Israel heave," in ver. 19.

(*To be continued.*)

The Work and Worth of Wesley.[1]

By the Rev. A. H. T. CLARKE, M.A.

THE recent Wesley Centenary has given birth to some useful biographies of the Apostle of England. Of these Lives the last in point of time is the first in point of worth. It comes, indeed, with a peculiar grace from the pen of Dr. Fitchett that he who has told us in so many heroic tales how England saved Europe should now tell us how Wesley saved England.

Let us review some of the conditions of the times that first required and then produced John Wesley. The gigantic effort on the part of Rome, working through the political medium of the French King, to recover her old ascendency over Europe, had been completely foiled by Marlborough's counterstroke at the Battle of Blenheim. But a more insidious enemy than Louis or the Pope yet remained.

> "We conquer'd France, but felt our captive's charms;
> Her arts victorious triumph'd o'er our arms."

The evil genius of Voltaire was slowly permeating Europe. Through his friendship for Frederick II. of Prussia it passed into Germany. Through his other friend, Henry St. John, Lord Bolingbroke, Voltaire obtained introduction to the *salons* of London. Meanwhile the shock which the feudal notions of loyalty had received through the change of dynasty involved in the Hanoverian succession sent all the clergy *en masse* into Whiggery, and accentuated all the worst bitternesses of political and ecclesiastical party-strife. Deism became the prevailing creed of all classes of society. This in its passage through the English Church took from Tillotson the name and form of Reasonableness, and among the Nonconformist bodies became

[1] 1. "Wesley and his Century," by Rev. W. H. Fitchett, LL.D., author of "Deeds that won the Empire," "How England Saved Europe," etc. (Smith, Elder), 6s. net. 2. "John Wesley, Evangelist," by Rev. Richard Green (R.T.S.), 6s. net. 3. "Wesley and his Preachers: their Conquest of Britain," by G. H. Pike (Fisher Unwin), 3s. 6d. 4. "John Wesley" ("The Westminster Biographies"), by Frank Banfield, 1s. 6d. net. 5. "Essays on Faith and Philosophy: Wesley," by Canon Gregory Smith.

frank Arianism. Spirituality had become extinct; faith was evaporated into a metaphor, and God had become, in the strong language of Sir Leslie Stephen, an idol compounded of fragments of tradition and of frozen metaphysics. To this let the lives and writings of the chief Bishops of those days (Pope's "reverend atheists") bear witness—Gibson, Lavington, Hoadly, Thomas Newton, Richard Watson, and Warburton. Bishop Burnet declared that Ember Week was the burden and grief of his life, as the "much greater part" of candidates for ordination could give "no account" of the contents of Gospel or Catechism. Every schoolboy will remember Bishop Butler's complaint, in the preface to his "Analogy," that Christianity was become more a fit subject for ridicule than serious inquiry. Religion, said the smiling Montesquieu, is unknown in England. And no wonder when the Sunday exhortations from the pulpit, not seldom mingled with oaths, advised the hearers to "take care never to overshoot ourselves, even in the pursuits of the virtues."

The advice was well taken. The novels of Fielding and Smollett, the letters of Chesterfield and Sterne, the pictures of Hogarth and Rowlandson, point that moral and adorn that tale. It was the day of mobs brutalized by the sight of public pillories and public decapitations, by cock-fights and bull-baitings, by harsh sentences in the law courts, and rows of rotting heads on Temple Bar. In the words of a contemporary poet,

> "The hungry judges soon the sentence sign,
> And wretches hang that jurymen may dine."

It was the day when a lady of quality was rated by her language, a lord by his gallantries, a Minister of State by his drunkenness. And above all this festering corruption lay the smooth exterior, the perfect good-breeding, the refined dissimulation of social manners. Religion was scouted as a *village virtue*, which lacked the *varnish of the vices*. Principle had ceased to exist. Patriotism, as Johnson declared and as Gibbon admitted, had become the "last refuge of a scoundrel." Compromise was the boast of the age. Witness the lines of Pope:

"He knows to live who keeps the middle state,
And neither leans on this side nor on that,
Papist or Protestant, or both between,
Like good Erasmus in an honest mean;
In moderation placing all my glory,
While Tories call me Whig and Whigs a Tory.
For virtue's self may too much zeal be had:
The worst of madmen is a saint run mad."

It was an age that seemed to threaten a relapse into primitive heathenism, and called aloud for a republication of Christianity. *Audax omnia perpeti gens humana ruit per vetitum nefas.* Nor does Dr. Fitchett express himself too strongly when he says that the very light of Christianity itself was being turned by some strange and evil force into darkness.

It was a saying of Nelson's that when things are at their worst they begin to be at their best. At England's darkest hour John Wesley was born, June 17, 1703, the second son of nineteen children. That age was the age of reason: Wesley's peculiar strength lay in the exercise of that faculty; he was a poor philosopher and theologian, but a born logician. That age demanded scientific rather than moral evidence: Wesley gave to the expression of religion a scientific as well as moral value. Literature was the boast of that age, and Wesley was one of the first of Oxford *litterati.* He early mastered the principles of Hebrew and Arabic, the classics and the mathematics, was Fellow of Lincoln and Greek lecturer to his college. The age of Wesley was the age of good form: few children were more strictly brought up in this respect than the Wesley family. They addressed their father as "honoured sir"; they never cried; they rarely spoke, and when they spoke they always had to give a reason for what they said. At five they all knew their alphabet. At eight Hetty could read the Greek Testament, and Jackie was old enough to be admitted to the Lord's Table. Every hour was mapped out, and this habit continued with Wesley to the last. At Charterhouse, by his father's advice, he ran every morning without fail three times round the school garden.

These methodical habits pursued the Wesleys into their very religion. And Dr. Fitchett is honest enough to admit that in a home whose piety was "constructed on the principle of a railway time-table and with something of its mechanical effort," there was not much room for the gladness of home or the sweetness of the Gospel to grow. Wesley's parents were High Churchmen, the result of a rebound from Puritanical ancestors who had suffered severely for conscience' sake under the Stuarts. Yet to his mother Wesley owed, on its human side, all his religious genius (*cf.* 2 Tim. i. 5). Her practical wisdom matured all his best resolutions, whether it was in taking Holy Orders or in admitting lay preachers into the Church, and her inward piety had early dedicated and predesignated this particular child, plucked from the flames of a burning rectory, to the service of God. Her husband was a less intellectual and somewhat irascible Churchman, who disliked his wife's zeal in religious matters and openly toasted the King over the water. But as he lay a-dying his heart softened. Placing his hand upon the head of Charles, he solemnly said: "Be steady. The Christian faith will surely revive in this kingdom. You shall see it, though I shall not." To John he said: "The *inward witness*, son, the inward witness! That is the strongest proof of Christianity." The words burned home to the heart of John, then aged thirty-two.

Such were the "prophecies" that, as with Timothy, "went before upon" him (*cf.* 1 Tim. i. 18).

We do not propose to follow the steps of Wesley's career. That is too well known, and it would be beyond the limits of our space. We wish very briefly to throw some hints on the peculiar characteristics of the man and his work, and to show how completely he was fitted by God and Nature (to use the familiar phrase of his age) for the task before him.

In what sense was Wesley a great man? Only in a spiritual sense. "God calleth the things that are not as though they were." "When I am weak, then am I strong." Wesley was endowed with little original genius. He had no sense of

humour. He had hardly any imagination. He had no philosophic grasp of universal principles. He was neither deep nor wide. In these limitations lay his strength. To use one of Mr. Coleridge's profound and refined distinctions, he possessed in harmonious proportion all the second-rate gifts of talent (or the faculty of appropriating and applying the work of others), without the ecstasy and misery, the ideality and impulsiveness, of creative genius. It is curious to note how little originality there was in Wesley. His theology leant with unusual weight in its successive phases on the writings of À Kempis, Jeremy Taylor, and William Law, and on the conversations of General Oglethorpe, Peter Böhler, and Count Zinzendorf. In these matters when he ever became original he went wrong. Thus he believed, in despite of such clear texts as Rom. vi. 11 ("reckon") and 1 John i. 8, and the teaching of Articles IX. and XV., in sinless perfection. This Dr. Fitchett denies; but Wesley certainly averred that he "felt no carnal root." He regarded, in consequence, Rom. vii. as a description of the legal mind, notwithstanding the distinct intimations to the contrary of viii. 4, 23, 26. Surely none but the most exquisitely sensitive Christian soul could have penned the experience of that seventh chapter! The precious doctrine of our election (*cf.* Article XVII.) he scouted as unreasonable, notwithstanding St. Paul's frank admission that its mystery was above reasoning (Rom. ix. 19, 20). The truth is, it was above the reach of Wesley's metaphysics and, for his business-like views of religion, unpractical. In one sermon Wesley congratulated himself that while Luther rediscovered the doctrine of justification by faith, it was left to himself to have discovered sanctification by works—a dangerous loophole for Popery to peep in at, and a view held by several of the Fathers at Trent (contrast Rom. i. 17; Gal. iii. 3, *sq.*, v. 5; Col. ii. 6). All these serious points of divinity Wesley's biographers have overlooked.

The same unoriginality pursues Wesley everywhere. His father has to push him out of Oxford, his mother into Georgia, Whitefield into field-preaching. His brother Charles

originated the Holy Club, or first band of Methodists. George Bowers started the lay-preachers; Captain Foy the idea of class-meetings (Fitchett, pp. 205 *et seq.*, 221). A stiff High Churchman to the last, though in mind rather than in heart, he was original only in summoning the first Conference that precipitated the breach with the Church, and in ordaining the first Bishop to America. As a reader he was hasty and inaccurate, and his comments on books or on living persons are equally worthless. Nor was he a really great preacher. His sermons are acute, logical, dogmatic, and intensely earnest; but they lack a permanent human interest. They lacked also at the time both anecdote and often preparation. They are not (like the productions of genius) something for all time, but only for one age. Where, then, lay the secret of his strength? In method and in spiritual power.

1. Wesley possessed a marvellous adaptability to occasion. His practical turn of mind gave form to other men's hints. He *organized* religion and gave it a scientific shape. And his unwearying yet unhasting energy, travelling 250,000 miles a year and preaching fifteen sermons a week for over fifty years, covered England and her dependencies with a vast spiritual network that has given an impetus to every form of religious and philanthropic work since his death. In this respect he reminds us of his great-cousin, Arthur Wesley, or Wellesley, afterwards Duke of Wellington. Alike in face, in frame, in unimpassioned temper of mind, they were alike also in their long-enduring systematic patriotism, engaged each in a lifetime of some eighty years in beating back from Europe the pernicious principles of France. It has been nobly said that it is to John Wesley we owe Waterloo.

2. Back of this vast methodizing agency lay a *spiritual power* that gave to Wesley's work its sustained health and cheerfulness. "He saw," says Dr. Fitchett, "the great truths of Christianity where other men only reasoned about them, and the facts of the spiritual world were as real to him, and in some

senses as clear, as the facts of earth and sky" (p. 172). It was this that was the secret of his preaching.

"He had little imagination, his voice had no trumpet notes, but his spiritual insight was hardly less than terrible. He seemed to see into men's souls, to put his finger upon the hidden sin, the unconfessed fear. He had the power of making each man feel as though he talked to him alone. As Wesley preached there suddenly broke upon his hearers the sense of the eternal world with its tremendous issues" (pp. 180 *et seq.*, 188).

Of this style of preaching Southey, in the twelfth chapter of his incomparable biography, has given us some specimens.

Behind all this, again, lay a vivid Christian experience. He had made religion his business. His Oxford theological scrupulosities, vainly endeavouring to create an atmosphere of "sensible devotion," broke down under his fear of death as he crossed the Atlantic. After the long struggle of a naturally blameless life to attain the righteousness of the law (Phil. iii. 6), at length, on May 24, 1738, he submitted himself, in simple faith and "confident in self-despair," to the righteousness of God (Rom. x. 3). He had attained at last the heart-assurance of undoubting faith, St. Paul's πληροφορία πίστεως.

"All through the memorable day of [what he too strictly called] his conversion, it is curious to note how Wesley was eagerly listening [like Newman, whom he resembled] as if for some voice calling to him out of the eternal world. He seemed to catch everywhere [like Spurgeon] prophetic echoes of some coming message. The very air was full as [with Bunyan] of whispers and omens, which met him and pursued him everywhere" (Fitchett, p. 123).

From that hour he laid great and pardonable emphasis on the feeling element in religion, and quoted with peculiar pleasure those two passages in our loved Liturgy (the Visitation of the Sick and Article XVII.) which speak of our knowing and *feeling* in ourselves the working of the Spirit of Christ. This was Wesley's special message to that heartless age, whose literature and philosophy were so destructive of the finer feelings of moral evidence. To meet this need Wesley framed from a heart-felt experience a new formula in which to convey the old message. The rectory fire, from which he had been as a child so strangely rescued, became to him a spiritual symbol of the

world's lost condition. The rectory ghost deepened his early sense of the supernatural. His conversion gave him the moral and intellectual demonstration his nature needed. From that hour he preached, often to some 30,000 at a time, as a dying man to dying men, as one

> "Who hath heard the words of God,
> Who hath seen the vision of the Almighty,
> Falling in a trance, but having his eyes open."

And these records of his journeys are patent proofs of what God can do with a wholly surrendered life. As we close the volume every page seems to start forth and say to us: "Reader, go thou and do likewise."

> "My gracious Master and my God,
> Assist me to proclaim,
> To spread thro' all the earth abroad,
> The honours of Thy Name."

Literary Notes.

IT is possible that we shall have the privilege, in the near future, of reading an account of the important, one might say extraordinary discoveries recently made by Drs. Grenfell and Hunt at Oxyrhynchus, which is situate a few miles north-east of Abu Girga, a village about two miles from the Nile. In addition to a descriptive narrative of the discovery we may surely hope that lengthy excerpts, if not the whole of the manuscripts, will be given. It will be recalled by many that some account of these valuable 'finds" was given in the *Times* a few weeks since. The readers of the CHURCHMAN would naturally wish to have an opportunity of studying the leaves which were found and which have been described as belonging to a lost Gospel, the subject of which is a visit of Jesus with His disciples to the Temple, and the meeting with a reproachful Pharisee. The Pharisee reproaches the little party for their neglect of certain Jewish ceremonials which should be performed upon entry into the Temple. Jesus makes a reply, and it is His words that one is anxious to read. To what Gospel does this fragment belong? The answer will no doubt cause much discussion, and we hope that there may be no delay on the part of the travellers in the publication of their book.

We doubt if any such serious effort has been made since the publication of General Booth's "Darkest England" to penetrate the life and conditions of the very poor, as that which has been attempted by Mrs. Mary Higgs, who,

disguised as a tramp, spent many days and nights in tramp wards, lodging-houses, and shelters in an earnest desire to see how the "other half" lives. Mrs. Higgs has gathered her experiences together, and they have been published in book form under the suggestive title of "Glimpses into the Abyss." The writer speaks frankly in her volume, and one has many an opportunity of reading the direful accounts, terrible in their moral blackness, of the great struggles which beset the sinner and the outcast, the pure and the foul, and how the one seems to rejoice in the path in which he lives, while the other seeks, almost vainly, to lift himself out of the abyss into which he has fallen. Too many of us are aware that the effort to thrust aside the contagion of environment is often fruitless and of no avail. The perusal of Mrs. Higgs' volume should bring home again to all of us the great responsibility which rests upon the shoulders of earnest men and women, just as General Booth's book stirred us to be doing. There is always one collection of volumes which ever reminds us of the blackness of the lower strata of life—*i.e.*, Charles Booth's volumes. They are, as the reader knows, full of figures—but what figures!

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Messrs. Hodder and Stoughton are the publishers of a very interesting volume of studies by Mr. E. Kay Robinson entitled "The Religion of Nature." After thirty years of close attention to Nature, the author endeavours in this book to prove the identity of true science and true religion. His main thesis—and it is a very common-sense point of view—is that there is no cruelty in Nature, inasmuch as animals other than man have no conscious knowledge of happiness or unhappiness, and that in human lives there is always a balance of happiness, our unhappiness being only a spur to hope and effort. The work has grown out of questions raised in *The Countryside*, of which Mr. Robinson is editor.

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A volume written by a so well-known public man as Sir Frederick Treves, and illustrated by a genius in black and white in the person of Mr. Joseph Pennell, and has for its title "Highways and Byways in Dorset," is surely bound to succeed, especially as it appears just at the commencement of the holiday season. Mr. Pennell has already illustrated several volumes in this charming series of books. Sir Frederick Treves is a Dorset man, and the history, legend, and physical features of the county are treated by him with true appreciation and sympathy. This volume is published by Messrs. Macmillan and Co., who are also the publishers of a capital "Guide to Switzerland," issued at five shillings net. The chief aim of the compiler—and really he seems to have succeeded—is to provide the traveller with a readable, concise, and accurate book of reference without a superfluous amount of detail. This guide possesses thirty-one maps and six plans, and these have been obtained from a leading Swiss firm who print the maps published by the State. Yet it is to be supposed that ninety-nine out of every hundred persons who make holiday in Switzerland take Baedeker with them.

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While on the subject of guides and holiday books, and we are all interested just now in a greater or lesser degree, we may mention a book which, while not written originally for such purposes, might well be consulted ere the reader pays a visit to the historic spots. It is a new work on "Stonehenge and other British Stone Monuments Astronomically Considered." The writer of this studious book, Sir Norman Lockyer, continues his researches on ancient monuments commenced in 1891, and applies the orientation theory to British stone circles. Other parts of the book deal with the folk-lore and traditions connected with stone circles, and he concludes that from them as from the astronomical results the Semitic origin of the circle builders is suggested. The dates which Sir Norman finds, if confirmed, show that circles were built more than 1,000 years before the Celts came upon the scene. Before closing this note it will not be amiss, for the benefit of those who are going abroad, to mention a little American book entitled "How to Prepare for Europe," by Helene Adeline Guerber. While, in the first instance, it was written for her own people, it should prove of great use to everyone of whatever nationality. It is at once a guide book and a work of reference to the various countries on the Continent. Of course it includes England, but that can be passed over. Information is given on all kinds of things likely to interest the traveller—art, history, customs, etc. Miss Guerber caters for the body as well as the mind; she gives valuable hints for the physical comfort of the individual. Another series of handbooks should be borne in mind also: Messrs. Newnes' "Our Neighbour Series," a collection of books dealing with every country on the Continent, published at 3s. 6d. net. each. They are well written, chatty, and well illustrated, while their authors are experts.

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Mr. A. C. Benson is no doubt the most capable essayist of the present time. Moreover, he possesses an ability to produce an amount of material which can but lamely be described as prodigious. He has probably still greater work to come, although he can hardly do much better work than is to be found in those delightful essays, "From a College Window," which has already reached a third impression, and probably will have been re-printed a third time ere these lines appear. His most recent book is in the "English Men of Letters" series on "Walter Pater," and is an incisive and well-balanced study of a most interesting thinker of a few years since. The writer of this note took the pains to look through the English catalogue to discover the number of books that Mr. Benson has so far published between the years 1886-1906, including those which *may* be his work, but which have been published anonymously. The survey was but hurriedly made, and the number counted was twenty-three. Maybe there are still others hidden away under some pseudonym. The volume of 1886 was the "Memoirs of Arthur Hamilton." Mr. Benson has published several volumes of poems, all of which are excellent verse. His earliest collection of poems, a paper-covered volume which I have the great fortune to possess, was issued privately in 1898 and printed by Mr. New, the college bookseller at Eton. It is intituled "Le Cahier Jaune." In addition to the "Pater" volume mentioned above, he has contributed to the same series volumes on "Rossetti" and

"Fitzgerald," while it will also be recalled that he was the biographer of his father, Archbishop Benson. This work stands high in the collection of biographies of great men of the nineteenth century. The Bensons undoubtedly are a family of litterateurs, and if the Archbishop had not been a great Ecclesiastic, no doubt he would have been a prominent writer which one, if not two, of his sons promise to be. The other, Mr. E. F. Benson, of "Dodo" fame, while not possessing the extraordinary versatility of his brother, Mr. A. C. Benson, is a novelist very much above the average, and still likely to give us a book that will even eclipse his "Dodo." Another literary member of the family is Miss Margaret Benson, who shows something of the versatility of her eldest brother. She has published volumes of so diverse a character as "Capital, Labour, and Trade," "A Review of Christian Science," and "The Soul of a Cat." This last volume is a charming little book. As a proof of the "commercial" value of Mr. A. C. Benson's work, which booksellers and book-collectors are keen enough to be alive to, first editions of all of his books are now being advertised for in different channels.

Dr. C. H. H. Wright, when Grinfield Lecturer on the Septuagint at Oxford, delivered a course of lectures upon which he has based a volume entitled "Daniel and His Critics." The author has already published a volume entitled "Daniel and His Prophecies," of which the new one is a continuation. We hope to notice them in due course. Another Oxford professor, Rev. W. E. Addis, of Manchester College, is the writer of a new issue in the "Crown Theological Library"—a history of Hebrew religion down to the fifth century B.C.

Messrs. Longmans have published "The Education Question," an address on the value of the Dual System in Elementary Education given at the Salisbury Diocesan Synod, and "Three Lectures on the Place of Religion in Education, Religious Liberty and the Law of Trusts, and Practical Proposals," delivered in Salisbury Cathedral, May 6, 13, and 20, by the Bishop of Salisbury, Dr. Wordsworth. The same firm has in the press "The Critical Problems of the Pentateuch," a series of lectures by the Rev. Randolph H. McKim, D.D., President of the Lower House of the Convention of the Protestant Episcopal Church in America. Dr. Wace, Dean of Canterbury, contributes a preface.

Notices of Books.

A GRAMMAR OF NEW TESTAMENT GREEK. By James Hope Moulton. Edinburgh: *T. and T. Clark.* Price 8s. net.

A FEW years ago the world of Biblical scholarship was deeply stirred by the publication of Deissman's "Bible Studies," in which the philological results of a study of the newly-discovered papyri were presented with a

novelty and force that captivated the reader. The main points of Deissmann's book were that the papyri had made it impossible to isolate the Greek of the LXX and New Testament from the Greek of daily life; that there was in reality no such thing as Biblical Greek; that the LXX and New Testament were not to be understood as giving us Aramaic thought in Greek language; and that, as a consequence, the Semiticisms of the New Testament were reduced to the barest minimum. These were indeed startling results to all who had been brought up on Winer, Lightfoot, Westcott, and others. Dr. Moulton adopts Deissmann's position, and presents the new view in the fullest possible detail in the present work. As with many other discoveries of modern scholarship, it is very easy to go too far, a danger that Dr. Moulton plainly sees, although it may be questioned whether he has made sufficient allowance for the possibility of extremes. In reading Deissmann it is impossible not to feel that the new theory is pressed to such an extent as to lead to the very opposite extreme from the old view. Modern scholarship often tends to reveal a similar swing of the pendulum. Even if the old view went too far in separating New Testament Greek from the Greek of daily speech, it appears just as likely that Dr. Moulton may be betrayed into the opposite error, especially when he seems to exclude the LXX from "the materials for our present day study of New Testament Greek." The discovery of Greek papyri in Egypt is certainly of the very first importance to the New Testament student, and in many ways will doubtless prove epoch-making. At the same time we must not lose our balance amidst the wealth of these new discoveries. The present volume is concerned with prolegomena only; a second volume is to follow, which will give a complete grammar. Of Dr. Moulton's scholarship it would be an impertinence to speak, but we may rightly call attention to the remarkable mastery of his material and his truly astonishing accuracy amidst all the detail. The book is also written in a most interesting style, and in this respect is about as unlike an ordinary grammar as a book can well be. Whatever may be the true view as to the character of New Testament Greek, Dr. Moulton's volume will henceforth be indispensable to all students of the Greek Testament. The present volume has a completeness of its own, with three full indexes. We shall wait with the deepest interest for the next volume, and meanwhile there is a wealth of suggestive material in the present one to occupy our attention.

THE TREE OF LIFE: A STUDY OF RELIGION. By Ernest Crawley, M.A. London: *Hutchinson and Co.*, 1906. Price 12s.

This is, in some respects, an important book. A treatise on so all-important a subject as the origin and development of religion can hardly fail to awake interest, if handled by a competent writer. And that Mr. Crawley is competent, his previous book, "The Mystic Rose," is sufficient evidence. Religion, variously defined and variously interpreted as it has been, is always wider than any definition, always deeper than any interpretation that may be brought to bear upon it. The roots of religion lie close among the primal instincts of human nature; its life is to be sought for amid the elemental emotions of the human heart. Philosophy has discovered in it a form of

subjective idealism; socialism finds in it a useful ally in the development and realization of the functions of civilized life; the average man views it as the source of supernatural sanction for morality. Religion is each of these things; but it is also far more. It at once individualizes reason and rationalizes individualism. The individual, a highly-specialized nucleus of potential forces, finds in the religious impulse a point of departure for the self-disclosure of its own inherent qualities. Humanity, an aggregation of individual selves, realizes, in an ampler field, the latent possibilities of the religious impulse as manifested in the fundamental sphere of man's life. "Plant humanity and you reap religion." Mr. Crawley's book is avowedly a defence of religion. He begins by a most thorough and admirably clear discussion of the modern Rationalist attack; he passes on to the Anthropological attack, following this up by a chapter on the methods of defence. Then follow three chapters dealing with (1) the historicity of Jesus Christ; (2) theories of religion; (3) the origin of religion. The next chapter of the book (the 8th) discusses "Life and the Maker of Life," and this is followed by a chapter on the *function* of religion. A concluding chapter—perhaps the least effective of all—brings forward certain points of view which the author wishes to emphasize. Briefly, Mr. Crawley's theory is that religion is *an instinctive affirmation of life;* its origin, therefore, is *a primary instinct of human nature.* Hence, religion grows to be life's consecration; it universalizes the egoism of elemental emotions. On these data Mr. Crawley builds up an imposing superstructure. His ample knowledge of primitive cults enables him to fortify his argument at every turn. We can cordially commend his work to the careful consideration of all students of the science of religion.

THE GOSPEL IN THE GOSPELS. By W. P. Du Bose. London: *Longmans, Green and Co.* Price 5s. net.

The idea underlying this volume is that in our Canonical Gospels we have "the Gospel as an act or fact complete in Jesus Christ Himself," but that "the *rationale* of its operation in human salvation is best interpreted and stated by St. Paul." The Gospels are, therefore, studied along three lines: (1) The Gospel of the Common Humanity, (2) the Gospel of the Work, and (3) the Gospel of the Person of our Lord. The first part takes up the main topics of the synoptic Gospels, ending with the Death. The second deals with the Resurrection, and all that is implied in our Lord's redemptive work. The third discusses the Incarnation, with special reference to the fourth Gospel and the doctrines of the Logos, the Incarnation, and the Trinity. The result is a valuable and important work, full of profound thought and spiritual suggestion. It is fully abreast of modern scholarship, and written in clear view of some current discussions. The language is not always easy to follow, nor can we accept all the positions, but those who give the book careful attention will find themselves amply repaid. We shall look forward to the promised volume on the Pauline interpretation of Christianity with real interest. This is a book to be read and pondered by all who would know the deepest and most fundamental elements in the Gospel of Christ. It is one more testimony to the perennially important fact that Christ is Christianity.

SOCIAL ASPECTS OF CHRISTIAN MORALITY. By W. S. Bruce, D.D. London: *Hodder and Stoughton*. Price 10s. 6d. net.

This volume represents the Croall Lectures for 1903-1904, and deals with various aspects of Christian ethics. The first chapter is a fresh and forcible statement of the superiority of Christian ethics. The great end and the inward motive of Christian morality, its emphasis on the passive virtues, on brotherhood, on love, and its provision of a moral dynamic, are all discussed with real point and ability. Then follow chapters on the Family, Marriage, the State, the Nation, War, Art, Science, and Education. Dr. Bruce rightly points out that it is the social problem that weighs heavily on men, and that the social is essentially an ethical problem, since all morality is social. The discussion is marked by a clear grasp of essential principles, a fine breadth of view, a uniform balance of judgment, and, above all, a genuine spiritual earnestness. The writer will not carry everybody with him in his view of Church establishments and voluntaryism, but the book as a whole is to be warmly recommended to all who are studying the social problem in the light of New Testament principles. The only topic necessarily omitted from this portly volume is the question of wealth and poverty, as to which another volume is promised, and will be eagerly expected by all readers of the present able and attractive book.

THE SACRED TENTH: STUDIES IN TITHE-GIVING. By Henry Lansdell, D.D. 2 vols. London: *S.P.C.K.* Price 12s.

Two large volumes on the important subject of tithe-giving. Dr. Lansdell is able to show that the tithe has been acknowledged in almost every country from the earliest times. The greater part of vol. i. is occupied with an account of pre-Christian tithes, both in the Old Testament and among nations surrounding the Jews. On all these points Dr. Lansdell's book is a mine of information, and will scarcely be superseded for fulness and convenience of access. On the subject of Jewish tithes it will come as a surprise to many that the Jew actually paid in tithes, offerings, and dues, no less than 25 per cent. of his income. If only Christians would imitate the Jew in this respect we should seldom, if ever, hear of starving clergy, hindered work, and missionary deficits. We are unable to follow Dr. Lansdell in his contention that tithes are a perpetual obligation, though we are quite ready to agree with all heartiness that one-tenth should be the minimum of our gifts. It seems to us that the New Testament lays down the great fundamental principle that all we have belongs to God, and that we are to give according as He has prospered us and according to our individual ability. The volumes are full of the most deeply interesting material, which should be carefully studied and then used by all preachers and teachers. We congratulate the author on the accomplishment of a great task, and we hope the book will receive the earnest attention that it deserves.

THE HISTORY OF ENGLISH POETRY. By W. J. Courthope, C.B., M.A., D. Litt., LL.D. Late Professor of Poetry in the University of Oxford. London: *Macmillan and Co.*, 1906. Price 10s. net. Pp. xxviii, 464.

We have nothing but praise for Dr. Courthope's most admirable work. In the days when small handbooks, on every conceivable subject and by

every conceivable writer, are being multiplied *ad nauseam*, it is well to be able to lay hands upon a veritable "book." The present instalment—which deals with the eighteenth century—is as careful, as well balanced, and as full as any of its predecessors. The object of this history is not "to furnish an exhaustive list of the English poets as individuals, but to describe the general movements of English poetry as an art illustrating the evolution of national taste." It is precisely this which lifts Dr. Courthope's work far above any other history of English poetry. Of the writer's skill in arranging his materials, the opening chapter of the present book is a good example. It is not brilliantly written, in the sense in which some of Macaulay's essays are "brilliant"; it does not sparkle with epigram, like Mr. Chesterton's literary efforts; but it is eminently sane, cautious, and helpful to a right understanding of the literary activities of the time. To use Aristotle's phraseology, we may say that Dr. Courthope's *αἴσθησις* is always based on *ἐπίγνωσις*.

THE LIFE, TEACHING, AND WORKS OF THE LORD JESUS CHRIST. Arranged by George Wyld, M.D. London: *Henry Frowde*. Price 1s.

The author is of the opinion that the best life of Christ is to be found in the Gospels. He has arranged his narrative, taken from each Evangelist, so as to present a continuous picture. The fullest renderings and the minutest variations of text are given. We are sure he is right in thinking that missionaries, Orientalists, critical students of sacred biography, to say nothing of indifferentists whose eye may be caught, will find it very useful. Unification of narrative is a sound principle, and of great evidential value. It has proved, we are not surprised to learn, a labour of love and a strengthener of faith to the compiler.

SAINT PAUL, MISSIONARY TO THE NATIONS. By Mrs. Ashley Carus-Wilson. London: *Hodder and Stoughton*. Price: cloth, 1s. 6d.; paper, 1s.

A little book intended to provide guidance for missionary study classes, and right worthily it fulfils its purpose. The authoress has given just the amount of help that will stimulate the student to work for himself. A capital manual for all who would become thoroughly conversant with the main outlines of the life and work of the great Apostle.

"NUNC DIMITTIS." By Thomas A. Gurney, M.A., LL.B. London: *Longmans, Green and Co.* Price 3s.

We like these studies on Simeon's well-known song of thanksgiving. The writer seems to us to gather all the honey to be obtained. He is devotional, but at the same time apt in historical illustration. He touches lightly on the Old Testament question and on prophecy. He emphasizes the missionary aspect, and is very strong on the need of a personal relation to Christ.

A HANDBOOK TO TRUTH. By Rev. J. O. West, M.A. C.E. Bookroom. Price 1s.

In a small compass the writer covers a wide field. All that is summed up in the ruin, redemption, and restoration of man comes in for crisp and

suggestive treatment. Manly, straightforward, and convincing, it is the work of one convinced of Gospel truth, who has proved its gladness and believes it to be the world's only hope. His chapter on Love, with its remedy for sectarianism, is interesting and outspoken, and we wish it were practicable. We should have liked the Scriptural references at the bottom of the page, instead of at the end of the book.

THE MISSION OF HELP TO THE CHURCH IN SOUTH AFRICA. By A. W. Robinson, D.D. London: *Longmans, Green and Co.* Price 1s.

The foundation, history, and lessons of the mission of help to South Africa are given here in permanent and useful form. The record is an obvious witness to the power of Evangelical truth. "The great value of the mission is the introduction of the revival and converting agency as part of the normal Church method." We rejoice to read this. May the Church all over the world be awakened to the necessity of the proclamation of Evangelical truth!

THE HALLOWING OF DOMESTIC SERVICE. By Mary Ward. *S.P.C.K.*

Valuable and seasonable advice. The open letters to various grades of domestic service are sensible and sound. An evening Communion, so helpful and possible to those she addresses, does not seem to have come within the writer's ken. God's table is called an "altar," a term unknown to the Prayer-Book.

A BOOK OF ANGELS. Edited by L. P. London: *Longmans, Green and Co.* Price 6s. net.

"And this is the end of all right contemplation of the holy angels—to fix our hearts more entirely on God." If we move on such lines as these the study of the subject cannot fail to profit us. The early Church was very careful to safeguard her children, and her example bids us beware. We agree with the Bishop of Rochester that "lack of imagination" has resulted in a weak hold of the doctrine of the existence of angels. At the same time, the subject strongly lends itself to the unfettered fancies of a certain type of mind. The editor seems to have unearthed all that is worth reading (and much that is not) on angels in their relation to God, to man, and to art. As long as the writers have been wise up to, and not beyond, what is written in the Scriptures they have made a definite and useful contribution to our knowledge of the heavenly visitants and messengers of God; but there is a great deal included which is fanciful, unhealthy, and unscriptural. Dr. Wirgman's essay in particular is very erroneous on the subject of Holy Communion.

STORIES OF GRACE. Collected and edited by Rev. C. S. Isaacson, M.A. London: *Elliot Stock.* Price 3s. 6d.

There is always room for a record of the "Acts of Christ." The names and religious histories of the present subjects may not be so well known, but they are all the more eloquent. This work is supplementary to "Roads to Christ," and is a still further witness to the power of the Gospel over all sorts and conditions of men. It is eminently suitable to times of revival, and the editor has called to his aid several well-known religious writers.

PSALMS FOR THE CHRISTIAN FESTIVALS. By Elizabeth Wordsworth. London: *Longmans, Green and Co.* Price 3s. 6d.

These addresses were given to a class of lady students of Lady Margaret Hall, Oxford, by their Principal. They are based on the Church's special Psalms for Christmas, Easter, Ascension Day, and Whit-Sunday. They are the product of thought and reading, and are marked by sympathy, reverence, and spirituality. The writer seems to have taken it for granted that her hearers were in the right relation to Christ, hence the ample opportunity of appeal to an act of self-surrender to Christ—the crying need of all classes—seems to have been missed.

ADVENTURE FOR GOD. By the Right Rev. Charles H. Brent. London: *Longmans, Green and Co.* Price 3s. 6d.

The cause of Christian missions is stimulated by these Bishop Paddock lectures given by the Bishop of the Philippine Islands to theological students. They represent the opinions of a well-furnished, literary, and devout mind. His lectures marshal themselves under six headings—the vision, the appeal, the response, the quest, the equipment, and the goal. The need of vision for individual and Church is emphasized. However pure a Church is and however high its morals, it is doomed to languor and atrophy in proportion as it obscures or mutilates the missionary vision. On the chapter entitled "Equipment" he dwells on imagination, social instinct, the spirit of patriotism, and the spirit of moral adventure. It will be seen on perusal that the book is packed with sanctified common-sense, and with clever and suggestive counsel; at the same time, the rope is not long enough. He dwells too exclusively, so it seems to us, on the human side. Of course, he knows and believes that without the Spirit of God missionary adventure is madness; but in a chapter on equipment we think he ought to have dwelt strongly on the Divine enabling.

TEMPTED IN ALL POINTS. By Rev. Canon Duncan. London: *C. Thynne.* Price 1s.

The booklet is dedicated to the tempted and suffering members of our common humanity. The temptations of the Christ and the Christian are dealt with suggestively. The perusal of it will serve to clear our views, guide past pitfalls, and be no little source of comfort and strength.

HYMNS FOR A WEEK. By the late Miss Charlotte Elliott. London: *C. Thynne.* Price 9d. net.

"Just as I am" is not included here, but all are Scriptural, musical, and heart-moving.

HYMNS FOR THE SICK. By the late Rev. J. M. Neale, D.D. *S.P.C.K.*

Curious in metre, often comforting in thought, and often unprotestant in flavour.

FROM A SHELTERED NOOK. By Frances Gooddy. London: *Elliot Stock.* Price 1s. 6d. net.

Helpful and comforting truths are to be found here.

PAMPHLETS.

THOUGHTS ON EDUCATION. By Mandell Creighton, D.D. London: *Longmans, Green and Co.* Price 6d. net.

A cheap edition, abridged from the larger book of speeches and sermons with the same title. Mrs. Creighton writes a preface and the Bishop of Manchester an interesting and suggestive introduction. The papers here included are full of valuable counsels for all who are concerned for the best interests of the nation's children. In the present controversy it is especially important to have our attention called to first principles by so great a thinker and so wise a prelate as the late Bishop Creighton. It would have been an inestimable boon to have had his presence and guidance in the controversy now raging, for both sides might have been thereby saved from taking up impossible positions.

THE EDUCATION QUESTION. Synod Address and Three Lectures. By John Wordsworth, D.D. London: *Longmans, Green and Co.* Price 1s. net.

An address on the value of the dual system in Elementary Education, and three lectures on "The Place of Religion in Education," "Religious Liberty and the Law of Trusts," and "Practical Proposals." A valuable contribution to current controversy from the standpoint of definite opposition to the Education Bill.

CRITICISM OF THE EDUCATION BILL. By the Right Rev. John Owen, D.D. Cardiff: *Western Mail, Limited.* Price 3d.

A reprint of addresses delivered at eleven centres in the Diocese of St. David's, in which the Education Bill is subjected to very acute and severe criticism.

LIVINGSTONE COLLEGE YEAR-BOOK, 1906. Livingstone College, Leyton. Price 6d.

This record of a year's work at the college presided over by Dr. C. F. Harford will be found particularly useful for all those who are interested in Medical Missions, and also in the health and outfit of travellers all over the world.

ON THE QUESTION OF A REVISION OF THE BOOK OF COMMON PRAYER. By Rev. E. J. Hillier. London: *Elliot Stock.* Price 3d.

HOW WE GOT OUR BIBLE. By J. Paterson Smyth. London: *S.P.C.K.* Price 6d. net.

A popular edition of a useful book, containing a large amount of valuable information.

MANSFIELD PARISH CHURCH. By Rev. A. H. Prior. Price 1s. 6d. net.

An account, with illustrations, of one of the oldest and most interesting churches in the Midlands.

THE WAYS OF WEEK-ENDERS. By Riparius. London: *Elliot Stock.* Price 4d.

An earnest plea for a proper observance of Sunday.

THE CHALLENGE TO CHRISTIAN MISSIONS. By R. E. Welsh. London: *H. R. Allenson.* Price 6d.

We are glad to have this admirable plea for Foreign Missions in a cheap form. It includes some telling answers to popular objections to Missions. It ought to have the widest possible circulation.

STEERING THE SAILOR'S LIFE AND LIGHTING THE SAILOR'S WAY. London: Missions to Seamen. Price 1s.

The Jubilee Souvenir of the Missions to Seamen, telling of the splendid work done by this admirable organization. A large number of photographs add to the interest of the book.

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. 17), *The Dawn of Day, Girls' Own Paper, Golden Sunbeams, The Expository Times, The Reader and Lay Worker, Journal of Theological Studies.*