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THE CHURCHMAN

April, 1909.

The Month.

It is well that the discussion of this question is postponed until the May session of Convocation, for it gives time for that thought and consultation which will enable us to see and define more clearly the issues at stake. Attention, meanwhile, is being called to the obvious differences between the proposals of the two Convocations. The Report of the Canterbury Convocation recommends the permissive use of the Vestments without any qualification, while that of the York Convocation recommends the permissive use of the white chasuble, accompanied by certain safeguards. It is the latter proposal which is being chiefly discussed at present, especially because it is supported by three such well-known and honoured prelates as the Bishops of Durham, Liverpool, and Sodor and Man. Evangelical Churchmen are not prepared to give much heed to the Canterbury Report, because its acceptance would mean entire capitulation and the introduction of a state of affairs as novel as it would be dangerous. But the York proposals, backed as they are by such names as those of Bishops Moule, Chavasse, and Drury, are on an entirely different footing, and call for the most careful and respectful consideration from all Evangelical and central Churchmen. To this Report, then, we address ourselves, and ask attention to some facts that seem to be pertinent to the situation. First of all, we have looked in vain for any response to this "olive

branch" from those who wear the Vestments. The York suggestions have now been before the country for months, and have lately been reinforced by weighty speeches from the three Bishops just mentioned. The Bishop of Durham in particular expressed the hope that what he called for convenience the medievalizing school in our Church may come to a frank wish to meet the pressure of other opinions, and abandon the policy of inviting concession without giving any in return. But is there any hint of the acceptance of these proposals even as a basis of discussion? Is there, at any rate up to the present, the smallest prospect of their being adopted? Surely we ought to have heard by now of some steps being taken to arrange a compromise on this basis. Yet so far not a word has been spoken. Does this seem hopeful for a permanent settlement?

Are the York
Proposals
Feasible?

The Bishop of Durham, in his fine-spirited speech in the York Convocation, also expressed the hope that, by means of these proposals, the "centrally minded" members of the Church of England would be drawn together. We assume that by "centrally minded" he had in view Moderate High Churchmen, who either do not wear the Vestments, or, if wearing them, do not attach to them a distinctive doctrinal meaning, and also Liberal Evangelicals, who, while not wishing to wear the Vestments themselves, are ready to allow the permissive use to others. We take it for granted that the Bishop's description of "centrally minded" men cannot refer to what he called "the medievalizing school" in our Church. But here comes our difficulty. The Archbishop of York in the same debate called attention to the utter impossibility of putting down the use of Vestments in so large a number of churches, and said that the attempt would certainly embitter and exacerbate religious strife more than anything else—in fact, that "it was not really within practical politics." If, then, the Archbishop's words truly gauge the situation, how could the drawing together of "centrally minded" Churchmen do anything to influence those who now

use the Vestments without restriction? Will men who believe that they are legally justified in wearing the Vestments alter their usage to suit the restricted position recommended by the York Convocation? Surely we may borrow the words of the Archbishop of York, and say, "It is not really within practical politics."

It is essential to put ourselves in the position

The York
Proposals and
Anglican
Tradition.

of men like the Bishops of Durham and Liverpool, and endeavour to understand their attitude. Bishop Chavasse advocates the permissive use of a white Vestment on three grounds: (1) The spirit of Christian equity, because of the ambiguity of the Ornaments Rubric; (2) the spirit of the Anglican tradition in its use of the cope as a distinctive Vestment; (3) the spirit of Christian love and charity, for the sake of peace. While we are in hearty sympathy and agreement with the spirit that prompts these reasons, we are compelled to point out that the application made by the Bishop seems to overlook almost entirely the doctrinal aspects of the case. Even supposing that the Ornaments Rubric is as ambiguous as the Bishop suggests, is it not a fact that most of those who wear the Vestments on the ground of the Ornaments Rubric do so because of their doctrinal meaning? As to the argument for a distinctive Vestment by reason of the use of the cope, is it quite accurate to use this as a parallel case? The cope, though distinctive, is not doctrinal. Nor is the cope even permitted as a distinctive Vestment for Holy Communion in parish churches. As to Christian love and charity, may we not venture to ask whether purity of doctrine is not as important as reality of love. Let us apply these three considerations to some definite instances, and see how far they really settle the matter. Let us, for example, consider the ritual at two churches in the Liverpool Diocese—St. John's, Tue Brook, and St. Luke's, Bold Street. How far would the Bishop's reasons carry us towards the removal of our difficulties? Would his first point, the spirit of Christian equity, cover the ritual uses of both

churches? Would the distinctiveness of the white Vestment, if accepted at St Luke's, meet the case of St. John's? Would the spirit of love and charity really solve the problem of the two different aspects of teaching on the Holy Communion at these two churches? With every desire for peace, we cannot discover a solution in these three grounds for advocating the use of a white Vestment. The proposals fail at the very point of application, for nothing short of some measure of that compulsion which the Archbishop of York regards as outside the realm of practical politics will bring about a change from the coloured to the white Vestment.

We cannot help feeling that the speeches of the
 Is Compromise
 Possible? Bishops of Manchester, Carlisle, and Newcastle
 had the virtue of keeping most closely to the actual
 facts of the situation. Bishop Knox pertinently asked to whom the motion proposing this compromise was addressed. It could not be to those who were content with the use of the surplice, but must be to those who were not content with it, who were asked for an assurance that they were prepared to give up certain practices and also the use of coloured Vestments. Well might the Bishop say he was not particularly hopeful as to their reply. The Bishop of Carlisle forcibly urged the impossibility of dissociating the revival of Vestments from a return to the erroneous teaching from which our Reformers strove to free the Church; and the Bishop of Newcastle aptly inquired what practical steps they proposed to take to assure themselves that the safeguards insisted on by the Report would be forthcoming. The full report of the Bishop of Newcastle's speech can be seen in the *Church Gazette* for March, and deserves the closest study of all those who wish to see how these proposals look from the standpoint of practical politics. We would also advise our readers to study a new pamphlet by Canon Nunn, "The Ornaments of the Minister" (National Church League, 2d.). It is a careful examination of the Report of the York Committee, and we shall not be surprised if it leads readers to the same

conclusion as that of the author himself—that the safeguards now proposed are not only not feasible, but even futile. Meanwhile we would call fresh attention to the following words, spoken some years ago by the present Bishop of Durham :

“For peace I long—God knoweth from my inmost heart—but not for peace at any price; not at the price of reconsidering the ground principles of the Reformation, which the leaders of the revolution must practically ask us to do. They have been avowing for a long time, but never more loudly than of late, aims and ideals which to the sons of the Reformation are absolutely repugnant. It is not our principles that have disturbed the Church; it is those of a school whose essential teachings are, in the Church as reformed, novel within this century, as different in vital points from the old High Anglicans as from the Evangelicals. We are the sufferers from a great and formidable inroad. It is not quite our wisdom to confer with its leaders. Let charity to persons be unbroken in the Master’s name. But, unless the Reformers died literally for nothing, we are in face of principles which are, by inexorable fact, mortal antagonists to each other.”

The real question is whether the events of recent months or years have affected the truth of these contentions. Is it not true to say that these words literally represent our position to-day?

If only it were possible to eliminate the con-
Prayer-Book
Revision, troversial aspects of this question, it ought not to be difficult to agree on certain main outlines of revision which would be of incalculable value to Church life. It is certainly a great drawback to spiritual progress that our services to-day should be stereotyped according to a pattern over three hundred years old, and it is still more serious that the Church should be powerless to effect any change, either because of cumbrous machinery or else because of the fear of internal differences. If we allow ourselves to think of what the New Testament calls the liberty of the Spirit, it is surprising that we have endured our present position so long. The proposals of the Canterbury Committee contain much that is helpful on points that command universal agreement, but we fear that the controversial element will complicate matters, and prevent us from obtaining those changes that we so greatly need. If only we could agree to discuss the subject by omitting the questions

that give rise to differences of opinion, an opportunity would be afforded of doing fine service to the Church and Christianity. Thus, after omitting the proposals about the Athanasian Creed, Prayers for the Dead, the Words of Administration at Holy Communion, and the change in the Ordinal, there would still be ample scope for adequate and welcome revision. The general proposals of the Report do not err on the side of boldness, and we wish that the Committee had gone much farther in the direction of the Irish and American Prayer-Books. We hope to have an article in our next issue calling attention to the subject from the standpoint of the American Prayer-Book, and offering some suggestions based upon that in many ways admirable manual. Is it not possible to get Convocation to eliminate the proposals that give rise to controversy, and then to concentrate on those which have to do solely with the elasticity and variety of our services? It would be a great point gained if the revision could go forward on these lines.

The
Education
Question.

The letter addressed to the Archbishop of Canterbury, signed by the Bishop of Beverley, the Deans of York and Chester, and a large number of representative clergy and laity of the northern provinces, protesting against compromise on the basis of Mr. Runciman's Bill, might seem to be the slaying of the slain, since that Bill is evidently dead beyond recall. But it was worth while publishing the letter, if only for the Archbishop's reply. As he rightly said, the signatories of the letter are of opinion that "a settlement of the present education controversy cannot be brought about by any process of mutual concession, or, as it is commonly called, compromise." He added that he had received similar resolutions from the extreme wing of the Nonconformist bodies. Then once again the Archbishop urged that settlement is only possible on lines of mutual accommodation. The following words go straight to the point :

"I do not find in the circular letter, a copy of which you kindly send to me, any indication of a wish on the part of those who sign it to endeavour to

meet Nonconformist difficulties or grievances such as they are ; and a corresponding attitude upon the opposite side is taken in certain Nonconformist documents like those to which I have referred."

In the accompanying letter to the *Times* the Dean of Chester said that, in approaching the Archbishop, the signatories "of set purpose refrained from dealing with any construction policy," though it is difficult to understand so curious a standpoint. Are Churchmen to learn nothing from the controversies of the past six years? Can they expect to retain their schools as though Mr. Balfour's ill-starred Act had never been passed? Is it worth while, from any common-sense point of view, to persist in a negative attitude of protest? To ask such questions is to see at once the impossibility of the extreme position taken up by the signatories to this letter. We are profoundly thankful to the Archbishop of Canterbury for the firmness with which he contends for his position, and for the frank assertion of his belief that the cause he has been championing would promote effectively the best interests of our schools. Like him, we believe that some day this true position will become apparent, but, like him also, we fear that, through the extremists on both sides, who will learn nothing, forget nothing, yield nothing, "it may become apparent too late."

Swansea. Another event in the educational world has been much to the fore during the past month—the Swansea Church Schools Dispute, which has been going on between the Managers and the Local Education Authority of Swansea since 1904. Owing to pressure from the Authority, the Managers have been compelled to expend about £20,000, and in addition to this they have been faced with great difficulties in regard to the question of the teachers' salaries. The Local Authority contended that it was justified in paying lower salaries to teachers in Church schools than those paid to teachers of equal qualifications in Council schools. This contention the Managers have rightly opposed, and after much delay the whole question was gone into at a public inquiry held by the Board of Education.

The Commissioner decided quite definitely in favour of the Managers, but the report of the Commissioner (now Mr. Justice Hamilton) was overruled by Mr. Runciman. Whatever may be the technical justification for this action, there is every moral reason against it, for it seems to be based entirely upon political grounds. Anything weaker or more unworthy than the defence of the Government we have never read, and the comments of such supporters of the Government as the *Westminster Gazette*, together with some significant speeches in the House of Commons, show what is felt by Liberals themselves. The fact is that the Government weakly capitulated to its Welsh political supporters, instead of impartially and courageously doing what justice and equity demanded. Archbishop Temple's words about Mr. Balfour's late Government seem to be eminently true of the present in respect to Swansea—"It is not a very brave Government." Still more deplorable and ominous, in our judgment, is the attitude of the Swansea Education Authority, which consists largely of Nonconformists. It reveals a bitter animosity to Church schools, and shows that the higher interests of the young can be sacrificed to political rancour; while the letter of the Vicar of Swansea, in the *Times* of March 15, proves that even religion is not regarded as of much importance in the Provided schools of Swansea. Thus far will ecclesiastical hatred go. We can imagine what would have been said by Nonconformist leaders if such action had been taken by Churchmen. We should have had loud cries against ecclesiastical tyranny; and yet Nonconformist leaders remain silent in the face of injustice perpetrated by their brethren in Swansea. It is another instance of what we have all along urged—that education is suffering from extremists on both sides, and that unless the matter is dealt with by the central body of Christian men of all Churches, the outcome must necessarily be secular education.



The Amorites.

BY THE REV. PROFESSOR A. H. SAYCE, D.D., LL.D.

THE earliest conquest of Israel was the northern half of Moab, which had been overrun and occupied by "Sihon, king of the Amorites." Like so much else in the Pentateuch, this notice of Sihon was an isolated fragment of contemporary history, difficult to explain because nothing else had come down to us which threw light upon it. Modern criticism, therefore, took refuge in its favourite and easy method of solving difficulties by denying that the notice was either contemporaneous or historical. The Amorites were merely the "hill-men" of Canaan, and Sihon was a figure of legend.

It is true that in the earlier history of Canaan, as recorded in the Old Testament, the Amorites are frequently mentioned where we should have expected to find the name of the Canaanites. It was the Amorites whom the children of Israel were enjoined to extirpate (Deut. xx. 17), and it was the Amorites, again, whose "iniquity," it was said, "was not yet full" (Gen. xv. 17). In the Books of Kings the Amorite rather than the Canaanite is held up as an example of wickedness; "Ahab did very abominably, as did the Amorites" (1 Kings xxi. 26), and Manasseh acted "wickedly above all that the Amorites did" (2 Kings xxi. 11). In the days of Samuel "there was peace between Israel and the Amorites" (1 Sam. vii. 14), and at an earlier date a prophet had declared that the Lord had said unto His people, "Fear not the gods of the Amorites, in whose land ye dwell" (Judg. vi. 10). In accordance with these passages, the Amorites of the Old Testament seem ubiquitous in Palestine: there were Amorites in Hazezon-Tamar on the Dead Sea (Gen. xiv. 7), in Hebron, in Shechem (Gen. xlviii. 42), and in Bashan (Deut. iii. 8), while in 2 Sam. xxi. 2 the Gibeonites are stated to have been "of the remnant of the Amorites," and in Josh. x. 5, 6, the inhabitants of what was afterwards Judah are collectively called by the

same name. On the other hand, a distinction is drawn between the Amorites and the Canaanites in Num. xiii. 29, where we read: "The Amalekites (or Beduin) dwell in the land of the south; and the Hittites and the Jebusites and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan." So, too, Ezekiel (xvi. 3) describes Jerusalem as born of an Amorite father and a Hittite mother in "the land of Canaan." There was thus some excuse for the bewilderment of literary criticism and its inability to find a way out of the Amorite labyrinth.

At first the discoveries of Oriental archæology rather increased than diminished the confusion. The Amorites were named and pictured on the Egyptian monuments, but as a race with fair complexions, blue eyes and light hair, who lived, not in Palestine, but immediately to the north of it. Their physical characteristics marked them out as separate from the Canaanites and the other nations of Palestine, and it became more difficult than ever to understand how they could have been the people the Israelites were commanded to destroy, and whose language belonged to the Semitic family of speech.

And yet the difficulty has been removed. The cuneiform texts have at last cleared up the Amorite mystery, and shown that the Old Testament writers were correct in their statements, and that their use of the name "Amorite" was both ethnologically and chronologically exact. The reason why the critic did not understand it was because he did not know the history of the period to which the Old Testament narratives refer.

The name Amurru, or "Amorite," had been applied to the Semitic population of Syria and Palestine by the Babylonians at a very early date. Syria, and more particularly Canaan, was known to them as "the land of the Amorites," and Hadad or Rimmon, the supreme deity of these Western Semites, was called accordingly "the Amorite god." Throughout the period of Babylonian influence in Western Asia—that is to say, down to the epoch of the Tel-el-Amarna letters and Israelitish Exodus—the literary name of the Semitic inhabitants of Canaan was

Amorite. Distinct from the Amorites who had adopted the culture of Babylonia were the Sutu, or Beduin, the Sheth of Num. xxiv. 17, who, like their modern descendants, roamed through the desert uncivilized and independent. Mesopotamia, including the later Assyria, was known as Subartu or Subari, contracted into Suri, which extended westward to the borders of the Hittite regions in Eastern Asia Minor. In early days, however, Harran, on the great highroad between Babylonia and the Mediterranean, was a city, not of Subartu, but of "the land of the Amorites," and was, I believe, at one time the centre of their power.

In the third millennium B.C. Canaan was a province of the Babylonian Empire, and a portion of a cadastral survey exists which was drawn up about 2500 B.C., for Urimelech, the governor of "the land of the Amorites." A few centuries later Northern Babylonia was occupied by an "Amorite" or West-Semitic Dynasty, who made Babylon their capital. The most famous king of the dynasty was Khammu-rabi, or Ammurapi, the Amraphel of Genesis, who united all Babylonia under his sway, and whose authority was acknowledged from Susa in Elam to the frontiers of Egypt. But though to a later generation Khammu-rabi became the representative and ideal of Babylonian greatness, he himself never forgot his Amoritish ancestry, and in an inscription found near Diarbekir, north of Harran, and dedicated to the Canaanitish goddess Asherah, the only title he assumes is that of "king of the land of the Amorites." His dynasty was weakened or overthrown by an invasion of Babylonia by the Hittites, and a semi-barbarous tribe from the eastern mountains made themselves masters of the country and founded a dynasty which lasted for nearly six hundred years. The Babylonian Empire in the West was lost, and the Hittites and Egyptians took possession of Syria and Palestine. There, however, the old culture of Babylonia continued to survive, and the language and script of the educated classes throughout Western Asia continued to be those of Babylonia. And in this language and script Palestine was "the

land of the Amorites," and the people who inhabited it were "Amorites."

But a new order of things had meanwhile grown up in the political world. The Egyptians and Hittites were now disputing between them the possession of what had once been "the land of the Amorites," and in the long struggle the Hittites were eventually victorious. They planted themselves too firmly in Syria to be dislodged, while Egypt was finally driven out even of Canaan. When, therefore, Assyria not only succeeded in making itself independent of Babylonia, but aspired to the imperial position once occupied by the Babylonians, the dominant power in Syria and Palestine was no longer Amorite, but Hittite. For the Assyrians, accordingly, Syria and Palestine became "the land of the Hittites," and remained so as long as the Assyrian Empire lasted. In the Assyrian texts the princes of Syria and Canaan are all alike "Hittite"; even Ahab of Israel and the king of Ammon are transformed into "Hittite" kings, and Sargon calls Ashdod a "Hittite" town. With the introduction of the Phœnician script and the use of the native language among the educated classes of Palestine, the old literary employment of the Babylonian term "Amorite" would have disappeared there also, and we may therefore regard the substitution of "Canaanite" for "Amorite" as marking the period when the cuneiform characters of Babylonia were replaced in Palestine by the letters of the Phœnician alphabet.

But even among the Babylonians political causes had tended to restrict the geographical signification of the word "Amorite." The great work on astronomy and astrology, which was compiled in the age of Khammu-rabi, contains several references to "the king of the Amorites." We hear of his accession to the throne, of the oracles delivered to him, of his wars and defeat, of the length of his reign, and of the invasion of his country. Like the kings of Suri and Elam, his actions were a matter of considerable concern to the astrologers and politicians of Babylonia. There was, therefore, a "king of the Amorites," who governed the West as the king of Suri governed Mesopotamia, or the

king of Anzan governed Elam. And, like the kings of Suri and Elam, he was a vassal of Khammu-rabi and his successors, whose empire included "the land of the Amorites."

It thus becomes clear that in the Abrahamic age Syria and Palestine were under the rule of a "king of the Amorites," whose power extended to the Babylonian frontier and who acknowledged the supremacy of the Babylonian sovereign. The recent discoveries of Dr. Winckler at Boghaz Keui, the site of the capital of the Hittite Empire, enable us to trace the fortunes of this kingdom of the Amorites down to the Mosaic age. At Boghaz Keui Dr. Winckler has found two libraries of clay tablets inscribed with cuneiform characters; the greater number of them are in the undeciphered language of the Hittites, but most of those which relate to foreign countries and international affairs are fortunately in Assyrian, the language at that time of diplomacy and trade. In this way we have come to know a good deal about the Amorites and their kingdom, more especially as the Hittite records are supplemented by the Tel-el-Amarna letters, in which the Egyptian view of the questions at issue is given to us. For nearly two centuries—from about 1400 B.C. to about 1200 B.C.—the Hittites and the Egyptians were struggling for the possession of Syria and Palestine, and the Amorite kings found themselves, as it were, between the hammer and the anvil. They were accused of treachery, sometimes by the Egyptian, sometimes by the Hittite Government, and to clear themselves of the charge was a hard task, which needed more than the usual amount of Oriental duplicity and opportunism. As a matter of fact, Ebed-Asherah, the king of the Amorites, and his successor Aziru, shifted their allegiance from the one master to the other as best suited their convenience or safety, and while professing to be the faithful servants of the one, were in the secret pay of the other. Among the Tel-el-Amarna tablets is one in which the Amorite prince is soundly rated by the Egyptian Government and threatened with death if convicted of further intrigues with the Hittite enemy; the Hittite records, however, show that the scolding was to little

purpose ; Egypt lacked the power to carry its threats into execution, and "the king of the Amorites" eventually found it most to his interest to transfer his allegiance to his more powerful and dangerous Hittite neighbour. From this time onwards the Hittite kings treated the Amorite rulers as vassals whom they could crown and uncrown at will.

But the Tel-el-Amarna tablets show that before this happened the Amorite kings had ceased to exercise effective sovereignty in Canaan. The Egyptian conquest of Canaan by the kings of the Eighteenth Dynasty had put a stop to this, and the southern limits of Amorite power or influence on the west side of the Jordan coincided approximately with what was afterwards the northern border of Naphtali. There is no reason to suppose, however, that the Amorites had relinquished their claim to sovereignty over the Palestinian portion of their old dominions or would neglect an opportunity of enforcing it. One of the rebels whom the Egyptian Government ordered the Amorite king Aziru to deliver up to him was a certain Yisyari, and Yisyari is shown by a letter discovered by Mr. Bliss in the ruins of Lachish to have intrigued against Egyptian authority in the extreme south of Palestine. But while the Nineteenth Dynasty lasted Egyptian power on the two sides of the Jordan, in what was afterwards the territory of Israel, was too solidly established to be shaken either by the Hittites themselves or by their subject-vassals, the Amorite kings.

We learn from the tablets of Boghaz Keui that the successors of Aziru were little more than the nominees of "the great king of the Hittites." It was he from whom they received the royal title, and who deposed them when their fidelity was suspected. One of the Amorite kings was carried into captivity into Cappadocia, where he made the acquaintance of the heir to the Hittite crown, who was also at the time a State prisoner. When the death of the reigning monarch placed the latter on the Hittite throne, his first act was to restore the Amorite captive to his former kingdom and conclude with him a treaty which bound the Amorite king, and therewith the whole of Syria, more

tightly than ever to his Hittite suzerain. To make assurance doubly certain, one of the sons of the Hittite monarch was subsequently married to an Amorite princess, and an agreement drawn up in which it was stipulated that the succession to the Amorite crown should henceforth be confined to the descendants of the royal pair.

This happened about the time of the Hebrew Exodus out of Egypt, and consequently hardly more than a generation before the conquest of Moab by Sihon, "king of the Amorites." Sihon was a successor of the "kings of the Amorites" whose names and history are now being so unexpectedly revealed to us by the cuneiform tablets, and the time was favourable for his attempt to recover the lands to the south which had once belonged to his forefathers. A wave of northern barbarians—the Dorians and Phrygians of Greek story—had swept over Asia Minor, and the Hittite Empire had fallen before them. The invaders poured southwards into the fertile lands of Syria, and threatened Egypt both by land and sea. The Nineteenth Dynasty—the Dynasty, that is to say, of Ramses II., the Pharaoh of the Oppression, and his son Menepthah, the Pharaoh of the Exodus—had passed away, and the Egyptian rule over Palestine had passed with it. There were no longer Egyptian garrisons in "Muab," as it is called by Ramses II., to resist the Amorite attack, and there was no longer a Hittite suzerain to whom "the king of the Amorites" was answerable for his deeds. As the Amorite chieftain Og had possessed himself of what had once been the Egyptian province of Bashan, so the Amorite king Sihon made himself master of the country still farther to the south.

About 1200 B.C. Egypt was saved from destruction by a double victory on land and water. The northern invaders had advanced through Syria, and their ships and troops regarded the wealthy cities of Egypt as already their prey. But their fleet was destroyed off the coast of Canaan, and their army almost annihilated in a decisive battle. The Egyptian conqueror, Ramses III., followed up his victory by marching into Syria,

and among the captives whom he brought back with him was "the king of the Amorites." The latter would seem to have been the immediate predecessor of Sihon, hardly Sihon himself.

The Israelitish occupation of Palestine, however, must have followed soon after the Syrian campaign of Ramses III. It was the last time for many centuries that an Egyptian Pharaoh attempted to restore the Asiatic Empire of his predecessors. Hebron was among the conquests of the Egyptians, who penetrated as far as the Jordan. But their conquests were soon lost again, and the way to Canaan was blocked by the Philistines, who drove the Egyptian garrisons from its frontier cities and established themselves in their place.

The captive "king of the Amorites" whom Ramses III. led into Egypt and Sihon, against whom the Israelites fought, are the last "kings of the Amorites" of whom we hear. Henceforward, where the Amorite had ruled, we have only the Aramæan or Syrian. The name disappeared from use, and was found only in literature that was composed under Babylonian influence or contained records that went back to the older Babylonian period. Assyria had now superseded Babylonia in the life and politics of Western Asia, and for Assyria, as we have seen, Western Asia was Hittite rather than Amorite. "Amorite," in the wider sense of the term, was already passing away in the age of the Israelitish Exodus. The last echo of it is to be found in the history of Samuel.

And before the Israelitish occupation of Canaan was completed, the name had also passed away in the narrower sense. A kingdom of the Amorites, such as still existed when the cuneiform tablets of Tel-el-Amarna and Boghaz Keui were written, disappeared from history. It is unknown alike to the Hebrew writers and the Assyrian records. It vanished along with the old kingdom of Mitanni—the Aram-Naharaim of Scripture—which had once played a prominent part in the politics of Western Asia, and had intrigued with the Canaanite princes against their liege lord of Egypt. Instead of the "king of the Amorites," we hear of the Syrians of Hamath and

Damascus, and the Syrian state of Zobah takes the place of Mitanni on the banks of the Euphrates.

Sihon's conquest of Moab seems to have been an expiring effort of Amorite power. A century earlier, as we learn from the tablets of Boghaz Keui, the frontier of the Amorite kingdom touched upon Northern Babylonia, and its king on one occasion was summoned to Cappadocia to answer the charge brought before the Hittite monarch by the Babylonian ambassador, that "the king of the Amorites," who was a Hittite vassal, had made a raid upon Babylonian territory. But times were now changed: the Hittite and the Egyptian had alike ceased to interfere in the affairs of Syria and Palestine, and the native Aramæan was founding independent sovereignties. It was into these latter that the old Amorite kingdom was absorbed.

The overthrow of Sihon may have been facilitated by the fact that this kingdom was already struggling to maintain itself against the Syrian states which had risen up in the North. Moab, indeed, had fallen before the Amorite forces, but they were no match for the hardy Israelitish invaders from the desert. The Amorites were themselves strangers and conquerors in Moab, and therefore could not count upon the support of its inhabitants. They were but an armed garrison in a hostile country, and without help from home were little likely to make head against their Israelitish foes. And that help, we may gather from the Old Testament, was not forthcoming.

How recent their conquest of Northern Moab had been is indicated by the Amorite song of triumph quoted in Num. xxi. 27-29. "Woe unto thee," we read, "O Moab; thou art undone, O people of Chemosh! (Chemosh) hath given thy sons who escaped (the battle) and thy daughters into captivity to Sihon, king of the Amorites." The song seems to have been composed just after the capture of Heshbon; the flame that consumed Heshbon, it is said, shall spread southward through Moab, while Heshbon itself is rebuilt and made the capital of the conqueror: "Come to Heshbon, that the city of Sihon may be rebuilt and restored. For the fire spread from Heshbon, the flame from the

capital of Sihon, devouring Ar of Moab (or reading 'ad with the Sept. instead of 'ar, as far as Moab) and swallowing up (so Sept. reading *bāla'h*) the high places of Arnon."

It is hardly necessary to point out how closely the Biblical notices of the Amorites and their kingdom agree with the results of archæological discovery. Once more, where the archæological test can be applied, it is the Pentateuch that turns out to be right, not the subjective speculations of modern writers, miscalled criticism. The general sense attached to the name "Amorite" is that which it ought to bear if the Pentateuchal narrative goes back to the age to which it professes to belong, and Sihon and his kingdom have not only been proved to be historical, but the mention of them is an indication of the Mosaic date of the story in which it occurs. At a later period all remembrance of the kingdom had passed away, and in place of a king of the Amorites we should have had a king of Midian, a king of Edom, a king of Ammon, a king of Zobah, or a king of the Arabians. In the Mosaic age, however, the king of the Amorites was still a power, and only upon the supposition that the story of the conquest of Northern Moab is a contemporary record can we upon either scientific or common-sense grounds explain its presence in the Book of Numbers. Like the quotation from the Amorite poem, it presupposes, not deceptive oral legend, much less deliberate fiction, but a trustworthy historical source.



The Problem of Home Reunion.

BY THE REV. ARTHUR W. ROBINSON, D.D.

THE problem is an exceedingly difficult one; the signs of encouragement are many; the solution, when it arrives, will in all probability be unexpectedly simple—that is, in effect, what I want to say, with the addition of a few practical suggestions as to what it may be best for us to do, and not to do, in the immediate future.

To begin, then : nothing is to be gained by attempting to minimize the difficulty. It is always hard to mend a situation that has been for a long time mismanaged and misshaped. Where views have become prejudiced and antagonisms stiffened, where all sorts of interests are concerned, and where consciences are quick to resent anything that looks like indifference to the seriousness of the issues at stake, it is sheer folly to suppose that all can be set right in a moment. Moreover, the thing to be aimed at is large and high, and consequently far from easy of attainment. As Dr. Stock, at the outset of this discussion, most truly affirmed, reunion means more than intercommunion ; it means the restoration of inward and outward co-ordination and co-operation in the life and work of a single body—a reunited, and in some respects doubtless a reconstructed, Church. We know well enough the difficulties that bar the way to such a consummation within our own borders, and it needs no great exercise of imagination to realize that as many more present themselves to the minds of our separated brethren when they are considering the concessions that a return to the old home would be likely to involve for them. The more any of us have tried to devise a plan that could be generally acceptable, and the more we have tried to promote a mutual understanding, the more convinced we must have become that the task is arduous in the extreme. The path to be trodden where a great wrong is to be undone has ever to be sought with dimmed eyes and anxious hearts.

It is, and it must be, difficult work. Were it not that we have many and strong encouragements to persevere with it, we might reasonably question whether much good could come of any efforts we could make. But the encouragements are, thank God, both many and strong. Let us think of some of them. It is, happily, a commonplace to say that the great forces of the higher life to-day are tending powerfully in the direction of unity. It may well be that this has always been so, but certainly the evidence of it was never more visible than now. The signs are everywhere. On all sides and in all

departments the watchwords are alike. From the workshop and the mass meeting, in the newspapers and magazines, among politicians as much as among the advocates of the latest philosophical religious cults, the rallying cries are the same. How familiar they are, and how plain is the direction of thought to which they bear witness! Association, federation, co-operation, union, solidarity, the life of humanity—all point to the need and the longing for something more and fuller than the experiences of division and isolation that we have known in the past. “It is becoming more apparent every day that combination can accomplish almost anything, and that nothing can be accomplished without it.” So spoke a master cotton-spinner at a business meeting lately. Consciously or unconsciously, he was the mouthpiece not only of his craft, but of his age. And the great principle is pressing for an application of which he was not thinking, and possibly never dreamed. For what we are slowly coming to realize is this—that union is much more than strength; it is life. The full truth is, not merely that we can *do* more together, but that we can *be* more together. “For there the Lord promised His blessing, life”—the highest and fullest life—“life for evermore.” Men together can attain to wider apprehensions, clearer visions, nobler purposes, than they can reach alone. “With all saints” it is possible to know that which passes the understanding of the individual saint. “The glory of the Lord” waits to be revealed until “all flesh shall see it together.” Once this truth has been generally apprehended, the desire for reunions all the world and all the Church over will be mightily reinforced, and the obstacles will have to be formidable indeed that will keep men apart.

Already we are becoming aware of a new temper and a changing atmosphere. Dean Stanley used to tell how he had been startled by hearing an aged minister pray, at a meeting of the Free Church General Assembly in Scotland, that there might be poured upon the Church “the spirit of disruption”! Perhaps the good man had omitted a “the,” or possibly it was the Dean’s hearing that was at fault. Anyway, no such prayer

could be uttered at the present time. The very opposite spirit is manifestly at work. Its effects are most apparent in our mission-fields and distant dependencies, where conventionalities are less rigid, and where the absurdities of unnecessary competition are more quickly felt. In India and Australia and Canada very bold proposals are being made; and even here in the Old Country there are tokens of movement, some of them unmistakable on the surface, and many more to be detected by those who can perceive what is happening beneath it. What extraordinary changes have taken place in theological thought within the memory of us all! How completely standpoints have been altered under the influence of Biblical criticism, and historical research, and—surely we need not hesitate to admit it—as the result of a truer understanding of the meaning of Christ's Gospel both for the individual and for the community. What a difference has been felt in our preaching since we learned, thanks mainly, under God, to F. D. Maurice and D. L. Moody, that the true teaching starts, not from sin, but from Grace; that love is mightier as a motive to conversion than fear; and that the "Pilgrim's Progress" is not the only, nor indeed the most trustworthy, portraiture of a Christian's experience. With this change has followed a much more sympathetic attitude towards matters of Church order. A famous Nonconformist of the last generation admitted to a friend that he had sometimes wished that our Lord had been pleased to dispense with the need for Sacraments. In the light of our larger ideals of corporate Christianity this old difficulty of individualistic piety has been greatly relieved even where it has not yet disappeared. The late Mr. Price Hughes once remarked to me: "You may not realize it, but we"—he was speaking for his fellow-Nonconformists—"are now going through our Oxford Movement." Only a few days ago I was told of a Baptist minister who had offered himself to one of our Bishops for Confirmation, his reason being that he could no longer remain content with a position in which he had no Gospel to offer to a child.

Do we not also begin to detect a change in the way questions affecting organization and the ministry are regarded? Is it not apparent that the old independency is being quietly abandoned, as the advantages of a more central and personal authority and leadership are increasingly recognized? And is it not also the fact that within the Church of England we are feeling our way towards simpler and more constitutional ideals of Episcopal oversight and government? Dr. Stock speaks the evident truth when he says that "we cannot possibly hope for reunion except on the basis of the historic Episcopate." By no other means can we make manifest and intelligible our continuity with the past, or expect to appeal effectively to the great communions of Greek and Latin Christians who may never be forgotten when we are praying and working for unity. And there are other considerations which will be felt by many to be even more convincing than these. "On practical grounds some form of Episcopacy is likely to commend itself to every extending Church." That is Canon Henson's belief, and there is good reason to think that, in this direction at all events, his foresight may be trusted. The question as to Episcopacy will be settled when it is settled, not because all scholars have been brought to an agreement as to the primitive lists of Roman Bishops, and the right interpretation of the early consecrations at Alexandria, nor even because there is any general consensus as to the spiritual value of an unbroken succession, but because earnest and thoughtful men have come to admit that the old way is the true way of efficiency and peace. That this conclusion is nearer than it was has lately been shown by the remarkable utterances of the American Congregationalist leader, Dr. Newman Smyth.

Yes, there are encouragements, and we should be blind if we did not perceive them. From time to time hopes are greatly raised, and we are disposed to say that only the most gloomy foreboders can entertain any doubts as to what is to happen before long. Nevertheless, we shall be ill-advised if we allow our hopes to make us forget the obstacles that lie between us

and their accomplishment. The function of hope is to brace us for the conflict with difficulty. There will be many a struggle and many a failure before the eventual solution arrives. And that solution will have to be a bigger thing than most of those who desire it imagine. No settlement can be lasting which does not find ample room for the fullest and freest expression of every positive conviction on the part of all who are to be included by it. Those who return to us must return with the full assurance that they will be giving their witness and safeguarding what is dear to them more completely by doing so than by continuing to protest from outside. The platform must be spacious enough to hold us all. No nicely calculated reduction to an incontestable minimum will serve as a basis of agreement. Undenominationalism, with all its fair promises, is now passing ignominiously through the bankruptcy court. The reunion of the future will be obtained, not through compromises, but by comprehension. It will be a case of the Least Common Multiple, and not of the Greatest Common Measure. Unity is waiting until we have relearned the old lesson: "All things are yours." When we have learned it we shall look back with reverence to those who in the past held on to any section of truth, only wondering that devotion to a fragment should have prevented their seeing its relation to the whole. The goal will seem obvious when once we are face to face with it. Like all great solutions, the conclusion will astonish us by its extraordinary simplicity. That will be the surest guarantee that it is the work of the Wisdom which is from above, and no mere artifice of clever men. With full hearts and clear minds we shall gratefully acknowledge: "It is the Lord's doing, and it is marvellous in our eyes!"

And now, what can I say about the steps that any of us may wisely take to accelerate the process that is working amongst us whether we will or no? There are doubtless not a few things that we can do. We can answer to the calls to prayer; we can meet in conference when the opportunity is given; we can try to understand the positions of those from

whom we have differed ; we can seek to define our own ; we can keep perpetually before us the ideal of a unity in a Body where the members are linked to one another, not so much by sameness of opinion as by the possession of a Spirit in loyalty to the common Head ; we can hold ourselves in readiness to follow whenever our responsible authorities are moved to bid us proceed. More privately, we may do much to cultivate feelings of brotherliness which will help to remove many a suspicion and to heal many a sore. Having said this, I should wish to add, with all the emphasis I can, that I am convinced that we shall assist the movement towards reunion even more at the present stage by being sensitively careful to do nothing that could hinder it than by any deliberate attempts to advance it ; and, to be quite practical, I shall venture to suggest to my fellow-Churchmen, and to others who may read this, the three things which I believe it to be most important to avoid.

In the first place, we must not *hurry* one another. Never was there a case in which more haste was likely to mean less speed. Rapid growth is not the healthiest growth. Convictions simply will not be forced. Let each of us be fully persuaded in his own mind as to the measure of the truth of which he is the representative. And let us sincerely determine to live it. Then will follow inevitably the reverence for the larger truth, and the willingness to accept it through others. How often we have seen people carried by reaction from one extreme to its opposite, with the result that in their undisciplined enthusiasm they have abandoned the old lessons without ever really apprehending the new. A little more patience and respect for the intention of Providence in its shaping of their course would have enabled them to bring all they had gained under the narrower conditions to enrich the larger fellowship upon which they had entered. We have learned little from history or from our own experience if we do not know that the best things come slowly, and that God's purposes are ill served by any impatience or violence of ours.

And if we must not hurry one another, so also we must not

humiliate one another. Words and actions must be avoided which could cause unnecessary pain. The temptation of the controversialist is to view his opponent in the least attractive light. We may not presume to think that all the mistakes have occurred on the side to which we do not belong. Those who have been most right may for that very reason have also been most wrong. The obligation to love increases in proportion to light. The greater the opportunity, the heavier the responsibility for using it. We must strive to see the best, and not the worst, in one another. We must try to do full justice to all services rendered and to gifts which are not our own. Spiritual graces must be even more eagerly welcomed than intellectual abilities. Where God's blessing has rested upon any man's work we must be forward to give thanks for it. There is no more serious obstacle to reunion than the fear that those who have received unmistakable marks of the Divine approval in their ministry may be called upon to submit to what they would regard as a humiliating renunciation of their claim to have exercised any valid ministry at all. We shall have to find a way by which all convictions shall be honoured, while no consciences are hurt. Let us be as humble ourselves as we will, but let us not think to humiliate one another.

And finally, let us not *harass* one another. Alas that this should need to be said! It is time, surely, that vexations and pin-pricks should cease. They are ruled out in the diplomacy of love. Let us consider one another in every department of action, whether it be the social, the political, or the religious. We may not pretend to a unity that does not as yet exist, but we can at least do nothing to advertise disagreements. How differently questions about education and—shall I venture to say?—disestablishment might be handled on all sides if while we were discussing them we kept uppermost in our minds the assurance that sooner or later we are all to be one! That thought might not alter our views of the particular matters in debate, but it would often greatly alter our ways of presenting them. Then, again, might we not pass a self-denying ordinance,

and resolve to avoid as far as possible the proselytizing of individuals? More and more it is becoming plain that reunion will be reached by some more satisfactory method than the transference of individuals, with all the heart-burning and friction that this process engenders. We shall have to reckon with the possibility of which Mr. Lacey spoke so impressively at the Pan-Anglican Congress, and to which Chancellor Lias refers when he writes that "we should be ready to consider a scheme of federation in which the various religious bodies should take their place as religious societies or orders within the pale of the one reunited Church." Something of the sort, I have no doubt, we shall be asked to consider, though I would fain believe that the word "federation" will seem to fall very far short as a description of what should be looked for. But if this is the direction in which we may properly turn our thoughts, it must be obvious that the end will not be most quickly reached by withdrawing from the separated bodies just those elements that are in sympathy with the desire for better and more intimate relations. We cannot, of course, forbid any man to follow the leading of the light he has received, but we can bid him be quite certain that he is not mistaking its guidance. If we are persuaded that God has some better thing for us all than our existing isolations and rivalries, we shall feel it to be a sacred duty to do nothing that could needlessly embitter the feelings of those whom we are longing to draw with us into His way of peace.



The Functions of a Missionary Committee.

BY THE REV. F. BAYLIS, M.A.

TO prepare for the taking up, on another occasion, of the question of Prayer in Relation to Missionary Finance, a preliminary problem is here discussed. Missionary finance is with us largely shaped by Missionary Committees. What are the true functions of a Missionary Committee, particularly in the matter

of deciding to spend? That is our problem, and no apology will be needed for illustrating it chiefly from so well-known a case as that of the C.M.S.

There is something of irony about the very existence of an Evangelical Missionary Society. Its leading men are sure to be those who, above all else, desire Scriptural guidance. Yet there are few things for which the Scriptures give less direction of an explicit kind, and in a shape immediately applicable, than a voluntary association of Christians for a specific purpose. The Church has its marching orders, the individual has all the direction he needs; in each case the bearing of the guidance is seldom other than manifest and intentional. But the Society must find its way by some application of instructions not primarily addressed to itself as such. There is, of course, nothing alarming or discrediting in that circumstance. It may well, however, account for some of the diversity to be found in the views of Committee members as to what they are to be and to do. They are all clear that God's will is to be done, and they all turn to much the same sources to learn God's will. But they have no explicit code of rules to go by; the living principles of the Word of God are many, and each man has his idiosyncrasies with respect to those which move him most profoundly. It would almost be a wonder to find two men who came to the enterprise with exactly the same motives and aims.

It is a splendid characteristic of the Committees we have in view that to do the will of God is, not only professedly, but practically, their constant aim. It is a not infrequent comment of visitors to the Committee-rooms that they are pervaded by a remarkable spirit of prayer and faith. How could it rightly be otherwise? Whenever there is any difference of opinion, there is only one proper solution of the difficulty—more light as to the will of God. In this connection it is worth while to turn aside for a moment to note how constantly, under good chairmanship, the business can be done, and is done, without votes. The cause that prevails commends itself all round. There are,

indeed, times when vote after vote is taken and differences are strong, but such times are not the most characteristic any more than they are the most happy, even for those who prevail.

Devotion to the service of God may thus be assumed as a leading factor in the function of the Committee. Perhaps in practice it counts for a factor of a different order from any other. A dozen men may have as many separate views of their calling and their business on Committee, but when the *agenda* come up for decision, the "views" are forgotten, the will of God in the particular matter is sought, and though a "view" may have its influence in helping or hindering the recognition of the Divine direction, it will generally be at most an influence that does not come up into consciousness.

Nevertheless, at times the very "views" themselves become matters on which the will of God is sought. Then differences become more anxious. It is more easy for a man to determine to do the will of God than to admit that his own view of that will is a partial one, or one of several that are possible. It is quite likely that in any given Committee it is only by groups of twos and threes that things are seen eye to eye, even where broad issues are at stake. Each little group may be characterized by its prevailing conviction upon some one aspect of Missionary enterprise, and from time to time a sort of shock is felt when realization comes that some second, third, and fourth group, though they have long seemed of one mind with us, here branch off because their most characteristic convictions are not in all respects like ours.

The problem on which this article has, with temerity, been launched would be just the one to bring out such shocks, if it were treated as a matter for debate and decision. But that it need not be. It is proposed, rather, to treat it as an occasion for noticing several aspects of a great, solid reality, and for pleading that those who have long seen one aspect clearly will try to recognize those which others in their turn have seen.

The question was, presumably, less complicated when the C.M.S. was young. The Church's marching orders, a deep

sense of the urgent need for the spread of the Gospel, with an even deeper sense of the love of Christ constraining to this form of Christian service, brought together the first founders of the Society. Their own bond of union, under the command of Christ, for the good of the heathen, was the dominating fact. If Missions were to be carried on, these men must, guided by God, find the means, secure the men, select the field, lay down the lines, and direct the scale of the work. Their function was anything and everything which, upon the acknowledged lines of Evangelical Churchmanship, could start and further the cause. There was no question then about decentralization, devolution, and very little even of representation of the home constituency. If the complexity of modern conditions was foreseen, it did not cause the laying down of rules from the first. The simple facts of the case shaped the organization.

Perhaps there is more history in the word "Missionary" than we realize. The very title seems to imply the recognition, as primary, of one aspect of the enterprise. The men to go from home out to those other lands are the people on whose account the Society exists. What the Mission will result in, what claims it will involve upon home funds, what rights of autonomy will grow up abroad—these are questions not yet asked.¹ First let some Missionaries be sent out.

But the complex results have made us long since familiar with these connected questions, and we do not all see alike about them.

Take the question of the meaning of a Mission as distinct from a group of Missionaries. A field is selected under the guidance of God, a staff is provided, thin and inadequate perhaps, but considerable in numbers; stations are equipped;

¹ There is one exception proving the rule. In one of the original rules, No. XVIII., each "catechist" being sent out is reminded that: "Should it please God to bless his labours with success in founding a Christian Church, it is proposed either that he should be sent for, and application humbly made for him to be episcopally ordained to the charge of it, in case he should be found a proper person, or else that some person in Holy Orders should be sent out to superintend it and to administer the Sacraments." That seems the furthest original outlook. See "Account of a Society for Missions to Africa and the East," 1799; facsimile edition, 1886.

organization is set up, including, maybe, some representation of native Christians and of non-missionary European residents, not to speak of Episcopal and diocesan authorities. What now is this Mission? Whose responsibility? Upon whose charges do its needs fall? Who may control it? It is no longer the old simple matter for the Committee to direct the scale of the work. Manifestly the Committee must adjust itself to the claims of certain other people. There seems no hard-and-fast rule which can settle offhand the functions in these circumstances of a Missionary Committee in London.

Think of the Missionaries—some veterans, if some be novices. They have acquired an obvious right, with a correlative responsibility, to take a large share in the planning and carrying on of the Mission in all its branches. Mere obedience to a home authority is no adequate discharge of their office. Something of devolution of authority and responsibility into their hands is inevitable. Think of the native Christians. The future is pre-eminently theirs. For the present they require a growing measure of power and of responsibility. So with other possible elements of the situation. But as we are specially thinking of the Committee as a spending body, let us look a little more closely into their position.

Can they divest themselves of money responsibility? There is the Mission. They have done their best—a good best—to start and foster it; they have rejoiced in its prosperity. Now let it stand on its own feet! Perhaps so, if circumstances allow. But there must be converts numerous enough, prosperous enough, sufficiently well educated and trained to make it fair to leave them to themselves as far as the Society is concerned. That language is used purposely. They are not left to themselves. God had them in His care, and will have. Possibly they have, and will have, foreign Bishops and other overseers independently of the Society. Possibly there are other local Christians, natives or foreigners, with whom they will be closely linked, to their benefit. Clearly circumstances alter cases. But is there not one clear guiding-line? The Committee can only rightly

disclaim responsibility when they have fairly discharged the function they undertook in starting and continuing the Mission. While more Missionaries are essential, they can only consider themselves *functi officio* when they can point to some other proper source for recruits—be it a local Church like that of Canada, or some other Society or Authority, which has taken the responsibility. While more money is required than the local Christians can be fairly asked to raise, the same kind of thing holds good. But who shall say whether such demands are fair, and in what proportion they should be met?

There are some views which would seem to imply that the Society has here become the handmaid of the Mission. The Mission should plan and ask, the home Committee should get and send. Some Committees can and do work on that system, with something of a controlling voice, or veto, as to extension. But another view is also rational—that the Committee are still in existence for sending out Missionaries, and must in some measure judge by the home factors of the case whether, in the circumstances as they see them, more Missionaries should go, and which ones; whether such and such agencies should continue or cease, because of their bearing at home or in other fields. The thing best for the Mission, in the eyes of its own staff, is not necessarily the duty of the Committee.

It is not an unknown thing to hear this perplexing question settled offhand by a man with a view, who thinks he knows exactly how the Committee should treat, not only the particular case which may be in hand, and in which he may have a stake, but all cases of the kind. But the truth is that cases differ, and people's aims and theories differ, to such an extent that there is not, and cannot be, any obvious settlement of the difficulty. It remains, and will remain. The Committee, with earnest prayer and with much mutual consideration between view and view, must continue to treat each case on its merits. There are quite likely to be some inconsistencies, and there will doubtless be a bombardment of criticisms from all sides. The easy solutions, more often than not, are with those who do not go far

into things ; the puzzles remain for those who take their office seriously.

If these things are true, there is a very undefined factor in the general function of a Missionary Committee when it comes into touch with Missions ripening for self-government, self-support, and self-extension.

There are, moreover, some friends of Missions, members of Committees, to whom this whole range of problems seldom presents itself spontaneously. A Mission is, in their eyes, an agency for rapid evangelization. They are often men who expect with a sure hope the early return of our Lord. The plans that might be laid for an assured long history of the Missions may seem to them out of place in an enterprise that is to have so short a day. The cry for help to which their ears are most open is not from old and settled Missions. It is always the regions beyond to which their hearts go out—first to the dark borderland around the centres of Christian light and activity, and after that to the vast regions never yet occupied. Were these men alone to form a Committee, they would tend to the opposite policy from that of making the Society the handmaid of established Missions. The verdict would often be : “ These have had enough ; let the Missionaries pass on quickly, following Apostolic precedent : our resources are swallowed up in other new fields.”

There is, of course, very much to be said for such an ideal of Missions, provided the “ enough ” is reasonably and fairly estimated, and the following of Apostolic precedent intelligently worked out, and not merely relied upon as providing unreasoned authority. The strength of the Student Volunteer Missionary Union, with its effective watchword, “ The evangelization of the world in this generation,” is a witness to this, among other things—that there is a great meaning still for the home Churches in the unsatisfied cry for help of the unevangelized. It cannot be supposed that the Societies which stand for the output into the wide world of the Evangelistic forces of a Church can afford to forget the regions beyond.

They cannot put a fence around their present fields and say, "Thus far may we hope to go, but no farther." Not even can they use such words when qualified by "for the present," unless their meaning is that we cannot do what we *ought*, because of some hindering cause. If such words are ever said, it must be at the cost of the saddened heart and defeated purpose of many a godly enthusiast and zealous worker for Missions.

Here, then, is another factor of our problem of spending. Dare the Committee cease to take expanding work at growing charges in the light of the great need abroad; in the light of what it means for the thin line of recruits to be still coming and coming; in the light of what it means for hearts in the home Church to continue, above all else, to pray and long, give and labour, for "the evangelization of the *world* in this generation"?

But besides this double outlook of the Committee toward the foreign field—now to the loved and cherished Missions they have brought into being, now to the harvest waiting still for labourers—they have also a double outlook toward the Church at home.

The friends at home supply the money; the Committee spend it. Who is to settle the amount? To some members of Committee the only possible answer—always, of course, seeking to acknowledge God in it all—is that the Committee must stop when the givers stop. That theory is often put into the plain, common-sense, business-like phrases that speak of debts, or even deficits, as without justification, and of confidence lost when the Committee cannot be trusted to be as prudent as an individual Christian must be with his own income. Manifestly it is a theory which will find many an advocate. At times it may well seem undeniable.

But then comes in the other outlook. Where do the givers stop, and why? To another group of members of Committee there is ever present the strong conviction that Missionary Societies exist, not only to administer what the home Christians give, but to enable, to encourage, to persuade, to importune those Christians to give more and more and more, until the

enterprise is adequately provided for. This is a factor in the problem left out in the last-named theory. The view that the Society must see its way to the money before it takes the obligation is *not* on this view a foregone conclusion. Rightly or wrongly, it is an unchallenged feature of many branches of Christian work that the obligation may be undertaken before the money is in hand. There are regular steady channels of income, and at least all that is steady may be anticipated. Is it strange that some minds cannot be satisfied with the attempt to limit the obligation by "the steady," "the average," or whatsoever else be the measure; that this attempt is unsatisfactory because it makes no *immediate* room for the deepened interest, the keener sense of obligation, the more intelligent self-denial, which must somehow and at some time be secured if there is to be the progress which all desire?

Surprising or not, it is a fact that some are not satisfied to "cut the coat according to the cloth" when the coat is next year's work and the cloth last year's income.

If we come to speak of Prayer for Missions we shall find these diversities still with us. But need they disturb us? It was said above that for Committees the doing of the will of God is in their problems a factor of a different order from all others. Therein is safety and hope. It may well pass the wit of man to devise a sharp-cut theory upon which Missionary enterprise can all be carried on. Meanwhile God has gathered around the one blessed cause a great brotherhood of men by no means cast in one mould. He is a God of infinite resources; He makes His people of many types. Yet is He able to "make men to be of one mind in an house," though perhaps best when they do not weave too many webs of theory. His guidance may lead one and the same Committee by such different paths on different days that they will seem mere opportunists. Yet so long as His guidance is sought and prevails, the "divers portions" and "divers manners" will work out to a more beautiful unity than a Committee could ever devise upon any one consistent human theory.

Even a cursory glance at the financial responsibilities of a Committee thus reminds us of much more in which they need Divine guidance. We can hardly expect to discover any simple and satisfactory code of rules for Missionary expenditure until certain far-reaching thoughts are followed to clear issues. It is plain that weighty results must inevitably follow when a small group of Missionary Societies present themselves before a great body of Christians as a channel, to a large extent the only open channel, through which a main part of their Christian service is to get itself done. The stronger the Societies grow, the more must they accept responsibility for keeping the channel free. It would become dangerous, if not fatal, should they unduly restrict their ventures of faith by which the fields to be watered are selected, should they choke in any way the outflow of devoted service, or should they fail to draw adequately upon the reservoirs of help that are to be found in the thought, the sympathy, the prayers, the gifts, and the labours of the home Church.

This issue remains very grave even if it be narrowed by the most strict reading of what "Missionary" means; if no scope be sought save for service that completes itself in finding men and means to be sent to the foreign field. But, perhaps, such narrowing is really impracticable, or at least unworthy. The home Church may well have greater things to do through its Missionary Societies. The growing Churches abroad may rightly call for light and leading, encouragement and protection, as well as for Missionaries and money.

The Committee must be far more than machinery for collecting and spending money if they are to be at all true to their high calling. They stand forth like stewards in the Master's name and service, with one hand stretched out to receive all manner of devotions from His people at home, and with the other to spread them in the hungry world beyond. Nothing short of the Master's infinite compassion and grace can suffice for their needs, nothing short of His wisdom for their adequate guidance.

Sunday-School Reform.

BY THE REV. W. EDWARD CHADWICK, D.D.

WHATEVER may be the issue of the present controversy upon religious education in our day-schools, the importance of our Sunday-school work, and our responsibility for making it as efficient as possible, must increase.

This is being widely realized outside, as well as within, the Church of England. I am not fond of ecclesiastical comparisons, but I think it will be generally admitted, at any rate by those who have studied the facts, that, even relatively to some of the Nonconformist Churches, our own Church has not laid that stress upon the importance of Sunday-school work which it deserves, nor have Church-people generally been prepared to make the self-sacrifice, either in personal service or in money, on behalf of the work which they should have done.

Certainly, in the North of England, and especially in Lancashire and the West Riding of Yorkshire, the importance of the Sunday-school has been much more clearly recognized than in the Midlands and the South. Consequently the people have taken a far greater interest in its work. There has been a greater readiness, especially on the part of those who have been educated in it, to provide both the personal service and the funds necessary for its maintenance. There are working-class parishes both in Lancashire and in the West Riding where, on "the Anniversary"—the local name for the Sunday on which an appeal for the Sunday-school is made—a sum of £150 to £250 will be collected in the offertories in the Church.

Fortunately, at the present time there seems to be a widespread feeling that we must look more closely into the working of our Sunday-schools, that we must take steps to find out what they are actually accomplishing, and how their efficiency may be increased. As one proof of this movement I would draw attention to the very full and careful inquiry which has been made under the auspices of the Congregational Union

into the condition of the Sunday-schools belonging to that body. The results of this inquiry have now been published, in a small volume entitled "Our Sunday-schools: As they are and as they may become."¹ This volume I would very earnestly commend to the study of all who are really interested in Sunday-school work; it is a mine both of information and of wise suggestions.

The scope of the inquiry was made very comprehensive, because it was clearly recognized how many and how various are the factors entering into the efficiency of the Sunday-school. It included several questions upon each of the following subjects: The number of scholars over and under fourteen years of age; the nature and the suitability of the buildings; the equipment—*i.e.*, furniture and teaching apparatus—of the schools; the teaching arrangements—*e.g.*, the "grading" of the scholars, and the course of instruction adopted; the nature and the equipment of the teachers; the bond between the Church and the school; the Sunday-school and Church membership; the missionary and philanthropic work of the school; also the means adopted for raising the funds necessary for carrying on Sunday-school work.

Into each of these various matters the most careful inquiries were made, and a very large number of schools in different kinds of neighbourhoods—town, country, suburban—in all parts of England were personally visited. The results of the whole inquiry were then most carefully tabulated and summarized.

The following points among these results strike me as of more particular interest: There is evidently a very general conviction that what sufficed even a few years ago is quite inadequate to-day. The Sunday-school, like every other institution, if it is to maintain its position and serve its purpose, must move with the times; it must supply present needs. There is a demand for more suitable buildings, and a fuller equipment—blackboards, pictures, models, lesson-books—and

¹ Published at the Memorial Hall, Farringdon Street, E.C.

the scholars must be more intelligently graded according to their attainments. There is a strong feeling among the more earnest workers that the ability to teach efficiently does not come by nature, but must be acquired through study and practice ; so, if possible, each school, especially each large school, should have connected with it a small class in which young men and young women are being trained how to teach. Then, again, there is evidently a widespread conviction of the need of more union between school and school ; that associations of schools must be formed, and must be made a real power for good. Another, and a most important, point brought out is that evidently much greater interest should be shown in the work of the Sunday-school by the congregation than is usually the case. This interest at present is too often confined to those members who are actually engaged in Sunday-school work ; the average "Church member" does not sufficiently recognize the importance of the work that is being done or that might be done in the Sunday-school. Lastly, the work is too often hampered, indeed starved, by lack of sufficient funds. An efficient Sunday-school, although the services of the workers are voluntary, must cost a considerable sum ; yet by many Churches the amount of money devoted to this object is wholly inadequate.

From my own knowledge of Sunday-school work, gained from experience in various districts—I have worked in five dioceses—I should say that the deficiencies revealed in this report exist to an equal, in some cases to an even greater, extent in schools belonging to the Church of England. In many parishes far more importance has been attached to the work of the day-school. Much money and a great part of the energy of the clergy and others have been devoted to its maintenance and its efficiency, and quite rightly so. But the greatest possible care and attention bestowed upon the day-school will not compensate for neglect of the Sunday-school. The two are not capable of doing exactly the same work, and indeed the inefficiency of the Sunday-school in any parish

tends to make the work done in the day-school largely inoperative and futile. The really efficient Sunday-school will *carry on* the work done in the day-school. Hard-and-fast tests are liable to be misleading, but the *proportion* of scholars in a Sunday-school who are over fourteen years of age is not a bad indication of its usefulness and its influence. It is at about this age (when parental control can no longer be compulsorily exercised) that we must trust to the attractive power of the teachers and the school to insure attendance.

Then, too often, the influence of the Sunday-school for good is regarded as coterminous with its influence upon the *scholars*. This is altogether too narrow a view to take of its possible beneficent effects. We must also think of its use, and of its value to the *teachers*. Any institution, or any movement whose aim is moral and spiritual, and which finds practical work for the members of a congregation, which calls forth practical self-sacrifice from them, must be for good. In this, I think, our Nonconformist friends have often proved their wisdom. In many ways, and especially by the multiplication of offices, they have given their members a larger share in the active work of Christianity. Recently, at a Sunday-school Conference, I heard a country clergyman boast that he had no difficulty in finding Sunday-school teachers. "I do all the teaching myself," he said. "Every Sunday afternoon I instruct about eighty children." It is quite possible that he was better qualified than any of his parishioners to teach these children; but was he not doing a wrong to those of his people who possibly might wish for an opportunity of serving Christ in this way? Would he not have been far better occupied in giving up an evening once a week to training such persons to do this work?

If our Sunday-schools generally are to be made more efficient, the congregation must be made to feel more strongly their importance. The claim of Sunday-school work for both funds and personal service must be constantly and plainly put before them. Then, much greater effort must be made to retain the elder scholars. There should always be a class of boys and

another of girls who are looking forward to Confirmation. In these two classes the instruction should be distinctly preparatory for the instruction they will receive from the clergyman for this. As soon as these are confirmed they should be drafted into Bible-classes, upon which the greatest care and attention must be bestowed. Further, the teachers should be encouraged by every possible means to submit themselves to training, and the clergyman should most carefully qualify himself to give this training. Much attention is often given to teaching the teachers *what* to teach, but comparatively little to showing them *how* to teach. Many so-called uneducated teachers—working men and women—know enough to teach small children much which will be useful to these; but very few know how to impart this knowledge, how to get and maintain attention, and how to preserve discipline. Personally I have found an occasional lesson on the psychology of teaching—the thing without the name—very highly appreciated by the teachers in our Sunday-schools. But such a lesson must be preceded by a very careful study of the best books upon the science and art of teaching. To these lessons those of the elder scholars who show earnestness and intelligence should be warmly invited. It is well, whenever possible, to have some always looking forward to teaching, and gradually being trained to do it.

Among these various suggestions the two upon which I would lay most stress are the first and the last—viz., the need of impressing congregations with the importance of the Sunday-school, and the necessity of teaching our teachers *how* to teach. It is well not to attempt too many reforms at the same time. We shall often accomplish more by concentrating our energies upon a few definite purposes than by dissipating them over many. If we are content to bend our efforts upon these two most important objects, we may in a few years not only reform, but transform the present condition of our Sunday-schools.



Textual Criticism versus Higher Criticism.

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

IT is well known that many in the present day have learned to believe, or at any rate to acquiesce, in the main outlines of the case put forward by the higher critics. The theory has been held by so many philologists and divines, and has made such strides against the most stubborn opposition, that it has won over many adherents of different denominations and different nationalities. Under these circumstances, it might seem impossible to raise the question whether the higher critics have taken all available precautions to test the soundness of their work. And the impossibility would seem still more startling if it could be shown that the precautions omitted to be taken consist in an application of the very methods that the critics have claimed to use. At any rate, I wish to submit that no *a priori* theories of the incredibility of what is now to be stated should prevent the careful consideration of the facts to which attention is to be drawn.

My contention is that the higher critics have throughout conducted their investigations on the basis of an uncorrected Hebrew text; and if this is so, I believe it is possible to prove that, when the available materials are utilized for the restoration of the text, we are enabled to test the well-known "clue" to the higher criticism which is put forth by the leading writers on the subject.

I begin with the "clue"—*i.e.*, the use of *elohim* and the Tetragrammaton (the "LORD" of the English Bibles) in Genesis in the light of Exod. vi. 3. The story is familiar to everybody. It is held that Exod. vi. 3 means that the Tetragrammaton was unknown before Moses in the view of the author of that verse, and that therefore he cannot be responsible for the passages in Genesis where it is found. On this foundation a wonderful superstructure is raised. Genesis, it is said, consists mainly of portions of three documents—J, E, and P.

The first of these represents the Tetragrammaton as of immemorial use; the other two regard it as having been first introduced by Moses. It is claimed that this is supported by other marks of diversity of origin,¹ but this is the main stand-by of the higher critics, and, though one or two have recently broken away,² it formed the starting-point and basis of all higher critical work for 150 years from the time of Astruc. Yet, had the critics investigated the textual material, they would have found that Hebrew manuscripts, the Samaritan Pentateuch, and the ancient Versions frequently differ from the received Hebrew text. Among Septuagintal scholars an attempt has been made to minimize the force of this, so far as the ancient Greek Version is concerned, by supposing that the Alexandrian translators often wrote "God" to avoid the Tetragrammaton in their Hebrew original. This would have been rather pointless, having regard to the fact that they did not transliterate the Name itself, but substituted *κύριος*; but it is not necessary to rely on this consideration to vindicate the Greek text, because extant Hebrew variants frequently confirm the Septuagintal authorities. So do the other Versions, including even Aquila the orthodox. The testimony of this translator is peculiarly valuable, for two different reasons: first, no mistake is possible in his case, since he refused to translate the Tetragrammaton at all, but wrote the Name in the old Hebrew characters; secondly, he was in close touch with authoritative Jewish exegesis, so that a reading of his represents the best Jewish text of the day.

Now, in most cases where there are variants no certain inference can be drawn as to the original reading. Either word would fit the context as well as the other, just as in a history of our own times it would frequently be possible to use "the King," or "Edward VII.," or "King Edward" indifferently; but there

¹ Some of these may be well founded, since it is certain that the author of the Pentateuch did not invent the Genesis narrative, but used pre-existing material. Hence it is quite probable that occasionally the critics really have detected the point of junction between two different traditions, though most of their divisions are merely subjective and arbitrary, and the J, E, and P theory breaks down utterly.

² Dahse and Eerdmans.

are other cases where we have means of judging between the two readings on their merits, and here it sometimes happens that we can, for one reason or another, prove the received Hebrew text to be wrong. For example, in Gen. xvi. 11 the explanation of the name Ishmael, "because the LORD hath heard," cannot be right, for the explanation demands the name *Ishmayah*, not *Ishmael*. But one Hebrew manuscript, the Lucianic recension of the LXX, and the old Latin read "God." "Ishmael" is, then, parallel to Israel and Peniel, and we see that in this instance the received text has the inferior reading, and that for some reason or other the Tetragrammaton has ousted the word *elohim*.

It will be well to give a few examples of the way in which these variants affect the documentary theory. Thus, in Gen. ii. 4^b, 5, 7, 8 it is known that the original LXX had "God" only, and that Origen in each case added "LORD" to bring it into accord with the Hebrew text of his day. A glance at any higher critical discussion of "J's" "Creation story" will reveal the revolutionary nature of these facts. Again, in iv. 1 (J) the LXX and other ancient authorities¹ read "God" for "LORD," and in view of iv. 26 it cannot be doubted that this is correct. In the Flood story, the original text with regard to the Divine appellations is quite uncertain. In xix. 29 (P) the best Septuagintal text is: "And it came to pass, when the LORD destroyed all the cities of the plain, God remembered Abraham, and sent Lot out of the midst of the overthrow, when the LORD destroyed," etc. In xx. 4 (E) fourteen Hebrew manuscripts have the Tetragrammaton for the Hebrew word "LORD." In xxi. 2^b (P) the LXX has "LORD," as also in 6 (E). It would be possible to multiply instances almost indefinitely, but these are sufficient to illustrate my point. The textual authorities continually introduce the Tetragrammaton into P and E.

It is thus singularly easy to prove that the present documentary theory cannot be supported, and I doubt whether any

¹ See Field's "Hexapla," *ad loc.*

higher critic could be found to undertake the defence of the Massoretic text in this matter. But it would still be possible to suggest that a documentary theory based on Exod. vi. 3 was correct, and that if we had the original text of Genesis it would be feasible to carry out a division on this basis, though it might not coincide in all cases with the present critical division. I have even known an eminent critic to take this view in private correspondence. Before disposing of it, I wish to point out what is involved in even so apparently slight a concession to the evidence of facts. The critics have throughout acted on the assumption that the Hebrew text was entirely trustworthy in this matter. If the division is wrong, the whole of their linguistic case as hitherto formulated falls with it. The lists of words, the lexicography extraordinary, in some cases even the linguistic history, depend primarily on this division. Probably the same would be true of their history of religion, but nothing definite could be said about this unless they were prepared to put forward a revised division showing what changes they thought necessary in the light of these facts.

But the matter does not stop there. If the textual evidence as to the Divine appellations in Genesis is unfavourable to the critical case, the textual evidence as to Exod. vi. 3 is fatal to it. I was once discussing the subject with an eminent critic. He surrendered the details of the Genesis division at once. I then went further, and said: "Who shall warrant that your test passage, Exod. vi. 3, is not slightly corrupt?" "Ah," he cried eagerly, "if you have a probable conjecture!" Unfortunately I have no conjecture, but something that is far less likely to find favour in the sight of the critics—some strong evidence. An early Hebrew manuscript, supported by all the important Versions, reads הודעתי ("I made known") for נודעתי ("I was known"), and this reading gives a smoother construction than the present Hebrew text. The meaning, which at first sight appears to be the same, is seen, in the light of comparative evidence as to primitive ideas, to be absolutely different. It appears that men in a certain state of civilization hold that

names have an objective existence, and regard the utterance of a man's name by himself as giving his interlocutor a certain power over him. There is plenty of Old Testament evidence to show that early Hebrews believed in the objective existence of names: It seems that here the utterance of the Name by God, not in any incidental or evasive fashion (as, for instance, in quotation, "Thus shalt thou say the LORD," etc., Exod. iii. 15), but as part of the direct formula "I am the LORD," would have an esoteric meaning for the ancient Hebrew. The true effect of the phrase was not to reveal a new name or give a fresh meaning to an old one, but to create a bond between Deity and people, and to give Moses and the Israelites a direct pledge that the whole power of this Deity would be exerted on their behalf. In the two passages of Genesis (xv. 7 and xxviii. 13), where in the received Hebrew text God appears and says, "I am the LORD," the LXX presents readings that are inconsistent with Exod. vi. 3. Indeed, in the second passage (xxviii. 13) it has the support of a Hebrew manuscript in reading, "I am the God of Abraham," etc.; and the correctness of this text is further shown by the analogy of xxvi. 24. The Tetragrammaton here obviously originated in the ' of יְיָ ("I"). There is abundant evidence that ' was frequently read as an abbreviation of the Name of God.

I have dealt very summarily with the evidence for the meaning as well as the evidence as to the text, because a full discussion would consume too much space for a monthly review. Those who desire to follow the matter up further will find the necessary material in the *Bibliotheca Sacra* for January, 1909, where I have also subjected the divisive hypothesis to a number of other tests; but I felt that the subject was one of so much importance that it was desirable to draw the attention of CHURCHMAN readers to the facts as soon as possible. It should be added that as early as 1784 De Rossi, in reply to Astruc, pointed to the manuscript divergences with regard to the Divine appellations.¹

¹ See his note on Gen. vii. 1. Probably the system of abbreviations employed in Hebrew manuscripts is partly responsible for the immense

“What you tell me there is absolutely incredible,” said a friend of mine to whom I spoke of these facts. “I thought the higher critics professed to devote special pains to the text.” It is desirable that every reader of these lines who knows a higher critic should question him on the subject, and satisfy himself that my statements are not merely incredible, but also true. Those who do not know any critics may examine such books as Driver’s “Genesis,” and see how much attention is given to the textual evidence as to the Divine appellations.

Another instructive instance of textual corruption which has been exploited in the interests of the documentary theory is to be found in Num. xvi., where the LXX has preserved readings that are manifestly superior to those of the received Hebrew text. As it stands, ver. 24 speaks of the dwelling of Korah, Dathan, and Abiram. But “dwelling” ought, in accordance with the practice of the Pentateuch, to mean the tabernacle, and the very next verse (as also the rest of the story) makes it clear that Dathan and Abiram were not with Korah. But the LXX has “company” for “dwelling,” and the great Codex B (supported by F) reads “Korah” only. Clearly, “Dathan and Abiram” have been added to the Hebrew text by a glossator. Similarly, in 27 F has “congregation of Korah,” though B, less correctly, has “tent of Korah.” These are not the sole alterations required in the chapter, but they remove the worst difficulties. They are supported by the Samaritan text of xxvi. 10, which reads: “And the earth opened its mouth, and the earth swallowed them, when the congregation died, when the fire devoured Korah and the two hundred and fifty men.” The repetition of “the earth” is clumsy, but in other respects the text is better than the Massoretic. It explains why in Num. xxvii. 3 Korah is mentioned without Dathan and Abiram, while Deuteronomy speaks of the latter

number of variants as to the Divine appellations. Possibly, too, some copies of the Pentateuch were made for some special purpose or under the influence of some religious or other views similar to that which finds expression in the existence of duplicate psalms.

two rebels without Korah (xi. 6). The modes of their deaths were different, Korah being consumed with the two hundred and fifty, while the other two were swallowed up in the earthquake. As a matter of fact, the unity of chap. xvi. is guaranteed by the literary marks, the repeated, "Ye take too much on yourselves" (vers. 3 and 7), and the repeated, "Is it too little" (vers. 9 and 13). Such repetitions are frequent marks of angry dialogue both in real life and in literary art.

A third interesting difficulty which can be explained by textual criticism is to be found in the numbers of the Israelites, which are certainly inflated. Unfortunately, our materials are too scanty to enable us to do more than trace the last stages of the process by which they reached their present form, but these stages are very suggestive. Abbreviations were freely used in old Hebrew manuscripts, as is proved, not merely by the evidence of the versions, but by extant texts, specimens of which may be seen in Ginsburg's Introduction. Now, among the abbreviations in use, the omission of a final ם (I write it so because I am speaking of a time when the forms of the final letters were not differentiated), a final ן, and a final ן, were among the commonest. But in Hebrew the tens from thirty to ninety are the plurals of the corresponding units. Accordingly, there would on this system be no palæographical difference between, say, 40,000 and 4,000. Differences of reading of this kind are accordingly very common. I will only cite one instance that is most to the point for our present purpose—the number of the fighting men of the trans-Jordanic tribes in Josh. iv. 13. The reading that has prevailed in our present Hebrew text is 40,000; the reading represented by the Lucianic recension of the LXX is 4,000. The difference lies simply in the reading of identical characters, not in the earlier Hebrew text. There seems to be no reason why the Lucianic figure may not be historical.

This is one prolific source of error in the Hebrew numbers. It is not the only one. The number of variants chronicled in Kennicott raises the suspicion that at some time the Hebrew

word for thousand must have been represented by some method that led very easily to its wrong omission or insertion.

A further possibility (and though I have no actual evidence of it, I think that it harmonizes with what is known of early Hebrew manuscripts) is that the letter **ב**, when written as the sign of the plural, may sometimes have been mistaken for an abbreviation of the Hebrew word for hundred, of which it is the initial.¹ For instance, in 2 Sam. xxiv. 9 we find Israel credited with 800,000 warriors and Judah with 500,000. If these figures be reduced to 80,000 and 50,000 respectively, they become quite probable. I suggest that they may have arisen through the mistake of a scribe, who in each case read the final **ב**, not as the sign of the plural, but as an abbreviation for **מאות**, "hundreds."

Another source of corruption that is amply attested by extant readings consists in the natural ordinary decay of a manuscript text, which inevitably gives rise to variants. For instance, in Num. i. 23 our received text has, "and three hundred"; one manuscript has "five" for "three," another "seven"; while Lucian reads "four." In a case like this, where a number had become illegible, the adoption of a wrong reading would sooner or later lead to other changes, designed to make the numbers add up. Either the total would be altered, or some other number would be changed. In the case of the first census, corresponding changes would also be made in the dependent passages.

A particularly interesting episode in the history of the numbers is furnished by the story of the fifty Gadites of Num. i. 25. Our materials tell us of the time when the number of the Gadites was not 45,650, but (probably) 45,600. The number of the hundreds having become corrupt, there were two rival readings—500 and 600 respectively. The form

¹ This would explain such a variant as that in 2 Chron. xiii. 3, where the received text has *four hundred* **ארבע מאות**, but one manuscript reads *fourteen*, **ארבע עשר**. Here it would seem that **ארבע** was followed by a letter which was variously read as the initial of "hundred" and of "ten."

45,600 is still found in three Hebrew manuscripts (Kennicott's, 6, 107, 150), two Greek manuscripts (Holmes's, 54 and 75), and the Georgian Version. But it is probable that No. 6 did not always have this reading, for the **וּשֵׁשׁ** of **וּשֵׁשׁ וְחָמֵשׁ** (and six) is written over an erasure. In view of the fact that another Hebrew manuscript (Kennicott's, 109) has **וְחָמֵשׁ** (and five), it is possible to form a plausible guess as to the original reading of No. 6. Be that as it may, I think that once we get back to a text which omits the fifty, and also find that there was a variant "five" for "six," it is not difficult to see how our present text has come into existence. Obviously somebody who collated two manuscripts must have written **וְחָמֵשׁ**—the variant he found—in the margin of a codex that read 600, and this was taken into the text and read as "and fifty." Then the total of the Israelites was altered by somebody who could add, and corresponding changes were introduced in most of the other passages. But not in all our sources, for in Num. ii. 15 two Hebrew manuscripts (Kennicott's, 110, 181) again omit the fifty.

Fully to understand the influences at work on the decaying text of the numbers, we must remember not merely that the scribes carefully studied the Bible and could perform arithmetical processes, so that sooner or later they would bring the interdependent numbers into harmony with one another, but also their natural bias in favour of the larger numbers. In an unhistorical age those figures would naturally appear truest which corresponded most closely to the contemporary numerical strength of the Jews. To the contemporaries of, say, Josephus, it must have seemed far more probable that the numbers of the Israelites at any given time were, say, 800,000 than 80,000, and therefore, if the texts gave them any choice, they would be certain to adopt the larger number. And considerations of probability might be reinforced by national vanity, which might operate in the direction of swelling the numbers where possible.¹

¹ It should be added that our materials prove a tendency to multiply numbers by ten even when the form of the Hebrew text was not graphically

Hence I think that our materials justify us in supposing that the inflated numbers of the Israelites in the Mosaic Age are due partly to palæographical peculiarities, which lent themselves readily to error, partly to the natural decay of a manuscript text, partly to the views conscientiously and (in the light of their knowledge) reasonably entertained by the scholars of an unhistorical age.



Early Quaker Burial-Grounds.

BY CANON J. VAUGHAN, M.A.

ONE of the problems which confronted the early Quakers was the disposal of their dead. A large number of them died excommunicated for the offence of not attending their parish church, while the children born of Quaker parents were unbaptized. Hence the parish churchyard was closed to them; or, at any rate, the Office for the Burial of the Dead, according to the rites of the Established Church, could not be used. They were, therefore, led to bury their dead in private grounds, in gardens, orchards, or fields. And this "privilege of burial," as it was called, was often accorded by individual Quakers to the families of other "Friends," with the result that, during the Commonwealth and the reign of Charles II., a number of private graveyards came into use throughout the country. Entries with regard to these private interments are not, of course, to be found in the parish registers; but nowhere is the methodical habit of mind which distinguished the followers of George Fox more conspicuous than in the careful records which they kept of the burials of their friends. In after-years, when the laws against Nonconformity were altered, public cemeteries were opened, and the private burial-grounds fell

favourable. Thus, in Num. xxxi. 37-40 the Syriac has the following numbers, 6,750, 720, 610, 320, where the Hebrew has in each case one-tenth. Of these, 20 and 10 (to take the most obvious difficulties) are not the plurals of 2 and 1 respectively, 20 being in Hebrew the plural of 10.

into disuse, while in many cases the ground was used for other purposes, and in some instances the very sites have been totally forgotten.

It not infrequently happened that a Friends' meeting-house came to be erected beside a private graveyard, and in these cases the site is still known and reverently cared for. A large number of such burial-grounds—some in use, others closed as regards interments—may be seen in those parts of the kingdom where the Society formerly flourished. In some instances the graveyard itself was used as a place of meeting. This was the case at Chapel Hill, in the Valley of Rossendale in Lancashire. The ground is surrounded by a rather high wall, and on the oaken door is the simple inscription, "Friends' Burial-Ground, 1663." It is a small oblong plot, some 14 yards by 10, and open to the winds of heaven. But formerly there ran round the walls a stone ledge, now unfortunately removed, to afford sitting accommodation for the worshippers. And there they were wont to meet for over thirty years, in spite of the most harassing persecutions.

Sometimes a Quaker burial-ground, enclosed by a stone wall or hedge, and marked by some simple inscription, may be met with far away from human habitation, situated, it may be, on some lonely moor or hill-side, or in the corner of a meadow or cornfield. At Leiston, in Suffolk, at some distance from the village, there is a little enclosure containing a large block of stone, which bears the following inscription: "In the year 1670 this piece of land was purchased by the Society of People called Quakers, and for many years used as a Burying-Ground for their dead. In 1786 it was planted with trees, and this stone placed." George Borrow's beautiful description of a graveyard in "Wild Wales" will occur to many: "The Quakers' burying-place is situated on a little peninsula or tongue of land, having a brook on its eastern and northern sides, and on its western the Taf. It is a little oblong yard, with low walls, partly overhung with ivy. The enclosure has a porch to the south. The Quakers are no friends to tombstones, and the

only visible evidence that this was a place of burial was a single flagstone with a half-obliterated inscription. The beams of the descending sun gilded the Quakers' burial-yard as I trod its precincts. A lovely resting-place looked that little oblong yard on the peninsula by the confluence of the waters, and quite in keeping with the character of the quiet Christian people who sleep within it." Another lonely burial-ground in a most picturesque situation may be seen not far from Barmouth, on the Welsh coast. Only the railway-line and a narrow strip of shingle part it from the sea. A stone wall runs all round the little plot, and on the west and north sides stand thickly planted fir-trees as a protection from the wind. Through the pine-stems glimpses will be seen of the broad blue estuary of the Mawddach River, and beyond the purple outlines of Cader Idris. Beneath the stunted trees the grass grows dark and long over the nameless graves, and only one or two red granite slabs reveal the sacredness of the little enclosure.

In a few instances the old burial-grounds have passed out of the hands of the Society of Friends, and have been utilized for other purposes. One, near Milford Junction, in Yorkshire, is now used as a garden. The site of the old graveyard at Gateshead, in which between the years 1676 and 1698 over a hundred Quakers were interred, is occupied by some almshouses. The College of Surgeons in Dublin stands on a piece of ground in Stephen's Green formerly in use as a Quaker graveyard. In a large number of cases, curious as it may seem, the very sites of the old burial-grounds have been utterly forgotten. That a Friends' graveyard formerly existed in such a parish may often be proved from documentary evidence, while no tradition as to its situation remains. This fact is partly to be explained by the antipathy of the early Quakers to headstones and monuments. At Boldon, in the county of Durham, thirteen Friends are recorded to have been buried during the days of persecution "in ye garden of Christopher Trewhill," but no tradition as to the site of it remains. At South Shields, between the years 1673 and 1697, nine burials took place in

“Robert Linton’s garden,” the situation of which is now unknown.

In the county of Hants there seems to have been a considerable number of Quakers in the seventeenth century. No less than twelve private burial-grounds are known to have existed. Of these, the ones at Alton and Southampton are still in use. Those at Andover, Basingstoke, and Fording-bridge—the two latter adjoining the meeting-houses—are now closed as places of interment. The one at Baughurst now forms part of a farmyard. With regard to those situated in the parishes of Bramshott, Portchester, Romsey, Ringwood, and Whitchurch, the sites appear to be entirely unknown. One other remains, that at Swanmore, formerly part of the parish of Droxford, lately rescued from secular uses, and now taken over by the Society of Friends.

The little burial-ground at Swanmore, situated away from the high-road at the farther end of a cottage garden, measures some 80 feet by 55. It is surrounded by a low quickset hedge, and two oak-trees stand sentinel over the spot, which until quite lately had been used as a fowl-run and rubbish corner. Not a single monumental stone exists, which doubtless accounts for the fact of its having been so long neglected, but a careful search beneath the tangle of rank grass and herbage will reveal two or three “bricken graves.” The sequestered spot, surrounded on three sides by waving corn, seemed, when the writer visited it last autumn, as quiet and peaceful as the one described by Borrow beside the waters of the Taf. One corner of the enclosure was bright with the blossoms of the yellow St. John’s wort and the purple mallow; heavy festoons of old-man’s-beard hung in profusion over the hedgerow, while from the branches of the largest oak a ringdove was uttering its mournful note. This Quaker burial-ground is one of the earliest in England, and was in use in the stern days of the Commonwealth. Much diligent searching among old deeds and documents, and among the early registers of Friends now preserved in Devonshire House in Bishopsgate Without,

London, has brought to light many facts of interest concerning the lives and sufferings of some of the good men who there lie beneath the clover sod.

Very early did the peculiar tenets of George Fox find a home in Hampshire. Within a few years of the beginning of his labours we find a colony of Quakers—perhaps through the instrumentality of one Ambrose Rigg, who “suffered much for the truth’s sake”—in the neighbourhood of Droxford. The community seems to have been a considerable one, and to have numbered among its members persons of substance. At any rate, in 1553, Robert Ryves, yeoman, of Swanmore, “had taken from him by warrant, for tithes pretended to be due to Robert Webb, Priest of Droxford, three cows worth £10 10s. and three good swine worth £5 5s., making £15 15s. in all.” This Robert Webb, here called “Priest of Droxford,” was the Presbyterian minister who had superseded Nicholas Preston, the rightful Rector of the parish. He is said to have been “a good scholar and an eminent preacher,” but the Quakers were opposed to Presbyterian and Episcopalian alike. Later on we find that the sturdy yeoman, Robert Ryves (or Reeves, as he sometimes spelt his name), whose descendants still live in the parish, had taken from him by the Churchwardens “one harrow worth 3s. 4d., demanded for mending the steeple-house at Droxford”; and, again, “twenty-two pounds of fat Bacon” for the same purpose. At this time, before the circular meeting-house, which they afterwards used, was built, it is probable that the Friends met for worship at the cottage, still standing, of one Richard Sewett, cordwainer, in whose orchard the earliest members of the Society were buried. The first interment, so far as can be ascertained, took place in 1657, and four years later Sewett’s little son Joseph was laid to rest beneath the apple-trees. He then made over the plot of ground, “14 rods or perches,” consecrated as it was by the tenderest associations, to three trustees, to be used henceforth as a Friends’ graveyard. The three trustees, so we learn from the deed itself, dated 1663, were our friend Robert Ryves the elder, of Swanmore, yeoman;

Thomas Walter, of Bishop's Waltham, maltster ; and Thomas Penford, of Bishop's Waltham, blacksmith. A child of Thomas Walter, John by name, had been buried in the plot of ground the year previously ; and in the year following the signing of the deed the maltster, so we learn from Besse's "Sufferings of the Quakers," for a "Demand of £3 for Tithes, had taken from him four cows, two horses, several Hogs, Boards, Wood and other Goods to the value of £50." He was also arrested, apparently for refusing to pay towards the repairs of Bishop's Waltham Church, and committed on the writ *de excommunicato capiendo* to Winchester Gaol, where he lay for several years. A sadder fate awaited the poor blacksmith, Thomas Penfold. Although he had a wife and three children dependent upon his labours, he too was arrested "for not paying the sum of three-pence towards the masse-house," and under the same Statute committed to Winchester. There, in a filthy dungeon, he languished for three years and a half, when he died. His body was removed by his friends, and carried, on the seventh day of the third month, 1668, some twelve miles to Swanmore, where it was interred in the Friends' burial-ground. Four years later his poor wife, Elizabeth, passed away, and was laid by his side. Of the third of the original trustees, Robert Ryves the yeoman, we have no further record ; but he too doubtless lies buried in the little graveyard, where his wife, Ann, was laid to rest in 1662, and John Ryves, their son, some years later. In 1672 Richard Sewett died, and was laid in the plot of ground originally, as we have seen, his orchard, which nine years previously he had made over to the Society of Friends.

Other Quakers, belonging to various villages in Hampshire, were also buried in Richard Sewett's graveyard. We find from the registers in Devonshire House that members of the Society from Portchester, Titchfield, Southwick, Winchester, Alresford, and King's Worthy were brought to Swanmore for burial. Two Friends from Portsmouth, Thomas Cousins and John Austin, who suffered grievously for their faith, were also interred there in the years 1664 and 1667 respectively. We learn from

a letter which they addressed to the Justices at Winchester in January, 1662, that "for the space of one year and an half few First-days therein but we were by the rudest Soldiers they could chuse for that Purpose, either haled out of our Meetings, or beat forth with much violence, or thrust or beat with Muskets along the streets, or punished or knocked with the great End of Muskets, besides many more cruel Beatings and bruising of our Bodies than is here written, and our Goods have been spoiled and our Windows battered down. At other times we have been kept in nasty Holes, so bad that most people esteem it a hard Thing for the worst Felons or Offenders to be kept there a few days where we were constrained to lie several Weeks, and Food itself and needful Things kept also from us : And in *Felton's* Hole the Waves of the Sea have so beat in on one of us in Winter Season that he has stood in Water up to the Ankles, for the which things the Lord God hath and will visit them that were the Actors thereof." In addition to these imprisonments at Portsmouth, the poor men were also incarcerated at Winchester, where one of their companions in tribulation, Humphrey Smith, died on "the 4th Day of the Month called May, 1663. He continued," we are told, "sweetly still and sensible unto the End, and died in perfect Peace."

It was chiefly during the period of the Stuart persecution that the Swanmore graveyard was in use, and during that time the Friends' registers record some twenty-seven burials. After the passing of the Act of Toleration in 1689, the ground seems to have been seldom used for purposes of interment. It may be that the little plot was already full. We find, however, that one Roger Gringo, from the neighbouring parish of Titchfield, was buried there in the year 1703; and a few years later John Ryves, already alluded to, who lived in the cottage adjoining the graveyard, and who was accustomed to keep the ground in order and the hedges cut; while tradition maintains that somewhere about the middle of the eighteenth century the yeoman who lived at the farm hard by, "old Jarvis" by name—"he

was very tall, and wore a long cloak with a girdle, and was a strange man"—together with his wife and a deformed child, were buried in "bricken graves" in the old Quaker graveyard. The tradition is doubtless true, although no written record of the burials remains; for the position of the "bricken graves" can still be traced, and, so far as local knowledge goes, the three "Jarvis" burials were the only ones supposed to have taken place in the little enclosure.

It is very curious how all tradition has vanished in the neighbourhood of the old Quaker burial-ground as used during the days of persecution in the seventeenth century. That "old Jarvis" of Jarvis Court lay buried in the "bricken grave," together with his wife and the child called "the dwarf," was, indeed, the belief of the older inhabitants, but beyond that not a vestige of tradition had come down. No one cared for the sacred enclosure except the labourers whose gardens adjoined it, and who quarrelled among themselves as to who should possess it. The coppice, which formerly adjoined the burial-ground on the farther side, has now been stubbed up and converted into a cornfield, and the long row of fir-trees which bordered the right-of-way from the meeting-house at Jarvis Court to the graveyard has been cut down; but the path across the field still leads to the "14 rod of ground" made over by the pious shoemaker, Richard Sewett, in 1663, for the sacred use of burial among members of the persecuted Society of Friends. Their successors have now taken the necessary steps to insure that henceforth the ground shall be preserved from desecration, and a tablet has been erected to commemorate the names of Ryves and Penfold, of Cousins and Austin, and of their saintly companions in tribulation who nobly suffered for conscience' sake.



Easter Offerings.

By FREDERICK SHERLOCK.

TO have added no less a sum than £110,921 18s. 1d. to the incomes of the Clergy last Easter, without any deduction for working expenses in raising this large sum of money, is the substantial fact which stands to the credit of the movement for the revival of Easter Offerings. And it must be remembered that last year the diligent collecting for the Pan-Anglican Thankoffering lessened to some extent the contributions made for other Church purposes; and, further, that it checked the progress of the Easter Offering revival to some extent, as will be understood when we mention that at Easter, 1907, no less than 1,067 parishes collected the Easter Offerings for the first time, whereas last Easter (1908) the number of parishes joining in the effort for the first time fell to 605.

In the early days of the revival it had little Episcopal recognition, but to-day the Archbishops and nearly the whole of the Bishops lend a helping hand to the work, some of them issuing earnestly worded appeals to all the Churchwardens in their Dioceses to organize the systematic collection of Easter Offerings in the parishes, and others of the Bishops making their wishes known with regard to the subject through the pages of their Diocesan magazines. A few typical examples of Episcopal opinion may suffice.

The Archbishop of Canterbury writes :

“ I have pleasure in saying, in response to your inquiry, that in my judgment it is in every way appropriate and desirable that the custom of an Easter Offering for the Clergy of the parish should be generally revived. There may be parishes in which the arrangement is inexpedient for local reasons; but, speaking generally, I believe the system to be as admirable in practice as it is certainly sound in theory.”

The Archbishop of York writes :

“ I cordially approve of the efforts which Mr. Sherlock has

made for many years to encourage the custom of Easter Offerings for the health and encouragement of the Clergy."

The Bishop of London writes :

"I believe heartily in the revival of Easter Offerings as a sound and thoroughly Church way in which the Laity can help the Clergy at the present time."

The Bishop of Winchester writes :

"I think it is most desirable to establish, or revive, the custom of Easter Offerings in every parish where it is possible to do so. I cordially approve of your endeavour, and thank you for your zeal in promoting the more general adoption of this excellent ancient practice of our Church."

The Bishop of Durham writes :

"The development of the ancient practice of Easter Offerings appears to me to be eminently desirable. Where a clergyman has the entire confidence of his people as their friend and servant in Christ, this channel for their direct aid to him in his life and labour is a good thing and honourable, alike for givers and receiver."

The Bishop of Carlisle writes :

"I am glad to learn you are preparing a fresh appeal to Churchwardens to revive the good old custom of Easter Offerings. I trust your fresh appeal will be even more fruitful than your first, which I know did much to stimulate and direct public opinion in this important matter. In this Diocese the movement is steadily growing ; its material results are promising, but more promising still is the revival of the conviction, somewhat deadened by endowments, that the maintenance of the ministry is part of the Church's abiding duty, and that the performance of this duty is one link in the chain of vital relationships knitting closely together the Clergy and Laity of the Church. I wish you abundant success in your effort."

The Bishop of Ely writes :

"Any effort to revive or strengthen the custom of Easter Offerings in our parishes has my hearty sympathy. It provides an opportunity for all, especially the poor, to contribute something towards the maintenance of the Clergy, and thus, to their

own advantage and to the advantage of the whole Church, to fulfil a plain duty.”

The Bishop of Worcester writes :

“ I regret that the recent legal decision should have placed Easter Offerings in the light of dues, and not free-will gifts ; for the latter they are, and the former they are only in theory. Nevertheless, it is good for priest and people that they should be continued : good for the priest, because his office is sadly underpaid, and because it helps him to feel the goodwill of his people ; good for the people, because such acts of Christian kindness go far to knit a parish together.”

The Bishop of Oxford writes :

“ It is with gladness and thankfulness that I see the increase of the practice of making a free-will offering at Easter for the help of the Incumbent of the parish. It seems to me a practice not only in accord with ancient custom, but also likely to meet a special need of our own time. It enables all, whether they can give much or little, to show their true goodwill, and I know of many cases in which it has been fraught with true happiness, both for those who give and for those who receive.”

There are some Dioceses in which the work of collecting the Easter Offerings is thoroughly organized. Chichester has an honourable record in this respect. In 1893 a Committee was appointed by the Diocesan Conference, and it has continued in active operation ever since. As a result, nearly every parish in the Diocese has fallen into line, and the total amount raised during the past three years has been as follows :

In 1906	...	...	...	...	...	...	...	£
In 1907	...	...	...	...	...	...	...	9,073
In 1908	...	...	...	...	...	...	...	9,622
								9,548

In Worcester Diocese a similar Committee has been at work, and under its direction the movement has made substantial progress. The returns for last Easter (1908) are as follows :

			£	s.	d.
Parishes in Worcester Archdeaconry,	192	...	2,390	11	1
„ Coventry Archdeaconry,	88	...	1,178	3	0
			<hr/>		
	280	...	£3,568	14	1

There are seventy-four parishes in Worcester Archdeaconry and twenty-nine in Coventry Archdeaconry which still hold aloof, but it is hoped that several of these will take part this year.

In Birmingham Diocese a Committee has been at work for three years, and the figures show a steady growth :

In 1906	...	...	...	...	...	...	2,686	10	11½
In 1907	...	...	...	...	...	...	2,743	16	9
In 1908	...	...	...	...	...	...	2,821	10	5

If space permitted, one could have given many testimonies from Clergy and Laity as to the good feeling promoted by the revival of Easter Offerings. The plan affords an admirable opportunity of recognizing the self-denying labours of the hard-working Clergy in a manner free from any suspicion of patronage or vulgarity, and is a practical "cheering-up" scheme which merits encouragement in a day when the Clergy do not get a superabundance of kind words.

Another side-issue of the movement is its bearing upon the maintenance of the Clergy in very poorly endowed parishes. A few illustrations, gathered from all parts of the country, will demonstrate this :

Parish A.	Net income of benefice, £100;	Easter Offering, £ 20
" B.	" " " 110;	" " 156
" C.	" " " 130;	" " 60
" D.	" " " 56;	" " 13
" E.	" " " 120;	" " 36
" F.	" " " 87;	" " 15
" G.	" " " 50;	" " 7
" H.	" " " 105;	" " 81

During the past five years considerable attention has been given to the important question as to the legality of the taxation of Easter Offerings. The battle-ground between the income-tax authorities and the Clergy has been the Diocese of Chichester. A test case was raised by the action of Mr. Cooper, Surveyor of Income-Tax, against the Rev. Douglas Y. Blakiston, the Vicar of East Grinstead. At the first hearing in the Courts the decision was in favour of Mr. Blakiston and against the payment of income-tax. Upon appeal to the Divisional Court,

Mr. Justice Bray upheld this decision in a closely reasoned judgment, affirming that Easter Offerings were personal gifts to the Clergy, and as such were not liable to pay income-tax.

Not being satisfied with this decision, the Inland Revenue authorities carried the case to the Court of Appeal, and Mr. Justice Bray's judgment was reversed. Mr. Blakiston's Defence Committee thereupon took Counsel's opinion, and as a result carried the case to the House of Lords, and here, after an elaborate argument, a final decision was given, unfortunately against the Clergy; and so, as the law at present stands, Easter Offerings are liable to be assessed for income-tax.

We now learn that in many localities the Surveyors of Taxes are actually making this judgment retrospective—a piece of sharp practice quite unworthy of a great Department of the State.

The Rev. T. W. T. Miller, Rector of Southwick, has been called upon to pay arrears of income-tax on Easter Offerings for 1903, 1904, 1905, 1906, 1907; while the Rev. W. Wakeford, Vicar of Henfield, who has done such excellent service as Hon. Secretary of Mr. Blakiston's Defence Committee, has been applied to for eight or nine years' arrears.

This matter will have to be fought out in Parliament. Fair-minded men of all political parties will, we are sure, resent this attempt to squeeze out the last farthing from the impoverished Clergy. We must work for a short Act exempting Easter Offerings—which are in no sense stipends, but purely free-will gifts—from the payment of income-tax; but meanwhile, at the ensuing Easter, it will be the duty and privilege of the Laity to increase the Easter Offerings in parishes, so that the Clergy may not be hit by the aggressive zeal of the diligent tax-gatherers.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

TEXT: "I am the Door."—St. John x. 9.

[Suggestive book: "The Magi: How they recognized Christ's Star," by Colonel Mackinlay (=My.). Other books quoted: "The Holy City," Fulleylove and Kelman (=K.); "Hastings' Dictionary" (=H.); "Hastings' Dictionary of Christ and Gospels" (=C.G.); Dods' "St. John" in "Expositor's Greek Testament" (=E.); Westcott's "St. John" in "Speaker's Commentary" (=W.); Moule's "Romans" in "Expositor's Bible" (=M.).]

WORDS of the text spoken between Feasts of Tabernacles and Dedication (John vii. 2, x. 22), a season when the sheep needed the fold every night (My., 55). No Bible animal is more spiritually illustrative than the sheep: "500 allusions" (H., iv. 487). The discourse of John x. is an extension of Christ's conversation with the blind man (E., i. 788), just abandoned by his own shepherds as a lost sheep (John ix. 34).

Three suggestive thoughts on "*The sheep and the fold*":

I. *Approach*: "by Me."—Here is the need of definite adherence. "When Jesus said 'I am the Door,' He clearly meant to exclude every other means of mediation" (C. G., i. 490). Here, too, is personal application. "To him that knocketh it shall be opened" (Luke xi. 10). Even the sheep must walk up to the door. Here is spiritual vitality. "Door of the *sheep*, not of fold; life, not organization" (W. on x. 7).

II. *Admission*: "enter in."—The thought is striking, when the context of excommunication is noted. "Putteth forth" (x. 4) is the same word as "cast out" (ix. 34, 35). The outcast is the incomer. There is a suggestion here of overruling Providence. The hirelings' act of "casting out" is, from the Divine standpoint, a "putting forth" by the Shepherd (*cf.* E., i. 789, W. on x. 4). Free entrance, however, has its costly price (John x. 11, and *cf.* the developed thought, Heb. x. 18-20).

III. *Assurance*: "shall be saved."—Not only free entrance, but full security. The door that opened in front is shut behind us. "Door includes the frame of wood or metal, as well as the doorway" (C. G., i. 491). "Not a hurdle, but a solid door capable of resisting attack" (E., i. 788). Christian flock, admitted by death of Shepherd, is also "kept safe in His life" (M., 138, on Rom. v. 10). "A shepherd near Hebron, when asked why the sheepfolds there had no doors, answered quite simply, 'I am the door.' He meant that at night he lay down in its open entrance to sleep, so that no sheep might stray from its shelter without wakening him, and no ravenous beast might enter but across his body" (K., 101). It is the Christ Who not only openeth and no man shutteth, but shutteth and no man openeth (Rev. iii. 7), Who is the protecting and living door.

The Missionary World.

BY THE REV. C. D. SNELL, M.A.

THE Archbishops of Canterbury and York, as the spokesmen of the Convocations of their respective Provinces, have put forth an appeal to the Church of England for "a deliberate and sustained effort to maintain the spirit which has been aroused by the Pan-Anglican Congress, to give it practical scope, and to direct it to definite ends." They urge that the cause of Missions should no longer be an occasional object of prayer and contributions, but an "essential element in the corporate life of the Church"; and to this end they plead that the Day of Intercession for Foreign Missions should be increasingly observed; that the clergy should instruct their people about the work, and seek to arouse their interest in it, and that some permanent missionary organization should be established in every parish. The appeal is strong and emphatic, and ought to call forth a marked and definite response.



The importance of work among the young is receiving greater recognition as the years pass, and attention is happily being concentrated on the present opportunities for reaching the people of China in particular by means of educational missions. In other lands as well there are marked openings for this form of work, and the Church Missionary Society has accordingly determined to appoint a new home official—an educationalist of University standing—who shall seek to enlist increased sympathy and support for its educational missions, and also to deal as an expert with the various problems in connection with that part of its work which occur from time to time. The success of its Medical Missions Auxiliary affords warrant for the hope that the new step may be instrumental in furthering the work, especially as there is a remarkable awakening of missionary zeal at Oxford and Cambridge.



The results of educational missions are manifold. They are not, as a rule, seen in the form of immediate baptisms, for in many cases the parents and guardians of the scholars who wish publicly to confess Christ refuse to give their consent; but over and over again has it happened that converts of mature age have attributed their first impulse to Christianity to the teaching which they received in mission schools. Moreover, a friendly feeling towards missionaries is engendered by a prolonged course of study under them, and facilities for evangelistic effort are often given by old mission schoolboys to missionaries on their itinerations. The Rev. T. Bomford, who has worked for many years in the Punjab, has lately stated that in places where the Gospel had never been preached before he has received a friendly welcome, and even an invitation to speak in the houses of leading men, because old pupils of his residing there had borne testimony to his character and explained his teaching. He quotes also, as confirming his assertion that mission schools are "character hospitals," the statement of a Mohammedan official about a Sikh: "That man always speaks the truth," he remarked, "and you may believe every word he says. That is what he learnt in your school."

It should also be remembered, when the desirability or otherwise of educational missions is debated, that parents are in many cases reached through their children, especially through those of tender years, so that a far greater number of persons than is represented by the number of scholars is actually influenced by the teaching given in the schools. A pathetic case in point is recorded in the *Church Missionary Review*. A poor old woman's child had learnt about the Saviour in a mission school, and had become a Christian. What was the old mother to do? It seemed so lonely to her to be going to the grave with no prospect of her child performing for her the usual religious ceremonies, on the due observance of which the Hindus believe their future happiness to depend. So, with the feeling, "She cannot come to me, but I will go to her," the mother put herself under instruction; her inmost being responded to the message, and, as one "whose heart the Lord had opened," she was baptized, taking the name of Ludiya (Lydia).



The vast majority of the Japanese are adherents of three systems of teaching—Shintoism (the ancient religion of the empire), Buddhism, and Confucianism. The line of demarcation between these is not clearly drawn in the minds of the common people, but the *Foreign Field*, the organ of the Wesleyan Missionary Society, says that the position may be generalized by the statement that Shintoism is the cult of the living and Buddhism of the dead, while Confucianism is the moral code. For worldly prosperity the people pray to the Shinto household gods or at the Shinto shrines; for things pertaining to the dead (or at the prospect of death) and to the future life they pray to the Buddhist idols and go to the Buddhist temples; and for moral guidance they study the literature of Confucianism.



It hardly appears, however, that the moral teaching which the Japanese receive, from whatever source it may be drawn, is adequate; for the Minister of Education, in a report lately issued, confesses that the teaching of national ethics, as hitherto given in all the Government schools, has been proved by its results to be insufficient and to have failed of its purpose as a training in morals, and that something more is needed. In the course of the discussion to which this report has given rise, the opinion has been generally expressed in the Japanese newspapers that religion of some sort, either Buddhism or Christianity, ought to be taught in the schools, and there consequently appears to be a tendency, to use no stronger term, to regard mission schools more favourably than of yore.



The Bible at Work.

By THE REV. W. FISHER, M.A.

THE remarkable adventures of Dr. Sven Hedin, with the many impassable official obstructions that beset his journeys, are very forcible reminders of the barriers that Inner Tibet has reared against all that is foreign. Its door will yet be thrown open to the Gospel, but in the meantime, in a very literal and practical sense, "the Word of God is not bound." For many years a Tibetan version of the Scriptures has been passing stealthily into that land. The veneration paid to the script or characters in which the books are printed is effective both in preservation and distribution. The profanity required for the destruction of the book is conveniently shifted to another, which other is apt for the same purpose to pass the book on to someone else. Afghanistan and Abyssinia are corresponding instances of lands whose doorways, closed to the living preacher, yet so far afford admission to the Book.



In testimony to the power of the Bible, few places in the South Seas are more remarkable than the New Hebrides. When the Rev. Dr. Macdonald landed in Efate in 1872 the people were all heathen, savage, and cannibal, without a written language or any writing, and without law, authority, or government. They were all in the lowest state of degradation. In those days every man was his own army, navy, and policeman. He knew no defence save the weapon in his hand or the swiftness of his own foot. Not a single man went a yard from his hut but he was armed with deadly weapons. Strength was the only lawgiver. In 1889 the New Testament was put into the hands of such of the natives as were by that time Christianized. The entire population is Christian to-day. There is not a judge, or policeman, or civil court, or gaol on all the island, only two headmen in each community—a Christian Efate chief and a Christian Efate teacher. Crime is unknown there to-day, and in no place are life and property safer. The only law-book they have is the New Testament. The only school-book they have is the New Testament. The only legal reference for the man in the street is the New Testament. The New Testament has been made the code of law and life by all the people.



In the extremely interesting and valuable paper read at the Islington Conference the Dean of Canterbury said: "The English nation as a whole has probably been more influenced by the whole Bible, Law and Prophets and Psalms, than any other people, Protestant or Roman Catholic, the Scotch alone excepted, and in their case it has been due to the fact that, though the Bible has not been so systematically read in public, it has been the daily companion of every home." This is an aspect of Bible work too little appreciated and too little discerned. Its extensiveness and importance are beyond measurement, and are unquestionably the secret of all the best and strongest in English religion, English nationality, and English life. It is

impossible that the psychological accumulation of Scripture in the English mind can be of any but momentous influence. It is impossible but that the absence of it in other nations must be correspondingly evident. The work that would neutralize that deficiency is of high importance.



It was calculated that during a snowstorm in the early part of March 16,000,000 tons of snow fell within a radius of fifteen miles of Charing Cross Station in two hours and a half. These waters were in the atmosphere. "As the rain cometh down and the snow," so the national mind that contains the greatest storage of the Word can, at His command, be the instance of the greatest blessing. All people can be subject to religious movements, but the religion that demands "reasonable service" must demand knowledge of the Word of God. In this light it is scarcely possible to exaggerate the force of that constant stream of Scriptures that is pouring into so many countries to-day. More than half a million copies go yearly into Russia, and more than half a million into India, while through all agencies combined at least two and a half million copies are circulated in China. These must have their day, either in the near or farther future.



In 1833 the Basutoland Mission was founded by three young Frenchmen. At that time the Basutos were heathen savages of the grossest kind. In February the four Basuto chiefs who were on a visit to England were presented by the Bible Society with four specially bound copies of the Basuto Bible, bound in morocco, each with an illuminated inscription, and each accompanied by an English Bible. In acknowledging the gift, Seiso, the leading chief, said how much they would treasure it. They recognized that the Book was the great link between themselves and the English and all nations, and they valued it because it was God's Word, and God's Word was always true.



Without analysis no chemist could predicate the chemical contents of the body. Granted those contents, no chemist could fix their proportions. Granted their proportions, no chemist could determine their comparative importance in the life of a race. So, too, is it with the Bible. It has its moral and spiritual constituents; each has a utility beyond the immediate necessities or desires of any religious mind, individual or national, and beyond those of any particular time. Few missionaries, if any, could tell on their arrival which book in the Bible would be the favourite, or which would be the most spiritually serviceable. In the annals of regeneration, as of Christianity, it is remarkable what obscure parts of the Bible are requisitioned by the Holy Spirit. A very wonderful movement has been going on among the Miao tribes of South-West China, but a little while ago a most degraded people. It is interesting to read that St. John's Gospel is a particularly favourite book among them. According to Archdeacon Renison, St. John's Gospel holds, too, a chief place among the books of the New Testament with the Red Indians in Moosonee; while the Rev. Dr. George Brown says that in Tonga, Samoa, and Fiji, in order of partiality, Genesis and Jonah come before the Psalms and the historical books of the Old Testament.

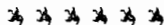
Literary Notes.

LAST month I made some reference to the value of journalism as a training-ground for the writing of a book. The point reminded me of that hackneyed sentence, "Of the making of books there is no end." Fifty years ago, or even less, the world of letters was to the ordinary individual but a mere cipher in the affairs of life; to-day it is everybody's possession. And I am of opinion that the cheapening of books has contributed not a little to the popularizing of authorship. It is not my intention in this note to deal with the general aspects of the writing of books, but just to touch upon one particular phase of it. That phase is the growing number of authors who are issuing books, through various publishers, at their own expense. I am not sure if I am an enthusiastic supporter of the "commission" book, as it is known in the profession of publishing. I doubt whether a book is worth putting into permanent form, for the author's account, if one or more than one publisher has decided not to invest his money in the manuscript. Though I am mindful of that almost historic phrase, "Barabbas was a publisher," I would like to say he is in most cases a very honourable man. I would also like to add that he is both shrewd and keen as well. And here may I interject one point? The publisher is, after all, only human, and makes mistakes, much to his own chagrin, and much more so to the author's, although the difference is striking in the matter of actual facts: the publisher has put into the failure, in addition to his experience, much hard cash; the author, time and brains. But more about this feature of the case in another issue. To return to my argument. If the work which it is the intention of the author to publish in any case were likely to command a remunerative sale, and if the manuscript had been given a fair trial with several of the publishing houses, it would soon have been accepted. But I will assume it has not met with so much success. Therefore, the author who has the means wherewith to carry out his intention decides to force its publication by paying for its production. Now, I ask, is this reputable authorship? While the majority of publishers are ready to carry out an author's instructions, they do not enthusiastically encourage this system. It is full of difficulties, and if the author is at all captious the trouble is emphasized. Of course, there are cases where the author has been justified in issuing a book at his own expense. Subsequent events have convinced him of it, and the proof has been found in the returns from the sales. But these, I fear, are the exceptions. I know, for instance, that Ruskin, when he commenced the publication of his "Fors Clavigera," provided himself with a new publisher. He set up his old pupil, Mr. George Allen, in the trade, and he also established a system of net prices. Of "Fors Clavigera," "E. T. C." (the initials are obvious) says in the "Dictionary of National Biography" that "its discursiveness, its garrulity, its petulance, are amazing." Ruskin not only bore the cost of production—and I can assure the author that this is a greater item than is generally supposed—but he was, in a sense, practically his own publisher, for he had, as "E. T. C." tells us, established Mr. Allen as his agent. There are not a great number of instances where it has actually paid an author to

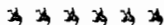
issue his book at his own cost after several publishers have rejected it; but if there is any writer who deems it expedient to do so, let him be wary in his journey. There are many little pitfalls for the uninitiated, and it would be as well to seek advice whether the manuscript is really worth putting into permanent form. It is very delightful to see one's name on the title-page of a book, above the imprint of a well-known publisher, but what percentage of this ecstasy comes under the heading of vanity?



Speaking of Ruskin, one is reminded that "The Life, Letters, and Works of Ruskin," that big undertaking which has been under the editorial supervision of Mr. E. T. Cook and Mr. Alexander Wedderburn for some time past, has recently been completed by the publication of vols. xxxvi. and xxxvii. These volumes, as many readers of *THE CHURCHMAN* are already aware, comprise the letters of Ruskin. In looking back at the previous volumes, one is very conscious of the tremendous amount of labour which the scholarly editors have put into the preparation of this really remarkable edition. Some of Ruskin's writings are not meant for every individual, yet there are other of his volumes which even the man with little education can understand. And that is the wonder of Ruskin. Many of his books appeal to the most intellectual and highly cultured persons among us. At the same time, many of them appeal to the working man also. These particular volumes—*i.e.*, Nos. 36 and 37—include a number of hitherto unpublished letters to his father and mother, besides a number of letters to many public men and women, dead and living. There is still to be a final volume, consisting of a complete bibliography, in itself a stupendous task, to which will be added a catalogue of Ruskin's drawings, as well as an index to all the thirty-eight volumes. But this will take many months to prepare, and, as the index alone will contain something like 100,000 references, it will be understood that no definite date can be fixed for its publication. Of course, the cost of such a set, £48, is beyond a good many people; but what a possession for those fortunate ones who can afford it! Yet there is a way of getting it, and that by monthly instalments. Many people think nothing of making arrangements to purchase a £50 piano; then why not the same enthusiasm for Ruskin? Truly this is a splendid library of books.

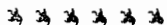


From Mr. Werner Laurie comes an interesting selection of some 200 hymns of the most prominent Latin writers of the Early and Middle Ages. Mr. D. J. Donahoe is the translator. Much of the remarkable rhythm and beauty of the originals will be found in this volume. The hymns are arranged according to their authors—at least, where such are known—while a brief biographical note on each writer is added.



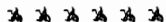
Mr. Heinemann, whose list is always so attractive, is publishing a new volume in his excellent series of "Literatures of the World." It is this kind of series which is doing so much good among the reading public. I do not believe that such books bring their publisher fortunes, but I certainly am of opinion that they bring him prestige, as well as gratitude from the real book-

man. The new volume in this particular series is "A Short History of German Literature," and it has been written by Dr. Thomas, who is Professor of German Literature at Columbia College, in the United States. His work goes over the whole ground of the literature of Germany—at least as far back as a thousand years—and starts with a treatise upon "The Religious Poetry of the Ninth Century." It may be pointed out that the style in these volumes is not eclectic or abstruse; they are written in a language at once understandable both by the student and the general reader. It would be worth while obtaining a prospectus of this library of books, as I believe it will, by the time it is finished, have gone over the whole of the history of the world's literature. A very good little volume was issued, by the way, a day or two ago, entitled "An Introduction to American Literature," through Messrs. Bell. Mr. H. S. Pancoast, the author, has successfully dealt with all the essential features, bearing in mind the compass of the book, of the growing literature of the American nation, while his views upon her literature of the past are not less valuable than his opinions upon the present. The same publishing house is also bringing out a rather interesting collection of volumes containing all that is best from the great prose-writers and poets. To these volumes will be added biographical and critical introductions. The first section will probably include "Scott," by Professor Grant; "Fielding," by Professor Saintsbury; "Defoe," by Mr. John Masefield; "Carlyle," by Rev. A. W. Evans; "Dickens," by Mr. Thomas Seccombe; "Thackeray," by Mr. G. K. Chesterton; and "Hazlitt," by Mr. E. V. Lucas. The commentators are indeed illuminating; the Professors justify their own right. Mr. Masefield, we all know, has the true critical insight, while Mr. Seccombe has a world of knowledge and experience, as well as a keen literary and intuitive instinct, which enable him to produce a worthy introduction. We look forward with lively anticipations to Mr. Chesterton's contribution, and Mr. Lucas may be relied upon to give us a charming opinion. The Rev. A. W. Evans is a writer of whose ability and value we may yet hear more. He writes, I believe, some of the best literary notes to be found in the weekly reviews, and his knowledge of general literature is extensive. There is not the slightest doubt that his "Carlyle" will be equal to the other numbers.



The memory of Dr. Robert Story, who died a little while ago, is to be perpetuated by a biography. Certainly his great activity, his movements in the religious and intellectual life of Scotland of his time, justify the "Life" which may be expected in the near future. Before he became Vice-Chancellor of the University of Glasgow he had held, in the same centre of learning, the chair of Ecclesiastical History. Dr. Story was also one of the Queen's Chaplains beyond the Border, while in 1894 he held the post of Moderator of the Church of Scotland. It may be recalled that he wrote a very interesting life of his father, who was one of the leaders of the broad school of theologians. There is bound to be much in the forthcoming biography of special interest to Churchmen, as Dr. Story was a man of deep religious sentiment, possessing at the same time a charming personality, which brought him much respect and many friends. He was minister of Roseneath, on the Clyde, for many years.

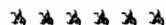
Messrs. Duckworth and Co. are publishing a new series under the heading of "Studies in Theology." The first volume in it is Professor Rashdall's "Philosophy and Religion." The object of this new library of theological studies is to bring the resources of modern learning to the interpretation of the Scriptures, and to expound the various conclusions arrived at by representative scholars and men of distinction in this particular field of study. The volumes will be critical and constructive, and will make an especial appeal to those who are studying for the ministry. Principal Fairbairn will contribute an "Encyclopædia of Theology," and Professor Orr "Revelation and Inspiration." These are the first three volumes. In each case there will be a copious bibliography.



Messrs. Nisbet are the publishers of the biography of that well-known Churchman, Canon Fleming. It is by the Rev. A. R. Finlayson, one of the Canon's oldest and most intimate friends.



There is nearly ready—it will probably be out by the time these lines are published—a "Memoir of George Howard Wilkinson," who was Bishop of St. Andrews, Dunkeld, and Dunblane, and Primus of the Scottish Church, and formerly Bishop of Truro. The biographer is Dr. A. J. Mason, who was one of his Chaplains. The work will be in two volumes, and will be illustrated.



What should prove a very interesting and attractive volume, to be published this month, is Mr. Mumby's "The Girlhood of Queen Elizabeth." Mr. Mumby, it will be remembered, gave us an altogether delightful couple of volumes last year dealing with "The Letters of Literary Men," which were the result of hard and diligent research. The new work is ingenious in every way, and receives the approval of Mr. Rait, Fellow of New College, Oxford, who writes an introduction. Mr. Mumby's scheme is really a narrative in contemporary letters, which is certainly a refreshing change from the long string of historic biography which we have had of late. Moreover, the history, as given in this rather unique fashion, may be accepted as decidedly authoritative and accurate. These letters have been collected by Mr. Mumby from every available source, published and unpublished. The industry here exhibited is indeed prodigious and strenuous, while the historic sense and the critical judgment which Mr. Mumby's work evidences are definite and admirable. The contemporary letters which he has so carefully collected tell the story of Elizabeth's early life in graphic and picturesque language. But it is not only the letters which are excellent; Mr. Mumby has also linked them together with a very readable running commentary. Every phase is vividly depicted in the letters, now brought together for the first time, of Elizabeth's precocious childhood: her youthful indiscretions, her disputed share in the Wyatt revolt, and her subsequent arrest and imprisonment, first at the Tower and afterwards at Woodstock, down to her later life at Court in the last years of her sister Mary, and the collapse of the Spanish power in England with her accession in 1558. The whole idea is an excellent one, and the book should meet with a good reception. Messrs. Constable are to be the publishers, and it will have many illustrations.

Notices of Books.

HASTINGS' ONE-VOLUME DICTIONARY OF THE BIBLE. Edinburgh: *T. and T. Clark*. Price 21s. net.

It will soon have to be said of dictionaries of the Bible, as of books in general, that of making of them there is no end. The immense advances in knowledge, and change of view in critical and other respects, in recent years, have put the dictionaries of last generation hopelessly out of date. The need thus arising for new works of information and guidance has resulted in a production of dictionaries of the Bible on an extensive scale, representing, as was to be expected, different points of view. Hastings' large five-volume Dictionary, and its more radical contemporary, the "Encyclopædia Biblica," took the lead; then came a "Dictionary of Christ and the Gospels"; Funk and Wagnalls began their New Schaff-Herzog Encyclopædia; alongside or in train of these quite a number of one-volume dictionaries have appeared or are in preparation, on both sides of the Atlantic. Now appears this important one-volume "Dictionary of the Bible," edited by Dr. Hastings, with the valuable co-operation and assistance of Dr. J. A. Selbie, Dr. J. C. Lambert, and Dr. Shailer Matthews. It will no doubt take a foremost place among works of the kind in the field. It would be invidious to compare one dictionary with another, and the remarks in this notice are confined to the volume before us.

The names of the editors and assistants alone are guarantees for the thoroughness with which everything that belongs to the production and general get-up of a dictionary is attended to. The volume extends to nearly 1,000 pages, and nothing could surpass the care, clearness, and accuracy which characterize its work from beginning to end. Mistakes may occur in printing, etc., but we have not detected any of these, which in so elaborate a book is a great thing to say. Dictionary-making is here reduced to a fine art in all external respects.

With regard to the range of articles, little seems left out on which the student of the Bible could expect information. As the Preface indicates, the work is throughout new and independent; in no way the abridgement of the larger dictionary. The articles are original, and each is signed. The list of contributors occupies fully four columns. The writers represent a good many theological standpoints—a fact which gives rise to some lack of unity in the representations of the volume. In the present state of learning this probably is to some extent inevitable, though it indicates how far finality is from being yet reached on Biblical subjects. The articles themselves embrace history, biography, geography, topography, archæology, introductions to Biblical books, Biblical theology, with explanations of words, names, and all minor matters connected with the Bible.

One turns first to the longer articles in which the more important topics are dealt with, and these, which give a backbone to the volume, must, in the main, be pronounced as of remarkable ability. The two chief on the New Testament are those on "Jesus Christ," by Professor W. P. Paterson (24 pp.), and on "Paul the Apostle," by the Right Rev. A. J. Maclean (11 pp.). In their breadth of outlook, comprehensiveness of treatment, and general

soundness of view, these articles are entirely worthy of their authors and of the work in which they appear. Professor Paterson is sympathetic with modern difficulties, but he fully upholds the supernatural dignity of Christ in Person, works, and teaching. A principal Old Testament article on "Israel," by Professor George A. Barton (24 pp.), is likewise very able. It proceeds on the Wellhausen basis, to which reference is made below. A 10 pp. article on "Assyria and Babylonia," by C. H. W. Johns, gives an excellent view of that subject. The article on "Egypt" is shorter. Among the longer doctrinal articles special mention should be made of that on the "Person of Christ," by Professor H. R. Macintosh (12 pp.)—one of the best in the book.

The Preface states that the work of the Dictionary is done by scholars who do not take up an extreme position on either side in the discussions of the day. In the New Testament articles the leaning is distinctly to the conservative side in criticism and theology. Firm ground is taken on such a question as "Miracle." The articles on the "Gospels," on "John (Gospel of)," on "Acts," on the Epistles, are moderate or conservative in character. The doctrinal articles are nearly all so. The Pastoral Epistles are defended. Luke's accuracy is upheld. Christ's teaching on the reality of demoniac agency is accepted. It is considerably different in the Old Testament articles, where, with little exception, the treatment is ruled by the acceptance of the Graf-Wellhausen criticism, with the frank surrender of the historicity of the Book of Genesis, and of a good part of the later history. It would be unfair to make a brief notice like the present the occasion of a criticism of this far-reaching theory. If the writers in the Dictionary can be taken as final authorities, the consensus of scholarship has already settled the main questions, and it remains only for those who follow to walk in the steps of the new tradition. The present writer can only respectfully dissent. The Church will have to alter its view of the Bible very completely before it can acquiesce in much that is taught here. Before, *e.g.*, it can have adjusted itself to such a statement as "From the earliest angelology of the Hebrews, itself the offspring of still earlier Animistic conceptions, there emerged the figure of Jahweh; originally, *i.e.*, long before the time of Moses, Jahweh must, in the popular mind, have been regarded as belonging to the heavenly host," etc. ("Angel of the Lord"), it will probably have parted with most of the theological teaching in the New Testament part of the Dictionary. On the other hand, some articles, as, *e.g.*, that on "Prophecy," very fully accentuate the supernatural in Old Testament revelation.

JAMES ORR.

THE OXFORD HYMN-BOOK. Oxford: At the Clarendon Press. Price 3s. 6d. net.

The latter part of the nineteenth and the early years of the present century have been as prolific in collections of hymns as the sixteenth and early part of the seventeenth century were prolific in translations of the Bible. For all practical purposes "Hymns Ancient and Modern" (first issued half a century ago) has established itself much in the same way as the Great Bible established itself in that earlier period. But there is this other point of contrast between the two epochs: the Great Bible, and its

successor, the Bishops' Bible, though widely popular, were finally displaced by the Authorized Version of 1611; but "Hymns Ancient and Modern," and its competitors, have not, so far, been displaced by any final and authorized collection of hymns, such as—for aught we know—may ultimately be produced for use in the Anglican Church. Yet it is much to be wished that English Churchmen were in possession of a "Book of Common Praise" to stand side by side with the Book of Common Prayer in the public worship of the Church. Whether, in the present chaotic state of religious opinion that prevails in our midst, such a work is even *possible*, is very doubtful; that such a compilation, could it be achieved, is desirable, few will deny. But a book that would, on the one side, satisfy the (so-called) Catholic School, with Lord Halifax as its protagonist; and, on the other, be acceptable to the Evangelical party—to say nothing of the great mass of "central" Churchmen—is one that, we much fear, is an ideal to be hoped for, rather than a thing that is likely of attainment, at any rate in the near future.

The present compilation is an honest attempt to meet the needs of those congregations which may fairly be regarded as "central" in their theological outlook. Extravagant laudations to the Virgin and the Saints, ultra-Eucharistic sentiments, and prayers for the dead—these find no place in the Oxford Hymn-Book. And we are glad of it. These things are exotics, in the English Church; and sensible people, whose Churchmanship is sound to the core, will have none of them.

The Editors—of whom Professor Sanday is one—state the method that has guided them in their choice of hymns. They have looked for "simplicity, directness, and genuineness of religious feeling." Hymns like Faber's "Hark, hark, my soul," with their weak and honeyed sentiment, have justly, we think, been excluded. The result is, that the "objective" type of hymn is conspicuous; and the editorial choice has gravitated towards the "Old Masters" of hymnology—Watts, the Wesleys, Cowper and Newton. We are heartily glad of it. On the whole, the collection—though somewhat brief—only 350 hymns are included—is the best we have in the language; and the sort of devotion expressed in the hymns—masculine, sincere, and pious, and never affected—is highly characteristic of true English Churchmanship, as we understand that phrase, and as we are convinced it ought to be understood.

The music has been supervised by a master indeed—Dr. Harwood, Organist of Christ Church, Oxford. We should be doing less than justice to his care and sympathetic treatment if we did not express our admiration for the way he has carried out a rather exacting and somewhat thankless task.

Of course the book is open to criticism; but we believe it to be capable, as new editions are called for, of indefinite improvement. It might well stand as a foundation on which the ideal book of the future is to be raised.

A few words of criticism may not be out of place. As S. S. Wesley's "European Psalmist" (that great treasury of melody) has been largely drawn on—more so, indeed, we rejoice to say, than for any previous collection—we marvel that his superb setting of Charles Wesley's "Come, O Thou Traveller unknown," has not been printed here. The setting chosen is obviously inferior. When certain hymns have become, as it were, "wedded" to certain tunes, why bring in "a bill of divorcement"? why attempt new

tunes, which will certainly never be popular? Take No. 139—"Author of life Divine"—for example. Dyke's melody is not to be superseded even by Wesley's. Similarly, in the case of the solitary burial hymn, "Now the labourer's task," neither Boyce's nor Harwood's tunes can hope to rival Barnby's wonderful setting. And why not have Stainer's or Sullivan's tunes to "Lead, kindly Light," if Dyke's famous setting is to be disallowed? It is rather a pity that Sedley Taylor's tune to "There is a land of pure delight" was not utilized; it is a fine thing, and too little known.

There are traces of the wrong sort of purism in dealing with the words of familiar hymns. When time and experience have proved some minor change to be really better, the hankering after the (less good) original is surely undesirable. The theory involved is right enough, but practical considerations are really more important than theory. Nothing is gained by changing the first line of Watts's immortal hymn, "O God, our help," into "Our God, our help," let the purists say what they will. Nor do we think that the "harping-back" theory comes out particularly well when the first verse of Byron's well-known Eucharistic hymn is printed thus:

"My spirit longeth for Thee
 Within my troubled breast,
 Although I be unworthy
 Of so divine a guest."

These are, however, minor points; they do not interfere with the excellence of the book as a whole. One word of earnest suggestion, and we are done: in a second edition we do hope that Faber's Eucharistic hymn, "Jesu, gentlest Saviour," may be omitted. The doctrine it implies is a localized and carnal presence, and is, therefore, offensive to the majority of English Churchmen.

E. H. BLAKENEY.

INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION. By Frank Byron Jevons. London: *Macmillan and Co.* Price 6s. 6d. net.

This forms the first volume of the Hartford-Lamson lectures on "The Religions of the World," a series intended to assist in preparing students for the foreign missionary field. If we may judge of the series from its introductory volume, there can be no doubt that the hope of its promoters, that it will be of value to students generally, will be fulfilled. Principal Jevons has already made a name for himself as an authority on Comparative Religion, and the present volume shows that he is able, from a thorough knowledge of the subject, to take a broad survey of the whole field. He has also succeeded in making the subject both clear and interesting. The limits of the course of lectures prevent the author from dealing at any length with the details of any one system of religion, but he selects examples of the rites and beliefs with which he deals from a wide variety of faiths, ancient and modern, though dwelling especially upon the lowest, but not necessarily the earliest, religious beliefs of savages. While explaining in what sense Comparative Religion can claim to have attained the dignity of a science, he also shows how necessary it is that it, like all other sciences, should justify itself by its practical application to the work of the Christian missionary. This is clearly stated in the Introductory Lecture. Then follows an address

on the belief in Immortality. It is shown that dreams are not the *cause* of the desire for an after-life, as has sometimes been asserted, but merely one form in which the desire manifests itself. From the instinctive feeling that death is a violation of the original design of things, and therefore requires an explanation, the author proceeds to trace the growth of the idea of Transmigration. When experience has disproved this, there gradually springs up the conviction that there must be another world in which the departed continue to exist. The connection between Magic and Religion is then discussed, and it is clearly shown that the opposition of principle between the two disproves the contention that religion originated from magic. Fetichism is next dealt with, and the origin of the prevalent confusion on the subject traced to confounding animal gods with fetichs. The fetich is an object supposed for a time to be animated by a spirit which may help its individual worshipper, but not the community at large. On the other hand, "Religion is the worship of the gods of a community by the community for the good of the community." In his lecture on Prayer, the Principal shows what its objects usually are, and how it contrasted with the use of charms or spells. "Prayer is the essence of religion, and it is found even among the lowest savages." "Our Lord's prayer is a revelation which the theory of evolution cannot account for or explain." A very instructive lecture on Sacrifice points out how inseparable it is from prayer. Taking only one of the many forms of sacrifice, it is evident that it was intended to be a means of communion between the worshipper and his god. Hence it was possible for the rite "to become the means whereby, through Christ, all men might be brought to God." The last two lectures deal with Morality and Christianity. The question whether morality is based on religion or religion on morality is very ably discussed. The place which Christianity occupies in the evolution of religion is considered under three aspects: (1) Evolution, (2) the evolution of humanity, (3) the evolution of religion; and it is shown that Christianity alone offers to the world a new and higher conception. It is perhaps hardly to be expected that we should agree with all the views which our author expresses. But there can be no doubt that his book is both interesting and instructive.

W. ST. CLAIR TISDALL.

NONCONFORMITY AND POLITICS. By a Nonconformist Minister. London: *Sir Isaac Pitman and Sons, Ltd.* Price 3s. 6d. net.

This book has caused a great stir in Nonconformist circles during the last three months, and we are not at all surprised. The author believes that the time has come for a message to his fellow-Nonconformists about the persistent tendency of present-day Nonconformity to become political, and thereby to be in danger of losing its spiritual power. He examines the ideals of Nonconformity in the light of their birth in the sixteenth century, and comes to the conclusion that they are spiritual, and not political; and his contention is that whatever individual Nonconformists may do, Nonconformity in its corporate capacity has no right to ally itself with one particular party, and become so completely political as in his view it has become of recent years. Disestablishment is the only political activity that the author will allow, and this because it is in the strictest harmony with the spiritual

ideals of Nonconformity. Beyond this he refuses to allow Nonconformity as a body to interfere in politics. He complains that it has lost its power of making saints, and in its identification of the kingdom of God with a new present social order it has lost its hold on the essential New Testament idea of our Lord's teaching concerning the kingdom; and so he urges that the Nonconformist Churches need to come back to a realization of their own fundamental idea, according to which the Church and politics belong to different spheres. The spirit of the book is admirable. While there is plenty of plain speaking, there is no bickering, hectoring, or sarcasm. Facts are stated as the author conceives of them, and their meaning is forcibly applied. To Churchmen the book has a special interest, because it provides a picture of Nonconformity from within, and is therefore quite uninfluenced by any bias that a Churchman's delineations would be thought to possess. Not the least valuable feature for Churchmen is the warning it conveys to them to avoid the peril which is felt by many to be associated with modern Nonconformity. This is a book to read, and no one, be he Churchman or Nonconformist, can read it without feeling profound sympathy with the author's pleas for spirituality and saintliness as the essential features of New Testament Christianity.

THE SECOND TEMPLE IN JERUSALEM. By W. Shaw Caldecott. London: John Murray. Price 10s. 6d. net.

This is both a learned and an interesting work, so interesting, indeed, that we found it hard to put it down after beginning to read. The writer has made a most thorough and systematic study of the many complicated problems which beset the question of the second Temple; he has given us ample data for comparing and checking his results; and—a great gain, we think—he has, while accepting some of the broad results of recent criticism on the Old Testament, by no means felt obliged to accept as *proved* many of the hypotheses of the advanced critics, which, after all, are but hypotheses, destined to make way for a better and truer reading of history in the not far distant future. The book is dedicated to that great scholar and *malleus criticorum*, Professor A. H. Sayce, to whom all serious students (not the least those who profess to ignore his work) are really deeply and lastingly indebted. Mr. Caldecott has a sound appreciation of the historical method, and appears to have—what many critics lack—an archæological faculty. This comes out in the way the architectural problems of the second Temple are treated. We have no space to enter into any detailed consideration of his results, but we think we have said enough to show that the work is not one to be lightly dismissed. Alike in the thoroughness of his exposition, the fulness with which he marshals his details, and the sane independence of his judgment, Mr. Caldecott's book is worthy of sincere study. All this does not imply that we agree with the writer in some of his conclusions—far from it; but that we acknowledge the value of his book as a whole.

OREMUS; OR, THE PLACE OF PRAYER IN MODERN RELIGIOUS LIFE. By the Rev. J. R. Cobu. Oxford: Parker and Co. Price 3s. net.

Along with much that is valuable in this little work, there are some things that we cannot approve. It is, perhaps, stronger in its negative than in its

positive positions. In the answers made to objectors it is often vigorous and helpful; constructively, it is open at times to serious question. But, as the Bishop of Winchester truly says in his introductory note, the author states his views not only clearly but *reverently*. There is none of that cheap and easy dogmatism which some modern writers, dealing with a theme at once so universal and so profound, choose to affect. There is a true thread of devotion running through its pages, and this we thankfully acknowledge, even when and where we are bound to dissent from some of the writer's conclusions.

EXPOSITIONS OF HOLY SCRIPTURES (St. Luke, Chapters I. to XII.; St. Luke, Chapters XIII. to XXIV.; the Epistle to the Romans; and Ezekiel to Malachi). By Alexander Maclaren, D.D. London: *Hodder and Stoughton*. Price 7s. 6d. each net.

These four volumes complete the fourth series of Dr. Maclaren's great work. He is far beyond our praise, and we need do no more than call attention to this new issue of a work which ought to be in every clergyman's library. Dr. Maclaren's gifts make him, perhaps, our very finest model of Scriptural and exegetical preaching, and we could not wish for our students and younger clergy a finer illustration of what Christian preaching ought to be. We trust that the venerable author may have strength to accomplish his great task of providing in this uniform edition the various contributions he has made to Biblical exegesis and sermon literature. Our clerical readers should make a point of obtaining the volumes as they appear. They can be obtained in sets of six each at a much reduced price.

YOUNG CHINA. By Archdeacon Moule. London: *Hodder and Stoughton*. Price 2s.

Young England should study "Young China." The unrivalled knowledge of the writer, his sympathy, delightful style, and youthful heart, have combined to produce a book that will win the hearts of old and young alike. The drawings are made by Matthew Tai, a Chinese Christian, in whose memory the book is written. No boy or girl could fail to be fascinated by these pages, neither could any parent. We hope the latter will make it an extensive gift-book. It is tastefully got up.

THE MESSAGE OF THE CHURCH. By Rev. H. M. Sanders. London: *Longmans, Green and Co.* 2 vols. Price 3s. 6d. net each.

The message of the Church in Collect, Epistle, and Gospel for the entire Christian year. The *Record* has printed the substance of these chapters week by week, and they are extremely thoughtful and useful, a decided addition to the works on our liturgy suitable for either private meditation or for pastoral study.

PERIODICALS, REPRINTS, AND PAMPHLETS.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1909. London: *S.P.C.K.* Price 3s.

We welcome the new edition of this invaluable book, which is made possible through the enterprise of the Society for Promoting Christian Knowledge. Part I. gives the historical records of the Church, and covers its various activities at home and abroad.

Part II. is concerned with statistical records, and Part III. with Church officers and societies. An appendix has a statement of elementary education in 1908, supplied by the Secretary of the National Society. It is simple truth to say that this book is indispensable to all those who wish to know what the Church of England really is and is doing all over the world to-day.

EVERY MAN'S LIBRARY. Fifty new volumes, Nos. 341 to 390 inclusive. London: *J. M. Dent and Co.* Price 1s. net, cloth; 2s. net, leather.

Another instalment of Messrs. Dent's remarkable enterprise, which is now so familiar, and has achieved such a wonderful measure of success. Included in the new volumes now added are two works of biography, two translations from the classics, three volumes of literature and literary essays, fourteen works of fiction, seven works for young people, besides volumes dealing with history, philosophy, the drama, romance, and travel. When we mention that Hugo's "Les Misérables," Froude's "Henry VIII.," Milman's "History of the Jews," "Don Quixote," "The Koran," "Cicero's Letters and Oration," George Eliot's "Felix Holt," and three of Jules Verne's stories, are found in this new instalment, we have said enough to show their varied interest and real attractiveness. Among the many reprints now pouring out from the press "Every Man's Library" occupies a foremost place. The volumes are convenient to handle, attractive to look at, well printed on good paper, and in every way worthy of their place on our bookshelves. Every taste is provided for, and those who are unable to obtain all the volumes can select their favourites and enjoy them to their hearts' content. We congratulate the publishers on this new instalment and we shall look forward to further volumes of this admirable library.

THE INVOCATION OF SAINTS. By Darwell Stone. London: *Longmans, Green and Co.* Price 1s. net.

A cheaper reissue of an article reprinted from the *Church Quarterly Review*. There is a new preface, containing replies to criticisms, and in particular to the criticisms of the Bishop of Salisbury. Mr. Stone entirely fails to meet the Bishop's severe strictures, and the contentions of Dr. Wordsworth's pamphlet remain as unanswerable as ever. The doctrine of the Invocation of Saints advocated here is quite obviously outside the limits laid down by our Articles, and nothing that Mr. Stone has said in any way meets the Bishop's convincing criticism.

THE PSALMS IN HUMAN LIFE. By R. E. Protheroe. **THE MEMORIES OF DEAN HOLE.** **LIFE OF GLADSTONE.** By H. W. Paul. London: *T. Nelson and Sons.* Price 1s. net each.

This is a remarkable example of Messrs. Nelson's enterprise. A series of copyright works in history, biography, travel, and general literature, at the astonishing price of 1s. Mr. Protheroe's book will be a specially welcome companion to our reading of the Psalter; while, from different points of view, Dean Hole's "Memories" and Mr. Paul's "Life of Gladstone" will have many admirers. A truly delightful series, and we anticipate its continuance with interest and pleasure.

OLD GORGON GRAHAM. By G. H. Lorimer. **MAJOR VIGOUREUX.** By "Q." **THE GATELESS BARRIER.** By Lucas Malet. London: *T. Nelson and Sons.* Price 7d. net.

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RESURRECTION LIFE. By the Rev. Canon Jones. London: *Elliot Stock.* Price 1s. net.

A very spiritual and practical message for Eastertide, and suitable as an Easter gift-book.

WHEN JESUS CAME: An Easter Reverie. By the Rev. Harrington C. Lees. London: *Olyphant, Anderson and Ferrier.* Price 6d.

A delightful meditation, full of spiritual meaning and suggestion, written in the author's fresh and forceful style. Just the very thing for enclosure in Easter letters of greeting.

LONDON DIOCESE BOOK FOR 1909. Edited by the Rev. Prebendary Glendenning Nash. London: *S.P.C.K.* Price 1s. 6d. net.

A mass of important and valuable information concerning diocesan, ruridecanal, parochial, and general work in London.

THE ORNAMENTS OF THE MINISTER. By the Rev. Joseph Nunn. London: *The National Church League*. Price 2d.

A searching examination of the Report of the Committee of the Upper House of Convocation of York. A truly valuable contribution to present discussions. It should be read by all who desire to know the facts of the case.

LIGHT AT EVENING TIME. By the late Rev. Henry Moule. London: *The Religious Tract Society*. Price 6d. net.

A touching and beautiful account of conversion at the age of eighty-three. The story is told by the father of the Bishop of Durham, and the Bishop himself has written a characteristic preface. The dainty way in which the publishers have issued this booklet makes it particularly attractive for circulation, and we bespeak for it the earnest attention and practical use of clergy, district visitors, and other Christian workers. It will carry a blessing wherever it goes.

HANDBOOK OF THE THEOLOGICAL COLLEGES OF THE CHURCH OF ENGLAND AND THE EPISCOPAL CHURCH IN SCOTLAND FOR 1909. London: *Longmans, Green and Co.* Price 6d. net.

Essential for all who desire information about the various theological colleges.

HYMNS CHIEFLY FOR CHILDREN AND SUNDAY-SCHOOLS. By T. A. Stowell. London: *Elliot Stock*. Price 6d. net.

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THE ESTIMATE OF HOLY SCRIPTURE IN THE CHURCH OF ENGLAND. By the Rev. Henry Wace, D.D. London: *C. J. Thynne*. Price 1d.

A reprint of the admirable paper read at the last Islington Clerical Meeting.

HOW BEST TO READ THE NEW TESTAMENT. By Professor G. Currie Martin. SOCIAL IDEALS OF THE OLD TESTAMENT, By E. J. Gilchrist. A.D. 1 TO 100: DATES AND OUTLINES OF NEW TESTAMENT HISTORY, By Rev. D. Brook. HOW BEST TO READ THE OLD TESTAMENT. By Professor A. S. Peake, D.D. JOHN'S STORY OF JESUS. By the Rev. G. Howard James. STUDIES IN THE PILGRIM'S PROGRESS. By the Rev. J. M. E. Ross. London: *The Christian Endeavour Union*. Price 3d. each.

These booklets necessarily vary in value; and in particular the critical attitude of Professor Peake to the Old Testament, and to some extent that of Professor Martin to the New, do not commend themselves to us. Read with care and discrimination, Christian Endeavourers will find much that is helpful; but we are sorry that, in view of the class for which these manuals are intended, the conservative view of criticism could not have been carefully placed before the readers instead of being relegated to an editorial note.

THE KING'S DECLARATION AGAINST ROMANISM. By Sidney Collett. London: *S. W. Partridge and Co.* Price ½d.

A useful and timely pamphlet. The facts are well arranged, and the spirit is admirable.

SOWING AND REAPING. A Layman's Words to Young Persons about to be Confirmed. By P. V. Smith. London: *S.P.C.K.* Price 1d.

CAROLINE FRY: A Story of Grace. By the Rev. T. S. Dickson. London: *Chas. J. Thynne*. Price 1d.

A striking story, which should be widely circulated.

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