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THE CHURCHMAN.

JULY, 1908.

The Month.

The Anglican Communion.

WRITING these lines in the midst of the Pan-Anglican Congress, it is a matter of extreme thankfulness to observe the abundant signs of interest in the gathering on the part of the whole country. The Congress is already a great success, and is proving a splendid object-lesson of the wide extent and far-reaching influence of the Anglican Communion. We cannot but believe that its deliberations will prove a means of spiritual blessing to the entire Anglican world. It is impossible for so many and important subjects to be discussed by Christian men without making deep and lasting impressions of spiritual reality and power. There has been the apparently inevitable beating of the Anglican "drum" in certain quarters, but this has been insignificant compared with the quietness and power of the meetings themselves and the usefulness of many of the contributions to the discussions. The object of the Congress, as declared by its promoters, has not been the glorification of Anglicanism, but the extension of Christ's kingdom by means of the Anglican Communion; and in spite of many things that Evangelical and Moderate Churchmen would wish to have seen different in the Congress, we are sure that Christ will be magnified and His kingdom extended by it. It was a great disappointment to many that illness prevented the Bishop of Birmingham from being present. His contributions to present-day discussions are always noteworthy and welcome, not the least to those who often find themselves unable to agree with him. If, as is generally understood, the conception of the Congress is due to

Bishop Montgomery, he must have been abundantly rewarded by the magnificent results of his statesmanlike proposals. The report of the Congress, when it is issued, will prove a mine of information and suggestion for all students of Christian thought and life. Meanwhile we thank God for the gathering, and pray that His continual pity may cleanse and defend our Communion and preserve it evermore by His help and goodness.

The Historic Episcopate.

In a sermon preached on the eve of the Pan-Anglican Congress, Canon Henson called attention to the way in which almost all the papers written for the Congress laid stress on the Episcopate as essential to the existence of the Church. He considered this emphasis "excessive, unwarrantable, and full of ill-promise," and he stated the problem in the following words:

"If the exclusive validity of an Episcopal ministry be part of Christ's revelation of truth, then at all hazards we must assert it, and endure whatever results shall follow. Can we rightly continue to place the 'historic Episcopate' on the same level of importance as the Scripture, the Sacraments, and the Catholic Creeds? On the answer to that question everything really at this juncture depends."

This is a very refreshing pronouncement, because it moves in the realm of fact, and not of theory. There is scarcely anything more untrue to Scripture, to primitive history, to the action of the English Church in the sixteenth century, and to the marks of the Holy Spirit in non-episcopal Churches to-day, than the insistence upon Episcopacy as essential to the being of the Church. And he is not a "bad" Churchman, but a "good" one, who is determined to rest his advocacy of Episcopacy on facts, not on theory. Canon Henson is absolutely correct in saying that on the answer to the question whether Episcopacy is of the *esse* of the Church everything depends at the present juncture. If Scripture, primitive antiquity, and present-day facts count for anything, it is simply impossible to place the historic Episcopate on the same level of importance as the Scripture, the Sacraments, and the Creeds as essential to the

being of the Church. The more widely and thoroughly these alternatives are faced the better it will be for the cause of truth.

National Churches.

Canon Henson in the sermon now referred to had a useful word about National Churches:

"The Anglican Communion, we are repeatedly assured, is a 'federation of National Churches.' Of these there are said to be nine or ten, each completely organized on the 'Catholic' model. The 'National Church,' however, is to be understood in every case to consist only of those who are in communion with the Anglican Episcopate. In Scotland and in America these form but a fraction of the Christians; yet they are to be credited with all the attributes of nationality, and exclusively reckoned with. Is this a procedure which will minister to a better feeling between the separated Churches of Christendom? Can it be justified at the bar of reason, or of charity, or even of policy? Of what use is it to speak of reunion to the Scot, proud—and justly proud—of his National Church, when you begin by assuming that that National Church is a misnomer and a sham? Is there not an element of actual absurdity in speaking of 'a great National Church such as the Church of the United States,' when all you have in your mind is a small denomination, which is hardly known by name to great multitudes of American Christians? Nothing can be more certain than that this notion of 'National Churches' is quite novel in the experience of the Church of England."

These are facts to which we do well to take heed. A National Church in Article XXXIV. is of course the Church of a nation. Where is there such a National Church to-day? The term was true in the sixteenth century; it may be questioned whether it can be accurately used to-day. We have "particular" Churches now rather than national, and this should give us pause in our often too summary treatment of non-episcopal Churches. The cause of Christ will never be furthered by ignoring plain facts. The attribution to a small denomination of only about 140,000 members of the term "National Church," to speak only of the Episcopal Church in Scotland, is surely impossible. And the same thing is equally true of America and our Colonies. As Canon Henson rightly says: "Insistence upon episcopacy as essential to the Christian Church has rendered hopeless that reunion of Christians for which the Anglican Church constantly professes to be labouring." It is well known that our Bidding Prayer, which dates from

1604, includes a petition for the Presbyterian Church of Scotland. It is also known that the Church of England in the sixteenth century recognized in the fullest possible way the true character of the other Reformed Churches, and that between 1552 and 1662 Presbyterians were admitted to incumbencies in the Church of England without reordination. We should much like to see all those Churchmen who believe in this truly Anglican and undoubtedly primitive view of episcopacy banded in strong union to uphold and propagate their principles. It is not too much to say that everything practical and practicable in Church matters to-day turns on this question.

The Education Bill.

As there is evidently a truce at present on this subject, we wish to do no more than record our intense gratification with the admirable and statesmanlike letters which have appeared in the *Times* during the last month from the Headmaster of Eton, the Dean of Manchester, Canon Beeching, and Dr. Eugene Stock. Not only do they breathe the spirit of peace, but they have the great virtue of recognizing all the facts of the situation, especially those that have been brought about by the Act of 1902. It is only by a full recognition of all the pertinent facts that we shall ever arrive at a true solution. We wish it were possible to reprint in full the letter from the Headmaster of Eton which appeared in the *Times* of June 11. It is one of the ablest and most statesmanlike that has appeared during this unhappy controversy. This was followed by one of equal value from Bishop Welldon, of which we give the concluding words :

"It is my earnest hope, then, that Christians, and above all Churchmen, will not set themselves against elementary Biblical Christian teaching in schools. At present, as the Headmaster of Eton has shown, the Church is fighting to retain denominational teaching in her schools; but she is gradually losing the schools themselves. The theory of parents' rights, if it implies that all children must be religiously educated in exact accordance with the denominational beliefs of their parents or not religiously educated at all, would break up every public school in England."

In our endeavours to maintain the Church schools let us not

forget the Church children now in the Provided schools. As the Headmaster of Eton says :

"The total excellence of the religious teaching in all Church schools is not likely to be seriously impaired if they were so far surrendered to the State as to give us the right of safeguarding the religious teaching in the Provided schools—that is to say, the right of Church parents of interposing and supplementing the teaching when defective."

At the moment of going to press the result of the Education Conference at Manchester has been published. While the immediate prospect is not particularly hopeful, yet the fact of such different and differing men having agreed on the resolutions is itself a good omen, and we shall watch with great and prayerful interest all further developments in the direction of peace and unity. We still contend that a peaceful and honourable settlement is possible, and we cannot believe it will prove beyond the sanctified common sense of the various Christian denominations to accomplish it.

The Lambeth Conference.

On July 6 the fifth decennial gathering, known as the Lambeth Conference of the Bishops of the Anglican Communion, will assemble. Things have moved since the days of Archbishop Longley in 1867, when some of our leading Bishops were afraid of the project and would have nothing to do with it. Now, however, it is one of the most valuable means of realizing what is meant by the Anglican Communion. We have observed with the greatest possible satisfaction the appointment of Bishop Ingham as co-secretary with Bishop Montgomery. This is as it should be, and we rejoice in an arrangement so thoroughly in harmony with the feelings of Evangelical Churchmen. It would have been in every way more appropriate if the appointment could have been announced at the time when Bishop Montgomery was appointed, for the original arrangement left room for the unwelcome thought, which was expressed in more than one quarter, that the S.P.G. is somehow regarded as the official organization inclusive of the whole Church, and the C.M.S. as

the non-official organization connected with one party. Nothing could be further from the facts on either side; but "all's well that ends well," and we are glad that as a result of representations made several months ago the Archbishop of Canterbury appointed Bishop Ingham in January last. We shall all regard it as our duty to bear this momentous gathering before God in our prayers. Some very grave questions are to be brought before it which will affect the entire Anglican Communion, and we shall look forward to the issue of the Lambeth Encyclical Letter in the hope of deriving from it light and leading on some of the acutest problems of the day.

The Vestments.

A notable contribution to the discussion on this important subject was made last month by the publication of the Report of the York Convocation. As it is the Report of a Committee of the whole House, it is, of course, more representative than the Report of the Five Bishops of the Southern Province. In substance it proposes the permissive use of a white Vestment, together with a statement that such permission is not to be understood as affecting in any way the teaching of the Prayer Book and Articles. With all respect to the desires and motives of those who are responsible for the Report, we are bound to confess that it does not seem to be in any sense practical politics. This is abundantly evident from the way in which it has been received by those who wear Vestments as well as by many who oppose them. The Report admits the very serious dangers attending the use of a distinctive Vestment for Holy Communion, and yet recommends the adoption of it. Already the advocates of the Vestments have ridiculed the idea of being limited to a white one, and it is perfectly clear that this Report will satisfy nobody. Meanwhile, as these Reports will not be considered by Convocation for several months to come, it is imperative that all Churchmen should give the matter their most careful consideration. What is needed is information and study and a determination to follow the truth, whithersoever it leads. The case for the Vestments

is found in the Report of the Five Bishops and the York Convocation Report, and the opposition to them can be studied in the pamphlet by Mr. Tomlinson, to which we called attention last month, "An Examination of the Report of the Five Bishops" (Robert Scott; 1s.). We are glad to observe that the substance of Canon Nunn's three articles in our columns has been issued in pamphlet form with the title "The Ornaments Rubric Explained" (Heywood: Manchester; 6d. net). This pamphlet contains a great deal of valuable material in a clear and telling form, and should be studied by everyone. There is also a smaller pamphlet by Dr. Willoughby, entitled "Vestments and the Law" (C. J. Thynne; 1d.), which is a very clear and extremely useful compendium of information. With these three pamphlets, those who are opposed to the introduction of the Vestments will find themselves equipped with adequate information, especially on points which have evidently been overlooked in the Report of the Five Bishops. The one great requirement is to discover the theory of the Vestments which will fit all or most of the facts. In a striking article which appeared in the *Liverpool Courier* for May 18, the writer, referring to Mr. Tomlinson's position, which is also in substance that of Canon Nunn and Dr. Willoughby, said that "it is the only one which entirely explains all the known facts and pays due regard to the overwhelming preponderance of undisputed data." It is impossible to say this of any of the rival theories, and we may be perfectly certain that no settlement will ever be accepted by the main body of English Churchmen which sets aside the history of our Church from 1559 to the beginning of the Tractarian Movement.

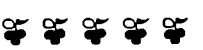
Narrowness.

At the Reunion of the Students of St. John's Hall, Highbury, in May, the Principal, Dr. Greenup, reminded his hearers of an address given by Dr. Boultbee, the first Principal of St. John's Hall, in 1872. It contains a reference to a subject that is often before the minds of Churchmen to-day as to what constitutes narrowness and

breadth. Dr. Boultbee's words are so valuable that we propose to preserve them by quoting them in full:

"This word 'narrow' is a word which this age has, for some reason of its own, chosen to fasten peculiarly upon those whom the previous age nicknamed Evangelicals, and whom this age abuses for having accepted the name. It is one of those things which one can never understand. You may be a ritualist, and drive out half your parishioners by your antics, and you won't be called 'narrow,' though you may posture within the smallest of circles. You may be a stiff High Churchman and coolly deny to your Presbyterian brother any Church standing whatever. Yet you are not called 'narrow,' though you are entrenched within the most unyielding bounds of Apostolical Succession. But if you are a Churchman according to the definition of our trust deed, holding boldly and fully what you know to be the definite teaching of your own Church, which you are also persuaded is firmly based on Holy Scripture, you are '*narrow*.' You are faithful to your own, without unchurching others. You meet a wide circle of brethren of other ecclesiastical opinions in upholding the Bible Society, in circulating Gospel and useful tracts, nay, sometimes, in the prayer meeting where the common burden of sin and the knowledge of the same Saviour bring hearts together. Never mind, they who do none of these will call you 'narrow.' All this is a strange paradox. There are men of narrow and illiberal minds in all circles and in all sects and parties. But this of which we speak is another thing. It is a name fastened by some on the whole of a large party."

Nothing truer on this subject has been spoken. As the Principal of Ridley Hall, Cambridge, said a little while ago, it is not the man or the society that stands for a definite policy that is really narrow, but the man or society that claims to speak for the whole Church, and yet all the while favours men of one type only. There is scarcely any subject on which we have greater need to clear our minds of misconceptions than on this subject of narrowness. It is only too easy to dub another man narrow, and yet all the while to show the most intense narrowness oneself.



Newer Phases of Old Testament Criticism.

By the Rev. Professor JAMES ORR, D.D.

HOW far the critical theory of the Old Testament is from having attained a really settled—that is, a truly scientific—form receives constantly fresh illustration. The influence of the new Babylonian school, already seen in works like those of Baentsch and Jeremias, is, to judge from a noteworthy paper by the Rev. C. F. Burney in *The Journal of Theological Studies* for April, spreading in English thought, and the recent remarkable discoveries of the Aramaic Elephantinè papyri are raising new problems at the *lower* end of Israel's history which seem likely, in combination with the theory of Babylonian influence at the *upper* end, to effect a considerable revolution in current critical speculation. A paper by Dr. Burney on "The Writers of the Old Testament and their Message," included in the "Pan-Anglican Papers" (S.B.), published in view of the Pan-Anglican Congress, 1908, with others in the same series, throws further light on these newer trends of thought. While recognizing valuable elements in these new developments, the present writer would regard it as matter of serious concern if the Congress was induced to give its approval to views which, in his judgment, alter the whole basis of the relation of the Church to Revelation and to Holy Scripture.

Accepting Dr. Burney as the spokesman of this newer trend of thought, affected by Babylonianism, in perhaps its more believing aspect, a few remarks may be offered on his general positions.

Dr. Burney—and here one can cordially agree with him—admits the need of "a reconstruction of the commonly accepted critical view as to the development of Israelite religion during the period which it has become customary to designate as 'the pre-prophetic age'—*i.e.*, the period extending from Moses down to the writing prophets of the eighth century B.C." (*J. T. S.*, pp. 321 *ff.*). "The commonly received critical theory of the development of the early religion of Israel (*i.e.*, prior to

the middle of the eighth century B.C.) stands," he thinks, "upon a very different basis from the documentary hypothesis of the Pentateuch, and the theory which is bound up with this of the priority (broadly speaking) of the prophetic to the legalistic period of development. This latter hypothesis, with the reconstruction which it involves of our view of the development of Israel's religion *after* 750 B.C., may now be regarded as proved to the hilt for any thinking and unprejudiced man who is capable of estimating the character and value of the evidence. The former is, I believe, very largely a matter of subjective assumption." He refers to "the growth of a school of thought which," if he is not mistaken, "is destined shortly to revolutionize our view of Israel's early religion." "Babylonian civilization is now known to have extended so far back that, in view of it, the period covered by the early career of the people of Israel appears comparatively modern; and the influence of this civilization upon Israel, and over regions beyond them, appears to have been so comprehensive that in future any treatise which professes to deal with the religion of Israel, and ignores or overlooks the debt which is due to Babylon, may safely be neglected by the serious student." The chief point is the attempt to "vindicate for Moses the establishment of a high form of ethical religion." "I am ready," Dr. Burney says, "to maintain that the title 'pre-prophetic,' with its implications, as applied to the earlier religion of the nation of Israel, is largely a misnomer, and that no sharp line of demarcation can be drawn between the religion of Amos and that of the founder of the national life." To which, as a general statement, one heartily says Amen.

It will be seen that Dr. Burney, in his proposed reconstruction, sharply discriminates between the critical theory of religious development and the documentary hypothesis of the Pentateuch, with the theory of the priority of the prophetic to the legalistic period of the development which it involves (after the middle of the eighth century B.C.). The former he regards as "very largely a matter of subjective assumption"; the latter he takes to be "proved up to the hilt for any thinking and

unprejudiced man who is capable of estimating the character and value of the evidence." The present writer can only sorrowfully submit to be enrolled among the unthinking and prejudiced, who are incapable of estimating the worth of the evidence; for the theory is far enough from being proved to his mind, and, what is still stranger, Dr. Burney's own papers, and a study of his methods of reasoning and canons of evidence as there illustrated, strongly fortify his doubts upon the subject. Two remarks may be made on this point.

1. Dr. Burney seems very imperfectly to realize the close connection which subsists between the current (Graf-Wellhausen) critical theory and the theory of religious development which he lends his aid to overthrow. Things here are more of a piece than he supposes. It is indeed true that much in the documentary hypothesis of the Pentateuch (its general distinction of J, E, D, P) is older than, and independent of, the religious theory; but it is just as certain that the cardinal feature in the Wellhausen criticism—the priority of the prophetic to the legalistic period, and the post-exilian origin of the law—is not (as Graf and Wellhausen would admit) a pure result of literary analysis, but depends on the historical construction and the theory of the evolution of Israel's religion and institutions, the foundations of which the Babylonian school are now assailing. Dr. Burney may rest assured that if, as he truly says, "the commonly received critical theory of the development of the early religion of Israel" is "very largely a matter of subjective assumption," the "reconstruction *after* 750 B.C." will soon be recognized to be not less so—indeed, to be even more a matter of "subjective assumption" than the other.

2. When Dr. Burney speaks of the "documentary hypothesis of the Pentateuch," with its Graf and Wellhausen developments, as proved "up to the hilt for any thinking and unprejudiced man," he exhibits a curious obliviousness to the changes and transformations which that hypothesis itself has of late years been undergoing. The "Pan-Anglican" paper is of use here as showing what he takes to be "proved and generally accepted"

in this documentary theory. But the truth is that hardly one of his propositions correctly formulates the present state of influential critical opinion on the points set forth. Things here (though "proved to the hilt") are in a condition of continual flux, and the critical "certainties" of to-day are outdone by the more advanced and arbitrary theories of to-morrow. Is it, *e.g.*, "generally accepted" to-day that "the continuous narrative," J, was written about 850 B.C., and was not rather the work of a "school" whose labours extended down to the exile? or that E is a "similar" (*i.e.*, a continuous) narrative drawn up about 750 B.C.? As we have it, it is a broken, discontinuous set of passages, which probably never existed in an independent form—certainly are not "proved" to have done so—and are attributed likewise to the labours of a "school." Are not (or *were* not) the critics who accept J and E as "documents" pretty fairly divided as to which was the earlier, and whether the dates above given should not be reversed; also whether J was really, as alleged, of Judæan origin? Is it "generally agreed" that the "Book of the Law" discovered in Isaiah's reign included chaps. iv. to xxvii., xxviii., etc., of our Book of Deuteronomy? If this is "proved to the hilt," it is striking that Wellhausen should dispute it, that the authors of the Oxford Hexateuch should throw it overboard in favour of a "school," and that Steuernagel should evolve a totally different and contradictory theory. Is it "generally agreed" that the Law of Holiness is not earlier than Ezekiel? or that "the documents of the Pentateuch" (J, E, P) run on throughout Joshua? On the latter point, Wellhausen will be found again dissenting. Even the bare scheme of the distinction of documents is immensely complicated by the introduction of $J^{1, 2, 3}$, $E^{1, 2, 3}$, $P^{1, 2, 3, 4}$, $R^{1, 2, 3}$, etc.—an analysis which Dillmann fitly named "a hypothesis of perplexity." The truth is that, except in the broad general distinction of P and JE—D is a separate book—the supposed agreement is largely illusory, and the whole critical scheme is in process of "reconstruction," as truly as the theory of Israel's *pre*-prophetic religion.

Leaving the critical theory, we turn to Dr. Burney's revised theory of the religious development of Israel, and here find, to our disappointment and regret, with some things that are good and suggestive, most of the objectionable features of the newer criticism afresh conspicuously illustrated. The laudable object is to prove that the Yahwe of Moses was "a Being endued with very definitely marked ethical characteristics — the kind of characteristics, in fact, which distinguish the Decalogue of Exod. xx." This is attempted to be made out by tracing the evolution of the conception of Jahwe—the name, it is contended later, being "of remote antiquity," and "well known to the Babylonians"—then showing that "Yahwe's character, as represented to Israel by Moses during the desert wanderings, must have possessed certain sharply defined features of such a kind as were capable of withstanding the outside seductions of Canaanite worship, and of keeping His religion alive and vigorous in a form to which the chief characteristics of the Canaanite Baal were felt to be antagonistic." The characteristics in question are those "distinctive of the moral Decalogue of Exod. xx." The objection drawn from the prevalence of image-worship (which the Decalogue forbids) among the people is met by an argument developed at considerable length to show that "the whole of the tribes which afterwards went to make up the people of Israel" were not sojourners in Egypt, but that "some Israelite tribes (*e.g.*, Asher and Gad) had already entered Canaan, and made the country their home at a date considerably earlier than the Exodus." These Canaanitish Israelite tribes worshipped Yahwe after the manner of a Baal under the symbol of a young bull, as the type of exuberant strength and fecundity. When the desert tribes entered Canaan, "the natural tendency would be for the Canaanite Yahwism to overshadow and supersede the Mosaic Yahwism." Yet, as we know, "the Mosaic Yahwism survived and ultimately won the battle." Thus the two strains—the Baal and image-worshipping strain and the ethical Mosaic strain—are thought to be accounted for.

There is no intention of discussing Dr. Burney's theory,

which reaches its end by a quite unnecessary circumlocution and arbitrary departure from the course of events as pictured in the Bible,[1] in anything like detail, but a few words may be said on what seems to be the gravest aspect of this whole method of treatment.

In his "Pan-Anglican" paper Dr. Burney describes the Old Testament rightly enough as "a record of Divine revelation"—"an historical record of the process of Divine revelation in old time, leading up to the New Testament revelation"—which, "as pointing forward to and finding its fulfilment in the New Testament, may be regarded as evidential of the truth of Christianity." It is also rightly said that the Old Testament "is seen to represent that revelation as gradual and progressive, conveyed through human media which were subject to the limitations of humanity." It is, moreover, assumed to be a *true* revelation. As points in it we have "Israel's special relation to Yahwe" ("Yahwe made choice of Israel, and sealed His claim to their allegiance by the deliverance from Egypt, and on the basis of this claim a covenant was concluded at Sinai or Horeb"), and, beyond this, "the doctrine of the covenant ratified once for all between Yahwe and Israel in the person of Israel's righteous ancestors" ("thus we get the doctrine of the indestructible nation").

A doctrine of a real revelation of Yahwe to Israel, however, is one thing, and a doctrine of the evolution of the idea of Yahwe out of men's own minds, on the basis of phenomena of nature or of moral conceptions borrowed from Egypt or Babylonia, is another; and *it is the latter, not the former, and it alone*, which we find in Dr. Burney's new theory of the development of Israelite religion. So far as observed, there is not a single occurrence of the word or idea of revelation in the whole article, save, indeed, as describing some subjective conception of men's

[1] The Biblical history is deserted in representing part of the tribes are resident and developing a life of their own in Canaan prior to the entrance of the desert tribes with their purer Yahwism. If the facts are as represented, they point rather, as many scholars hold, to an earlier date for the Exodus.

own minds. Nor is it needed. The entire development is explained (or is thought to be explained) by natural factors. So far from the Old Testament being "an historical record of the process of Divine revelation," it is not, in the bulk of it, "historical at all," and what passes for "a process of Divine revelation" is really a process of naturalistic evolution. The theory is, in short, an ingenious transposing of Israel's religious history from the Biblical note of revelation to the modern note of natural evolution; from what Yahwe was and did for Israel to what Israel thought or imagined about a God they called Yahwe. There is an unbridgeable gulf between these two conceptions.

It is desirable to follow this out a little further.

Start is made with "what we may term the primitive or non-moral characteristic of Yahwe—*i.e.*, "the characteristics of Deity which are the outcome of reflection upon the phenomena of nature regarded as due to a supernatural cause." Man here, evidently, is himself the fabricator of the idea of Yahwe. Taking note, then, "of the natural phenomena which were associated by early Israel with the activity of Yahwe, we shall find that they are those destructive agencies of nature, the effects of which would naturally impress a nomadic people. Especially do we observe that Yahwe is connected with fire, regarded as a consuming and destructive element, and with the thunderstorm and earthquake." Proof is afforded from the appearance of Yahwe to Moses in the form of a flame of fire in the bush, from the fire of Yahwe smiting and consuming (as at Taberah, Korah and his adherents, Nadab and Abihu), the fire of Yahwe consuming the sacrifice of Elijah, the thunderings and lightnings and "pillar of fire" at Sinai, etc. These are supposed to be the "primitive" and "non-moral" characteristics of Yahwe. Dr. Burney himself notices, however, that they appear in all the stages of the Biblical revelation; on his theory, the Korah and Nadab and Abihu episodes (in P) are even post-exilian. He does *not* notice that at *no* period does the God who thus manifests Himself appear as "non-moral." It is in con-

nection with the revelation of His moral attributes that these phenomena occur. The theory does not attach the idea of revelation to these mythical conceptions.

Moses, it was seen, moralized the idea of Yahwe, and introduced this Deity to Israel as possessed of definite moral characteristics. Whence the change? Had Yahwe become a reality, and did He really manifest Himself to Moses, and through Him make a covenant with the people He had chosen? In no wise. If any covenant was made (and it is difficult now, it is supposed, for us to penetrate to the real facts of the case, though Moses probably did give the Decalogue in some form), it was Moses who caused the people to form a covenant with Yahwe, not Yahwe who chose and made a covenant with them. That, again, is only a subjective way of representing the matter. Still, Moses impressed on the idea of Yahwe these higher characteristics. Where did he get them? The answer is: Probably from Egyptian and Babylonian sources. The Negative Confession of Egypt may have furnished some of the elements of the Decalogue, and parallels can be produced also from Babylonian sources (*J. T. S.*, pp. 350-352). We seem as far away from a real Yahwe revealing Himself as ever, and the prophets, in speaking of His love for Israel, and special covenant relation to Israel, must have been as far astray as we are. It may be said that at least the Yahwe in whose name they spoke was real. Unfortunately, unrealities do not in this way develop into realities with mere lapse of time. The Yahwe of the prophets was believed by them to be the same Yahwe as the fathers worshipped. If Yahwe was not a real Being, who in His grace condescended to unite Israel in covenant with Himself, the whole basis of the prophets' religious teaching is destroyed.

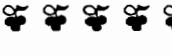
It has been seen above how, on Dr. Burney's theory, other Israelitish tribes who remained in Israel moulded the idea of Yahwe, in agricultural fashion, into that of a nature-Baal, a god of productiveness, whom they served with images, feasts, and often lustful rites. Dr. Burney hardly needs to remind us "that

no tradition to this effect is preserved in the Biblical records." The idea that something of the kind is reflected in the patriarchal story of Asher and Gad, whose descent is traced from the handmaid Zilpah, is an order of proof which it is about time to banish from serious Biblical study. There were Canaanitish Baal-worshippers enough to seduce the Israelites into idolatry without calling in these hypothetical tribes with their Yahwe-Baal worship. Biblical history knows nothing of them. It is the old device, which mars so much of our current theorizing, of setting aside the history we have and filling up the blank with purely conjectural speculations.

This, in the view of the present writer, is the serious aspect of this new school of theorizing on Biblical religious history. The old phrases are kept—"the Old Testament the record of a process of revelation leading up to the New Testament"—but the values are changed all through, and the term revelation means no more God's thoughts discovered to man, but man's own thoughts and imaginations about God—a subjective psychological process never rising beyond the limits of the natural. Man embodies his thoughts about God in a history in which God is *represented* as acting and speaking in a supernatural way. But it is merely *representation.* Such a conception has only to be applied to the New Testament to destroy supernatural revelation there also. But in truth neither Old nor New Testament is explained by it.

The true element in Dr. Burney's conception is that which the so-called "traditional" view has contended for all along, viz., that the God of the patriarchs and of Moses was no mere tribal nature-god, but the God of heaven and earth, righteous and holy—the one living and true God. To that, ere long, it is confidently believed, serious Biblical thought will come back. God is pictured *as He is* in even the earliest stages of revelation, because even then He had revealed Himself *as He is.* As for the later period of revelation, probably the Elephantinè discoveries are destined to bring about as great a change of conception as the Babylonian discoveries are doing in the earlier

period. The current theory is that from the time of Deuteronomy any but a single sanctuary at Jerusalem was unlawful. The Levitical law is supposed to assume and proceed on the idea of the single sanctuary. As yet a divinely authorized ritual—a Law—did not exist. The existence of shrines elsewhere than at Jerusalem in the pre-Josianic period is held to prove that Deuteronomy was not yet promulgated. Yet here is a colony of Jews in Egypt in Nehemiah's time who long have had their sanctuary, priesthood, and ritual—a ritual evidently closely akin to that in the priestly code—yet appeal to their brethren in Judah for aid in its rebuilding, apparently without the least offence to conscience. There are problems here which the critics of the newer school may find it hard enough to solve.



Messages from the Epistle to the Hebrews.

By the BISHOP OF DURHAM.

XIII.—Hebrews XIII. 15-25.

THE connection of ver. 15 with the antecedent context is suggestive. We have been led to a contemplation of the Lord Jesus in His character as antitype and fulfilment of the holocaust of the Levitical Atonement. Even as the chief victim of the old covenant, the symbolical bearer of the sins of Israel, was carried "outside the camp" to be consumed, so our sacred Victim was led "outside the gate" of the city to His death, there by His blood-shedding, by His absolute and perfect self-immolation in our stead, to "hallow His people," to bring them forgiven and welcomed back to God. The point of the dread ritual of Calvary specially emphasized is just this, that He "suffered outside the gate." The old Israel, guiltily unknowing, fulfilled the type in the Antitype by refusing Him place even to die within the sacred city. He, in His love for the new Israel, that He might in every particular be and do what was foreshadowed for Him, refused not to submit to that supreme rejection.

From this the apostolic writer draws two messages for his readers. First (ver. 13) they are to follow the Lord outside the walls, willing to be rejected like Him and because of Him. They are to be patient, for His sake, when they are "put out of the synagogues," and reproached as traitors to Moses. They are by faith to conquer the cry of their human hearts as they crave perpetuity for the beloved past; they are to remember (ver. 14), as they issue from the old covenant's gate into what seems the wild, that "Jerusalem that now is" was built for time only, and that they belong to the city of eternity, where their High Priest sits on His throne to bless them now and welcome them hereafter. Then, secondly and therefore (ver. 15), they are to use Him now and for ever as their one sacerdotal Mediator. By Him, not by the Aaronic ministry, they are to bring their sacrifices to God. They are to accept exclusion and to turn it into inclusion, into a shutting-up of all their hopes and all their worship into their blessed Christ. And what now is their altar-ritual to be? It is to be twofold; the offering of praise, "the fruit of lips that confess" the glory of "His name," and then the sacrifice of self and its possessions for others for His sake (ver. 16); "doing good, and communicating" blessings; for these are "altar sacrifices (*θυσίαι*) with which God is well pleased."

Such, if we are right, is the connection. The Lord, rejected that He might die for us according to the prophetic type, is to be the Hebrew disciple's example of patience when he too is rejected. And such rejection is only to unite him the more closely to the Christ as his way to God, his Mediator of all the praise and all the unselfish service which is to fill his dedicated life.

The lesson was special for the believing Hebrew then. But it has its meaning for all time. In one way or another the true follower of the crucified and rejected Redeemer must *stand ready* for cross and for exclusion, so far as he is called upon by his faith to break with all ultimate and absolute allegiance, save to "Jesus Christ and Him crucified." He has to recollect, on one

account or another, that he too belongs to the invisible order, to the "citizenship that is in heaven," and not to any earthly polity as if it were final and his spirit's goal. But then he too is to make this detachment and separation only a fresh means to unite him to his great High Priest for a self-sacrificial life in Him. He is to be no frowning sectary, saying, "I am holier than thou." He is to be simply a Christian, to whom, whatever the world may say, or the world-element in the Church, Christ the crucified is all.

Following these appeals, in a connection which we can trace, the thought passes (ver. 17) to the Christian ministry. "Outside the gate" of the old order, the disciple finds himself at once not an isolated unit, but in a *new order*. He is one of a spiritual community, which has of course its system, for it has to cohere and to operate. It has amidst it its "leaders," its pastoral guides and watchmen, a recognized institution, which always as such (though always more as it is more true to its ideal) claims the obedience, the loyalty, the subordination, of the multitude who are not "leaders." These "leaders" are set before us as bearing a divine commission, for we read that they "must *give account*." So qualified, not as assertors of themselves, but as servants and agents of God, they watch for souls, with a vigilance loving and tender, asking for response.

Such an ideal of the Christian ministry is as remote as possible from that of a sacerdotal caste, or indeed of anything that has to do with a harsh and perfunctory officialism. Its position is totally different from that of an agency of mediation between man and God, between the Church and her Lord. We have one passing note of this in the fact, present in other Epistles as in this, that the ministry is addressed and greeted through the Church rather than the Church through the ministry. See below, ver. 24: "Salute your leaders." If we may put it so, so far are the Christian clergy from being the sole deliverers of the apostolic writings to the people that the people rather have to deliver messages to the clergy.

Yet, on the other hand, this passage is one of the many which

set the Christian ministry before us as a factor in the life of the Church, which has its life from above, not from the will of the community, but from the gift of God. In their anxiety to avoid distortions and exaggerations of the ministerial idea many Christians have failed to give adequate place in thought to its essentially divine origin and commission. A passage like this should correct such a reaction. There is in the Church, by the will of God, a "leadership," recognizable, authentic, not arbitrary yet authoritative, not mediatorial yet pastoral. It is given never for one moment to come between the believing soul and the ever-present Lord. Yet it is appointed as the normal human agency by which He works for the soul, not only in the ordered and solemn ministration of His great ordinances of blessing, but in spiritual assistance and guidance. It will be the pastor's folly if he so insists upon the imagery of shepherding as to forget for one moment that the "sheep" are also, and in a larger aspect, his equal brethren and sisters, "the sons and daughters of the Lord Almighty." It will be his folly, and the ruin of his true authority, if he forgets in any part of his service that he is not master but servant of the Church. If in his "guidance" he dares to domineer, and in his teaching he takes the tone of one who can *dictate* any point of faith or duty on his own authority apart from the Word of God, he is mistaking his whole function. Nevertheless he is called to be a "leader," with the responsibilities and duties of a leader. This thought is to keep him always humble and always on the watch over his own life first. But it is to be present also to the members of the Church, to remind them always to *tend towards* that generous "obedience" with which Christian freedom safeguards Christian order. The Church is never to forget the responsibility of the ministry, and to assist the ministry in its true discharge. For in this also "we are members one of another."

The closing sentences of the great Letter (ver. 18 and onwards) call for little detailed explanation, with one great exception. The writer asks for intercessory prayer for himself and his colleagues, in the accent of one who knows his own

unreserved desire (ver. 18), to keep his whole "life-walk honourable" (καλῶς ἀναστρέφεσθαι). He asks specially for this help, with a view to his own speedier return to his disciples (ver. 19), an allusion which we cannot now explain for certain. At the very end (vers. 22-25), with a noble modesty, in the tone of the true Christian leader, drawing, not driving, he asks for "patience" over his "appeal" (παράκλησις), his solemn call to be true to the Christ of God under all the trials of the time.

He has "used brevity" (διὰ βραχέων) in writing; he might have expanded the vast theme indefinitely; he has only given them its essentials. Then he makes his one personal reference, abruptly, as if speaking well-known circumstances; Timotheus (ver. 23) has been released from prison, and is on his way to join the Writer; and the two may hope to visit the Hebrews together again. Then follows the greeting to the clergy through the Church. Then a message of love sent by "those from Italy," that is to say, as the familiar idiom suggests, brethren resident in Italy, who send their greeting from it; an allusion over which endless conjectures may gather but which must always remain uncertain. The last word is the blessing of grace; "Grace," the holy effect upon the Church and upon the saint of "God for us," and "God in us," "be with you all."

We have now followed this last passage to its end, but, as the reader will have seen, making one great omission. The twentieth and twenty-first verses stand by themselves with such an elevation of their own, with such a tranquil majesty of diction, with such pregnant depth of import, that I could not but reserve my brief comment on them to the very last in these attempts to carry "Messages from the Epistle to the Hebrews."

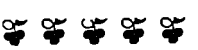
"Now the God of peace, who hath brought again from the dead the Shepherd, the great Shepherd, of the sheep, with blood of covenant eternal, our Lord Jesus—may He perfect you in all good unto the doing of His will, doing in you that which is acceptable before Him, by means of Jesus Christ; to whom be the glory to the ages of the ages. Amen."

This is one of the greatest, if not the greatest, of the benedictory prayers of the Bible. At every turn it sets before us truths of the first order, woven into one wonderful texture. It presents to us our God as "the God of peace," the God who has welcomed us to reconciliation, and is now and for ever reconciled; at peace with us and we with Him. It sets full in view the supreme fact upon which that certainty reposes, the resurrection of His Christ, recorded here and only here in the long Epistle, as the act and deed by which the Father sealed before the universe His acceptance of the Son for us. It connects that resurrection with its mighty antecedent, the atoning death, in words pregnant with the truths characteristic of the Epistle; the Lord, the great Shepherd, was "brought again from the dead" (the phrase is reminiscent of Isa. lxiii. 11, with its memories of Moses and the ascent of Israel from the parted waters), "*in the blood*," as it were attended, authenticated, entitled by the blood, "*of covenant eternal*," that compact of divine love of which twice over (chaps. viii., x.) the Epistle has spoken, under which, for the slain Mediator's sake, God both forgives iniquity and transfigures the will of the forgiven. And then the prayer follows upon these mighty premisses. It is asked, with the authority of an inspired benediction, that this God of peace, of covenant, of the crucified and risen Lord Jesus, would carry out the covenant-promise to the full in His new Israel. May He "perfect" them, that is to say, equip them on every side with every requisite of grace, for the supreme purpose of their being, the doing of His will in everything. May He so inhabit and inform them, through His Son, by His Spirit, that He shall be the will within their will, the force beneath their weakness, "working in them to will and to do for His good pleasure's sake" (Phil. ii. 13). To Him, the Father, be glory for ever. To Him, the Son, be glory for ever. Who shall decide, and who need decide, to which divine Person the relative pronoun (ᾧ) precisely attaches? The glory is to the Father in the Son, to the Son in the Father.

One closing word remains. Observe this designation just

here of the Lord Jesus; "the Shepherd, the great Shepherd, of the sheep." It is noteworthy, because in this Epistle it stands quite alone. We have had the Christ of God presented to us almost throughout under the totally different character of the High Priest, the great Self-Immolator of the Cross, now exalted in the glory of His High Priesthood to be the Giver of Blessing from His throne. To Him in that sublime aspect the thought of the Hebrew believer, so sorely tempted to look away from Him, to look backward to the old and ended order, has been steadily directed, for spiritual rest of conscience and loyalty of will. But here, true to that habit of the Bible, if the word may be used, with which it accumulates on Him the most diverse titles in the effort to set forth His fulness, the writer exchanges all this range of thought for the one endearing designation of the Shepherd of the sheep. It was as such that He went down to death, giving for them His life. It was as such that He is "brought again," to rescue, to watch, to feed, to guide His beloved charge "in the power of life indissoluble."

It is not without purpose surely that the Lord is left thus pictured in the view of His tried and tempted followers. In the region of conviction and contemplation He was to shine always before them as the High Priest upon His throne, the more than fulfilment of every type and shadow, the goal of Prophecy, the "end of the Law." But He was to be all this as being also, close beside them, their Shepherd, great and good. He was to be with them in the pasture, and in the desert, and in the valley of the shadow of death. They had followed Him indeed as their Sacrifice without the gate. But there He took to Himself His resurrection-life, to be their companion and their watcher for evermore. The Lord was their Shepherd; they should not want.



The Decree and Encyclical of 1907.

By the Rev. ARTHUR GALTON, M.A.

ON Wednesday, the Third of July, 1907, the Congregation of the Holy Office, known popularly as the Inquisition, issued a Decree, which is entitled, as usual, from the Latin words with which it opens, *Lamentabili sane exitu.* The document strikes a sad and warning note. It arraigns our times as "impatient of all control," as "inquiring too deeply into the causes of things," and as "falling thereby into the gravest errors." "Most perilous of all are these errors when they touch upon the sacred sciences, on the interpretation of the Holy Scriptures, and on the chief mysteries of the faith." And so it seemed good to the Most Eminent and Reverend Cardinals, the Inquisitors General in matters of faith and morals, to look into the spirit of the age, to brand and reprove what they find amiss in it, so that these errors may not take root, and the faithful may be on their guard. So says this lugubrious pronouncement. The Inquisitors, to facilitate their object, have drawn up sixty-five propositions, extracted, as they say, from certain recent books, though no titles are quoted and no authors are named; and these sixty-five propositions, which must be taken to summarize the theological errors of our time, are condemned. This document was submitted to Pius X. on the following day, Thursday, the Fourth of July, and was approved by him.

More than this, the Decree, or Syllabus of Errors, was followed up by an Encyclical Letter, ostensibly from the Pope himself. In this Pius X. enlarges on his pastoral office, and inveighs bitterly against the persons, the characters, and the opinions of those whom he describes as Modernists.

These documents, the propositions which they condemn, some of the current opinions of our time, the external position and the internal crisis of the Papal system, are all well worth considering by us, both as English Churchmen and as fellow-

citizens of many who still accept and are affected by that Papal jurisdiction which we rejected nearly four centuries ago.

In the first place, it may be remembered that Pius IX. issued a Syllabus of modern errors in 1864; and two points in connection with it may be noted, because they show the difference, both of external position or estimation and of internal condition, between the Papal system forty years ago and the Papacy as it is now. The Syllabus of Pius IX. was a political event. It caused an immense sensation. It even caused some anxiety in certain countries and to several governments. Politicians and statesmen were preoccupied by it. Diplomatists wrote and talked. The Press was agitated. The *Times* produced a leading article, and *Punch* a cartoon. In contrast with all this, the Syllabus of Pius X. may be said to have come into the world still-born. Outside the Roman Catholic Press it was barely noticed. It did not give a moment's anxiety to any politician. Probably not a single diplomatic note was written in consequence of its publication. To the great world it was an event, an utterance, of absolute unimportance.

As the former Syllabus had some political effects, so it may also be described as chiefly political in its contents. Social and political matters occupy the foreground in this document. Theological questions are of secondary importance. Pius IX., it is true, condemned the rights of conscience, of philosophy and of science; but he condemned even more bitterly the legal and political theories which had been formulated in 1789, and which are accepted now by all civilized societies. The Encyclical of 1864 was a protest against everything which is believed and valued by the modern State. The Pope declared that the Church is a complete and perfect society; independent, by right, of all temporal authority; superior to the State; possessing exclusively the control of education. He condemned the principles of popular sovereignty and of universal suffrage. He denied all freedom of worship, of conscience, of the Press, of speech. He claimed coercive powers for the Church, and the right to condemn or impede legislation of which it does not approve.

The Civil Power may not come between the Pope and individual Christians. Such theories destroy the Civil Power. They lead either to anarchy or to tyranny. The eighty clauses of this Syllabus cover the whole field of human activity; but what strikes an observer most is their exaggeration. Modern society is painted all in black. It has only material aims. Its education is necessarily corrupt. Its philosophy is not only erroneous, but malevolent. No one can look back honestly on the nineteenth century and say that Pius described it accurately. The results which he anticipated have not happened. His diagnosis was manifestly untrue when it was drawn up, and the experience of forty years has stultified it even more. It is impossible to have any confidence in a physician who has been proved mistaken.

There is one statement of Pius IX., however, which the Papacy has been able to substantiate. "The Roman Pontiff," he said, "cannot, and should not, reconcile himself with progress, Liberalism, and modern civilization." Papal apologists, especially in England, minimized the Syllabus of 1864; but the technical question, whether it be infallible or no, is of little importance except to Roman Catholics. What is of importance, to the larger world, is that the Syllabus represents the mind of the Papacy with regard to social, political, and intellectual questions, as well as to the relations between the State and the Church, and the constitution of society. The Syllabus also represents what the action and policy of the Church would be, if it had power to carry out its theories. As a proof of this, we have not only the utterances of Italian dignitaries, but the statements of numerous leading French Ultramontanes in all their controversies with Liberalism during the reign of Pius IX. and in the earlier years of Leo XIII. These advocates, far from minimizing the Syllabus, accepted its literal interpretation, and were prepared to carry its theories into practice. The principles of the Syllabus were for them, not only a model, but an obligation, both in Church and State, and in the relations between them. The principles of the Syllabus are incompatible with our English institutions, as well as with the ideals of modern France.

As a proof of the latter, we may point to the incessant friction between the Papacy and the Third Republic, which has led inevitably to Separation. If there has not been similar friction in England, it is because the English Romanists are so small a body, and because their ecclesiastical leaders have had the prudence not to emphasize the radical and irreconcilable differences between Papal and English principles.

The present Syllabus is occupied entirely with questions of theology. It condemns certain propositions with regard to Scripture, to the value of dogma, to the Sacraments, to ecclesiastical tradition, and still more to ecclesiastical authority as represented by the Papacy. We must not suppose from this remarkable change that the Pope has ceased to be interested in politics, or to believe in political and diplomatic methods. There is still a Centre Party in Germany and a clerical majority in Belgium. Voters are still manipulated in Ireland and in the United States. The clerical press is more active and numerous than ever. Not a single claim of the Papacy has been abrogated or even modified. But events and experience have proved that the Papacy can no longer influence our European populations directly. These experiences are confirmed by the affairs of Italy since 1870. And recent events in France have shown that the Papacy is quite impotent there as a social or a political factor. When Pius IX. wrote his Syllabus, he could coerce or disturb the government of Napoleon III., and he seriously embarrassed the early governments of the Republic. During the Separation controversy, Pius X. could neither influence the electors, nor the elected, nor the Ministry, nor the great mass of the population, except in ways which were disastrous to himself and his adherents. This enormous change, to sum it up shortly, is due to education. Under the Empire a large percentage of Frenchmen were illiterate, and education itself was a clerical monopoly. Under the Republic illiteracy has gradually declined, and education has been detached more and more from ecclesiastical control.

To education, also, we must attribute those enormous in-

tellectual changes which are marked so clearly by the condemned propositions in the Syllabus of Pius X. In 1870 it was possible to define Papal infallibility in the face of history. The few prelates and theologians who appealed to history against the dogma were as voices crying in the wilderness. They had no intelligent hearers, no sympathizers. "The Church triumphed over history," as Manning boasted. At present, if the dogma were proposed, it certainly could not be passed. Its opponents would be more numerous, and they would appeal to a clerical majority in all educated countries, so marvellously has the knowledge of history grown during the last forty years. And not only the knowledge, but the interest in it, and a scientific method of dealing with it. The nineteenth century was the great age of history and of science. During its course, our knowledge of man, our knowledge of nature, were revolutionized; and this revolution is bearing its fruit in the twentieth century by necessitating a reconstruction of theology. The Decree *Lamentabili* and the Encyclical *Pascendi* are the Papal protest against the necessity; or, in other words, against the intellectual position and conclusions of the educated majority.

Now, we hold no brief for the Modernists. Many orthodox Christians, besides the Pope, are no doubt startled and scandalized by some of their conclusions. By denying Papal infallibility, we do not thereby assert the infallibility of those who oppose the Papacy. What we do protest against is the way in which the Modernists are treated, and the methods by which the Papacy has chosen to combat Modernism.

With regard to the first, there have been many answers to the Papal utterance, especially in France and Italy. In these replies the authors invariably point out that it is not their real opinion, but a parody of their opinions, which is condemned. They complain both of being misunderstood, and of being garbled or misquoted. In these matters the complainants undoubtedly prove their case. Secondly, the incriminated parties have been tried and condemned unheard, according to those detestable principles and that abominable procedure which

still prevail in the Roman Congregations. Thirdly, some of the condemned Modernists point out, not only how unfair, but how disastrous the new methods are which the Vatican has devised for combating and persecuting the new opinions. They show that these methods will necessarily destroy all thought, all independence, all scholarship; they will sterilize the Church, and separate it still more from the sympathies of educated men. The repressive methods of the sixteenth century are extended and increased. Dilators, inquisitors are established in every diocese. A system of mistrust and espionage is set up on a scale which the world as yet has never known.

Now, in all these matters our sympathies must be wholly with the Modernists. They are merely claiming those rights and that freedom which we possess ourselves, and without which learning and progress are impossible.

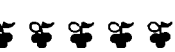
The world has moved, not only since the thirteenth century, but since the sixteenth. It has not only moved, but grown; and if theology be a living science, it must move and grow with all other spheres of thought and knowledge. We believe that things new, as well as old, have their value in religion; that God fulfils Himself in many ways, and reveals Himself in divers manners. We also believe that truth in the end will find its level and prevail; but truth can only be reached by freedom of research and freedom of speech. Scholarship must never be impeded. The untrue, the worthless, will perish of themselves, provided no force be used. Force is worse than valueless in spiritual and intellectual matters. These are some of the lessons which we have learnt from Church history, and we apply them confidently to our own existing problems, and to the present crisis in the Roman Church.

That there is a crisis is undeniable. In France the majority of the younger clergy are Modernists. Italy is fermenting with growth and change. America has already caused the gravest anxiety to Rome; and what is called Americanism is only in its beginning. It is bound to mature and organize. Many of the Modernists have come to those conclusions about the Papacy

which were formulated by our own Reformers in the sixteenth century. Instead of triumphing over history, the Papacy is once more at the bar of history, waiting to receive sentence from some of those who have so long accepted it.

We cannot leave these burning questions without referring to Cardinal Newman. Though he has not been censured as yet, by name, yet a large part of his work is undoubtedly hit by the condemnations of the Decree; and it will be impossible for his name and some of his works to escape uncensured if the Papal policy be continued logically. Indeed, this is foreshadowed in the curious reservations which have been made in the official utterances about him. And how strange is Newman's present position and probable fate! He is an object certainly of suspicion to many Ultramontanes, and it is an open secret that he is disliked particularly by the theologian who is chiefly responsible for the latest Papal utterances. To the Modernists he is nothing less than a prophet, an inspirer. They all appeal to him, revere him, believe in him. How far he would have liked this liberal approval is a curious question, since his great battle was against Liberalism. Whatever damage Newman may have done to the Church of England, it may prove in the end that he has done infinitely more to the Church of Rome, or at any rate to the traditional Papacy.

In a following article it is proposed to examine Modernism and Vaticanism as they are exhibited by recent ecclesiastical events in France.



Revivals Past and Present.

By the Rev. Canon W. HAY M. H. AITKEN, M.A.

THE wave of Revival that recently swept over a great part of the Principality of Wales may now be said to have subsided, leaving, however, according to the statements of many who are well qualified to judge, permanent results of a highly satisfactory character. As is always the case in such

movements, there has been a very considerable falling away; but there has also been much abiding fruit, and it would appear that, although the Revival gatherings mostly took place in chapels, the Church, as well as other bodies, has profited largely by the movement. The hope that this gracious visitation would be extended to other places, and that similar manifestations of the Divine influence would occur throughout the British Isles, has not so far been realized; but, on the other hand, those who are engaged in evangelizing work testify to an increased interest in things spiritual, and a greater responsiveness than existed in the closing years of the last century and the opening years of this.

Meanwhile we are hearing of very remarkable manifestations of the same Revival influence in various places where, perhaps, they might least have been expected. The great Revival movement in Japan, which excited so much interest some few years ago, is now being followed by a similar work of the Holy Spirit in Korea, where national and religious prejudices are breaking down before the advance of this extraordinary and indescribable spiritual force. And this is not the only place in the heathen world where the power of God has been thus specially displayed in the stirring of whole neighbourhoods, and the awakening and conversion of numbers of individual souls.

Movements of this character are amongst the most mysterious as well as the most interesting of the phenomena of the spiritual world. The laws of the action of the Spirit of God are even more recondite that those of the wind that "bloweth where it listeth." Such spiritual influences seem to come and go without our being able to explain them by any process of causation, save that which belongs to the sovereignty of the Holy Spirit. It is true that Revivals have often been attributed to the importunate prayers of some who have hungered for the souls of men; but probably it would be more correct to say that the pouring out of this "spirit of grace and supplication" is one of the most remarkable signs of a true Revival. It is the most impressive indication of all of the presence of some mysterious

spiritual pressure when men begin to pray as those who will not be denied. Mere curiosity may crowd a church, when once people are set talking about what is unusual, and sympathetic action may count for a great deal in inducing a disposition to yield to religious influences; but intensity in prayer cannot be accounted for by such explanations, and when we find it existing in an extraordinary degree, we may well say, "This is the finger of God."

Let us not, however, suppose that there is really anything arbitrary or capricious in the action of the Holy Spirit in this or in any other respect. His action is no doubt regulated by the law of His own perfect wisdom, though we may not as yet be able to formulate the law of His action. This much only we can say—that there is a certain similarity between His dealings with the individual and His action upon the community. If we were able to recall the action of the Holy Spirit upon our hearts during the years in which our decision for Christ was not yet made, should we not find that this has never been uniform? There have been times in which we have been conscious of definite spiritual influences moving us more or less powerfully to yield ourselves to Him, and then, again, there have come long periods in which we seemed to have no consciousness of any such spiritual pressure; then once more, after months or even years of utter lethargy and spiritual insensibility, the influence has made itself felt. Nor is it difficult to understand why this should be. A pressure that is uniform and continuous becomes a mere condition of our existence, and we accommodate ourselves to it, without its attracting any attention; whereas a pressure that is occasional and variable at once claims our attention. Hence the Holy Spirit shows His interest in us as truly by the withdrawal or diminution of His influence at certain seasons as by His manifestation of it at other times; for it is by adopting this method that the conscience is reached and aroused, and the heart won for Christ.

Now, if this be the Divine method in dealing with the individual, it seems reasonable to conclude that it will also be

His method in dealing with the aggregate of individuals that constitute human society. And if this be so, the originating cause of Revivals will be traceable to those counsels of love and mercy which run through all God's dealings with man. They will be due, not to human earnestness in interceding with God, but rather to Divine wisdom, shown in so ordering His dealings with man as to render them most conducive to the end at which they aim. At the same time, the surest sign of the approach of such a season of Revival is the disposition to pray for it, which, while it is itself the product of a Divine influence, may be regarded as the human response to God's call, which is the condition of the further extension of that spiritual influence. And the moral of this is that we should always hail with delight and encourage to the utmost of our ability any general inclination towards special intercessory prayer that we may discern amongst our people; for this is a sign of Revival, and carries with it the gracious presage of further manifestations of spiritual power.

I am one of a fast diminishing number of living Christian labourers who took part in the great Revival movement of the latter fifties and the earlier sixties. All the more prominent figures in that great harvest-time have long since gone from us. Their very names are passing out of memory, and the present generation of earnest Christian people knows but little of Brownlow North, Reginald Radcliffe, Denham Smith, Hay Macdowall Grant, and many others who were leading helpers in that great work. But I have purposely used the word helpers, for the movement itself was not brought about by the efforts of a few earnest and gifted men. It was rather the movement itself that called forth the workers than the workers that brought about the movement. This was so much the case that I remember at one time in Scotland people used to speak of those affected as "taking the Revival," as though it were a sort of spiritual epidemic that spread as by a mysterious spiritual contagion. In Ireland, where it excited the largest amount of attention, the meetings were for the most part carried on by Christian people amongst

themselves, without any recognized leaders. Sometimes, however, the local clergy and ministers had the wisdom to throw themselves heartily into the work, and where they did not a few of them developed a marked evangelistic capacity. But the work in Ireland and in some parts of Scotland was marked by the same spontaneity that was so much commented upon in the Welsh Revival of our own time, and there was not even an Evans Roberts associated with it as its recognized leader.

It cannot be doubted that this great Revival, affecting as it did the English-speaking nations on both sides of the Atlantic, gave a wonderful impetus to the spiritual life of the time, and prepared the way for much that has occurred since in the form of evangelizing effort. The converts of those days remained in a large number of instances the very backbone of the various Churches in which they had been gathered in, and the collective influence of so many spiritually-minded Christian people added to the congregations became a powerful factor in both the religious and the national life.

It has always been my firm conviction that it was the great American Revival that sealed the fate of American slavery, just as the Evangelical Revival in the end of the eighteenth and the beginning of the nineteenth centuries did the same for slavery in the British dominions. Public opinion in a Christian country, even where it is not itself definitely Christian, will always be affected by the depth and strength of Christian sentiment in those who profess to be Christians indeed. And it was the rising of public opinion, stimulated by this strong underlying Christian sentiment, that rendered the abolition of this abomination a political necessity, at whatever cost the end might be procured.

What strikes me most now in looking back on those early Revivalistic movements is the fact that all was at that time such a novelty. It is difficult for us to understand in these days of multiplied evangelistic agencies how grievously wanting in this respect was the religious life of that period. If the Church was cold and dead, Nonconformity was no improvement upon

her in this respect. Even Methodism seemed at that time to have lost much of the zeal for the Gospel that has for the most part so honourably distinguished that society during its history. In Scotland I should judge that things were even in a worse and more unspiritual condition than in England, as the opposition to the Revival subsequently offered by a very large proportion of the ministers plainly showed ; and I should not suppose that things were much better in the North of Ireland.

This utter unfamiliarity with evangelizing work was in some respects a great advantage. To multitudes of people in those days the Gospel was really news, and good news, and the novelty of the thing made it easy to get crowds together to hear preaching that often was neither eloquent nor powerful, and that yet did its work. There seemed to be in some places literally a hunger for the Gospel. I actually remember how in a town in the North of Scotland a young man came night after night to the meetings who had to walk no less than twelve miles each way.

To-day all this is changed, and it is now no longer easy to induce people to attend mission services, just because they have had so much of this kind of thing. But, if our work is rendered somewhat more difficult by the reluctance of those whom we seek to reach to put in an appearance at all, let us find some encouragement in the thought that this change is due not to the failure, but to the success, of this kind of work. I suppose that there never were so many really spiritual—shall I say truly converted?—people in our congregations as there are to-day, and this fact is largely due, either directly or indirectly, to the effect that Revival movements have had upon the religious life of the time. They have led in some instances to a more definite presentation of Gospel truth; they have brought about a more pointed and purposeful habit of dealing with individuals, especially with candidates for Confirmation ; they have induced any number of evangelistic efforts ; they have called into existence special evangelizing agencies, such as the Church Army, the Church Parochial Mission Society, and the Evangelization

Society; they have brought about the erection of numerous mission-rooms, where the poor and ignorant are reached by less formal ministrations than those which our churches offer.

We have, indeed, much reason to be thankful for what has been done during the last half-century in the way of pressing the Gospel upon the acceptance of the people, and for the measure of spiritual success that has attended the manifold evangelizing agencies that have been called into existence within that period. At the same time, we cannot shut our eyes to the fact that familiarity with Gospel truth, where it does not bring about its acceptance, must of necessity exercise a distinctly injurious effect upon the human heart. Undoubtedly there are only too many to-day who might with some measure of truth be described as "Gospel-hardened." The familiar phrase points to a terrible possibility. When the good news comes to us as a novelty, a new and fresh revelation of the love of God, it naturally softens the hard heart, and where we receive the truth in the love of it, the moral sensibilities of the man, melted into tenderness, are ready to receive the impress of Divine love. But when we resist the influence of the Holy Spirit, the Gospel begins to lose its power to move us, just because we are familiar with it. The message of salvation becomes barren of spiritual results, and tedious as a twice-told tale. It is the old story, as old as the days of St. Paul: the preaching of the Gospel must be either the savour of life unto life or of death unto death.

This terrible possibility points to the conclusion that, to render evangelizing efforts successful now, there is greater need than ever for individual exertion, which should aim at bringing within reach of the preacher's voice those who have not been fatally affected by this familiarity with truth; and I am inclined to think that the success of mission efforts in the future will more and more depend upon the exertions of the rank and file of the spiritual army, and less than in times gone by upon the special gifts of a few favoured individuals.

I purpose presenting the reader with some few reminiscences of Revival work in a later issue.

The Scottish Episcopal Church: An English Layman's Impression.

By CLEMENT ANTROBUS HARRIS.

A FEW years ago, when Provost Campbell, as he then was, became Bishop of Glasgow and Galloway, a friend addressed a congratulatory epistle to "The Hon. Mrs. Campbell, The Palace, Glasgow." To those acquainted with the conditions under which most Scottish Bishops live—Bishop Jolly occupied little more than "a butt and a ben," and his single servant did not "live in"—the address is amusing enough; but the best is yet to come. Postal officials often show remarkable acumen in supplementing insufficient addresses, but so far from "palace" and "Bishop" being associated terms in Scotland, the missive only reached its destination after being officially endorsed, "Not known at the Palace Theatre of Varieties: try the Empire!"

I repeat this story as an example of the misconception under which even educated English Churchmen labour as to the conditions of their own Communion north of the Tweed. Another example might be added from the same source, for when the present Bishop of Glasgow—I think it was he—was announced to speak at a congress in England, a local paper made the illuminating remark that "we shall now hear what these Scottish Presbyterians have to say for themselves!"

Yet the first of these misconceptions—that under which the English and Scottish Episcopal Churches are supposed to be similarly placed—is not wholly unnatural or unaccountable. An Englishman generally gets his impression of the Scottish Church during a transient holiday, and it is possible to attend service in a Scottish Episcopal church—indeed, in a series of Scottish Episcopal churches—and scarcely notice an iota of difference between such services and those of the Church in England. It is true we have the "Scottish Office" for Holy Communion, but it is only allowed in certain churches, and in

these is under restrictions, so it may easily fall out that a visitor never hears it. There are also minor differences in the Rite of Confirmation, making the Scottish rite, in appearance, more like an ordination than is the English rite, but a visitor is not likely to be present at a Confirmation.

To be separate at all, two Churches could hardly be in closer spiritual communion than are the Episcopal Churches of England and Scotland; they use the same Prayer-Book, and constantly interchange their clergy. Yet almost the day that an English Churchman makes his permanent home in Scotland he will find that the affinity in things spiritual is hardly greater than the contrast in things temporal.

Firstly, there is the fact of disestablishment, and all that flows from it.

The Episcopal Church in Scotland differs from the Church in England because she is now disestablished; from the Church in the Colonies, or in most of them, because she was once established; from the Church in Ireland because she has been disestablished twice; and from all of these Churches because of the "strange mutations" through which she has passed. Has any other Church been subjected to such periods of paradox? Bishops of a *disestablished* Church have sat and voted in Parliament; "Bishops" irregularly ordained have borne rule over Presbyters, many of whom must have been ordained episcopally; Bishops canonically consecrated have borne rule over clergy, many of whom had received only Presbyterian ordination—indeed, some among whom may have received no ordination at all, but only appointment by a "Superintendent" (between 1560-1572, when, under the "Concordat of Leith," there was a return to the Episcopal system and ordination, which might, however, where no Bishop was placed, be administered by a superintendent[1]); dioceses have been divided into Presbyteries, and their Chief Pastors made responsible to a General Assembly.

[1] I am indebted for this and much other information to "Lectures on the Reformation Period in Scotland," by the Rev. J. H. Shepherd, Rector-elect of St. Mary Magdalene's, Dundee.

Time was when "the man in the street" would have found it difficult to say whether the Church was Episcopal or Presbyterian, for there were no Canons, no Liturgy properly so called (the service being at the discretion of the minister and largely extempore), and no Confirmation, the rite being in abeyance. Twice the Episcopal Succession has had to be restored from England; once the proscribed Scottish Church has been the single channel through which the same Succession has been transmitted to a great sister Church. And the impress of her history is on the Church still. If English laymen attending Morning or Evening Prayer find it difficult to realize that they are in a church entirely distinct from that which owes allegiance to Canterbury, English clergymen taking incumbencies in Scotland make the discovery soon enough, and not infrequently find a difficulty in reconciling themselves to it!

To begin with the province. The Episcopal Church is not, in popular estimation, "The Church of Scotland," much less "*The* Church." Though our Presbyterian friends derive their church government from Geneva, their Confession from Westminster, and their beloved Paraphrases are the work of an Englishman, the almost invariable name for our Communion in Scotland, colloquially, is "The *English* Church." The misnomer does us a grievous wrong as perverting the sense of patriotism so strong in the Scot, yet one must admit that circumstances have combined to render it not wholly unnatural to the superficial observer. It is doubtless sometimes used with a similar intent to the term "Italian Mission" in England, but with as much greater frequency as less accuracy, and is usually due, I think, to thoroughness: indeed it is not unfrequently used by Episcopalians themselves! Hereby hangs a little tale as true as it is new. The wife of one of our lay representatives, annoyed at the persistent use of the term "English Church" by a strange old gentleman in a country bus who had engaged in conversation with her, ventured to give him quite a lecture on the true history of Episcopacy in Scotland, and was somewhat surprised when her husband, on meeting her at the terminus, at once

recognized the old gentleman and introduced her to—the (late) Bishop of Glasgow! In print, the term always used is "Episcopal Church"; indeed, even the leading daily papers distinguish our Chief Pastors from those of the Roman Obedience by speaking of the "Episcopal Bishop" of So-and-so!

In the Universities the Faculty of Divinity is, of course, in the hands of the Established Church, but invitations to preach in the University chapels are frequently offered to ministers of other religious bodies, including, occasionally, our own. The invitation would almost seem to be more frequently offered to dignitaries of the English than of the local Episcopal Church.

Similarly, "D.D." degrees are by no means confined to ministers of the Established Church, and our own clergy receive their share. Eminent Nonconformist ministers in England are occasionally made the recipients of these degrees. A leading Presbyterian divine, who has interested himself in the matter, told the writer that the reason for this is that the Scottish University authorities do not think the English Universities very liberal-minded in the bestowal of divinity degrees, or their policy equitable.

Passing from the province to the diocese, the fact of disestablishment becomes, perhaps, even more apparent. The old cathedrals are not in our hands as they once were, and still are in England. Only those dioceses have cathedrals which have built modern ones. There are six of these—Edinburgh, St. Andrews (cathedral at Perth), Moray (at Inverness), the Isles (at Millport, Cumbrae), Brechin (at Dundee), and Glasgow, the last two being parish churches which have recently been accorded cathedral status. Aberdeen is without a cathedral. The beautiful cathedral of the Isles is surely the smallest in Great Britain, and probably the only one whose choir is entirely composed of women (they wear veils and look like confirmation candidates). Yet there is what many larger cathedrals do not possess—a Eucharist, and two other services, daily, at which the Provost usually represents Dean, Chapter, Minor Canons, choir, and too often, I fear, congregation, in his own person.

Passing from the diocese to the ecclesiastical unit, the parish, the different course which Church history has taken north and south of the Tweed is not less evident. The Episcopal church is not the parish church. I quote an otherwise ably conducted provincial weekly *verbatim* in calling one of our churches "that Tom, Dick and Harry sect in the Perth Road." The Episcopal clergyman is not the parish minister—he is more likely to be dubbed "the minister of the English chapel." If any public function of a religious character is to be performed, it is, of course, the parish minister, not the Episcopal clergyman, who will be asked to perform it, unless, as is perhaps more probable, an invitation to take a part is extended to all the ministers in the town, save, of course, where refusal is a foregone conclusion.

It is sometimes said that there is no religious difficulty in connection with education in Scotland. As regards ourselves, this is not the case. There is, it is true, no Cowper-Temple clause in Scotland, and School-boards can sanction the use of a catechism; but the Boards which allow Episcopalian children to be taught their own catechism are very few in number; in most places it can only be done by maintaining separate schools. But for the *majority* of the population there is no education difficulty, and the reason is not far to seek. For he would be dull indeed who did not observe that while the Dissenter in England differs altogether from the Established Church—ceases to be an Episcopalian at all; rejects Episcopalian forms of service, ritual, sacramental doctrine and catechism, if not the Creeds—the Scottish Dissenter differs much less from the Church he has left: he usually not only remains a Presbyterian, but retains the same type of service, sacramental teaching, standards of doctrine (though recently varying the terms of subscription), and—a factor of paramount importance in the education question—literally the same catechism. It says much for Presbyterianism that it has retained its hold on sons of so independent and, in religious matters, wayward, a disposition as have the Scots—a fact due, I believe, mainly to the large measure of self-government possessed by congregations through their Elders

and Deacons' Courts, and representatives in the General Assembly. I purposely avoid the term "laity," as elders are said not to be laymen.

It will be seen that if an Englishman's attachment to his Mother Church has been a "cupboard love," due to the loaves and fishes, pomp, circumstance, and prestige of Establishment, his loyalty will be sorely tried in Scotland. But if, on the other hand, he is of at all a romantic temperament, he will find himself in an atmosphere highly congenial. The Church of England has, I know, passed through its period of persecution. But that was short, and a long time ago. In Scotland, under the Penal Laws a clergyman could be imprisoned for administering baptism, and for a second offence transported. A print is not uncommon in Episcopalian houses depicting the good fisherfolk of Stonehaven holding up their infants in baskets under the window of the local prison, that they might be baptized by the incarcerated clergyman! A memorial to the Rev. Wm. Erskine, a comparatively recent minister of Muthill Episcopal Church, Perthshire, records that: "Owing to the troubles of the time in which he lived, he was during four years compelled to wander from place to place, and could only in secret visit his people."

It was illegal for more than five persons to meet together for Episcopalian worship. The house where the last five-person service is said to have been held is still shown on the south side of South Street, St. Andrews. It was in such an "upper room" —in reality a chapel—of Bishop Skinner's house in Longacre, Aberdeen, that Bishop Seabury was consecrated in 1784. The house has disappeared, but its approximate site is marked by a memorial stone in the wall of Marishal College. Visitors to Aberdeen will see the stone facing them as they walk up Longacre. And though the Penal Laws were not rigidly enforced after the accession of George III., they were not rescinded till 1792. Indeed, the last of the clerical disabilities, under which Scottish clergy could not officiate, or accept benefices, in England, did not disappear till 1864!

School-children are said even yet to be occasionally assailed with the old taunt—

> "'Pisky, 'Pisky, Amen,
> Down on your knees and up again."

Our chief pastors, too, are occasionally, but I think not often, called "Pseudo-Bishops" by Presbyterian Church papers on the ground of their titles having no legal basis in Scotland—a piece of Erastianism which is harder to forgive than that of the aggressively Presbyterian Major who at Church Parade in Edinburgh Castle one fine morning called out—

> "All Churchmen to the right;
> All Fancy Religions to the left."

This sense of the romantic, engendered by the past history of the Church and circumstances of the country, is confirmed by our very smallness in numbers. Five per cent. is a usual computation, though a Presbyterian minister in the West of Scotland, where Episcopacy was most ruthlessly stamped out, says we form 10 per cent. of his parish, and are increasing more rapidly than any other religious body.

But however prosaic and romantic lay Churchmen may differ in sensitiveness to the effects of disestablishment, both alike will feel the effects of disendowment. The Episcopal Church in Scotland is purely voluntary; its members have to pay for their religion; there is a decided, and many of us think not unhealthy, pull on the purse. "Taxation and representation go together," to some extent, even in the ecclesiastical sphere, and the Englishman newly come will probably be surprised at the large share taken by the laity in the financial and business matters of the Church. In the parish the *local* financial and other business matters, including usually the appointment of organist, verger, and other officials, are in the hands of the Vestry, which is elected annually by the communicants. The local contributions to central funds—that is, funds common to the whole Church—are in the hands of a committee specially appointed for the purpose. The spiritual affairs of the parish are as exclusively in the hands of the incumbent as they are in England, though

in these, as in other matters, I think the *influence* of the laity is perhaps greater. Similarly, the financial affairs of the diocese are managed by the Diocesan Council, which consists of both clerical and lay members; its spiritual affairs by the Diocesan Synod, which is exclusively clerical, though laymen may attend, and, by permission of the Bishop, may, and frequently do, speak.

The Supreme Court of the Church is the Episcopal Synod; its legislative body, the Provincial Synod, which consists of the Bishops and one in ten of the Presbyters. Doctrine and discipline apart, the paramount power in the Church as a whole is undoubtedly the Representative Church Council. It consists, broadly, of all the clergy, and a lay representative from each congregation; there are thus an approximately equal number of clerical and lay members. Of some 325 members of boards and principal committees (members *ex officiis* being omitted), 128 are laymen; and of the ten committees here alluded to, six have a layman as convener (*Anglice*, chairman). But at the meetings, which are held annually in different centres, and extend over two and sometimes three days, the clerical element largely predominates, especially among the speakers, for which, however, the laymen have only themselves to blame.

Perhaps the most important function which laymen perform in the Church is their voting in the election of Bishops. In every congregation of a given status there is a triennial election of a Lay Elector who, should a vacancy occur in the See, votes in the election of a Bishop. The laity, however, cannot nominate. A characteristic of this lay vote would seem to be its comparative unanimity compared with the clerical vote, which is generally more divisive.

It augurs well for the good of the Church, and should allay misgivings as to the effect of admitting laymen to ecclesiastical councils, that on all other questions laymen and clerics are found in fairly even numbers on both sides. There is no pitting of lay against clerical opinion. We have no "Laymen's League," and no need for one. The powers of the

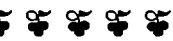
laity have also been recently much increased by the formation of a new body, the Consultative Council, the first meetings of which have just taken place. This council consists of clerical and lay members in approximately equal numbers, and with equal rights of speaking and voting. It cannot enact Canons. But within its own doors it can discuss and vote upon any question, doctrinal or disciplinary, which may affect the Church. It can *propose* Canons, and no enactments of the actually legislative body, the Provincial Synod, become law till the Consultative Council has had the opportunity of considering and giving an opinion upon them.

So far the characteristics of Scottish Episcopacy are such as are less likely to strike the summer visitor than to be discovered by the resident. There remains one which will strike the traveller more than the resident, unless he also be a traveller. This is the greater uniformity, compared with England, in both doctrine and ritual between one church and another. There are extreme churches—a few, for instance, where incense is used, auricular confession is taught and practised, and the Sacrament is reserved; and till the death of Dr. Teap, a year or two ago, there was at least one where the "black gown" was worn in the pulpit. But if the score or so of widely separated churches in which the writer has attended service may be taken as a criterion, there is certainly much greater uniformity than in England. One cause of this is the greater influence of the laity. True, the same extremes exist among the laity as among the clergy, though not, I think, in the same proportions. But two incumbents are *never in a parish together;* laymen are, and neutralize each other. Consequently, while between two incumbents of opposite extremes the parochial policy is *reversed*, under the influence of laymen of opposite extremes it is *tempered*.

But an English traveller would not only notice a greater uniformity than is usual in his own country. He would notice that this uniformity has been achieved on the "High" side of the mean temperature of Anglicanism, if one may hazard a guess as to what ecclesiastical normality is! For the laity, not

less than the clergy, are influenced by their environment; and just as the Episcopal Church in Ireland, surrounded by Romanism, is uniformly "Low," so in Scotland, surrounded by Presbyterianism, it is uniformly "High."

It has been the writer's aim to state facts rather than offer opinions, but the reader will perhaps bear with him if he states a single conclusion that has often forced itself upon him during his many years north of the Tweed. It is, that if the Church of England organized and trusted her laity as much as does her sister Church in Scotland, and made as much of her pounds as her poorer sister does of her shillings, the task of the Nonconformist would be much harder than it is.



The Climax of Revelation.

By the Rev. W. B. RUSSELL CALEY, M.A.

THERE are only three special theophanies in Scripture, or times at which God in a special manner revealed His character and attributes to men—occasions perfectly different to those revelations in dreams and visions and voices which He constantly made to His prophets and servants, but absolutely unique in their solemnity and circumstances; occasions on which Deity, in a mysterious and awe-inspiring manner, made itself manifest to humanity with stupendous grandeur, yet with necessary and well-defined limits of power and splendour.

These three remarkable occasions on which God "made His glory to appear," and man saw God (in a sense) and yet lived, are—the giving of the law (Exod. xix.), the revelation to Moses (Exod. xxxiii., xxxiv.), and the revelation to Elijah (2 Kings xix.). All these theophanies are marked by an extraordinary similarity, and are attended by the same results. Each manifestation is marked by a wondrous exhibition of power and of purity, and is then succeeded by an articulate and distinct indication and expression of the Divine will. They are unrelated in many

ways, and yet they have a most clear and instructive relationship, and we shall do well to study them.

The mythologies and legends of other religions bear no comparison with this; they tell us oftentimes of wonder and power and swift justice, and even familiarity with human passions and frailties, but none of them display or attract by a revelation of interested love. We may learn much of God in Nature. To the observant mind we are surrounded by overwhelming proofs of His wisdom, power, and purity; we see on all hands indications of design and harmony and beauty. But while Nature may tell us much of the mind of God, it is only revelation can tell us of His heart. "For the invisible things of Him from the creation of the world are clearly seen, even His eternal power and Godhead" (Rom. i. 20). Yet "the natural man receiveth not the things of the Spirit, because they are spiritually discerned" (1 Cor. ii. 14). Revelation is essential if we are really to know God, and this revelation in the Word we enjoy.

Now, (1) in each of these three cases man is clearly taught that he *cannot* and *must* not attempt to search into the deep things of God; self-will in this respect is described as terrible in its consequences. The most stringent commands were given to Moses to erect bounds about Mount Sinai, lest anyone should draw near, prompted by an unhallowed curiosity, and perish (Exod. xix. 12, 21-25). Most carefully does God hide Moses himself in a cleft of the rock, lest he should see more than his human nature could endure of Divine splendour (Exod. xxxiii. 20-23). Elijah had to wrap his face in his mantle when the Divine voice spoke to him (1 Kings xix. 13).

In the revelation to Elijah, which we desire to consider, we have a fourfold revelation, which is both historic and also spiritually accurate in its order:

(*a*) The Revelation of Power—Wind (ver. 11).
(*b*) The Revelation of Terror—Earthquake (ver. 11).
(*c*) The Revelation of Purity—Fire (ver. 12).
(*d*) The Revelation of Love—Voice (ver. 13).

This is not a chance, but in reality a scientific and correct order. These successive manifestations sum up for us the religious systems of the world. There were the ancient religions of power, when men trembled before the tremendous and uncontrollable forces of Nature, when the thunder and the storm and the hurricane made them realize their own powerlessness in the presence of what was to them omnipotence; and thence came the religions of Thor and Jupiter, and the worship of the powers of Nature.

But this very realization of power brought as its consequence the feeling of terror, of helpless impotence and need of protection. These powers, so awful in their activity and presence, must be conciliated and, if possible, made propitious rather than destructive to man; and thence came idolatry—a desperate attempt on the part of humanity to put himself in a favourable relationship with powers beyond his control, be those powers good or evil.

But a yet deeper thought followed on. Man, with increasing knowledge and experience, with a widening conception of himself and his environment, saw behind these forces and exhibitions of terrific energy and splendour a revelation of purity. There was no mistaking that He who set all this machinery going, and had made man what he was, in his mind and spirit, was a God of holiness—one far above the ordinary passions and vices of debased human nature; and thence arose the philosophies of the world—its cold intellectual religions, its desperate attempts to free itself from natural, innate corruption by a great striving after purity and altruism and moral perfection.

The philosophers of Greece and Rome, Confucius in China, Buddha in India, testified to this yearning after purity of life or elevation of intellect; but it was a mere intellectual ideal, a moral standard, true in much of its conception, but quite inaccessible to human attainment. This was as far as man could go. He witnessed to his greatness, to his spiritual capabilities, by his heroic attempts to put himself in correct

relationship with the Great First Cause he dimly discerned; he "felt after God, if haply he might find Him" (Acts xvii. 27). But there was one thing that no speculation or search of man could discover, and that was the feelings of God towards man: whether God entertained any sentiments of love or affection towards man, or merely viewed him as the creature of His hand and the subject of His power. This revelation could only possibly come from God Himself. Now, it is this last revelation of *interested love* which alone has changed the life and character of all ages and all races.

It was God's love which desired that none of the people should foolishly break through to gaze on Sinai, and thus certainly perish; it was His love which sheltered Moses in the cleft of the rock; it was His love which so sweetly and gently spoke to Elijah, yet so mysteriously that he hid his face in his mantle and was preserved. These revelations were, as all revelation must really be, progressive. God reveals Himself to man as man is able to bear it. He does not blind his eyes by torrents of Divine splendour, but He gradually prepares man to understand His nature and work and purpose. Professor Mozley has beautifully expressed this truth in these words: "It is evident, then, that a progressive revelation, if the idea of such a revelation is once admitted, must be judged by its end, and not by its beginning. According to any rule of judging in such cases, the morality of a progressive dispensation is not the morality with which it starts, but with which it concludes. The test is not the commencement, but the result." Or, as Professor Orr puts it, "Revelation must begin somewhere, and must work patiently in accordance with the law of historical developments. This is the true side of the law of evolution, and it applies in grace as well as in Nature."

We learn, then, that the highest and fullest revelation of God is not to be found in Nature, or by human intellect, but it is seen in His love and personal interest in man as revealed in His Holy Word. This quick but certain revelation of interested love is the great power for the Church generally and the individual

personally. What is the message the universal Church is telling to-day to the hearts and consciences of all men? It is the message of God's interested love in each soul, in each life. Home missions, foreign missions, rescue work, Salvation Army, Church Army—each attempts to bring home to the individual soul this question as from God Himself: "What doest *thou* here?"

But we must ever remember that this revelation of interested love is in no way contradictory to the other and equally true revelations of power, purity, and terror. Science and intellect can assure us of the truth of these, can endorse and emphasize them. They are all real aspects of truth, but they *are not* the aspects which will most effectually and permanently and beneficially influence life and action.

In this last revelation we have reached the climax, we have arrived at the last stage of God's self-manifestation. The Old Testament economy taught us much of the previous manifestations of the Divine character; its awful calamities, its terrible penalties, its minute moral regulations and commands, showed men the power and purity and terror of the Lord; but it is the "voice" in the New Testament, the voice of Jesus, which teaches us in words such as never man spake before of the love of the Heavenly Father for each one of His erring, sorrowful, sinful children. Revelation hitherto has been just a light shining in a dark place, yet ever shining more and more brightly until it flooded the earth with the sunlight of love at the rising of the Sun of Righteousness. To quote Professor Orr again: "Progressive revelation has culminated in Christ. In Christ the long development of Old Testament religion finds its fulfilment and point of repose. To understand the Old Testament aright we must look to this goal to which all roads lead. Prophecy does not let fall one element that was of permanent value in the law. Christianity conserves every jot and tittle of the spiritual contents of both law and prophets." Yet it was when Christ came and walked the hills and fields of Galilee, and touched with joy and peace and love the sad hearts and homes of men, and "went about doing good," that mankind saw and realized,

and felt as they never had done before, that "God is *love*," and that He *individually loved* them.

It is truly a magnificent message the Church has to carry to-day to the weary and sin-stricken world—the message of God's love for each one. It may not be as impressive or awe-inspiring as a merely natural religion is sometimes represented to be; it may not appeal so much as some to the intellect (for Christianity approaches the intellect through the conscience, not the conscience through the intellect); but it speaks in tones of resistless power and persuasiveness, in the quiet of the conscience and heart and home, and calls with an earnestness none can lightly resist to duty and work and self-sacrifice.

Lastly, let us notice that this revelation of interested love has the same results in each case.

(*a*) *Reverence.*—When the people saw the thunderings and lightnings and smoking mountain, they stood afar off and said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Exod. xx. 18-20). When Moses saw the glory of God and heard His loving words, he bowed his head and worshipped (Exod. xxxiv. 8), while Elijah hid his face in his mantle and stood to listen. It will ever be so: the more we realize the personal love of God towards us, the more we shall feel a holy awe towards Him—not the terror of the slave, but the affectionate deference of the child.

(*b*) *Confession of Unworthiness.*—The Israelites acknowledged at Sinai their unworthiness to hear God's voice. Moses pleaded that He would pardon their iniquity and their sin, and take them for His people (Exod. xxxiv. 9); while Elijah owns his own unworthiness, and in action declares his humility before God.

(*c*) *Obedient Service.*—While the silent awe-struck multitude stood before the shaking, smoking, lightning-lit mountain, Moses tells them of all the statutes and judgments which the Lord commanded them (Exod. xxi. 1). Following on the revelation to himself, Moses instantly and strenuously exhorts to obedience of the most complete and far-reaching character (Exod. xxxiv. 11); while Elijah departs at once to anoint Elisha and fulfil the Divine behest.

The revelation of the personal love of God, as expressed through the voice and words of Jesus Christ, is the climax of revelation; it is the manifestation of the heart of the Eternal to the wondering gaze of humanity. Far from promoting irreverence or self-satisfaction on the part of man, it excites in him the profoundest reverence, the deepest awe, the most sincere humility, and the truest, self-denying service.

Have we had this realization of God's personal love to us brought home to our own hearts? Do we feel we love Him because He first loved us? This will not make our conception of God less great or less grand, but we shall realize the Divine holiness, as manifested in Calvary's sacrifice, with an intense reverence; our unworthiness of such love will make our whole being go out in rapturous and whole-hearted service; we shall rejoice to run the way of God's commandments with a most loyal obedience. Yes, the revelation of God's interested love is the keynote of a happy life, of a holy life, of a useful life.

Literary Notes.

ONE of the most interesting of new magazines which have commenced their existence during the past few months, in this already overcrowded age of periodical literature, is that very attractive monthly called "The Country Home." It is a well-arranged magazine, pleasantly written, delightfully illustrated, and redolent of its title. Its editor, who is evidently a person of cultured and refined taste, has been fortunate enough to secure a Nature poem by Mr. Meredith for the current (July) number. Several new features have been added to this number, the tone of which does, somehow, appeal to all lovers of the country, even though they live in the town. But more particularly has it a call for those who reside in the country, though the residence be a cottage rather than a castle.

A new missionary story has been written by Miss Mary D'Aguilar, under the title of "Coverleigh Rectory." It would be an advantage if one could, at such times as prize-giving in Sunday-schools, put one's hand on more literature of, for want of a better term, the "lighter kind," dealing with missionary life and character. The present story gives a good account of what the life of a missionary is; its joys and its sorrows, its advantages and disadvantages, its successes and its failures. From personal experience in

local missionary effort, the writer is conscious how the earnest young mind might be even more stimulated and strengthened by a good, glowing enthusiastic account of life in the mission-field. The present author, while giving all due attention to the plot and the "technical" demands of her story and its *motif*, does not forget to work in—and this is exactly what is needed—a number of suggestions for the furtherance of missionary work, the needs of missionaries, personal (although we know how unselfish and self-sacrificing they are) and official, and the larger claims, at once grave and urgent, of Christ's kingdom beyond the seas. There is not the slightest doubt that the mission-field calls the Christian with just as much fervour and fascination as the frontiers of our tremendous Empire call our soldiers and our civil servants. And there is always room for a graphic, picturesque, devout story of missionary enterprise which can be absorbed by the growing lad and lassie. In this paragraph should also be mentioned a new book entitled "Broken Snares," by Miss Evelyn S. Karney. This work is also in the form of a story, and deals with some of the problems and difficulties which beset the path of the missionary. The book includes the author's experiences in the mission-field as a member of the Church of England Zenana Missionary Society. The Bishop of Durham contributes a preface.

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There is an attractive paper in the current number of *The Atlantic Monthly*, a well-known American magazine of the *Fortnightly* type, dealing in a delightfully intimate manner with "The Charm of Greek," by Professor A. G. Keller. He says: "As has been remarked, one does not have to know *very much* Greek to become a lover of Greek." Now here the writer shows an intuition which has come to all of us, even in the school-book days. However much one dilates upon the need of a modern equipment of French and German, however much one upholds in no uncertain language the value of Latin, one is always convinced of the dignity and attractiveness of Greek. It seems always, and will continue to seem, that indissoluble bond, that unbreakable link between the philosophic and classic culture of the days of Grecian intellect and the more plastic, but none the less able and intellectual, times which belong to us. And how many of us have felt a deeper debt towards Greek? Has it not brought us very much nearer to Christ, in that we have read His messages and His hopes, His joys and His sorrows, in the tongue which was akin to His own spoken word? "Matthew Arnold," says Professor Keller, "has attempted to show wherein the charm of Homer lies," and so does our author. We cannot tell, we cannot say why Greek holds us. It does, and it will. Whilst talking of Greek, it used to be said very aptly of the late Dr. Rutherford, "He was a good scholar, and he loved Greek." Mr. Spenser Wilkinson has written a brief biography of Dr. Rutherford, which also introduces a new translation of "St. Paul's Epistles to the Thessalonians and the Corinthians."

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In "A Book of Yorkshire," Mr. J. S. Fletcher attempts to do for "the county of broad acres" what the indefatigable Mr. Baring-Gould has done so well for Devon and Cornwall in his attractive volume called the "Book

of the West." The "Book of Yorkshire" contains a full account of the Three Ridings, and a valuable feature is the two or three chapters dealing with districts which are little known and have rarely been written about. Mr. W. Paget and Mr. Frank Southgate contribute sixteen illustrations in colour, and there are also sixteen illustrations in monotone.

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The Dean of Durham has written a preface to the Rev. Gilbert Monks' new book entitled "Pastor in Ecclesia."

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Mr. Elliot Stock announces a new work entitled "The Fulness of the Time," by the author of "The Prince of Judah." The volume is one which will appeal very much to Bible scholars and students, while it will not be beyond the scope and understanding of the general reader. The author endeavours to throw fresh light upon disputed points in Biblical narratives. And the earnest worker is always ready for new views if they will help him in his work. The book also contains four large folding charts of chronology, with many tables of dates and diagrams of the three largest pyramids.

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In connection with one of the paragraphs above, referring to a volume about Yorkshire, it is interesting to note that Messrs. Black are also publishing a book, or really the third volume of a series of volumes on Yorkshire which have been written by Mr. Gordon Home. This third book completes the series, and is called "The Vales and Wolds of the East and West Ridings." It deals with the southern portion of the county, extending from the moors near Huddersfield across the vale of York and the Wolds. The interesting district of Holderness, including four of the most perfect parish churches in England, is fully described, and also the coast from Filey to Spurn Head.

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One is always glad to have the privilege of reading a new work from the pen of Mr. Morley. Although we may differ with him so much on religious matters—we will not speak of politics—there is probably no one who would rise up in criticism of his general articles, his biographical studies, or his literary essays. The latter are, indeed, the work of a genius, the outcome of a master mind, the literary sculpture of a great modeller. This week has been issued a new volume of "Miscellanies," being the fourth series. It may interest a good many of my readers to know that the first editions of the first, second, and third series are always in demand and have an enhanced value. The new volume contains papers on Machiavelli and on his contemporary friend Guicciardini; reviews of Mr. Harrison's "New Calendar of Great Men," and of his historical romance "Theophano"; a paper written in commemoration of John Stuart Mill's Centenary in 1906; a criticism of Lecky's work on "Democracy and Liberty," and an article on Mr. L. T. Hobhouse's "Democracy and Reaction." Mr. Morley always puts his own view of things in general, especially if he feels that he must differ from his reader, so charmingly and with such culture and such taste that we can all read his writings with great respect; while, of course, there are many who are really enthusiastic over them.

In "Civil War and Rebellion in the Roman Empire, A.D. 69-70," by Mr. B. W. Henderson, sub-Rector and Tutor of Exeter College, Oxford, the author has sought to write the history of those campaigns by the aid, and as illustrative, of modern strategical principles, and has designed his work more particularly as a companion to the "Histories" of Tacitus.

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"The Wheat among the Tares," by the Rev. A. Lloyd, Lecturer in the Imperial University of Tokyo, and formerly Fellow of Peterhouse, Cambridge, is a study of Buddhism in Japan. The book is almost the first attempt seriously made to grapple with the problem of the historical relations between Japanese Buddhism and Christianity. Something of the kind has been done for Chinese and Cingalese Buddhism, and the whole problem is one of the profoundest historical and theological, as well as of missionary and practical, interest. The aim of Mr. Lloyd's book is to show that Japanese Buddhism arose out of (1) Manichæism; (2) Docetic and Gnostic heresies, which very early found their way to Japan.

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Here also I may call attention to a little volume on Early Buddhism, which has been written for Messrs. Constable's Religion Series, by Professor T. W. Rhys-Davids. It is a brief account of the political and religious conditions of Northern India, and serves as an introduction to an interesting account of the life and teachings of Buddha. As far as possible Professor Rhys-Davids reproduces material from the earliest documents. The author is engaged upon another little volume for this series (published at 1s. net) on Later Buddhism.

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The same publishers are also responsible for an edition of "The Book of the Dead, Funeral Papyrus of Iouiya," the discovery and translation of which has proved, I suppose, one of the most valuable sidelights on the religious system of Ancient Egypt. The making of those books of magic words seems to have been a regular business, and the various copies as they are brought from the tombs are eagerly examined in the hope that a complete text may be found. The one found in the tomb of Iouiya by Mr. Theodore Davis has a particular value, because it can be definitely associated with the Eighteenth Dynasty. The editor of this text, M. Edouard Naville, differs from Renouf in his interpretation of the title of the work.

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Mr. W. C. Perry has written a somewhat important work entitled "Sicily in Fable, History, Art, and Song." At least its title, as will be noted, is an ambitious one. In any case it contains a good deal of interesting material, put together in an attractive way. Certainly it has claims to the popular approval, and should find many readers among the more intelligent lay-tourists. The volume is provided with suitable maps.

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A new volume in Messrs. Methuen's *Westminster Commentaries* is the Rev. A. H. McNeile's "Commentary on Exodus."

Messrs. Mowbray are issuing an opportune book called "Portraits of the Archbishops of Canterbury." It contains reproductions of all known pictures of the Primates of England which exist. The text, which has been written by Miss Bevan, contains a series of short biographical estimates.

"The Queens of Egypt," by Miss Janet Buttles, should be a readable book. Professor Maspero writes an introduction to it.

A single-volume history of the Jews, by Dr. M. Epstein, is in rapid preparation. It will be written in a popular strain.

Dr. Luwig Hof's work on "The Human Species: Its Specific Characteristics Considered from the Standpoints of Comparative Anatomy, Physiology, and Pathology," has been translated by Professor Walker Hall.

Messrs. Hodder and Stoughton are the publishers of Mr. Beckles Wilson's "A Journey into the Occult." It is a close study of the question. It is really quite astonishing the number of books which are constantly appearing on the subject.

Messrs. Jack, who are renowned for their useful, interesting, and attractively produced books, are following up the "Century Bible," which has been so immensely successful, with a companion series entitled "The Century Bible Handbooks." The object of this cheap series will be to gather the results of research and scholarship on matters of history, archæology, literature, and criticism that help to bring light to the Bible and its contents. The first four volumes will be "The Early Church," by Dr. Horton; "The Apocryphal Books," by Professor Andrews; "Life and Teaching of Jesus Christ," by the Rev. W. B. Selbie; and "Man, Sin, and Salvation," by the Rev. R. S. Franks.

Notices of Books.

A History of the Evangelical Party. By the Rev. G. R. Balleine, M.A. *Longmans.* Price 5s. net.

We give a very cordial welcome to Mr. Balleine's interesting and timely volume. Much has been written about the work of Evangelicals in the Church of England, notably by Mr. Eugene Stock in his "History of the Church Missionary Society," but there has hitherto been no connected history of the party from its beginnings in the Great Revival of the eighteenth century down to our own times, and this want Mr. Balleine has now ably supplied. It was, of course, not possible within the compass of one volume of convenient size to give more than a tolerably full outline of so extensive a subject. But the author has read very widely, and has used much care in selecting his materials, and as a result the reader receives, and is enabled to retain, a clear and definite impression of the progress of the events described

and of their relative importance, while his interest and sympathies are aroused at the very outset. The *Times*, in reviewing the recently published autobiography of the late Professor Montagu Burrows, said: "We are not sure that the real value of Captain Burrows's autobiography may not lie in this, that it will remind a forgetful generation that Christianity was not re-introduced into England by the Tractarian party, as seems to-day to be widely assumed." The perusal of Mr. Balleine's book will show how baseless is the assumption here referred to. No movement in the history of the Church has made more for righteousness, for personal religion, for the honour of God, and for the welfare of man than the Evangelical revival. It had its faults—sometimes it ran into extravagances, some of its converts fell away, at times sharp controversies divided its members; but it transformed the social life of England. Drunkenness, immorality, and cruelty, instead of a boast, became things to be ashamed of, and the extent to which they disappeared may be seen by a comparison of the literature current when the Revival began with that of less than a hundred years later. To it also was due the more humane treatment of prisoners, the care for the poor and outcast, the tenderness for children, the liberation of the slave, the sympathy with suffering of all kinds which especially characterized the last century. To it, moreover, was due the revival of Church life, which is the boast of modern times; and had not the authorities steadily set themselves to repress the movement and to keep its leaders out of all positions of influence and power, the Church would have been as much affected by it as was the nation. But Mr. Balleine shows us how every effort was made to thwart and hinder the work, and to discourage and dismay the workers. Evidence of this appears throughout the earlier part of the book, and is not absent even when we reach the later and settled stages of the movement. Mr. Balleine says with regard to the numbers of Methodism, "a majority of the converts of the Revival gradually drifted into the position of Dissenters. How did this happen?" The first cause was the bitter hostility of most of the parochial clergy. A glance through the tracts of the period will give us examples enough. Here is one by John Kirkby, Rector of Blackmanstone, Kent: *A Full Discovery of the horrid Blasphemies taught by these Diabolical Seducers called Methodists*, and another by John Downes, Rector of St. Michael, Wood Street: *The Full Portrait of that Frightful Monster called Methodism*, from which we learn that "their doctrines coincide with the rankest heresies that ever defiled the Church, particularly those of the Simonians, Gnostics, Valentinians, Donatists, Montanists, and Antinomians." In one, the Vicar of Wymeswould proves that the Methodists are really Mohammedans. In another, the Vicar of Dewsbury describes them as "furious disciples of anti-Christ, reverend scavengers, filthy pests and plagues of mankind." The Bishops rushed in to join the fray, Bishop Lavington proving from the Eleusinian mysteries that Methodism was "the work of some evil spirit, and Bishop Warburton warning everyone that Wesley was a wily and malignant hypocrite." From those days until the time when Bishop Philpotts prosecuted Mr. Gorham, efforts have been made to turn the Evangelicals out of the Church of England, and even now there are dioceses where it is the rarest thing for the Bishop to offer a living to an Evangelical. It is well that facts like these should be borne in mind when the air is full of pleas for

toleration on behalf of men of another school. It is very well for certain persons to say that no one wishes to coerce the Evangelical clergy into adopting practices of which they disapprove. Hard and bitter experience shows that given the power to coerce the attempt would be made at once.

It is impossible to follow Mr. Balleine through the long and varied series of events which he chronicles, but we hope that every Evangelical will procure and study his book. It is a real advantage to see from the rise and progress of a party a movement which has made its way in the face of such obstacles, what it was that gave it success. When even partial prosperity comes upon an individual or a society, the ideals and purposes which gave it tenacity and courage in days of adversity are apt to be forgotten. Mr. Balleine shows us that Evangelicalism grew and prospered because it preached the Gospel of redemption for fallen man, and showed how not only the guilt, but also the power of sin, could be done away. The early Evangelicals did not wait until the people came to them, they went to the people. They sought the good of the entire man, body, soul, and spirit. They led the way in social reform and legislation on social subjects, for they knew that with a demoralizing environment the Gospel had a narrower field of influence. Above all, they set a noble example of self-sacrificing devotion to the cause of Christ. Only sacrifice is fruitful, and this will explain why so much that is lasting was done for England by the Evangelical Party. Mr. Balleine's book has many valuable lessons for Evangelicals at the present day, but perhaps the most valuable is its incitement to seek again the spirit which animated the men of whom he speaks in order that a work may be done now and in the immediate future even greater than that which they accomplished.

THE LETTERS OF MARTIN LUTHER. Selected and translated by Margaret Currie. London: *Macmillan and Co.* 1908.

About one hundred years ago, as Miss Currie reminds us, Coleridge wrote as follows: "I can scarcely conceive a more delightful volume than might be made from Luther's letters, especially those from the Wartburg, if translated in the simple idiomatic mother-tongue of the original." It is curious that we have had to wait so long for such a volume as is now made accessible to us. The charm of Luther's letters is unique, and no student of the Reformation can possibly afford to neglect them, because they give us, almost more than any other of the writings of that epoch, a vivid presentation of the thoughts that were stirring, and the hopes that were inspiring, the men in whose hands the destinies of reform lay. It is easy for critics to find fault with Luther, and, indeed, there are passages in his life that we would willingly cancel. He was not always wise or well-advised, but in the main he was a noble champion of truth and liberty, and one without whom the history of Europe would have been something entirely different from what we now know it to be. The rich humanity of the man, his mingled strength and tenderness, his massive directness, his courage, his fearless zeal in realizing his own great ideals, shine forth in his letters; and, as we read them, we are enabled to see into the causes that brought about one of the greatest revolutions of history, and to trace the springs of action in those responsible for its guidance. Miss Currie has done her work with singular care and faithfulness, and the volume which lies before us is one which the

student and historian alike would not willingly be without. The letters range from the year 1507 to 1546, and some 500 are translated in this book. A brief introduction has been prefixed, and a good index closes the volume. Brief but sufficient introductory notes are appended to most of the letters.

THE PHILOLOGY OF THE GREEK BIBLE. By Adolph Deissmann. London: *Hodder and Stoughton.* 1908. Price 3s.

This little volume consists of four lectures delivered last year in Cambridge, on the present state of the study of the Greek Bible. Many students are already acquainted with them, inasmuch as they have appeared in the pages of the *Expositor*. Dr. Deissmann is an acknowledged authority on the Greek of the LXX, and his *Bible Studies* have already been translated and made accessible to English students. In the present useful little volume he has essayed a popular account of the problem of "biblical" Greek, mainly in reference to the LXX. LXX studies are rapidly on the increase in England, and English scholars have already done pioneer work in enlarging our knowledge of Hellenistic idiom. The labours of Dr. Swete, of Hatch and Redpath, and of Brook and McLean, have already done much to enable students to become acquainted, in a fuller and more complete manner than ever heretofore, with the earliest and, in some respects, the greatest of biblical versions. A knowledge of the LXX is now seen to be increasingly necessary if we are adequately to understand the Greek of the New Testament. Professor Deissmann hardly exaggerates when he says (p. 12) that "A single hour lovingly devoted to the text of the LXX will further our exegetical of the Pauline Epistles more than a whole day spent over a commentary." We must read the LXX as a Greek text, and as a book of the people, just as a Jew of the Dispersion would have done who knew no Hebrew, and as the converted heathen of the first or second century would have read it. Every reader of the LXX who knows his Greek Testament will, after a few days' study, come to see with astonishment what hundreds of threads there are uniting the Old and the New. That the close connection and parallels between the two Greek Testaments will be recognized more and more with the progress of scientific research, is now clear. Much, however, remains to be done, and we hope that Professor Deissmann's books will inspire some of our younger scholars to undertake the *exegesis* of the LXX, hitherto so sadly neglected. A beginning has been recently made; but English scholars will not rest satisfied until we are furnished with commentaries on portions of the Greek text of the Old Testament comparable to such works as Lightfoot's edition of the Pauline Epistles, or of such a work as Professor J. B. Mayor's edition of St. James.

GLORIA CRUCIS. By J. H. Beibitz. London: *Longmans and Co., Ltd.* Price 2s. 6d. net.

The author sets out by saying that to him no view of the Atonement "can possibly be true" which represents it as the result of a transaction between the Father and the Son, or which regards it as intended to relieve us of the penalty of our sins. This *a priori* attitude on the first page does not encourage us to think that we shall have an adequate treatment of the subject. Side by side with this unqualified statement we put the

great authority of one of our foremost scholars, Dr. Sanday, who, in a recent book, says: "The Scriptures do recognize a mysterious something which in imperfect, human language may be described as a transaction. It seems to me difficult for the plain reader of the Bible to deny this" ("Life of Christ in Recent Research," p. 248). We ask our readers to keep this comparison of statements in mind. It is perfectly easy to construct a doctrine of the Atonement by leaving out or minimizing whole sets of ideas such as are implied in the terms wrath, ransom, and propitiation; but, though it is easy, it has the fatal effect of inadequacy, and therefore of inaccuracy. On the practical and subjective side there is much in this book that is devotionally useful, but doctrinally it is of little value. The author has evidently attempted a task for which he is not at present equipped. To say that sin belongs to the will and not to the nature (p. 43) is clearly against Article IX.; and to speak of the nature of the Eternal Word communicated to us by the Spirit, especially in the Sacraments, as the "heart of the Atonement" (p. 67), is to fail to take into account large sections of New Testament truth. We should be sorry to think that this book gave the Christian Gospel, for there is little or no real "good news" for sinner or saint.

THE REFORMATION. By Anthony Deane. London: *James Nisbet and Co., Ltd.* Price 2s. net.

To those who know the ecclesiastical associations of the author it will seem very strange that he should have been chosen to write a book on the Reformation intended as "A Manual of Church Teaching for Young People," and the surprise will not be diminished by a knowledge of the contents of the book. Cranmer is described as "at once as pious a man and as incapable an Archbishop as ever has filled the Chair of Augustine." It is evident that Mr. Deane has never read, or at any rate considered, the facts brought forward by Professor Pollard. The view of Edward's reign is consistently hostile to the Protestant position, and, accordingly, he speaks of "Edward's unhappy reign," and says that by the close of it "the whole work of the Reformation seemed likely to be undone." It is natural that the author should speak slightingly, and certainly inaccurately, of the second Prayer Book; but we were not prepared altogether, even from Mr. Deane, to be told that the struggle of the Anglican Church with Puritanism was not less great than that with Rome. "The difference between Anglican and Puritan doctrine was not one of degree but of kind." Only a distorted reading of the facts could pen a sentence like this. The usual extreme Anglican view that the Reformation was not completed until 1662 is here stated once again, quite oblivious of the fact that one of the Bishops of 1662 has written words on the opening pages of the Prayer Book which contradict it. It is nothing short of deplorable that so biassed and inaccurate an account of the Reformation should be included in a series for young people edited by the Bishop of Chichester, which numbers within it valuable volumes by Mr. Eugene Stock and the Rev. A. W. Gough. We naturally expected a series of this kind to appeal to the large body of English Church people. Instead, we have a work which almost entirely ignores the fundamental doctrinal differences between Rome and ourselves, and by its omission of salient facts, its inaccuracies, its lack of perspective, and manifest

bias provides an untrustworthy account of the period it is intended to cover. It is doubtless too much to hope that the author will ever give serious attention to the writings of Professor Pollard, Mr. Fisher, and Mr. Fletcher; but at any rate, such a series as this ought to provide our young people with a fair statement of the facts which will enable them to draw their own conclusions.

INTRODUCTION TO THE FIFTH BOOK OF HOOKER'S ECCLESIASTICAL POLITY. By the Rev. F. Paget, D.D. Oxford: *Clarendon Press.* Price 5s. net.

The second edition of the Bishop of Oxford's well-known Introduction to Hooker, Book V. There is a new and very interesting preface, calling attention to the value of Hooker in relation to our ecclesiastical difficulties to-day. The Bishop evidently writes in the light of recent ecclesiastical events. Students of Hooker's immortal work will find in this and Mr. Baynes' edition all that they can possibly require.

THE LAW OF THE CHURCH AS TO MARRIAGE WITH DECEASED WIFE'S SISTER. By J. Wordsworth, D.D. London: *Society for Promoting Christian Knowledge.* Price 6d.

A learned review of Church law as to marriage from the first century to the present day. The Bishop's conclusion is, as we might suppose, against the clergy celebrating such marriages; and while he does not recommend the refusal to admit to Holy Communion those who have contracted the marriages, he is not in favour of treating them at once as among the faithful, and counsels abstention from Communion for some time. This strikes us as a very lame and impossible position. The action is either right or wrong. There is much valuable information provided, but not every reader will draw the same inferences or come to the same conclusions from the evidence given.

MISSIONARY CLEWS TO THE NEW TESTAMENT. By Mrs. Ashley Carus Wilson, B.A. London: *Hodder and Stoughton.* Price 3s. 6d.

This is in three parts—viz., Redemptor Mundi, St. Paul, and St. Peter and St. John. Thus we have the missionary aspect of the whole of the New Testament. The book is invaluable for private study as well as for Study-Bands, for which it has been so largely used. Secular history gives us the historic setting, and the writer is careful to give us contemporary dates and names. Appropriate collects are also added for Band meetings. We warmly commend the work and are greatly indebted to the author.

THE STORY OF THE ENGLISH CARDINALS. By the Rev. C. S. Isaacson. London: *Elliot Stock.* Price 6s.

From A.D. 1144 to the present day Cardinals have played no inconsiderable part in English history, either directly or indirectly. They include a titular King (Henry Stuart), a Pope, seven Archbishops of Canterbury, three of York, and seven Lord Chancellors of England. Of some England may be justly proud, and the writer is generous in his appreciation. Jesuit intrigues and Romanist methods stand self-condemned in the telling of the stories of each life. There is no bitterness displayed by the writer, and we find him bright and interesting all the way through. His aim is personal and anecdotal as well as historical, and he has the gift of presenting the main

features of a life in an interesting manner. The more modern Cardinals—Wiseman, Manning, Newman, and Vaughan—arouse a living interest in our own time. An excellent index, some valuable genealogical tables, and Adrian IV.'s Bull, by which Ireland was handed over to Henry II., are added.

PRINCIPAL RAINY. By Professor R. Mackintosh, D.D. London: *A. Melrose.* Price 2s. 6d.

The biographer writes with sympathy and discrimination. His subject necessarily introduces the great reunion of the Churches in Scotland for which Rainy was mainly responsible. Despite the temporary and terrific set-back, Rainy's work for Scotland lives and moves to success. "The greatest thing in a servant of Christ is character." Rainy's was simple, unspoiled, and many-sided. He was *facile princeps* in most situations. His intellect was of the subtlest, his heart the most childlike, and his Christianity the most orthodox.

THE FACTS OF GAMBLING. By J. M. Hogge, M.A. London: *Andrew Melrose.* Price 1s. net.

Truly a book of facts awful in their significance. It shows from actual experience the utter madness of gambling. The chapters include such subjects as Betting among Women and Children, Football Betting, the Press and Gambling, Betting in Relation to Crime, and certain aspects of the law concerning gambling. An appendix very usefully tells how the subject may be treated from the platform. This is the very book for clergy and other Christian workers. They should note and master its facts, and then use them with all possible force on all possible occasions. It is one of the most useful and telling little books of its kind.

ALL SAINTS' SERMONS. By William Ralph Inge, M.A., D.D. *Macmillan.* Price 3s. 6d. net.

Twenty-two sermons by the Lady Margaret Professor of Divinity at Cambridge, preached during his recent incumbency of All Saints', Ennismore Gardens, London. A volume eminently worthy of attention. It proceeds from a richly-endowed mind alive to the thought of the hour. The sermons strike us as being more like studies in subjects affecting modern religious life and thought, essays rather than sermons. Political responsibilities, social conditions, wealth and gambling, are dealt with concisely and in a manly and stirring fashion. Immortality is discussed as it might be in a college chapel, but also in relation to practical belief and life. There is a forcible statement against "conditional immortality" in the thirteenth sermon. But what the sermons lack is a message to the soul of man from the Living Saviour who died the Atoning Death.

THE ACTS OF THE HOLY GHOST. By Francis Pigou, Dean of Bristol. *Hodder and Stoughton.* Price 6s.

A new kind of book. The Dean of Bristol publishes his reminiscences of thirty-two years' experience of conducting parochial missions. The title of the book is a very high one, and seems to belong properly to an inspired book of the New Testament. In the introduction the author tells of his own

spiritual enlightenment on a stirring and striking occasion, after which he worked "from," instead of "for life." An account of his missions follows. Those here recorded were conducted in some three dozen representative churches, mostly in our large towns. Then follow letters written afterwards to the missioner by those who received blessing. The book all through bears witness to the necessity of repentance and faith towards God, and to the power of the Gospel of Christ set forth in simplicity.

THOUGHTS FOR QUIET DAYS. By Emily C. Orr. London: *S.P.C.K.* Price 1s.

Brief readings, one for each Sunday in the year. True, strong, and helpful.

HIDDEN SAINTS. By S. Harvey Gem. London: *S.P.C.K.* Price 2s. 6d.

"To offer to the general reader some particulars about the Brothers of the Common Life under whom Thomas à Kempis received his religious training in boyhood." Historically interesting, discriminating, and instructive. If the ideal of those pre-Reformation days is not exactly our own, there is much here that may be read with profit concerning these devout men and their holy lives. The author gives us in a readable form "some access to original sources." "Ama nesciri" is certainly a needed motto to-day.

IN KESWICK VALE, and other Lyrics. By Samuel S. McCurry. London: *Morgan and Scott.* Price 1s. 6d. net.

As lyrics of to-day these are exceptionally good. A brief but learned introduction refers to two of them as not unworthy of Wordsworth. A welcome union of poetry with truly spiritual ideas.

SOME CLERICAL TYPES. By John Kendal. London: *John Lane.* Price 2s. 6d. net.

Very cleverly drawn and amusing caricatures of clerics. If they exist, the sooner they are "taken off" the better for their Church.

THINGS SEEN IN EGYPT. By Clive Holland. London: *Seeley and Co.* 2s. net.

A most charming insight into Egyptian scenes and life, with fifty clear photographic illustrations. A fascinating little book. The author laments all through the destruction of the "Spirit of Egypt" by modern innovations.

PAMPHLETS.

PAN-ANGLICAN PAPERS: RELIGIOUS EDUCATION OF THE YOUNG. By the Rev. W. C. G. Edwards Rees. METHODS OF RELIGIOUS TEACHING. By Eirene Wigram. PREPARATION OF THE YOUNG FOR PERSONAL SERVICE IN THE WORK OF THE CHURCH AT HOME AND ABROAD. By the Rev. Hon. Edward Lyttelton. THE CHURCH'S CARE FOR THE MATERIAL WELL-BEING OF THE YOUNG. By the Rev. W. J. Conybeare and the Rev. W. H. H. Elliott: London: *S.P.C.K.* Price 2d. each.

CHURCH OF ENGLAND PENNY MANUALS: Nos. 5 and 6 (double number). THE EARNEST COMMUNICANT. By the Right Rev. Ashton Oxenden, D.D. No. 7. EVENING COMMUNION. By the Rev. J. J. Beddow. No. 8. VESTMENTS AND THE LAW. By the Rev. J. M. Willoughby, D.D. London: *C. J. Thynne.*

PROPHET, PRIEST, AND KING. Three Addresses for Holy Week. By Charles Parkinson, M.A. London: *S.P.C.K.* Price 3d.

WHY SHOULD I COME TO THE HOLY COMMUNION? London: *Elliot Stock.* Price 1d.

PRAYERS IN SICKNESS. Compiled by Bernard S. Lowe, M.A. London: *Elliot Stock.* Price 1d.