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THE CHURCHMAN

October, 1909.

The Month.

Church Finance.

THE announcement that the Archbishops of Canterbury and York have appointed a Committee to consider the Report on Methods of Church Finance is very welcome, though, as the *Times* truly said, "the general public can only express their wonder that some such step was not taken years ago." The Committee will consider the position, administration, and mutual relation of the various funds, whether raised by voluntary subscription or the result of endowment. It will therefore be one of the first duties of the Committee to correlate these various funds, and then to show to the Church as a whole its financial responsibility. The *Times* very wisely favours one Financial Board for the whole of England and Wales, and expresses the hope that "our ecclesiastics can be brought so far to disregard the Gregorian division of our country into two different Provinces." One instance is given in the same article to show the need of action in regard to Church finance :

"There are in this country about one hundred and fifty societies for the relief of poor clergy, their widows, and their children. Most of these societies come—quite independently—to the benevolent public for financial support. It sometimes happens that half a dozen of them at once are—still quite independently—assisting a 'deserving case.' Clerical charity, like Church finance, of which it is a branch, has neither centre nor unity."

We shall wait with keen and confident interest the outcome of the appointment of this Committee.

The
Wounds of
a Friend.

In the New York *Churchman* the editor, Mr. Silas McBee, in the course of a striking article on the recent Lambeth Conference, calls attention to some facts which are of the utmost importance to English Churchmen :

“The English Church baptizes annually nearly 600,000 children, and about 13,000 adults. It confirms about 227,000 annually. If the religious system of education in England were Christianizing in its effect, some fair proportion of the baptized and the confirmed would be added to the communicant list of the English Church. But out of over 600,000 baptisms and nearly 250,000 confirmations annually, the English Church for the past eight years has shown an average annual increase of only 16,000 communicants.”

We are not at all surprised that Mr. McBee speaks of this as a damaging record, for it certainly is, and shows that, in spite of all we have done in connection with religious education, the leakage is very terrible. At the opening of another autumn and winter season of parochial work this problem ought to be considered.

Anglican
Isolation.

Mr. McBee, in the same article, goes on to call attention to the relation of the Anglican Communion to other bodies of English-speaking Christians, in the following words :

“Out of the 500,000,000 adherents of Christianity in the world there are over 100,000,000 English-speaking Christians, and only 30,000,000 Anglicans. It is impossible to escape responsibility for our isolation from these millions of followers of Christ in our own lands on both sides of the water. I know of nothing that we possess that can excuse, much less justify, the continuation of that isolation. I am constrained to believe that the Historic Churches especially insist upon following the mistaken disciples in demanding *a following with us* and refusing to obey the incarnate Christ, whose test was that everyone who worked in His name was on His side; who with equal clearness applied the other test when the choice was between Beelzebub and Christ—he that is not with us is against us. Just because we insist upon unity with the past and authority from Christ it devolves upon us to follow Him in His positive tests of discipleship.”

Could anything be more patent than the lesson to be drawn from these facts? Our present isolation is at once harmful to ourselves and to the wider interests of the kingdom of God. If only those who are clamouring for reunion on the basis of

a strict episcopacy would heed these facts to which Mr. McBee calls attention, and which were confirmed very significantly by Dr. Stalker's article in our last month's number, we should be nearer the goal of Christian unity than we are at present. "Facts are stubborn things," and will not be ignored.

For three months the columns of the *Guardian* have been very largely taken up by a correspondence on the subject of Fasting Communion; and while Evangelical Churchmen have quite naturally not taken any special part in the controversy, it has been a real interest to Moderate Churchmen to observe the line of cleavage between the two sections of the High Churchmen on this subject. The rigorists have insisted upon Fasting Communion as of universal and perpetual obligation, which will not admit of any exception or dispensation. The other side argues for the practice on the ground of expediency, but allows liberty to the individual communicant. The *Guardian*, in a leader summing up the correspondence, rightly says that it is impossible to regard the proofs of Apostolic origin of the practice as very satisfactory. This is to put it with excessive mildness, for everything we know about Apostolic practice points in the other direction. The *Guardian* thinks that the reason for the universal adoption of the custom of Fasting Communion was the desire to secure reverence, and to safeguard the Eucharist against profanation from gluttony and drunkenness. This may have been so at the outset, but, unless we are greatly mistaken, the practice very soon became associated with a peculiar (and really materialistic) theory of the presence of the Lord in the elements, which it was considered irreverent to receive after other food. But the real question to-day is as to the obligation upon English Churchmen in regard to the practice, and the overwhelming majority of Churchmen will at once and very heartily agree with the *Guardian* in the following words :

"Those who maintain the extreme rigorist view, and hold that the Church of England has no power to act in a matter of custom and discipline, and

that since the Universal Episcopate of Christendom cannot be convoked, a custom once accepted must be for ever stereotyped, have become the slaves of a theory, and are ignoring facts."

In our judgment, the whole idea of Fasting Communion savours of materialism and inability to enter into the full spiritual meaning of the Holy Communion as instituted by our Lord and recorded in the New Testament. If only we could adhere closely to the simplicity and sufficiency of the New Testament teaching, the whole question of Fasting or non-Fasting Communion would pale into insignificance. The spirit of true Communion does not depend upon the condition of fasting or the opposite, or on times and seasons. It is "the heart that makes" the communicant as well as "the theologian."

A Striking
Appeal.

Bishop Hamlyn, of the Gold Coast, has recently sent home an urgent appeal for help. In calling attention to the monthly review of the S.P.G. work by Bishop Montgomery, in which the Bishop speaks of meagre pittances which alone the S.P.G. can dole out to their workers, Bishop Hamlyn makes the following comment :

"On the same page of the paper that contains the report of the S.P.G. monthly meeting I read the account of the presentation of an additional and most costly vestment to one of the home churches, for a man to wear only very occasionally. The garment is of the most costly materials and workmanship, richly decorated with jewels and real pearls, and finished with a morse rich with jewels. Is it right thus to go on spending on the needless decoration of the clergy and of the church money that is so urgently needed, and would provide churches and pay clergy, where so often one man has to try and work a district as large as the United Kingdom? The heathen come to us with pathetic appeals for teachers, and we have to hide our heads in confusion while we refuse; and they ask—as they do ask—'Do Christians in England really care whether we perish in darkness or not?'"

Surely these solemn words ought to go to the heart of everyone concerned. When the mission-field is so inadequately provided with bare necessities for spiritual work, it ought to be impossible for us to spend money on unnecessary decorations of churches and men, and on extravagant additions to organs and other adjuncts to our services. Bishop Hamlyn, speaking of his own huge diocese, says that if it is not Christianized it will soon

become Mohammedan. Here is an opportunity for us to test our Churchmanship in the best possible way.

The circular letter of the Church Pastoral Aid Society, to which reference was made last month, has been utilized as the occasion of a correspondence in the *Daily Telegraph*, and we are glad that wide attention should thus be given to a most valuable appeal on behalf of spiritual methods for spiritual work. One point in the letter has especially caused a stir—the appeal to clergy to regard theatrical performances “as a serious menace to the spiritual influence of the Church.” This has been taken as the text of an article on “The Morality of the Stage,” which appeared in the *Westminster Gazette* for August 28, by its well-known dramatic critic. The following extracts deserve careful attention :

“So long as religion enjoins the virtue of chastity, its professors must look with hostility upon the very numerous pieces in which women, often young and beautiful, are presented in dresses radically immodest. . . . The tendency of the stage, broadly speaking, is to preach a kind of conventional morality far below the standard admissible by serious people. One may go further, and say that plays have been produced, particularly French plays, such as the clever works of M. Capus, in which the accepted ideas of the sanctity of marriage are treated with contempt. . . . For years past a large proportion of plays have concerned themselves with the question of the seventh commandment ; and whilst, as a rule, in order to dodge the Censor, it is pretended that no actual breach has occurred, the audience know that this is merely a pretence. It may be stated with confidence that in a large number of these plays the question of adultery is handled so facetiously as to tend to cause people to regard it as a trivial matter ; whilst in numbers of the others, where the matter is handled more seriously, the actual consequences of sin are of such little inconvenience to the sinners that, although theoretically the plays preach a moral, the actual lesson is of no weight at all. . . . No doubt there are exceptions. . . . Yet, speaking with a really substantial knowledge of the subject, I feel bound to say that if I were a religious man in the normal sense of the word, and had to answer the question candidly whether the influence of our stage is good or evil, I should have no hesitation in saying that, despite much that is good and admirable, the balance is seriously to the bad. I think our theatre as a whole does a little good ; I am sure that it does a great deal of harm.”

There is much more in the article to the same effect, and it is not the testimony of a narrow “Puritan,” but of a man of the

world who does not claim to be religious. Then, again, a recent play by Sir Arthur Pinero is described by the dramatic critic of the *Times* as "sordid, brutal, ugly," and adds that the author "seems to have been at all possible pains to disgust us with all his chief characters." In the face of such testimonies, can it be fairly said that the modern stage is an institution which deserves the support of the Christian public?

Two recent illustrations of the problem of the Church and Stage. stage in relation to the Church may be given.

The following is an account given of a Commemoration Festival in connection with a theological college :

"The Commemoration Festival in connection with the College of the Resurrection was held on Saturday last. At 6 a.m. Low Mass, Matins, and Prime were said in the House Chapel, and High Mass was sung at 7 a.m. . . . At 3 p.m. a procession was formed in the House Chapel, and proceeded through the grounds to the College quadrangle. . . . The Graduals, Psalms, and Antiphons were sung in procession. In the quadrangle the *Te Deum* and the hymn 'Now thank we all our God' was sung, and an address was given by the Superior. Psalms and Antiphons were sung from the College to the Chapel, where the Blessing was given. Later in the afternoon tea was served on the house lawn, after which the College Dramatic Society presented 'A Pair of Spectacles,' which was preceded by 'The Man in the Street.' The plays were much enjoyed by all, and the festival will be long remembered by all who were present."

And a writer in a religious paper is able to speak of Sir Arthur Pinero's play mentioned above (to which the *Times* referred as "sordid, brutal, ugly,") as "profoundly moral," and "possessing loftiness of purpose." Yet the same writer speaks of it as "sordid, and indeed a vulgar story," and says that "the whole play is unpleasant." It is evident that we are here faced by two ideals of the place and power of the stage in human life. How can what the writer admits to be a "sordid, and indeed a vulgar story," really tend to purity and righteousness? No wonder that the Speaker of the House of Commons has just been pleading not only against the abolition of the Censorship, but also in favour of a much stricter supervision. As Canon Streatfeild wrote in the *Record* of September 10, the Church should take some steps to say what the Speaker and other

like-minded witnesses have been saying with such convincing power.

We referred in our August number to the remarkable articles by Professor Eerdmans. In the *The Critical Revolt*, *Glasgow Herald* for August 28, under the heading of "A Critical Revolt," Dr. Orr calls attention to Professor Eerdmans' two recent volumes on the subject. Here is Kuenen's own pupil and successor, a long-convinced defender of the Wellhausen theory, now coming forth as its avowed antagonist, and saying that he renounces his connection with the Wellhausen school, and contests generally the documentary hypothesis. Well may Dr. Orr speak in the following words :

"The phenomenon is certainly startling, though doubtless efforts will not be wanting to show that, like an adverse by-election, it means nothing. Eerdmans is not a scholar whose erudition can be despised. He is not a 'traditionalist' whose bias may be supposed to incline him to conservative positions. He is not—and this may be noted at once—a 'conservative' in any sense. His standpoint, so far as appears, is as 'rationalistic' as his predecessor's, and his own theories are probably in many ways as open to criticism as those which he opposes. This, however, only adds significance to his uncompromising revolt from the reigning school. The theory which he assails he knows right well, for he was himself trained in it, he has lived in it, and every page he writes shows his minute acquaintance with its details. And his condemnation of it is complete. The reasonings, too, by which his contention is supported are, if far from new, of a character which, coming from such a source, cannot be lightly set aside. This, too, from Kuenen's own chair! One can say, without risk of exaggeration, that, given a few more such assaults, a good many of our Bible dictionaries will have to be written anew."

It is perfectly evident that we are not by any means at the end of Old Testament problems. What the dominant school of modern criticism has spoken of as "assured results" are as far from certainty as ever, and all this discussion justifies to the full the hesitation of conservative scholars, and their determination not to be carried away by the stream that has been running so free and full in the direction of a denial of that view of the Old Testament which has come down to us from Apostolic times.

What is Meant by the Torah?

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

HEBREW lexicons and commentaries on the Old Testament are unanimous in declaring that the Hebrew word *tôrâh* signifies "teaching" or "instruction." The only dispute is as to whether or not it still retained this sense when first applied to the Pentateuch, or whether it was not until late post-exilic times that it acquired the technical meaning of a Divinely inspired law. The critical school maintains that before the Exile, and, indeed, for some time after that event, its true rendering would be "oral teaching"; while the defenders of traditional views believe that in most cases where we meet with it in the Old Testament it refers, as in later days, to the Pentateuch. But about the fact that it is a word of Hebrew origin derived from a root signifying "to instruct," the critics and the orthodox are at one.

Critics and orthodox alike, however, are behind the times. Assyriology—that *enfant terrible*—has thrown a new light on the matter, and shown that *tôrâh* is neither a Hebrew word nor did it ever mean "instruction." During the last ten years Assyriological research has moved on at such a rapid pace that the Assyriologists have been too busily occupied in examining and deciphering the masses of new material to find time for much work outside their own province, and few of them, I think, realize how little Old Testament scholars are acquainted with the recent results of discovery. Not only in popular works and articles, but even in those which claim to be upon a higher level, I am constantly coming across assumptions and statements which the progress of Assyriology has rendered obsolete.

The culture of Western Asia was derived from Babylonia, and the technical terms of the culture consequently came also from Babylonia. One of these was *tertu*, a "Divinely revealed law." Professor Friedrich Delitzsch first pointed out that *tertu*

and *tôrâh* were one and the same, but as the exact meaning of *tertu* and the nature of its relationship to *tôrâh* were not as yet known, the importance of the fact was not appreciated. To-day we are in a different position.

Tertu is a characteristically Babylonian (or "Assyrian") formation from the *t*-conjugation, which of itself would suggest that *tôrâh* was a borrowed word in Hebrew. The verb is *êrû*, which in the intensive conjugation appears as *hurû* and *urû*, "to send." From it comes the participle *muirru*, also written *muhirru*, which is given as a translation of the Sumerian words *kingêa* and *lu-âgga*, "messenger," and denotes "the King's messenger," who was sent on special missions to foreign lands. The word was borrowed by the Egyptians, and one of the few literary compositions that have survived to us from the age of Ramses II., the Pharaoh of the Oppression, is a sarcastic account of the misadventures of a "Mohar," or *Muirru*, in Canaan. As the Egyptian form of the word shows, the Hebrew root corresponding to *êrû*, if it had existed, would have been *הרה*, *hârâh*.

One of the derivatives from *êrû* is *ûrtu*, "a command" or "law," such as would be laid upon a royal messenger. Another was *tertu*, which at an early date acquired a special technical sense. It is the Semitic translation of the Sumerian *âgga*, primarily a "message" or "edict," and then more particularly the "message" or "edict" of a god. *Tertu* is accordingly used, not only in later times, but also in the earliest texts, in the sense of "a divine revelation," made either through an act of divination, such as the examination of the liver by an *haruspex*, or through a law made known to man by the priest, prophet, or King. As the King, however, was both the vicegerent of the deity and himself a god, the word *tertu* was applied more especially to the laws which he made, and which were believed to be of Divine origin. Thus, the legal code of Khammu-rabi, or Amraphel, the contemporary of Abraham, was a *tertu*, or collection of individual *têrêti*, in a twofold sense; it was inspired by the Sun-god, from whom the King is represented as receiving

it in a sculpture engraved at the head of the code,¹ and the law-giver was himself a god. Khammu-rabi describes himself in it as the *musaklil têritim*, "the executor of the Divine law."

The two centres of early Babylonian culture and religion were Nippur in the north and Eridu in the south. Ellil, the god of Nippur, was believed more particularly to hold in his hands the *têrêti* or "Divine laws" which governed heaven and earth, and which were revealed to men in portents and omens, as well as in the commands of the law-giver. One of his titles was "the establisher of the *têrêti*," and an old mythological poem, which recounted the theft of the "tablets of destiny" from Ellil by the storm-bird Zu, tells us how Ellil had left his throne to wash himself with "purifying water," after having taken off his crown of sovereignty and laid the tablets of destiny beside him, so that for the time he had ceased to "establish the laws (*têrêti*) of all the gods." When the thief saw "the father of the gods" thus divested of his attributes and power, the story further tells us, he said within himself: "Now will I seize the Divine tablets of destiny, and determine the laws (*têrêti*) of all the gods: I will set up (my) throne; I will be master of the commandments; I will send forth the angels (*Igigi*), all of them."

The chief messenger or "angel" of Ellil was Nin-ip, and accordingly he, too, is said to "hold in his hand the law (*têrit*) of all the gods"—that is to say, the code of laws laid down by Ellil which they were all called upon to obey.

Eridu was the city of the Culture-god Ea, whose home was in the deep; and ancient tradition described how he had brought civilization to Babylonia, and given the Babylonians their first code of laws. An old Babylonian document which prescribes the duties of the King, and commands him to govern his people with justice and righteousness, refers to "the book of Ea" as that upon which its prescriptions were based (*cf.* Deut. xvii. 18).

The word used for "book" is *sipru*, borrowed in Hebrew

¹ The god hands to the King the stylus with which the code was engraved on the tables of stone.

under the form of *sepher*, which properly means "message"; but since royal and other messages were conveyed in writing, it came to signify also "a writing" or "book." Babylonian culture, it must be remembered, was emphatically literary; it was, in fact, based upon the art of writing, and the Babylonian found it difficult to conceive of a message or command which was not written down. Hence it was that from the first the *tertu* or "Divinely revealed law" was also a written law.

Merodach, the Patron-god of Babylon, was the son of Ea, and it is therefore not surprising that he should be entitled "the lord of revelations" (*têrêti*); "the establisher of the law of the deep" (*têrit apsi*)—i.e., of his father Ea, the god of the deep. The "revelations" included oracles: hence, a synonym of *tertu* is given as *taklimtu*, which signifies "a revelation"; hence, too, the goddess Istar is described as "mediating" or "communicating the oracles" (*têrêti*), and "making fast" their meaning. Some of these oracles have come down to us, and the first translations of them were made by Dr. Pinches. Like the laws, they were written on clay tablets, and so communicated to those who had consulted the interpreters of the future.

Perhaps "written revelation" would be a better translation than "oracle" for the Babylonian *têritu* when used in this sense. The word denoted more exactly "a Divinely revealed message," which was delivered by the god or gods to their properly qualified ministers. In the early days of Babylonian history an "oracle-tree" had stood near Eridu, in the land of Edin—"the plain" of Babylonia—whose divine revelations the Kings of Southern Babylonia boasted of carrying out. It was called *gis-kin*, "the tree of the (Divine) message," in Sumerian, and the messages delivered through its means revealed a knowledge of coming good or evil. We are reminded of the Divine message that was similarly sent to David in his war against the Philistines through "a sound in the going of the tops of the mulberry trees" (2 Sam. v. 24).

The messages thus revealed to man included the laws which he was called upon to obey. Indeed, it was the laws

regulating life and conduct which formed the principal part of the revelation ascribed by Babylonian tradition to the Culture-god Ea. It was also the laws of the land which constituted the *tertu* or "revelation" of the Sun-god. As we have seen, it was from the Sun-god that the legal code of Khammu-rabi was believed to have been derived, and he is consequently addressed as "the revealer of Divine laws" (*barâ terêti*). In the age of Khammu-rabi solar worship was predominant in Babylonia; Merodach, the god of the capital, Babylon, had been resolved into a solar deity, and the Sun-god tended to become the supreme object of cult.

But there was a darker side to Babylonian religion. It was closely associated with magic and sorcery, and with an elaborate science of omens which the practical mind of the Semites had evolved out of the old superstitions of Sumer. Astrology flourished, and still more, extispicy—the prognostication of coming events through an examination of the liver of animals. Through the haruspex, the astrologer, the necromancer, and the augur, the messages of the gods could be conveyed to man as well as through the priest, the prophet, or the law-giver. Hence *tertu* came to signify "a portent" or "omen"—a "revelation," that is to say, made through the stars or terrestrial objects, as well as through more spiritual means. It is true that when the word *têreti* is used in this sense it is generally preceded in writing by an ideograph which means "flesh," and which indicates that such a use of the word was of comparatively late date, but in speaking the ideograph would not have been pronounced.

Such, then, are the facts which have been brought to light by Assyriological research. The word *tertu*, which is a characteristically Babylonian word, reappearing in Hebrew as *tôrâh*, signifies originally "a Divine message" or "revelation," and is used primarily of the laws which were believed to have had a Divine origin. Like the Sumerian *âgga*, of which it was the equivalent, long before the age of Abraham it had come to be applied to the collections of laws which we now know to have

already existed in Sumerian times, the individual laws being denoted by the plural *têrêti*. The most important of these collections was the code of Khammu-rabi, or Amraphel, which the King was supposed to have received from the hands of the Sun-god. In the earlier days it had been Ea of Eridu and Ellil of Nippur from whom the Divinely inspired codes had been derived, and the twenty-eighth year of Samsu-iluna, the son and successor of Khammu-rabi, was still known as that in which "the divine law of Ellil"—the Bel or Baal of the Semites—"was revealed" (*âgga Ellil*, in Semitic Babylonian *têrit Ellil* or *Bili*). When Abraham was born in Ur of the Chaldees the meaning of *têritu* or *tôrâh* had long been fixed, and every Babylonian was familiar, not only with the conception of a code of laws which had been delivered to the law-giver by the deity, but also with the word *têritu*, or *tertu*, which denoted it.

But the law-giver himself was a god. In Babylonia Khammu-rabi was entitled *ilu*, "the god," which, as we learn from the Tel el-Amarna tablets, became in his province of Canaan the plural *ilâni*. The local Baalim of Canaan were not distinguished from one another as were the great gods of Babylonia, each of whom had a strongly pronounced individuality, and who were represented in art as men of separate individual forms. Hence it is that Abraham was addressed by the Hittites of Hebron (Gen. xxiii. 6) as *nesê elohîm*, a literal translation of the Babylonian *issak ilâni*, or "viceroy of the deified King"—*issakku* (Sumerian *patesi*) being the ordinary title of the provincial governors in the Khammu-rabi age. The *têrtu* or "revealed law" was thus doubly Divine; it was derived from one of the deities of heaven, and the royal law-giver was himself a god.

Canaan was for several centuries a Babylonian province, and during this period it became permeated with Babylonian culture. The Babylonian language and script were taught in its schools; its theology and law were borrowed from Babylonia, and its literature were derived from the same source. It was inevitable, therefore, that the language of Canaan should be filled with

Babylonian words and idioms, and that its technical terms should be in large measure of Babylonian origin. The language of Canaan, however, was what we now call Hebrew. When the Israelites entered Canaan they found there a culture which they gradually assimilated, and at the same time they adopted the words in which the culture was expressed.

The so-called critical theories about the origin and composition of the Pentateuch, in so far as they had any tangible foundation at all, rested upon two assumptions, each of which has been swept away by archæological research. It was assumed that the use of writing for literary purposes was unknown in the Canaan of the Mosaic age, and that a code of laws at so early a date was "inconceivable." We now know that the Mosaic age was really the close of a long period of great literary activity, and that some seven centuries before the time of Moses a code of laws had already been compiled for an empire which included Canaan. If Abraham were a contemporary of Amraphel he was bound to be acquainted not only with the code, but also with the technical term for it. And his descendants, after their settlement in Canaan, were equally bound to be acquainted with the term. The *tôrâh* for them would have signified a Divinely revealed legal code, a message from heaven which regulated their life and practice, and was interpreted for them by an individual legislator. The word *tertu* or *tôrâh* never had any connection with a verb meaning "to instruct." When we come to examine the passages of the Hebrew Bible in which the word *tôrâh* occurs, we shall find that in most of them we must restore to it its traditional meaning. "The law of the Lord," "the law of Elohim," are but a reproduction of the Babylonian *têrit Bili*, the Sumerian *âgga Ellil*, "the revealed law of Bel," or *têrit ilâni*, "the law of the gods," which, be it borne in mind, were common phrases in the Babylonian empire centuries before Israel became a nation. The "law of Moses" corresponds with the law of the deified Babylonian monarch, while "the laws" which Moses was called upon to "reveal" (Ass., *barû*) to his people are the

têrêti or "revelations" of the early Babylonian texts.¹ And as the Babylonian *têrêti* were based upon previous judicial decisions—Babylonian law being case-made, like the laws of England—so, too, in the Pentateuch the *mishpâtim* or "judgments" are followed by the *tôrôth* (Lev. xxvi. 46). But law or laws alike came ultimately from the gods; an old Babylonian hymn declares that it is the god who "directs the law of mankind" (*têrit kissat nisi sutesir*), and David similarly asks whether the revealed will of the Lord could be "man's law" (2 Sam. vii. 19). Like the creative word of which we hear in the Babylonian story of the Creation, it proceeded from the mouth of the deity (*cf.* Job xxii. 22).

It is only in the Book of Proverbs that the term is used in a later and derivative sense. In Babylonia, as we have seen, it came to denote any and every revelation of the deity, whether made through the laws or through portents and omens, though the ideographic mode of writing prevented the two senses of the word from being confused in literature. In Israel the darker side of Semitic religion was rigorously suppressed. The religion of Yahveh banished the magician and augur from the land. Hence there is no trace in the Old Testament of the secondary sense of *tertu* as an augural sign. But in place of it we hear of "the law of thy mother" (Prov. i. 8, vi. 20), who, a few verses farther on, is shown to be wisdom personified. And the son is bidden to follow the "law" of his father (iii. 1, iv. 2, vii. 2). But this law has come to him, as to the legislator, from the "wisdom" of God, not from the false wisdom which consisted in the interpretation of the appearance of a sheep's liver. "The law of the wise is a fountain of life, to depart from the snares of death," we read in Prov. xiii. 14, and what is meant by that "law of the wise" is explained a little later (xiv. 27): "The fear of the Lord is a fountain of life, to depart from the snares of death." In Babylonia "the wise" (*emqi* and *mudê*) were also stated to be "masters of the laws"

¹ *Cf.* the Babylonian expression: *tabarri têriti-sunu*, "thou shall reveal their (*i.e.*, the gods') law."

(*têrêti*), and the phrase *mudê tertî*, "wise in the law," was current; but the wise men of Babylonia drew their inspiration from omens in the skies and earth, from the examination of a liver, and the observation of the stars, rather than from the Divine "wisdom" of which the Hebrew writer speaks. What a contrast the fact affords between the religious conceptions of Babylonia and Israel!

It is true that the "wise men" of Chaldea were not all of them sorcerers or astrologers, or even interpreters of dreams. There were prophets in the Hebrew sense of the word, as well as law-givers and priests. And through them, also, as we have seen, the *tertu* or "Divine law" was revealed. Isaiah would have had his predecessors in Babylonia when he referred his disciples to the "law" which had been announced through himself (Isa. viii. 15, 20), supposing the Hebrew text in these passages to be right. But this is more than doubtful, since the grammatical construction is difficult to defend, and the reading of the Septuagint is different. In any case, however, the word of the prophet, since it was a "message" from heaven, would have been a *tertu* or *tôrâh*.



Christian Truth for the Far East.

BY THE VEN. ARCHDEACON MOULE, B.D.

IT would seem probable, from the assertions and proposals of some who regard themselves, no doubt honestly, as friends of the great and fast-awakening Far East, that the extreme and destructive views of Biblical and religious critics are to be transplanted from Christendom to the Eastern lands from which and about which I write, and are to be offered for the consideration of thinking men in China and Japan.

Now, if I understand anything of their attitude of mind, I do not think that they want such offers. I speak advisedly of the *awakening*, not of the *new-born*, intellect of Eastern thinkers.

Lao-tsu is described as, 2,600 years ago, teaching China *to think*; and China, with some dormant intervals, has been thinking hard ever since. What thinking men in the East want now is some justification for our coming to them with a message claiming to be higher because Divine. They want the certainties of the faith—some well-defined and strongly-attested statement of God's truth. They do not want that truth tentatively restated and reconstructed. They care not for our doubts and disputations; and these restatements and reconstructions must be carefully and dispassionately, but with the sure persuasion of faith, themselves reconsidered, reconstructed, and restated, both at home and in the Far East. My paper is offered as some small contribution to this object.

The Bible, then, and the faith learned from the Book, are no more to be reconstructed and restated to meet twentieth-century ideas and prejudices than Nature herself—the great Cosmos which true science loves to explore—can be reconstructed and restated. The Bible as it is, rightly understood, and Nature and her laws as they are, rightly understood, are not (so we believe), and cannot be, antagonistic or mutually contradictory. It is the Bible imperfectly understood, and Science (for which criticism is by some supposed to be a synonym) still with a mere 'prentice hand framing opinions about matters which she has not yet fully explored—it is these alone that come into collision. But writers of the school of which I am speaking would make the Bible in many parts but the work of a tyro, a novice, a "mythical dreamer in the infancy of the race" or the infancy of the religion, and reshape, and prune, and reject this and that, leaving Science, especially in this new century, to plume herself on her achievements as if on a nearly-won omniscience.

I select, then, some of the dogmatic utterances of this school of reconstruction and restatement, and found on each a brief argument for widely different affirmations and conclusions. I have attempted to follow the order of statement in a lecture lying before me.

“Man cannot remain stationary in a state of arrested development amidst the play of forces by which he is surrounded.” This may be perfectly true of man’s intellectual power in discovery of the forces and materials stored in the world around him, and in a mechanical application of these forces; though there is strong suspicion that some of the most recent discoveries were anticipated and lost again very long ago. It is significant that the discovery and application of the art of printing, which the Chinese enjoyed four centuries before Europe, were apprehended by the Chinese 700 or 800 years yet earlier, and by them lost again or neglected till the eleventh century of our era. And it is very doubtful whether the intellect of man now is keener and stronger than in Crète, for example, 3,000 years ago, at Athens in Plato’s time, or in the Augustan age. It is quite possible for dark ages to succeed golden stretches of time, and for men to experience backward as well as forward evolution. Professor Sir William Ramsay argues that the course of religious history has not been one of continuous evolution upward, but includes a story of degenerations. The spiral nebular process of the formation of worlds may as probably (I think I am right in saying) be a sign of a vast dissolution of elements already in process, the spires being thrown *off from* their bright centres in the process of dissolution, not whirling *into* these centres—a process to be complete at the end of all things. At any rate, it is extremely doubtful whether, in the apprehension and discernment of revealed truths (those “metaphysical propositions,” as the school I am speaking of would call them), seeing that this discernment may imply the highest developments of intellect—it is doubtful, I say, whether intellect is really advancing, and not rather deteriorating. Yet some modern thinkers appear to arrogate to themselves the power to judge the intellects of long-dead thinkers, and to test and regulate those of their own time, and to forecast the progress of the next age of thought. “Eternal truth never changes, but the perception and apprehension of it does change.” It is permissible, perhaps, to ask, What is eternal truth, and

where is it to be found save in this very Book?—which, nevertheless, “the keen perception of modern thought deems partly the myth of an infant race, partly the glowing fancy of infantile disciples.” Is it rather that eternal truth *is* eternal, and shines, speaks, and thrills all through this Book of the Revelation of God, but that modern intellect is deteriorating, and truths which early scholars and early peasants did apprehend are now “unintelligible”?

Is this a grave libel on modern thought? Why cannot men to-day understand and apply truths which arrested St. Augustine’s mind and St. Paul’s, and also that of Lydia, the seller of purple, and the gaoler, and slaves in thousands, and fishermen, and Cæsar’s household, too? It is a startling thought that this self-confident century may be really sliding back, and that evidence, analogy, history, fail to open and inform its intellect, and arouse its faith and love, and arrest its adoring wonder any longer. At best it looks like “arrested development.” Are men nowadays condemned to this—

“No time to learn, no leisure to be wise!”

And all this is glossed over, and the serious prospect obscured by the dogmatic assertion that “decay and death are processes inseparable in the order of Nature from the principle of life.” I challenge the fact, unless the words be added: “the *present* order of Nature,” in which, notwithstanding the solemn truth of the Reign of Law, decay and death are accidents, exceptions, and marks of the infraction of law; in other words, of that very sin which is now so commonly minimized or explained away. “Death came by sin.”

But the application of this doubtful dictum is yet less defensible: “No advance in thought is possible without involving some change, some abandonment of earlier, less advanced thought. In ethics, as in morals, men advance as ‘on stepping stones of their dead selves.’ In religious thought no progress is possible save by the *renunciation* of some earlier beliefs once held sacred in the childhood of the race.” To all which we

answer that a series of assertions without proof cannot demonstrate. "I hold it true with one who sings," perhaps to a higher and fuller harp, "that men may rise on stepping stones" of their *living* selves, with their old faith, and old virtue, to other, but not necessarily truer, or holier things. "From glory to glory"; "add to your faith" (not first abandoning it) "virtue"; "add to your virtue" (not first letting it decay and die) "knowledge"; and so rise from life to life. Cannot earlier and less advanced thought be really the parent and source of more advanced thought without severing the connection we presume? Is it not conceivable that those earlier beliefs so sacred in the childhood of the race were true, and therefore sacred, as immediately derived from Him who walked with primal man in Eden? Never to be renounced, for they formed the prophecy, the sign, the assurance, the promise, and the type of what Christ has fulfilled and perfected for ever.

I am further impressed with the unreliable character of this system of "the reverential open mind, the reservation of belief, the deliberate suspense of judgment, the deliverance from partisanship." It makes me pause, not merely by its dogmatic assertion of negatives, but also by its tone of confidence in stating scientific guesses in terms of certainties; in this differing from the sober tone of Darwin, as a modern instance, and the great seekers after the secrets of Nature in earlier days, where no assertion but well-reasoned suggested probabilities guided their speech.

It is not surely the language of accurate science to assert that we are any nearer now to the explanation of the mystery of *force* by the definition of what are called the principles of energy and the law of thermodynamics; and no nearer to the basis and fount of life by the discovery of radium and electrons. To tabulate the ways, methods, and energies of force and of life does not bring you face to face with the origin and primal secret of force and of life. "Power and strength are with Him." "With Thee is the fountain of life." "The mystery of life," said Professor G. Darwin, only two years ago, "remains

as impenetrable as ever," save when thus (I may add) revealed and explained.

Then from this uncertain ground the theorists proceed to apply assertions of the like kind to religion. We are referred to Frazer's "Golden Bough" for an "immense and clarifying effect upon our study of the ancient religions of the world," and we are assured that the facts of this author remain, whatever we may think of his conclusions. And one thing we are told to accept as abundantly clear, namely, that in every primitive religion of mankind there is an admixture of folklore and myth, interwoven almost inextricably with glimpses of truth. From this, we are further assured, the conviction must be borne in upon the mind that not even the *purest of religions* (*i.e.*, presumably, the religion of the Old Testament as revealed and instituted by God for primitive man, and more fully given to Moses, and the religion of the New, inextricably interwoven with the Old) has "in the historic past escaped from the inevitable consequence of its human environment."

Notice the fallacies both of the premises and of the conclusions. I gather from what follows in the essay which guides the current of my thoughts that, amongst primitive religions, this school of theory would not refuse to include the three great religions of China: Confucianism, and Taoism, indigenous to the soil, and Buddhism, introduced from Ceylon and India. The significant phrase used, but with danger to the argument of the theorists, the "historic past," is applicable to each of these religions. We know a good deal from history about the foundation of the system of Confucius, about his birth, life, death, teaching, and followers. There is singularly little myth or folklore here. What few details there are as to his mysterious birth (551 B.C., probably the only approach to the mythical in our accounts of this entirely historical personage) owe their origin to a far later date.

As to Buddhism and its founder, the story versified so powerfully in the "Light of Asia" is notoriously myth, and very late myth, too. It does not appear in genuine and

authentic Buddhist literature till nearly a thousand years after Buddha's death.

As to Lao-tsu, the founder of Taoism, the same is probably true. The myths as to his mysterious *birth at the age of eighty*, and his mysterious disappearance at last from the world, are phenomena not inextricably bound up with the singularly clear guesses at truth of all three of these great religious or moral leaders. I doubt very much whether any one of the primitive religions of the world emerged through myth into truth, and whether evolution has ever produced a true religion out of a false, a pure one out of an impure original.¹

But now to the point of this doubtful assertion of the complexion of other religions, as an argument for the implication that "the purest of all religions" is defiled and confused by "accretions of human origin and consequences of human environment"—phraseology which thinly hides the implication that there is abundant myth and folklore embedded in the Pentateuch, for example, and inextricably bound up with the Gospel history.

There are proofs positive that myths do abound in the story of Buddha, and in that of Mahomet; we would hope that *all* is evil myth in the stories of Vishnu. Yet such elements in those quarters were chiefly after-thoughts by non-contemporaries. But no one has the right to assert positively that Adam and Eve are mythical personages without taking upon himself the burden and responsibility of proof. For he brings God's revelation into question—the revelation of events far older than Egypt or Assyria, in documents collected and edited in early times. The same burden of proof rests on the man who denies the historicity of Abraham, of whom Christ spoke as an historical personage. What are "the pious legends woven about the Christ"? Whence came they, and who is responsible for them? Are

¹ Dr. H. U. Weitbrecht, in "The Gospel of Animism" (*C.M.S. Review*, May, 1909), said: "If we are to regard the history of religion as moving by evolution, that term must be stretched to include processes of degeneration. Animism in Sumatra and elsewhere does not tend to evolve a purer idea of God."

they "unnecessary of belief"? Would the Blessed Virgin, from whom St. Luke must surely have drawn his narrative of the Incarnation, and the apostles and apostolic men who narrated what they had seen and heard, or had gathered from eye-witnesses and hearers of Christ's wonderful words and deeds—of His death, of the occupied and empty tomb, of His physical rising again, and of His going up to heaven visibly—would they, I ask, find it a consolatory, inspiring, strengthening task, with martyrdom before them and a hostile world all round, to promulgate fancy as history, and rest their faith and hope on conscious myth?

But the assault now develops itself more openly. We are told that "if all ceremonies and creeds instituted and revealed, not obscurely, in the Book so discredited were wiped out, there would remain the revelation of God to man in the soul, and the revelation of God to man in the face of Jesus Christ." Yet the expounder of these views suspends judgment, reserves belief, is not sure even of his own selected revelation, is neither Trinitarian nor Unitarian, and is unable to say (for no book or teacher shall guide him) who Jesus Christ really is. He knows little, if anything, about God and about Christ outside the Bible, and yet that Bible he deems to be obscured and perverted by human myth and accretions. How does he know that Christ Himself is not a myth, and God but the creation of folklore? And why, I ask the second time, does he so mercilessly belittle his own intellect, and that of the socialistic writers whom he champions, as to assert that doctrines and dogmas which to the sixteenth century and to the sixth were not unintelligible or non-essential, are beyond the comprehension of the minds of this century? Am I right, then, that evolution is turning backwards, and development passing from light into darkness?

Passing from the destruction of Christian beliefs, observances, and evidences, we come to the "reconstruction and restatement" of religion, strangely enough still called the Christian religion. The first point is the assertion that man possesses a religious faculty; but here again the inveterate dislike of outside evidence

to aid this religious faculty in realizing religion is shown by the assertion that it is the peculiar property of the individual—that the conviction from within is far more cogent than the conviction from without. We are told, moreover, that Christians, Brahmins, Buddhists, Moslems, Jews, are alike impelled toward an ideal of a perfect being, a *Most High*. Does it at all affect this kind of reasoning to be reminded that the essential teaching of orthodox Buddhism is to draw the religious faculty away altogether from the Most High—from God? Atheistic (perhaps impelled by the ungodlike gods and goddesses he knew in India), and not yearning for a Most High, Buddha elevated man, but only to be lost as to conscious existence for ever in nothingness. We are also assured by a competent witness that “the world by wisdom knew not God.” So that this religious faculty demands energizing, illuminating, directing, by some force and light outside—by revelation, in fact; by what we shall be told is abnormal, and therefore incredible—the Incarnation of the Son, and the Descent of the Holy Ghost. And all the praise of “the sublime Example of human devotion, and the revelation in human form of the Divine,” is nothing worth when all the knowledge of this great Life is drawn from records “stratified,” we are told, confused also by the insertion throughout of miracles, those “unreliable myths and compilations of doubtful date and authorship”!

Yet, appealing to such records, which surely are external authority, and resting on such, the inner conviction is charitably recognized that here, perhaps (not *certainly*, however, for revelation, we are told, is moving—it cannot stand still—and all this may be superseded by other truth or myth some early day), the religious faculty may be satisfied, and the satisfaction of the soul attained.

How is it, then, that in the same breath we are told that “no intellectual proofs of Christianity are needed; none can replace the personal revelation, which is the individual’s own; analogies and evidences are largely wasted on this man; he needs no miracle-mongering to convince him”? “He will

hold to his faith in Christ in spite of all the miracles that a credulous and non-scientific age heaped up around Him"—in spite, that is, of the belief which this involves that Christ was credulous and unscientific, "affected by his environment," "emptied" of truthfulness and scientific acumen. For miracle *is* the narrative of His birth and life, and death and rising; there is no other narrative but the miraculous.

I cannot but interpose here two brief observations, partly suggestive and partly interrogatory. Much is said of the "credulous and unscientific age which saw the birth and growth of the Christian religion." A double argument is implied in this description of the early Christian days: First, that had a committee of scientists been present at the gate of Nain, outside Jericho, on the hill-slopes above the lake, at the door of Lazarus's and of Joseph's tombs, a very different complexion indeed might have been given to the abnormal events and scenes related in the Gospels as occurring at these places. To which it may be pertinent to reply that certainly before the grave of Lazarus, and certainly with grounded spears by Joseph's tomb, very keen observers and very hostile critics were present; and the one party by the blindness of hate and unbelief, the other by the glitter of large money, denied not the miracle, and admitted the empty tomb, but rejected the conclusion inevitable—that the Waker of the dead was God. Surely it required very little science to see, perceive, and test the fact that Lazarus, who stank in the grave, and by the Reign of Law was beyond hope of life, lived again in fresh vigour of vitality. Still less was science required to know that the tomb, guarded by soldiers, was empty; and where was the body; and who had carried it away? Little scientific acumen, little weighing of evidence, was needed by those five thousand men, women, and children to know that from the five loaves and two fishes, broken before their eyes and before the sunset, they did all eat and were filled. It is argued, further, that the loving fancy and fervid imagination of the early disciples framed these miraculous legends in the Gospels. To which it is sufficient to reply that such a

literary accomplishment as to invest mere creatures of fancy in the story with life and reality was *not* the feature known in the compositions of that age; that realistic novel-writing is of later date; and, moreover, that the picture of men and women in the face of mortal danger deceiving themselves, one another, and the whole Church by woven fancies of events, the belief in which and profession of which alone exposed them to peril, is an infinitely more abnormal fancy than all the miracles of miracle-mongers. If *reason* is allowed in this age any fair play, it is, I contend, without reason to doubt the historical accuracy of the sacred writers, and wholly reasonable to trust in their veracity. Once more, am I not right in thinking that a rebound from the surrender of conscience to authority in matters of faith may be a mark, if it go too far, not of the strength of private judgment and the play of reason, but of the weakness which Thomas showed, the shirking the toil and pains required to weigh evidence, and to bring reason to play, not on personal feelings and emotions, but on matters of attested or not sufficiently attested facts, and also on the doctrines and beliefs resting on these facts?

Once more let me observe the similarly inconsequent and circular method of reasoning adopted by the thinkers and philosophers whom I am endeavouring to controvert. Suppose that they could have appointed incredulous and strictly scientific men to report on our Lord's miracles, as seems implied in the words "unscientific age," nineteen centuries ago. Well, their report would be evidence—outside evidence. But who would believe it in this age, which deems evidences, analogies, and so forth wasted breath and wasted paper? The committee would not be listened to by itself. Even its report would be referred to "the individual soul's consciousness."

Note, then, but more briefly than the great question demands, that these "clearest thinkers" (of whom we are told)—these who are so certain of the Reign of Law as inexorable and unalterable, that they cannot entertain, save on wholly abnormal evidence, the narrative of abnormal events, that is, of miracles—

show again here a looseness of reasoning. The use of the word "abnormal," in the sense of being antagonistic to existing law, entirely begs the question. The Reign of Law extends, we believe, to all creation, and to regions beyond our search, but impersonal and yet active law is an "abnormal" and almost inconceivable idea. The Law-giver and Designer is outside and above all; and who can deny or doubt the possibility of the existence of a law enacting that at God's will other laws, not abnormal, not unlawful, not infractions of law, but supra- and extra-normal to those on ordinary days and of ordinary operation, shall, when the Maker so wills, take the place of those lower laws? We do not speak of the "abnormal" (so-called)—the supernatural or supranatural—as "more sacred" than the normal and natural. But such a display is more *noticeable*; it arrests attention; it produces the consciousness of the Presence of God, and it is thus a sacred and beneficent operation. We had imagined, and surely not without good ground, that the denial of the probability, possibility, and reality of miracles had died away from the lips at least of the foremost freethinkers of the age into the dictum, "it is no longer a tenable position to deny the miraculous; it is a mere question of satisfactory evidence, or the reverse."

Now, is the intellect of this last of all the ages fallen so decrepit as really to think and reason thus? Do these exponents of modern thought think that socialistic writers, or agnostic, or atheistic, or the multitudes of students and seekers after truth in non-Christian lands really yearn for this "reservation of belief, this suspense of judgment," this sitting on the fence between belief and unbelief, God or no God, a Divine Saviour or no Saviour? Is not this rather their indignant appeal to these leaders of science and thought—"Quousque tandem?" We are weary of all this scraping and plastering, this "reconstruction and restatement"; down with it, down with it, this Christian faith, and its attesting Bible, even to the ground; or else accept it wholly, loyally, and live out its precepts, and accept the strength of its salvation. You think,

we may add, for we, too, are men of the twentieth century, that your scientific research and self-satisfying faculties possess the power of a "telescope to show you the spots on the sun" of the Bible and Christian truth. But our eyes have seen these imagined spots on the sun many a time *without* the optic glass; for the keen research, sound scholarship, and eager study of both friends and foes have turned that light, that eyesight, on these records for eighteen centuries, and have failed to find real, essential flaw or fault, or "woven fancy." What they have thought they have seen of error was not on the sun's face, but in their own diseased or purblind eye. Eternal truth changes not. Is it contained in Christianity, or not? During the Christian era it is surely safe to assert that while there have been misconceptions and false interpretations of Nature, and wonderful and gradual revelations of her laws and secrets, she has not added or taken away one law or one element. Much more certain is it of Holy Scripture that since its completion, and its full acceptance in the second century, though myth, pious fraud, and misinterpretation have abounded, these have all been outside Scripture, or opposed to it. The Bible has not added one verse; only conjecturally, not positively, has it lost two or three. And we ask once more why this twentieth century, with its larger territory and wider vision, and assuming a full knowledge of physics, should shrink back as an ignorant child from a higher lesson, and refuse as unintelligible the philosophy of mind higher than that of matter? All this is a symptom of intellectual contraction, not expansion.

Is not the following a reasonable and intelligible theory—namely, that what our new teachers call the "religious faculty" made men anticipate in desire and hope, and embody in early myth and story, some idea of the Incarnation to draw us back to God, and that miracle, as attesting the Maker's nearness and immediate presence, was looked upon by that faculty not as "abnormal," but natural and wholly to be expected; and that the Incarnation, with its consummation in atonement and full salvation, is the fulfilment of all hopes? It is probable, said

Aristotle, that many improbable things will happen.¹ Is it not, after all, the "spiritual discernment" which we need, discernment to receive those things revealed and narrated in the Scripture of Truth, not the things only which our inner consciousness selects?



The Decay of the Church of Rome.

By ARTHUR GALTON, M.A.

EXACTLY a year ago, in the *CHURCHMAN* for October, 1908, the present writer was discussing the Eucharistic Congress in London. In the course of his article he surveyed the general conditions of the Roman Catholic Church through the nineteenth century, drawing attention more particularly to that revival of ultramontaniam which followed the restoration of Pius VII. in 1814, and which was an almost inevitable reaction after the revolutionary excesses. The methods of the Holy Alliance were applied to the Churches of Europe as well as to the governments, to the elective Papacy as well as to the legitimist and hereditary dynasties. In secular administration this narrow policy failed almost as quickly as it deserved. The spirit of liberty and the growing sense of nationality were both fatal to it. Absolutism was irretrievably shattered in 1830; and, except for Prussia, it vanished from the larger States in 1848; for Russia and Turkey may be put aside, one as non-Christian, and the other as only semi-European. The evolution of the Churches, however, was precisely opposite. Absolutism, instead of declining in them, progressed, until it culminated in the definition of 1870. The principles which triumphed then have been applied with arrogant and pitiless logic during the half-century that has elapsed, and they have now produced the inevitable effects of autocracy and over-centralization. In the

¹ Quoted by the Metropolitan of India in his "Notes on the Higher Criticism."

spheres of thought and of politics the Papacy declared war against modern society by the syllabus of 1864; but, as might have been expected, it has merely alienated the progressive nations from the Church. Nor is this the full extent of the evil, for the Church has not only lost in membership and in external influence, but it has suffered, and is suffering grievously, within itself. The bureaucracy of the Vatican has so usurped upon the local administrations that the episcopate only survives as an empty name. A Roman bishop no longer has any initiative or any administrative independence. He is not the head, but merely the figure-head, of his diocese. He is only a papal delegate, a representative of the Universal Bishop, holding his office by the grace of the Apostolic See, and subject to its capricious favour. National assemblies or large gatherings of bishops are not encouraged, and when they do meet the *agenda* of their business is prearranged in Rome. The only genuine episcopal functions which remain to them are the duty of confirming and the mechanical transmission of Orders; and even the exercise of their own Orders depends now on a Faculty which must be issued, and may be withdrawn, by Rome. Never was a venerable name so miserably degraded as by this transformation of ancient and responsible officials into phantoms. The results of this method of government are that virility has decayed throughout the papal system, and the Papacy itself is busily killing Roman Catholicism. For the evil extends downwards, and broadens as it descends. The parochial clergy are subjected to their bishops, as the episcopate is to the Papacy. As I expressed it last year, in the concluding words of my article, the Roman Catholic Church is "absolutely prostrate under the benumbing hand of Rome."

Since these words were written the whole question of Roman Catholic numbers has been examined most carefully by Mr. Joseph McCabe, and he has now published his conclusions in a volume which he has entitled "The Decay of the Church of Rome." This title indicates with sufficient clearness the conclusion which he has reached, and the contents of his volume

justify the thesis which he places before his readers. Everybody is aware, more or less, of the stupendous numbers which are assigned popularly to the Roman Catholic Church, and which are not only accepted, but vaunted, by its professional apologists. These numbers vary from 250,000,000 to 270,000,000. A recent estimate, indeed, has even soared up to 353,000,000. If these calculations were anywhere near the truth, Romanists would far outnumber all other Christians. That at one time was undoubtedly the case, for after the first enthusiasm the Reformation ebbed; the Catholic Reaction triumphed, and won back for Rome a great deal that had been lost. By the end of the Thirty Years' War, England, Scotland, Scandinavia, Holland, with parts of Switzerland and of North Germany, were all that remained of the Protestant countries. There was a Protestant minority in France, which was soon to be expelled; and Protestantism was practically exterminated in Italy, in Spain, and throughout the various dominions of Austria. France in the west, and the Holy Roman Empire in the east, dominated Europe; while the Spanish Monarchy was enormous in area, and still had the appearance of being strong. French and Spanish colonies extended over both American continents; and such European influences as then existed in Asia were in Catholic hands. The gains of the Papacy in the New World more than counterbalanced its losses in the Old. Not only were all the greatest Powers actually Catholic, but the future, with all its possibilities, seemed to be in the hands of the Papacy. Even so late as the eighteenth century a volume could be written to show that Protestantism was a failure, not only in religion, but in politics, and in all other social concerns. But since the argument of Balmez was constructed, the relative positions of Protestantism and of Catholicism have been reversed. "Rome has now far less than 200,000,000 followers," says Mr. McCabe; "the Protestant Churches have some 300,000,000;" and, besides Protestants, there are many millions of Oriental Christians who do not accept, and never have accepted, the claims of Rome or the jurisdiction of the Papacy.

Nevertheless, one hears continually about the growth and spread of Romanism as compared with other Christian bodies, especially in those countries which used to be regarded as exclusively or predominantly Protestant. But the assertion of relative growth is as fallacious as the claim to overwhelming numbers, and it melts away under a cool examination of the facts. Mr. McCabe has examined all the ascertainable facts with commendable thoroughness, and he has analyzed them with remarkable skill. His survey includes the whole world in which Roman Catholicism exists. For convenience and clearness he arranges the Papal Church under three broad classifications: The Latin world, which includes France, Italy, Portugal and Spain, and their American descendants; the English-speaking world, which contains Great Britain with its colonies and dependencies, and the United States; the Germanic nations, which include the Prussian confederation, Austria, Switzerland, Belgium, and Holland. Russia is considered separately, and missionary countries are regarded as belonging to one or other of the previous divisions. Thus the whole ground is covered; and Mr. McCabe's censorial method is far more comprehensive than the decree of Caesar Augustus, for the Roman Church even now is more extensive than was the Roman Empire.

He points out, as he begins, that the inflated estimates to which we have been used are only obtained by enumerating the whole population of certain countries, such as France, which were once Catholic in reality, but are now only Catholic in theory. He sets to work, therefore, to analyze these figures; and to arrive, if possible, at some definite conclusion about them. It is admitted, even by Romanist authorities, that there is in all countries a very serious difference between reality and theory, between the popular estimates of nominal Catholics and the actual numbers of those who practise their religion and support their Church. The only serious controversy, then, should be as to the amount of this difference. Let us take a definite case, and the most important of all, namely France, for which, as Mr. McCabe says, "we can make a fairly precise determination

of the fortunes of the Church of Rome. Within half a century it has fallen from the position of a Church of 30,000,000 in a population of 36,000,000, to a shrunken body of (at the most) 6,000,000 in a population of 39,000,000." Mr. McCabe's estimate is not mere guesswork or sectarian assertion. He tests his figures by the statistics of religious marriages, birth-rates, Church-attendance and accommodation, the numbers of the clergy as compared with estimates of laity, the returns of Easter duties, educational reports, the analysis of political votes, and the amount of political influence which is exercised by the clerical parties. He owns frankly that in this matter official returns are usually both deceptive and defective, and that a religious census is the least reliable of all official statements. Allowing for the uncertainties in official returns, though by no means ignoring them, by working his calculations along the various lines which have just been indicated, by applying every ascertainable test to a very complicated and elusive matter, he always reaches the same general conclusion, and on this he bases his argument for each individual country, that is for every national Church within the Papal obedience.

To return to the particular case of France, many other observers, both native and foreign, clericals and anti-clericals, have reached very similar conclusions. Everyone admits that France is no longer predominantly Catholic. The only controverted fact is the size of the Catholic minority. Some calculators put it at 8,000,000. M. Paul Sabatier, whose opinion is always to be respected, puts it as low as 4,000,000. Mr. McCabe's estimate is half-way between the two, and therefore it may be regarded as safe, or, at any rate, as not too low. And some such estimate is borne out irresistibly by an analysis of French politics. Neither the number of clerical deputies nor the amount of Catholic influence postulates a larger proportion of voting power; and it must be remembered also that the Catholic vote is swelled artificially by the votes of political reactionaries who work with the clericals, and utilize them, without themselves having any genuine Catholic sympathies or

beliefs. It is highly probable that the Pope has not anything like 4,000,000 convinced and effective adherents left in France. If he had had even a respectable minority, Separation would probably not have been proposed, and certainly would not have been carried, as it was, with absolute tranquillity, not to say indifference. Pius IX. could disturb the population and coerce governments ; it is clear that Pius X. can do neither, in spite of his more centralized administration and his ubiquitous Press : and the moral is obvious. French Catholicism is a negligible quantity ; and there is a strong presumption, from undeniable facts, that Mr. McCabe's estimates with regard to France are not very far from the truth.

We cannot follow him through all the countries, but we take France as a typical instance, and also because it is the foremost Latin country, whose example is likely to be imitated by the others. To sum up : " Catholic countries are disappearing from the map of the world." " France is more effectively lost than Germany was in the sixteenth century." " In mind and heart the nation has turned definitely away from Rome, and the fault is largely Rome's."

Similar reasonings and methods are applied to all the other countries, and invariably with similar results, though the balance of loss is far greater in France than anywhere else. In the United States to a large extent, and in South America to a less extent, immigration has to be considered, as well as the other elements of the problem. It has been forgotten by many effusive writers that every million added to American Romanism implies an equal loss in some European country ; in Ireland, in Italy, in Germany, as the case may be. But, even with these enormous exterior and artificial accessions, Romanism is not holding its own in the United States. It is decreasing proportionately ; and the leakage from it is even more enormous than the growths from immigration and the birth-rate. In Germany, too, there is a steady relative decrease as compared with the general population. In both these cases the problem is deeply interesting, and the conclusion is not in accordance

with prevailing opinion. Mr. McCabe may be mistaken in details, but we think his general position is unassailable. We must, however, leave his readers to examine the whole matter fully for themselves.

For we must now occupy ourselves with England, which is our chief concern. And here Mr. McCabe's conclusions will be most surprising. "Apart from France," he says, "the Roman Catholic Church has lost more heavily in the English-speaking world than it has done in the Latin world." He estimates the English Romanists at 100,000 in 1800, out of a population of about 10,000,000. Since then the general population has quadrupled, so that English Romanists, apart from immigration, should number about 400,000. But, since the last quarter of the eighteenth century, at least 1,000,000 Irish, besides many hundred thousands of other Roman Catholics, have migrated into this country; and their natural increase must be allowed for, too, if we would understand what the Roman Catholic population of England should be. According to the normal rate of increase, and not allowing for conversions, it should amount to between 3,000,000 and 4,000,000. As a matter of fact, it numbers only some 1,200,000 in England and Wales. The leakage is manifestly disastrous, and completely swamps any small and dubious gain from conversions. But the stream of converts has ebbed significantly, both in quality and numbers, since the middle of last century.

Compared to what it should be, English Romanism presents a shortage of about 2,000,000 since 1850. "The clergy now know," says Mr. McCabe grimly, "that they are fighting a stern fight to preserve, not to extend, their domain in England." The absolute increase from 100,000 in 1800 to 1,200,000 in 1900 may seem alarming, or striking, or triumphant, according to the prepossessions of the inquirer; but there is nothing "miraculous" about it when we realize that there has been an immigration of perhaps 1,500,000 during this period. Both in itself, and as compared with the general population, English Romanism has lost heavily during the nineteenth century.

Ireland has lost even more heavily through emigration ; and the loss to the Church in the United States by the lapse or neglect of these emigrants and their descendants is on a far greater scale. Similar conclusions, on a smaller scale, are forced upon us when we examine the statistics of Australasia and Canada. For the whole British Empire Mr. McCabe gives a Roman Catholic population of 9,570,000, including about 1,500,000 natives in Ceylon and India. The total population of the Empire is estimated at 392,846,835.

Throughout the world Mr. McCabe reckons the papal Church at 190,000,000. This includes over 2,000,000 for foreign missions. It may be said that 190,000,000 people are a solid fact not easily explained away, and that is true ; but it is always useful to analyze facts if we wish to ascertain their value. Mr. McCabe points out : First, that one quarter, at least, of all the Romanists in the world are in the Spanish American States ; that the majority of them are wholly illiterate ; and that vast numbers are savages in the lowest stages of civilization. Secondly, out of the 190,000,000 at least 120,000,000 are illiterates. They have little influence, then, on the progress of the world. This gives us a more or less effective remainder of some 70,000,000 to be divided among all the nations. If we count half of these as technically "infants," non-citizens (and this is far too low an estimate), we have remaining 35,000,000 ; and we must divide these again into men and women. If we admit that half are men, which is too high a proportion, and that all these men are both practising Catholics and effective citizens, we have a voting-power of about 17,000,000 distributed through all the States. It is not much ; and if we give to France its due proportion, as estimated by its general population and the presumed number of Catholics, we shall find that the analysis of political results during the last forty years tends to bear out this deduction.

By a similar mode of reckoning the Catholic vote in England would work out somewhere not far from 300,000, distributed very unequally through all the constituencies. It

seems obvious that our politicians and the Press are far too deferential to this handful of people, whose clamour is out of all proportion to their strength. The Catholics of London are estimated at 120,000; and Mr. McCabe adds significantly that in the whole English-speaking world there are probably not 1,000,000 Romanists of Anglo-Saxon blood.

To sum up, he says that the Roman Church, since the middle of last century, so far from progressing, has lost nearly a third of its dominion: that is, it is short of what it should be by some 80,000,000. "The process of decay has been increasingly accelerated of late years." "The Church of Rome is rapidly decaying, and only a dramatic change in its whole character can save it from ruin." "Fully 80 per cent. of the actual supporters of the Vatican belong to the illiterate masses of the population;" and, as education spreads, allegiance to the Vatican tends to disappear.

I pointed out last year that it was easy "to collect a vast assemblage, to make a striking show, to organize a gorgeous pageant"; easy, also, to manufacture an artificial grievance out of the bungling of a singularly obtuse Home Secretary. But, I asked, behind the Cardinals and Prelates, who were then assembled, what population is there, what forces, what vitality, what progress do they represent? Mr. McCabe has now answered some of these questions, or, at any rate, he has given us a clue for answering them. The value of his book is that he enables us to know, more clearly than we have known before, both the problems and the forces with which we have to reckon.

The Church of Rome is not unlike some of the Roman churches. It has an imposing and highly-decorated façade with a very mean and rickety building behind it, and that building generally deserted. It is very significant that the motto of the next Pope is *Religio Depopulata*. The Church certainly loses in numbers. It will lose even more rapidly and disastrously in learning if the present policy continues. I began by pointing out the political and administrative absolutism which led up to the Vatican decree, and so to the disasters which have

resulted from it. I cannot end without speaking of the intellectual tyranny which the present Pontiff is establishing, and which is only a further logical application of Roman absolutist theories, but which in the end will be more disastrous to the Papacy than any other of its previous mistakes. This matter is treated fully and clearly in the *Contemporary Review* for September, and I wish to draw attention most particularly to its valuable and illuminating article on Roman Imperialism.



Ruskin's Grave.

By E. H. BLAKENEY, M.A.

CLOSER than, in life, I stood,
 Here beside thee, dead, I stand ;
 At my feet the sunlit lake,
 Slumbering hills on either hand.

Past thy grave the multitudes—
 Idle gazers—come and go,
 Marvelling at the cross that stands
 Guardian of the bones below.

Spirit, if in realms unknown
 Thou art mindful of this place
 Where of old thy footsteps ranged,
 Where of old thou lovedst to trace

Secrets of the lowly field,
 Splendours of the inviolate cloud,
 Witchery of the woods when Eve
 Casts her raiment like a shroud

O'er the world—ah ! can it be
 That, within thine orb of calm,
 Some far thrill of earthly things
 Dares intrude ? some sweet alarm ?

Passion's dream of haunted hours
 Fed with purest morning dew?
 Visions of the Just, the Fair,
 Dipt in Fancy's rainbow hue?

 Vain the quest! Yet this I know:
 I have loved thee, Master, Guide.
 See the tokens on thy cross—
 Wild-flowers from the mountain-side!

CONISTON,
 August 9, 1909.



Some Thoughts on Church Reform.

BY THE REV. F. L. H. MILLARD, M.A.

THERE seems to be little doubt that the Church of England needs reform. This is admitted on all hands, but there is no general agreement as to where or how that reform should begin. Indeed, the moment you begin to touch the subject of reform, it puts forth so many dangerous bristles—a very hedgehog of discussion—that you feel little disposed to proceed; there is, in fact, no direction in which you may turn where the way is not barred by these walls of bristles.

Yet the urgency of reform becomes more and more evident the more Church matters are dealt with. There is hardly any part of Church organization which does not call out for almost immediate reform. Church finance is in a state of chaos; patronage as administered is a scandal and shame; clerical incomes are, in their irregularity, a subject to make angels weep; organization is mainly conspicuous by its absence, and is often rendered impossible by the cumbrous size of the diocese over which one man has to preside. Whether it is towards clergy pensions, the status of the unbeneficed, the position of the laity, the work of foreign missions, the use of the Prayer-Book, the ornaments of the church and the minister, the

supply and training of the clergy, or the increase of the Episcopate, it is all the same. Reform is imperative, yet it is hedged about with such difficulties that men fear to tackle it. How can the Church be induced to make up her mind so that even one of the many desirable reforms may be accomplished? For it is certain that until that mind is made up effective and sufficient reform will not be possible. From time to time, in grave ecclesiastical assemblies, the consideration of various points of Church reform recurs, and mild resolutions are passed, followed leisurely by some infinitesimal adjustment, after which things relapse into their normal state of inaction, and the present amazing anomalies are permitted to continue, a bar to progress, a stumbling-block to the faithful, and an object of ridicule to those outside the pale.

A northern prelate, writing brilliantly in the *CHURCHMAN*, tells us what the Church of the future is to be when the happy reunion of the sects with the Church has taken place. It is easy to see visions and to dream dreams, but "the Church of the Future" will not be worth dreaming about unless "the Church of the Present" is made more what it ought to be.

A southern prelate, in his primary charge, deals with this same subject, and emphasizes the need for caution at the present moment if reunion is to be effected without prejudice to principle. The vision of the former prelate, splendid and compelling as it is, must not be translated into reality at the cost of stability. While all men eagerly desire reunion, it would be fatal to pursue a policy of sacrifice, if in the end only a semblance of that which we seek were to be obtained.

For, after all, what gain would it be for the sects to unite with the Church so long as we are in our present condition of hopeless want of method and organization? If they came to perpetuate such a system of anomalies, it would be to make confusion worse confounded; if they came to reform, it would be to introduce such strife as would at once cause the reunited portions to fly apart again with redoubled energy.

Before we can hope for reunion, the Church of England

must know her own mind ; she must put her own house into order ; she must be something which all others can join with confidence and reasonable understanding, knowing where they are, and exactly what they are coming to. Her doctrine must be defined, its limits clear. Her organization must be, if not perfect, at least adequate, and capable of ready adjustment to the needs of the time. She must be able to interpret her own rubrics, and organize her own finances. A Church with a nebulous doctrine, and hazy, indefinite conception of the truth will, even if it attract outlying bodies, never be able to weld them into a homogeneous whole, or keep them united when once joined together. A Church whose financial system is one mass of anomalies will never satisfy the members of other bodies, whose very existence is bound up with a business-like organization of financial as well as other matters.

It is, therefore, imperative that, before we frame schemes for reunion, we should carry out schemes for reform. For it is evident that before we can unite the scattered forces of religion in this country, we must ourselves be once more what we claim even now to be—a reformed Church.

The valuable work of trying to focus the thought of Churchmen on general questions of reform is being admirably carried on by the Church Reform League. What, however, is above all things needed is that the whole attention and energy of the Church should be concentrated, not upon general questions, but rather upon one subject at a time, in order that each reform may in turn be acknowledged by the whole Church and carried out. For it is impossible to effect many reforms at the same time without running the risk of revolution, and revolution is not reform. Let there be a general consensus of opinion as to the need of some *one* definite reform expressed through Church councils, and voiced in every parish, and then let the Church, as a whole, set to work deliberately and determinedly to carry that reform into effect. It is no good sweeping every part of a room at the same time ; you must be content to take first one corner and then another, or the room will be simply smothered in

dust, and cleaning impossible. Nor is it reasonable to suppose that satisfactory and effective reform can be carried out by small societies tinkering here and there, and stray individuals attempting the work which ought to be done by the whole body. But English Churchmen seem ever to desire to run their own particular fad instead of combining together to accomplish some one definite purpose at a time. We have become so used to independent action, largely, it may be confessed, through the working of the parson's freehold and the independence of the Bishops, that we have lost the movement of the Church as a whole. There can be no doubt about the great advantage of the independent position of the Anglican clergy, which comes from their endowments, and enables them to speak and act in a way Nonconformist ministers seldom dare. But that very independence entails a danger, the danger of each priest becoming more or less of a law to himself, and so seriously interfering with the co-operate action of the Church as a whole. The clergy, it is true, recognize the existence of certain anomalies, but are so divided as to the best methods by which to remedy those anomalies as to become incapable of united action ; and their incapacity is emphasized by the fact that the Church has lost all power of dictating any line of action. Even the Bishops are unable to keep their differences to themselves, and seek to be leaders of opinion against their brethren who hold different views. A perusal of their various charges reveals such large, far-reaching differences as to make us cry out with pain as we read them. It is, therefore, futile for us to talk about the union of the sects with the Church until we begin to obtain some degree, not of uniformity, but of corporate action. "Those alone can rightly pray for the peace of Jerusalem who are at peace among themselves."

It becomes, then, the primary duty of the Church earnestly and prayerfully to set to work to *lay hold of one generally acknowledged necessary reform after another, and achieve it.*

There is nothing the Church cannot accomplish, if only her members are united.

And now we may ask, What are the most pressing reforms generally acknowledged, which ought to be pushed forward at once? Suppose a vote were taken of all Churchpeople throughout the country, which of many desired reforms would come uppermost?

I have no hesitation in saying that the following would be the order: (1) Patronage, (2) Endowment, (3) Finance, (4) Increase of the Episcopate. When these are got out of the way, the revision of the Prayer-Book and the vestments of the clergy would probably have their turn.

The most crying need of the Church is, then, the reform of patronage. Until this is settled, thousands of good people will stand in a position of alienation. Let the Church as a whole concentrate her attention on this. Let her insist on the establishment of a Board of Patronage in every Diocese, before which every nomination to a benefice or preferment of any kind must be laid. Let that Board draw up certain rules and regulations for the direction of patrons, and insist upon the Bishop refusing to institute any man nominated in contravention of the rules adopted. On that Board a preponderating voice must be given to the laymen, and the Bishops must act as voicing the desire of the Church, rather than as rulers responsible to no one except themselves. The effect of such a reform, which might easily be carried out by a united Church, would be to revive immense confidence and interest among the rank and file.

When once the question of patronage is disposed of, the question of endowment could be tackled. Here is another serious blot upon the wealthiest religious organization in the Empire. The law of endowment must be altered; the payment of clergy must be regulated. It is ridiculous—nay, more, it is iniquitous—that one man should receive £2,000 a year for similar, or even less, work than that for which another receives £200. The pooling of all clerical incomes, and payment according to a scale fixed by such considerations as length of service and responsibility of position, would possibly be one

of the directions in which the reform of our present system would move. A living wage would at least be provided for all, on the principle that the labourer is worthy of his hire.

This would pave the way for the reorganization of Church finance as a whole, and the experience already gained would prove invaluable in solving the immense difficulties with which this question is surrounded. How to save the enormous waste that goes on from the overlapping of numerous societies, and from the multiplication of societies and agencies; how to do away with unsatisfactory methods of raising money, and substitute satisfactory methods in their place; how to husband the immense resources of the Church, and utilize her wealth for the benefit of the whole; how to group her societies and agencies for work, and to concentrate her activities in various directions, so that her wealthy sons and daughters may know exactly where to leave their money—how to do all this, and more, would be to solve perhaps the greatest problem of all, and the doing of it would arouse into activity many latent forces, and enkindle much enthusiasm.

There are some, however, who would declare that before these desired reforms must come that of the increase of the Episcopate. It is not possible, indeed, to underestimate the importance of this necessary reform, and I should be the last to postpone it for one single moment. The present disorders in the Church, the growth of Nonconformity, the strife over religious education and the schools, is, in my opinion, largely due to the fact that the Church, ever since the beginning of the eighteenth century, has been hopelessly under-officered. If, as the population increased with the industrial revolution of the eighteenth century, the subdivision of the Dioceses had proceeded *pro rata*, so that to-day we had one hundred instead of thirty-seven Dioceses, the whole aspect of the country would have been different. The history—the miserable history—of educational strife since 1870 would never have been written. Bishops would be, as they should be, our real Fathers in God, and their power would have resided in their spiritual and intellectual

greatness, and not in their temporalities, the length of their purses, and the extensiveness of their patronage.

I heartily throw in my lot with those who are doing all they can to impress upon the minds of Churchpeople the need of immediate action in the matter of the increase of the Diocesan Episcopate ; but, at the same time, it is impossible to withhold from oneself the admission that in the existing state of things, while questions of endowment and matters of finance are in their present condition, we are going the wrong way about to raise the money for endowments of new Sees. What is needed is the adjustment of our finances, the cutting down of establishments, rearrangement of the offices and emoluments of the Church, quite as much as, if not more than, the raising of huge sums of money for fresh endowment.

It is calculated that in the Northern Province at least six additional Bishoprics could be provided almost immediately if the power of readjustment and rearrangement were granted to the Church and properly used.

The great thing, however, is to get the mind of the Church concentrated upon one reform at a time. Let us decide which reform is to be adopted first, and then let us be fully determined that nothing shall prevent us from carrying it out. Let us rest neither day nor night till it is accomplished.

At the annual general meeting of the Church Reform League, held on June 18, the Archdeacon of Suffolk, in the course of an admirable speech, uttered the following words, with which I may well conclude this paper. He said :

“ Another reason why Church Reform moves so slowly is because the great central body of Churchpeople acquiesce in things remaining as they are. There is no doubt about that. We do not make enough noise. We want a little of the Welsh element in our characters, or a little of the Irish element. We ought not to take these things lying down. Look at our numbers ; look at our influence ; look at our homogeneity. These are quite sufficient to make us feel that, if we only asserted ourselves, we should have our way. I think that must

be the general feeling. I would say we must not trust too much to the extreme wings of the Church. I do not think we shall ever get them to see things exactly as we want them to. For some reasons of their own they wish things to remain as they are ; they do not want any change, because if this was changed, or if that was changed, something else would change which they would not like. But the great central body of Churchpeople, lay and clerical, have volume enough to break down all obstruction and carry out the reforms that are needed. You must not depend merely upon the clergy doing it, and you must not depend upon your representative laymen doing it. It must be a matter for the rank and file, and everybody must know what we think and what we intend."



Hints on the Use of the Voice.

BY THE REV. CANON GIRDLESTONE, M.A.

I. THE ORGANS OF SPEECH.

THREE rules were once given for speech-making : first, have something to say ; secondly, say it ; and thirdly, sit down when you have said it. I am not sure which of these excellent rules is the hardest to obey, but I venture to offer a few practical hints on the second. The voice is a precious gift, and the vocal organs are marvels of structure, providing for every variety of human speech, and expressing every kind of emotion and desire. Nations, families, and individuals have their special voices, which cannot be readily imitated. Jacob could copy the roughness of Esau's hands, but he could not speak as Esau spoke. Saul recognized David's voice, though he was at a distance ; and although the risen Lord was able to disguise His voice for a special purpose, one word spoken in His natural tone brought conviction to Mary Magdalene.

I must speak in the first instance of

THE BELLOWS.

The voice-organ is a wind instrument, and much depends on the right way of breathing, though I was many years in the ministry before learning the secret. Everyone says, Take a deep breath; but there is a right way and a wrong way of performing this simple operation. The lungs are like two sponges connected with the *trachea*, or windpipe, by the two tubes called *bronchi*, and they work in a coating called the *pleura*, under the shelter of the ribs. What makes them work? You will answer at once, The will acting through the muscles. True; but what muscles? For an answer, take a deep breath, keeping your hand lightly pressed on the bottom button of your waistcoat, and see what happens. Do you in the act of breathing puff your hand out, or does your hand sink in while your ribs are expanded? The first is the right and natural way of breathing, and the second is the wrong and unnatural way.¹ We must settle this matter before we can take a single step forward. The authorities tell us that we have three sets of muscles which may produce abdominal, costal, or clavicular breathing, and of these the first, and that alone, is right. I speak of men, not of women, whose chest structure is slightly different. How often have I seen a man get up to make a speech, or to read a lesson, and begin by slightly raising his shoulders, or swelling out his chest! Then I know that he is on the wrong track. It takes one a good deal of persuading to get right when one has formed a bad habit, and in some cases the only cure is to lie flat on one's back on the ground or on a table, and practise and practise till one has reverted to nature.

Breathing exercises follow. Draw in your breath through the nostrils; keep a loose collar and waistband, and work your abdominal muscles backwards and forwards both in long deep

¹ See Dr. Lennox Browne's "Medical Hints on the Production of the Voice" (Chappell).

breaths, and in short and sharp ones, always taking care (by means of your hand if necessary) that you are really setting the right muscles to work. Exaggerate the stomach actions, and put all your force into it—for a few minutes only at a time, standing near an open window or out of doors. Of course you need not utter a sound, not even a gasp or a snort, for the bellows ought to work silently; but give them plenty to do both in the way of drawing in, retaining, and slowly letting out your breath.

We now come to what may be called

THE MUSICAL BOX.

Put your hand on that little lump in front of your throat, which some people call Eve's apple, but which the doctors call the *larynx*, at the top of the windpipe, and treat it with due respect. It is answerable for every sound you produce. It is an elastic funnel, somewhat triangular in form, with two tender reeds, or vocal chords, at the top, fixed at the front angle, and capable of slightly parting from one another, the aperture between them being called the *glottis*. The sound comes by driving up the air hard against them, instead of letting it simmer through. The act of inhaling almost closes them, but the act of exhaling partially opens them. See for yourself how the machine works. Draw a breath, then breathe out as softly as you can—not a sound! Add a little more force with an almost unconscious muscular modification, aiming at a soft *ah*; then, when it comes, add more and more force till you have produced a loud steady *ah*-sound. Having got thus far, proceed to run up an *ah*-octave on the most natural part of your voice, and without drawing a breath till it is done, at first rather quickly, then gradually increasing the length of each note, especially the last or highest. This is, of course, a simple singing lesson, but it is also a vocal exercise for speakers who have to practise pitching their voice according to the size and structure of a church or hall, and according to the number and position of the people whom they are addressing.

One word of advice must be added. It has to do with the relative position of head, throat, and shoulders. The rule has been thus expressed: "Keep the throat close to body." Do not poke out your chin, do not alter the position of eyes, head, or heels when compassing a high pitch; but keep your mouth as it were with a bridle. By this bridled posture (which you will notice in the action of public singers) the air or breath strikes the centre of the palate, and does not suffer from deflection. This, again, calls for steady practice, and perhaps you will fail at first, but when you are convinced that this is the right and reasonable course you will soon form the right habit, and it will become second nature. But oh, how much lecterns and reading desks have to answer for! They are the ruin of the throat, for they compel us often to put our chins down when we ought to put them not *up* but *back*. The moral is, learn the service by heart, and the lessons also, as far as possible.

VOWEL SOUNDS.

It is a common saying with teachers that if we look after the consonants the vowels will take care of themselves; but this, like all other proverbial rules, has to be taken *cum grano*. Think in the first place how vowels are formed, and the risks to which they are liable. Take a deep breath through the nostrils, expanding not the ribs, but the abdomen, in doing it, and open your mouth and sound *ah* at the back of your throat; then turn the *ah* into *e*, the *e* into *i*, the *i* into *o*, and the *o* into *u*, without taking a fresh breath; do it again and again until you see exactly how the different vowels are produced; vary their order, and try if you can to produce them in any new way of your own. This is a lesson in itself, but an incomplete one. Where does the vowel which we spell as *aw* come in, or the vowels in the word *an*, *get*, *in*, and *nun*? These, and perhaps some other simple vowel-sounds, ought to have letters for themselves. They certainly need care and accuracy. A cockney boy says "Biker" for "Baker," "biby" for "baby," and

“voice” for “vice,” and not far out of London “house” is pronounced “haouse.”

Vowels are often pronounced in a slipshod way—apart from provincialisms. *An* is not always distinguished from *un*; “them” becomes “thum”; “catch” is sometimes “ketch”; similarly we hear (or say) “solumn” for “solemn,” “Gosple,” for “Gospel,” “silunt” for “silent.” In some parts of England “among” is made to rhyme with “wrong”; a “pillow” is hardly distinguished from a “pillar” (in Jacob’s narrative), “bosom” becomes “boosum,” and “power” “paar,” and “idol” “idle,” and “office” “awfice,” and “direct” “d’rect,” and “cruel” “crool,” and “just” “jest,” and “put” like the golfer’s “putt.” This last is probably a north-country habit. Provincial ways are not easily got rid of. Is the Oxford way of pronouncing “either” right, or the Cambridge? A Lancashire man said that “ōther” would do, but an Irishman said that “nayther” was right. Oxford and Cambridge men are also supposed to pronounce “fanatic” and “pedantic” in different ways, but at any rate they do not read of a “borning foiry fornace,” for which we must go outside Great Britain. Much is due to our terrible English spelling. We sympathize with the Frenchman who came down to breakfast with the astonishing statement that he had a cow in his portmanteau, though it only proved to be a cough in his chest. But in reading the lessons we do well to look ahead, and consider how we intend to pronounce “bruit,” “hough,” “victuals,” “holy day,” “wroth,” “forbade,” “venison,” “sardine,” and some other words. But we must now leave our vowels to look after themselves, and proceed to

CONSONANTS.

These get their name from the fact that their sound depends on their companionship with vowels. They are produced by the lips (*b, m, p*), the teeth and tongue (*d, t*), the upper teeth and lower lip (*f, v*), the point of the tongue drawn along the palate (*g, j*), the breath (*h*), the breath and back of the throat (*ch*), the tongue striking the palate in two ways (hard *g, k*), the flat of

the tongue against the teeth (*l, n*), the flat of the tongue drawn along the palate (*r*), the teeth tempered by the tongue (*s, z*); as also are the two sounds of *th* which were distinguished in the Anglo-Saxon alphabet, the palate and tongue (*sh*), the lower teeth and lips (*w*). These twenty-two processes ought to be verified by the student before going further. Perhaps you may express them in slightly different language, but it will be helpful to roll the letters out as carefully as possible again and again, and not to take any of them for granted. It must be borne in mind that I am confining myself to English. Other nations and tribes have their defects and excesses. A whole tribe could not pronounce the word "shibboleth" to save their lives. A soft *g* in Palestinian Arabic becomes hard in Egyptian, and the Arabs have no letter *p*. The letters *r* and *l* are often confused, as in Roumania, Japan, and some South Sea islands. Our letter *c* is not to be found in the list above; it is quite useless, and ought to be banished, unless we use it for *ch* (as in "church"). The letter *q* is not used in English except with the letter *u* after it, and it may be regarded as compound (though it is frequently adopted in the transliteration of Hebrew). Other compounds which we express by two letters are expressed by one in other languages, as in the cases of *st* and *ps* in Greek. This is exceeded by the Russian, which has a letter which may be Anglicized as *shsh*. But I must not wander from my subject, lest I should get into Welsh.

The student is to take nothing for granted. Let him ask a candid friend if he pronounces each consonant correctly. Then let him proceed to more complicated expressions. The difficulties sometimes arise with the letter *r*. Take, for example, the words "Lord," "mercy," "worship," "first." We know quite well that we must not say "Laud," "mussy," "waship," or "fust"; but in order to avoid these errors we need to practise rolling the *r*. The late Queen, when addressing the Houses of Parliament, was very particular about her *r* in the words "My Lords and Gentlemen." In practising, the more we exaggerate and compel our tongue to do its duty in this and all other things,

the better. We are sure not to exaggerate in public, but we shall do our work better if we have taken pains in our articulation. The curious thing about the letter *r* is that, whilst we sometimes fail to give it the force it rightly demands, we sometimes introduce it where it has no business to appear. This is the "rore eggs" (raw eggs) disease. We say, "I sore him," "the lore of Moses." I sometimes wonder if English is taught properly in schools, especially the art of reading out in a natural voice and intelligent manner. What about the letter *g*? Do we say "Let us sin" when we mean "Let us sing," or "chune" for "tune," or "tooter" for "tutor"?

Then comes the poor letter *h*. It certainly ought not to be sounded where it does not exist, but it has to remain silent sometimes where it does exist, and yet we may give it a delicate acknowledgment. We do not sound it at all in "honour," but how about "humour"? In my school-days I used to hear the words "humble" and "herb" pronounced without the *h*. No one would defend, "Why op ye so, ye igh ills," but many stumble over such names as Ahab and Ahaziah, and crowds of English people pronounce "which" like "witch," and "whip" like "wip." We have to learn in these cases to aspirate without exasperating. The Greeks were the real sinners, and then the Latins. Moses, Solomon, Shem, Hosea, and many other Hebrew heroes would not answer at all if their names were called out by a Greek or Latin. Then the French patronized the silent *h*, and so it got into English. When shall we abolish the barbarous "alleluia" from our hymns?

There are a good many pitfalls in English. We talk carelessly, and we read, even the Bible, carelessly. How do we pronounce soldier, verdure, Scripture, aspect, discern, promise, desolation, extraordinary, despite, eighth, perhaps, forehead, schism? These are only samples. English is probably the hardest language in the world for a foreigner to learn; each word has to be taken separately. But I am not speaking to foreigners. The English speaker and reader has to go, not by spelling, but by custom. *Jussit norma.* We have to steer between the Scylla of vulgarity

and the Charybdis of pedantry. If he stumbles on a word which is new or unaccustomed, he has to adopt the method laid down by a Northern pre-School Board teacher—"Spell it (to yourself), say summut, and pass on."



The Pulpit and the Stage.

BY THE REV. A. J. S. DOWNER, B.A.

AMONG all the teachers of mankind the Christian Pulpit occupies a unique position. The Preacher is "a man with a message" not his own, and not at all depending upon his character or wisdom. His message has to be delivered, to be applied to life and circumstances, to be expounded and illustrated, and its facts and principles to be displayed in various relations with one another and with human nature; and in these ways there is endless room for originality. Still it is a message, neither to be added to nor taken from, lest God add to him the plagues which are written in it, and take away his name from the Book of Life and the Holy City. In so far as the Preacher is in his matter original he ceases to be a preacher at all, and descends to the lower level of a philosopher or lecturer. From being the accredited envoy of an Almighty Sovereign he becomes a maker of wise saws, a dull pedant, or a public entertainer. So far as the Preacher delivers his proper message, he is free from criticism with regard to his matter; and he can justly be criticized only with regard to the accuracy with which he presents it, and the manner in which he treats, explains, and applies it.

The message is one of humiliation, repentance, and rebuke, as well as of peace and hope, of security and joy. Indeed, it presents the former as the only means to the latter, and has no words of comfort and hope to such as will not humble themselves. He must speak of duty, of responsibility, of self-denial, and say: "Love not the world, neither the things that are in

the world. Ye must be born again both of water and of the Spirit, and must deny yourselves and take up your cross daily and follow Christ. Ye must heartily acknowledge yourselves to be vile earth and miserable sinners, to be unclean in heart and full of offence, and unable to do any good thing. Ye must give to God alone all the credit for any victory over temptation, or any good action or desire. To Him alone ye must seek for strength to do well ; your will must be entirely submitted to His ; your own efforts and your own devices ye must utterly distrust and despise." To *repent*, to renounce with shame many a darling sin ; to *believe*, to accept and acknowledge truths that seem strange and unattractive till humility, love, and spiritual growth open the eyes to the linked bands of beauty which lift the dazzled soul to the steps of the Throne ; to *obey*, to seek first the Kingship of God and His righteousness, for each to love his neighbour as himself, in honour preferring others ; he who without fear or favour preaches these, and applies them, must expect to give offence sometimes.

Beside this the Gospel of the Kingdom of God works in the world as leaven in the lump, affecting its various parts gradually. Certain parts of the message appeal more readily to men than other parts ; and, again, different parts appeal to different men particularly. The result is a deformed Gospel in the world, and in particular minds. This is especially shown in the common idea that if a man does well by his neighbours he does all that is required. "Thou shalt love thy neighbour as thyself" is a doctrine which, in theory at least, appeals to the imagination of every man. Yet, so far from being the whole of Christian ethics, it is the second and less half. "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength. Be filled with the Spirit, singing and making melody in your heart to the Lord." This is the first and great commandment. To be the disciple of Christ a man must be ready to hate father and mother and wife and children and all that he has, if need be, for the Master's sake and the Gospel's. This, or anything which jars on men's feelings, gives offence.

Therefore, the quest of popularity is fatal to the Pulpit, and the preacher whose aim is to please his hearers fails to promote true religion and holiness, which is its goal. For this reason it is to be desired that the preacher should be independent of public opinion, for not every man can be great with the greatness of the hero and the martyr. This quest is fatal in spite of the fact that in general the preacher is judged by his faithfulness to his message. For in the case of any particular preacher the power to present new, interesting, or startling matter, and to charm the ear and avoid offending the feelings of his hearers, receives far too great weight. He, then, who allows himself to desire and seek popularity is in danger of sinking to that worst of all hypocrites, the canting sycophant with a pretended zeal for truth.

The Stage is often claimed as a moral force. It is said to promote righteousness by showing the consequences of sin, the rewards of virtue, the loathsomeness of vice, the nature and workings of the human heart. Now, all who go to church know and expect that the loftiest morality will be the whole topic and purpose of the Pulpit, and many judge preaching in general by this test, and desire nothing else. On the whole, then, judgment is formed, and the verdict passed on the Pulpit, according as it endeavours faithfully and earnestly to promote the highest righteousness. The Stage is judged on other principles. All who go to the theatre know and expect that amusement will be its chief, almost its only, aim and purpose, and many judge it by this test alone and desire nothing else. Common speech testifies to this distinction, which will hardly be questioned. The church is "a place of worship," and worship is the zenith of morality; the theatre "a place of amusement," and amusement unconsecrated relaxes moral fibre.

Those, therefore, who are to occupy the position of leading playwrights are chosen by a jury which judges them solely by their aptness to entertain, and their plays are sifted by the same jury on the same principles. The effect of this difference is far-reaching. If even those who, on the whole, are judged by

their aptness to promote righteousness fail to do so if they court popularity, how much more must they fail who are judged by their aptness to entertain, and whose success is measured only by popularity! Morality is the science of righteousness, and requires special study, like any other science. They who without such special study set out to teach morality are but quacks, whether playwrights, critics, actors, writers, clergymen, educational experts, political agitators, County Councils, or any others. The qualities by which the men of any calling are tried and selected are those which will be perfected in that calling, and others will be developed only as they can contribute to those.

The duty of the Pulpit is to lead and inform public opinion, by putting before it those Divine truths and principles by which it ought to be governed. The Stage, at its best, can only reflect public opinion on any question of morality; or rather follow behind average public opinion, for the section of the public which most seeks after entertainment is not that which maintains the highest standard of morality or the most advanced ideas on religion. The Pulpit must be ever in advance of the average standard, "whether they will hear, or whether they will forbear." By following the pleasure of its hearers it falls from its high estate.

Dr. Macnamara once said that if the parson could not compete with the music-hall, so much the worse for the parson. The Pulpit enters on no such competition with the Stage. If men prefer the music-hall, it is so much the worse, not for the parson, but for them.

Even, then, as the Pulpit which seeks popularity fails to promote righteousness, so the Stage, depending upon popularity for its very existence, can never be a moral force in society. It may to a limited extent remind people of certain obvious duties by appealing to their emotions, but emotional teaching is dangerous and unstable. Also, stage teaching is misleading because the spectator of a play expects to see the stage people act as he thinks he would act, or he himself, with

the addition or subtraction of certain traits of character, forgetting that the way in which one imagines he would act in given imaginary circumstances is seldom the way in which he really would act, and that if certain qualities were added to or taken from his character he would be so much another person that he cannot tell how he would act. It needs the judgment of several generations to determine whether human nature is justly reflected by any book or play, except in so far as it can be tested by common experience or universal principles. Moreover, the contemplation of an evil life is not the way to learn morality, but because it gives a prurient excitement, a morbid sensation, it is the method constantly employed by the Stage. A certain worldly prudence and kindness, and a sort of commonplace morality of a middling type, may be, and are, presented by the Stage; but even this is constantly misleading, both because in no sphere so much as in morality is the result of a little knowledge and a middling standard disastrous, and also because the theatrical, spectacular, sensational development of any idea or situation is always preferred, as being the most entertaining. The following critical notice provides such a good instance of this that we cannot forbear to quote it, though it was written as long ago as January 2, 1906, when a play called "The Irony of Fate" was produced at the Shaftesbury Theatre. The dramatic critic of the *Standard* wrote:

"Mr. McLellan has imagined a man . . . at the point of death spared by Death . . . a braggart, a weakling, a coward, an egoist, guilty of crimes against himself and crimes against those who loved him and leaned on him; but he declared, as the sword was about to fall, that he had been unduly tried, that Life had been unfair to him, that the burden was greater than he could bear—and he asked for another chance. . . . The idea is magnificent. We waited for what the dramatist would make of it. And then came the disillusion. . . . In living his second life, knowing what the verdict must be, having warning, he is once again braggart, weakling, coward, egoist. He drank his wits away before, again he drinks; he was a faithless husband before, again he is faithless; intoxicated with success before, again he lives only for self—without hesitation, without a struggle. Mr. McLellan's play fails here. It is the struggle we want. We have a picture of a man wholly bad and wholly weak, going down the same hill. And what we should have seen would have been a man, infinitely stronger, making a struggle of Hercules against Fate, seeing the old pitfalls, and avoiding them, recognizing

the precipice, and taking a safer path. But his struggles would be vain; another pitfall, another precipice would be at the end of the new paths, the old weakness would be there, but, known, would have apparently, materially, been conquered—but, really, the old weaknesses would themselves have been the conquerors. There would have been metaphysical value in this, *the dramatic appeal of tension and suspense and wonder—to see this frail human soul battling against Fate*, making a hopeless fight, because of the seeds of selfish egoism in the marrow of him; avoiding the old sins, but falling into new ones. That would have given us *the clashing of brain and heart*, of inclination and duty, which are the very life and breath of drama. But in the new play at the Shaftesbury last night there were none of these. *There was only the sense of repetition, of the expected happening, of weakness becoming mere futility—for the fear of Death, which was the impulse of the play, leading to nothing. The man was the same man, the sins were the same sins, and all the effect of the great idea was lost.*”

Now, we have no hesitation at all in saying that on the point of difference Mr. McLellan is entirely right, and his critic entirely wrong. The author depicts human nature as it is, the critic stage human nature. The Herculean struggle, the clashing of brain and heart, and the rest which we have italicized in the critic's notice—these would doubtless be the better drama. They would be more thrilling, spectacular, “theatrical.” Truth is stranger than fiction, but not nearly so stagey; though, for such as have eyes to see and a heart to feel, the disappointment described in Mr. McLellan's play is incomparably, infinitely deeper tragedy than the sensational “metaphysical” struggle imagined by the critic, as well as deeper truth. But the truth is not always amusing, and the play is condemned for its truth.

It is only from this stagey point of sight that “the idea is magnificent.” In fact, it is commonplace, and the working out commonplace also, because it is true, because it is the commonplace “expected happening.” Why should René Delorme have been portrayed as “infinitely stronger”? What source of strength, what stimulus even, had he after that he had not before? The fear of Death? But he knew always, no less before than after, that Death would come to him, and had not been restrained. Warning and reminder? Life is full of warnings and reminders, and he had not heeded them. Was it likely that, when the immediate pressure of fear passed, he would maintain

his resolution to reform? None with any knowledge of human nature could for one moment think so. The thing described is happening every day, and always ends, and must end, as described by the author, unless the man has more than fear and more than warning—some source of strength not sought by René Delorme. Sinners less feeble and hopeless than he are brought face to face with death, and even terrified into seeming repentance, and when health returns, and the new chance is given, continue their old life, exactly as Delorme, “without hesitation and without struggle.” Sin is a dead-weight in every person’s life, and they who try earnestly and strenuously, by the best means known to them, to shake it off are few. All others are fairly represented by René Delorme in kind, though not in degree. All know well, and are incessantly warned, that death is real, certain, and terrible. Does that alone check them? Never. Visions and threatenings, denunciations, entreaties, apparitions, the very Valley of the Shadow of Death are of no avail. If they hear not Apostles and Prophets, if they reject the Saviour of man, they will not be persuaded though they are plucked themselves from the very clashing of the teeth of Death.



Studies in Texts.

SERMON SUGGESTIONS FROM CURRENT LITERATURE.

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

Suggestive book: “Apocalypse of St. John i.-iii.,” by F. J. A. Hort.

SUBJECT: *Christian Testimony*. TEXT: “*Who bore witness.*”—REV. i. 2.

PECULIAR prominence of idea of “witness” in both Apocalypse and Fourth Gospel (p. xxxviii). *μαρτυρία* and cognates nineteen times in former book. The thought of testimony emphasizes the Christian principle of passing on spiritual benefits; see in illustration the chain of five links in i. 1—God, Christ, angel, John, bondservants (p. 7). When did John bear the “witness” indicated in text? Not in writing of Apocalypse. The Greek indicates “a previous bearing witness” (p. 8). “Most natural

explanation is that he means specially that bearing of witness which led to his banishment" (p. 9). The phrase "he saw" refers to his eye-witness of Christ's life (p. 10; *cf.* John xix. 35, 1 John i. 1).

1. THE SCOPE OF THE TESTIMONY. "*Word of God and testimony of Jesus Christ*" (ver. 2).

(a) He testified to belief in the Word of God. "What we call His revelation" (p. 8).

(b) He testified to Christ's reality to himself. "Could be rendered only by Christians." "Every man living in and by the faith of Him, and prepared to die rather than betray it" (p. 9).

"Word of God" and "testimony of Jesus" linked together in vi. 9, xx. 4, i. 9 (p. 8). *Cf.* also "Testifying to Jesus is the spirit underlying prophecy" (this appears to be Hort's view of xix. 10, p. 9). History affirms a vital connection between the Word incarnate and Word written. The temptation to surrender the second in Matt. xiii. 21; 1 Pet. ii. 8 (p. 9). Not only faith in, but obedience to, the Word is implied (see varied phrase in xii. 17, xiv. 12, "Keep commandments," p. 8).

2. THE PRICE OF THE TESTIMONY. "*Slain for the word and testimony*" (vi. 9). Faithful testimony involves persecution. "Witness" comes to mean "martyr," not because martyr includes idea of suffering or death, but because the "faithful witness borne" involves bitter consequences (p. 9). In vi. 9, xx. 4, these men "suffered death because they refused to abjure their witness" (p. 8). Christ Himself is the great pattern, the faithful witness (i. 5, iii. 14, p. 11). So "because John had been faithful," "he found himself in Patmos" (pp. 8, xlv.). But word and testimony were likewise entrusted to every Christian to bear "witness in his measure" (p. 8; *cf.* ii. 13, Antipas).

3. THE RESULT OF THE TESTIMONY. "*They overcame*" (xii. 11). "They overcame him on account of the blood of the Lamb" (*i.e.*, sprinkled on them, and enabling them to shed their blood in like manner), "and on account of the word of their testimony" (p. 8). Victory was the result of apparent defeat (p. xxxviii). The opposition comes from those who have made earth, not heaven, *their permanent aim and abode* (*cf.* vi. 9, 10). "They that dwell upon the earth." Phrase occurs eleven times, "always in a bad sense" (p. 35).

Lessons.—I. Christian exists to testify to the vitality of the Word of God and reality of living Christ. II. The price of testimony is suffering. III. The result is certain victory.



The Missionary World.

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

MANY will hear with great interest of the baptism of Kabarega, the ex-King of Bunyoro, in the Uganda Protectorate, who in days not so very far distant gained notoriety because of his evil and cruel deeds. Deposed by the British Government in 1899, and subsequently deported to the Seychelles Islands, a teacher from his own country was sent to him three years ago, at his own request, to instruct him in the truths of Christianity. The seed then sown has now happily borne fruit.



At the time of writing these notes three present missionaries of the Church Missionary Society and one former missionary are in the position of Bishops Designate. Two of the Sees in question are in Japan. To the Bishopric of Hokkaido, the northern island, a diocese in which that portion of the island of Saghalien which belongs to Japan is included, the Rev. W. Andrews, who has had twenty-five years' missionary experience, has been appointed. He retired in 1903, and has since held a living in the Diocese of Durham. The Rev. A. Lea, who succeeds Bishop Evington in the episcopal oversight of the work in Kiu-Shiu, has been engaged in missionary work in Japan for the last twelve years. In China, the appointments are to two new missionary dioceses. One comprises the province of Hu-Nan, and is to be the charge of Archdeacon Banister, who has seen many years' service in the Fuh-Kien and South China Missions; and the other the province of Ho-Nan. The Rev. W. C. White has been chosen as Bishop of the latter diocese. He, like Mr. Lea, has been on the staff of the Canadian C.M.S. St. Andrew's Day (November 30) has been fixed for the consecration of the new Bishops of Ho-Nan, Kiu-Shiu, and Hokkaido.



It is with the deepest regret that we note a resolution of the recent Synod of the Moravian Church that, "owing to constantly recurring deficiencies, Synod charges our Mission Board to curtail expenses, so that the annual outlay shall be reduced by £7,500 or £10,000." During the debate it was recognized, even by the missionaries themselves, or many of them, that there was no alternative; albeit there was "everywhere growing work—everywhere a 'come over and help us,' to be met everywhere with a *non possumus*." May the note of "retrenchment" soon give place to one which sounds the "advance"!



A revival is reported among the colleges of China. At Wei-hsien, an Arts College, some meetings lately held by the Rev. Ting Li-Mei, a Presbyterian Chinese pastor, led to a great movement among the men. Sins were confessed and reconciliations effected; between forty and fifty students became candidates for baptism; and 118 expressed a desire to enter the ministry. The Rev. E. W. Burt points out the significance of the last named fact by saying: "That a third of the students should have turned

aside from the many lucrative openings in the teaching profession, and volunteered for the humble, obscure, and ill-paid work of the village pastor—this is a *spiritual miracle and nothing else*. If 1,000 of the undergraduates of Oxford were to offer for the mission-field, it would be less of a miracle than for these 100 highly-trained and able young men—China's best and choicest—to offer themselves just now for the ministry. And one's sense of gratitude to God is intensified that He should have chosen as His mighty instrument, *not one of the foreign missionaries, but a Chinese pastor.*"



The *Chronicle* of the L.M.S. publishes a reproduction of a page from the register of Trinity Sunday-School, Reading, in 1857. It should be an encouragement to missionary-hearted teachers, for five of the nineteen whose names appear afterwards became workers in the foreign field—viz., Dr. W. G. Lawes, who for forty-eight years laboured in Niué and New Guinea; the Rev. J. King, a missionary in Samoa from 1863-70; the Rev. W. E. Cousins, who worked in Madagascar from 1862-1900; the Rev. G. Cousins, who for thirteen years laboured in Madagascar and subsequently became Joint Foreign Secretary of the L.M.S.; and the Rev. F. Lawes, who went to Niué in 1867 and is retiring this year.



The American Bishop of Han-kow tells a touching story of a Chinese convert which in some respects recalls that of St. Paul in prison. Shortly after his baptism this man, Liu Ching-an by name, through the cupidity of one who was hardly more than a passing acquaintance, was accused of being a revolutionary leader. It was not difficult to disprove the original charge, but others were trumped up, and being subjected to cruel torture, the convert eventually, swooning and covered with blood, assented to the charges which were made against him, never wavering, however, in his loyal profession of faith in Christ. He was condemned to death, and was only saved at the last minute by an inquiry from Peking, made at the request of the American Minister, to whom Bishop Roots had appealed, as to the circumstances of the trial. But though Liu Ching-an's death-sentence was cancelled, he was ordered to be imprisoned for life. At every stage of his sufferings he has shown remarkable patience. Under the discipline of suffering his faith has grown, and becoming aware of this, he has filled his occasional communications with his friends with expressions of thanksgiving for the grace of God. One of his prison guards discovered that he had formerly been acquainted with Liu Ching-an, and was so impressed by the prisoner's demeanour that he became an inquirer into the truth of the Gospel, was admitted to the catechumenate, and baptized. The devotion of the guard to Liu Ching-an became so marked that it aroused suspicion and the former was dismissed. But the man who succeeded him, in his turn, has been converted by the patience and zeal of his Christian prisoner.

The Bible at Work.

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

POSSIBLY few, if any, Reports of equal importance are less read or even less known than the large Annual Report of the Bible Society. Certainly no Report is more interesting, instructive, or better worth reading. No Report gives a more illuminating view of the world at large in its religious aspect and condition. It is no comprehensive survey, treatment, or digest; but while of necessity containing things official and statistical, it gives in a happy way a singular insight into the religious mind and disposition of varying nationalities as in their direct contact with the Word of God. Whether it be a wandering tribe or an ancient civilization, intellectual culture or none, there is the universal confession of a deep and fundamental relationship between the contents of the Book and the deeper contents of human nature. Differences of race and religion are incidental differences of scenery. The critical elements are common to them all.



Whatever the present position and the future fate of the "argument from design," there is an unanswerableness with the argument from results. This was well expressed by Dr. J. H. Moulton in an article in the *Hibbert Journal*, discussing the "Credentials of the Gospel." "Credentials! Is not the Bible House in Queen Victoria Street worth all the apologetics in the world? Take any book ever written, the very flower of literature and the supremest effort of human thought, translate it into 412 languages, from Sanskrit down to the rudest jargon of savages, and scatter it broadcast over the world. When that is done, and the books have sold everywhere, and brought civilization and humanity wherever they have gone, it will be time to discuss whether there is anything unique in Christianity." This argument will be the more enforced if an effort is made to estimate what would be the present condition of the world to-day if, instead of this world-wide distribution of the Scriptures in many tongues, there had been a corresponding circulation in tongue and place of the works of Voltaire, or Paine's "Age of Reason."



Miss Marston, of Lucknow, reports in the *Zenana* an interesting instance of the quiet percolation of the Scriptures among Indian students. "One day a young man, who was reading in the next room, came to me bringing a book in his hand, which I saw to be 'Tom Brown's Schooldays.' He wished me to explain to him two references to the Bible which he had found. I asked him if he had a Bible, and at once he brought me a handsomely bound one which had been given to him by the Bible Society on his passing his B.A. examination at the Allahabad University. I found him the passages referred to, and for some little time after he was reading intently. Later on he told me, 'I have very little time for reading any other books except the Bible, as I am reading for the Law.'"

In an interesting article in the *Times* of September 1, on the subtler "Difficulties of Translation," the writer says: "It is significant that the finest translation in the world is the Authorized Version of the Scriptures." It is still more significant that there are many "finest translations." The Malagasy is said to be one of the very best, and the Arabic is held to be almost perfect. The German, Tamil, and Bengali are remarkably fine versions, and there are many others that would have their place in the front rank. The meaning of these "finest translations" is that the Bible has a remarkable and almost mysterious adaptability for translation, and can be rendered into diverse languages—the most weird and the most scientific—as no other book in the world.



The conflict, real or professed, of science and religion is frequently in evidence, and not always without advantage. Of late years it has almost been a rule with the President of the British Association, in choice thought, and felicitous language, to illustrate the fellowship there can be between religion and science. This was exceptionally so with Sir George Darwin at Johannesburg, and Sir Joseph Thomson was peculiarly happy in the closing sentence of his Presidential Address at Winnipeg in August. It will suffer, as it will enjoy, constant quotation. "As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, whose truth is emphasized by every advance in science, that 'Great are the works of the Lord.'" From such a man there is more than charm and impressiveness in such an utterance, and it may be that the time will come when a truly scientific apprehension of God will be found to be the one commanding key to the vast and wonderful realm that scientific research is exploring and subjugating.



At the close of his "Eastern Church" Stanley says: "A revered teacher asked whether there were in the existing resources of mankind any materials for a new epoch, distinct from those which had gone before—and answered that there were none. We have seen that four great phases have passed over the fortunes of the Church; is there likely to be another? With all reverence and with all caution may not the reflections we have just made encourage us to hope that such a mine does exist—a virgin mine—in the original records of Christianity. We need not speculate on the probable destinies of any Christian system. . . . But a serious comparison of the actual contents of the Scriptures with the actual course of ecclesiastical events almost inevitably brings us to the conclusion that the existing materials, principles, and doctrines of the Christian religion are far greater than have ever yet been employed; that the Christian Church, if it ever be permitted or enabled to use them, has a long lease of new life and new hope before it such as has never yet been enjoyed."

Literary Notes.

IN Mr. Murray's list is a volume by Dr. Headlam, Principal of King's College, London, entitled "History, Authority, and Theology." It consists of a collection of essays, written at various times, but connected with one another by unity of purpose. Their aim has been to answer, primarily for the writer's own satisfaction, certain questions which any thoughtful person who considers the religious problems of the present day must put to himself. How far, and in what sense is Christianity a Divine revelation? What is Christianity, and what are its claims? What is the proof to historical minds of the present day of the authenticity of the Old and New Testaments and of the Christian Church? How far does the teaching of Natural Science affect our religious belief? What is the strength of the Anglican position? These are the questions asked and answered in this book.



Sir Oliver Lodge has written a book about psychical research. He has had it in hand for some years, and it is entitled "The Survival of Man: a Study in Psychical Research." Readers who are interested in the doings of the psychical researchers will find in this volume a definite and detailed account of what the latter have really discovered. Of course, Sir Oliver Lodge's opinions are by this time fairly well known; but we should be able in this volume to get pretty near to his own actual convictions in the matter. The book is filled mainly with Sir Oliver Lodge's personal experiments in the realm of the Unseen, and its scope may be surmised from the following subjects which, writing at the time it was necessary to put this paragraph into print, are likely to form the chapters of the volume: Aims and Objects of Psychical Research; Thought Transference or Experimental Telepathy; Spontaneous Telepathy or Apparitions; Automatism and Lucidity, with Special Reference to Survival; Physical Phenomena.



The life of Dr. Green, who was Rector and Dean of Maritzburg, Natal, from 1849 to 1906, is coming out with Messrs. Longmans' imprint. The biography has been prepared by Canon Wirgman, of Port Elizabeth. In the course of his foreword we read: "It is hoped that the scale of this work is amply justified by the fact that Dean Green was called to bear the brunt of the struggle against the schism led by Bishop Colenso in Natal. It was the pressure of this disaster which forced the founders of the English Church in South Africa to realize and fall back upon her inherent rights and authority as a branch of the Catholic Church, and to draw up the autonomous constitution which is her characteristic glory to-day."



From the same publishing-house we are to have three more issues in "The Anglican Church Handbooks." The first is "Old Testament History," by the Rev. F. E. Spencer; the second is "The English Church in the Seventeenth Century," by the Rev. C. Sydney Carter, M.A.; and the third, "Christianity is Christ," by the Rev. W. H. Griffith Thomas, D.D.

Then Messrs. Longmans have in their list—which is a very interesting one—“Thoughts on Modern Church Life and Work,” by the Most Rev. J. C. Wright, D.D., Archbishop of Sydney; “Wayside Wisdom: a Book for Quiet People,” by C. M. Martin; and “Preaching,” in “Handbooks for the Clergy,” by the Very Rev. F. E. Carter, M. A., Dean of Grahamstown.



We shall also have the opportunity of reading “A Memoir of the Right Hon. William Edward Hartpole Lecky,” by his wife. Then Messrs. Longmans have coming out “The Last Years of the Protectorate,” by Professor Firth. Since the death of Dr. Gardiner, Professor Firth has become the first authority of the Commonwealth period, and, as a matter of fact, this work is a continuation of the “History of the Commonwealth and Protectorate,” undertaken and left unfinished by Dr. Gardiner. These two volumes by Professor Firth cover the period from the meeting of the Protector’s second Parliament in September, 1656, to the Protector’s death in September, 1658. Among the subjects treated are Cromwell’s refusal of the Crown, the victory of Santa Cruz, the campaign in Flanders, and the condition of Ireland and Scotland during the Protectorate. Professor Firth, besides being a scholar of the highest order, also possesses a picturesqueness of style which makes his studies in history entrancing volumes. We know of nothing so intensely readable, exhibiting a dramatic sense which many biographers would do well to emulate, as his life of Cromwell in the “Heroes of the Nations” series.



The “Autobiography of Henry M. Stanley” is sure of a great sale. It has been compiled from material left for the purpose by the great African explorer. Lady Stanley has edited the work. Of all the interesting and important autobiographies that have seen the light in the last decade, none, perhaps, should have a wider and more powerful appeal to all classes of readers than this volume of memoirs. A part of Stanley’s notable and adventurous career is told in his famous books, but here, for the first time in his own words, we have the complete story of his life, his youth in America, his services and experiences in the American Civil War, his return to England, his early dreams and ambitions, with the inspiring narrative of their complete fulfilment. We have also for the first time, told in his “Autobiography” and the supplementary narrative—which is made up from his letters—the inner history of many important events and episodes which have not hitherto been made public. Stanley was a vivid writer, and this revelation of his personality, and of his keen and individual views on men and affairs, should take rank as one of the books of permanent importance in this field. The publishers are Messrs. Sampson Low, Marston and Co.



Lord Balcarras is publishing through Mr. Murray an important work on “The Evolution of Italian Sculpture.” It deals with the whole basis of Plastic Art in Italy, recording the essential stages of progress, and analyzing the methods, theories, and ideals of the various schools. Particular stress is therefore laid upon the actual sculpture and its ethical development, without

entering on biographical details of problems of authenticity, which have received such careful scrutiny during the last twenty years. There are 120 illustrations in the volume.



The American Baptist Publication Society recently issued "Worldly Amusements: How to Decide, or the Benefit of the Doubt," by the Rev. W. Wistar Hamilton, D.D. The author is what is known, in the Home Mission Board of the Southern (American) Convention, as General Evangelist. He asks people, in this volume, "to put to themselves five test questions before deciding whether to indulge in cards, wine, the dance, the theatre, and social pleasures: Does the pleasure in question enslave me? Does it fail to build me up? Does it cause my brother to stumble? Not sure? Then take the safe side, and give the benefit of the doubt to self-denial and the better part."



There are some attractive books to be found in the autumn list of Messrs. Smith, Elder and Co. One important volume, published just prior to the appearance of this number of *THE CHURCHMAN*, is "Through Persia, from the Gulf to the Caspian," being the record of a journey home overland from India, through Bushire, over the Kotals to Shiraz, on to Ispahan and Teheran, and thence to the Caspian. There are some magnificent photographs included in the volume, as may be imagined. Messrs. Smith, Elder are also the publishers of a volume by Mr. Herbert Sherring, entitled "The Romance of the Twisted Spear, and other Tales in Verse." The author, who is Principal of the Mayo College, Ajmere, has rendered into English various episodes of love and war from the warrior Epics of Rajasthan.



Mr. James Milne is a writer of distinction, possessing a style which strongly betokens the pure *littérateur* within. It is doubtful if there is another writer about current books so thoroughly full of knowledge, to which knowledge is added a superabundance of good taste in the way in which he lays out his wares, as Mr. Milne. His *Book Monthly*, which he so effectively edits, is one of the most interesting monthlies in the realm of literature. He is also the literary editor of *The Daily Chronicle*. He has written a most attractive book—cleverly illustrated by some photographs taken by Mr. W. J. Roberts—called "My Summer in London," which Mr. Laurie publishes. Mr. Milne recently went to live in a flat in Victoria Street, and this translation from one of the outer suburbs was the basis of the book. He has set down in a delightful way his impressions of a London summer, and has also included in the volume a number of interesting stories about some well-known people. Another book, appropriate in a sense to this paragraph, is Mr. P. J. S. Perceval's "London's Forest." It reviews the historical, topographical, and official connection which the City of London bears to the forest.



Miss Adelaide Cameron has compiled, and Mr. Allenson is publishing, a consecutive narrative of the life of our Lord from the Four Gospels, arranged for daily reading, under the title of "Christ in Daily Life." Miss

Cameron's book, we understand, is the only one which presents the sacred story in chronological order, an advantage which will be appreciated by busy readers. Archdeacon Wynne is also sending out, through the same firm, a helpful little book of readings on certain difficulties of Christian faith and practice, under the title of "Words to Help." Then we shall also have from Mr. Allenson a treatise on "The Resurrection of Judgment," in which the author seeks to show that the punishment of those who die in their sins is not what it is generally supposed to be. The scope of the book, as thus indicated, reminds us of the late Dean Farrar's "Eternal Hope."



There are a number of good items in the announcements of Messrs. Macmillan and Co., notably a volume of essays, "The Bridling of Pegasus; or, Prose Papers on Poetry," by the Poet Laureate. Among others are also to be found: "Teaching Children to Study," by Olive M. Jones, Eleanor G. Leary, and Agnes E. Quish; a new revised edition of "An Introduction to the Articles of the Church of England," by G. F. Maclear, D.D., and W. W. Williams, M.A.; a cheap shilling edition of Dean Farrar's "Seekers after God"; a two-volume work by Professor H. M. Gwatkin, entitled "Early Church History (to A.D. 313)"; "The Gospel in Latin Lands: Outline Studies of Protestant Work in the Latin Countries of Europe and America," by Francis E. Clark, D.D., and Harriet A. Clark; a cheap edition of Myers' "Saint Paul"; "The French Revolution," by Professor A. M. Johnston; and "Misery and its Causes," by Professor Edward T. Devine.



Included in the announcements of Messrs. T. and T. Clark are Professor Theodore Lahn's "Introduction to the New Testament"; the Rev. W. L. Walker's "The Gospel of Reconciliation"; "The Mission and Ministries of the Holy Spirit," by Dr. A. C. Downer; and J. B. Holborn's "An Introduction to the Architectures of European Religions." They will also publish the second volume of Dr. Hastings' "Encyclopædia of Religions and Ethics."



Notices of Books.

THE CONFLICT OF RELIGIONS IN THE EARLY ROMAN EMPIRE. By T. R. Glover. London: *Methuen and Co.* Price 7s. 6d. net.

The language of the author's preface best describes the aim of this striking book: "To see the Founder of the Christian movement and some of His followers as they appeared among their contemporaries; to represent Christian and pagan with equal goodwill and equal honesty, and in one perspective; to recapture something of the colour and movement of life, using imagination to interpret the data, and controlling it by them; to follow the conflict of ideals, not in the abstract, but as they show themselves in character and personality; and in this way to discover where lay the living force that changed the thoughts and lives of men, and what it was." The opening chapter discusses Roman religion. Then we are introduced to "The Stoics" and "Plutarch." The fourth chapter on "Jesus of Nazareth" is naturally the most interesting of all, and while full of remarkable insight and characterized by great freshness and force, it is too much under the influence of Ritschlianism to be true to the New Testament conception of Christ. It is curious to see the blend and conflict of the writer's early home influences as the gifted son of an honoured Baptist minister, and the results of the acceptance of German scholarship in regard to Christ and the Gospels. The last word Mr. Glover has to say about Jesus Christ is a reference to His dying words: "My God, My God, why hast Thou forsaken Me?" But this is not the whole story of the Gospels, and is certainly not the secret of the power of Christ in early Christianity. It is astonishing to see the Resurrection and a belief in the Resurrection ignored in an able and important book of this kind. Again, in the next chapter on "The Followers of Jesus," the Holy Spirit is always written without capital letters, another indication of the author's theological position. But in spite of much that a Christian must feel to be lacking, the book is fascinating to a degree, and each chapter is a fine, fresh study, full of point and power. The treatment of Tertullian is particularly valuable and, indeed, the book will at once take rank as one of the most important contributions of recent days to the study of early Church history. It is marked by a great thoroughness of knowledge, a perfect mastery of materials, a keen historical instinct and a fine spirit. It is so good that we could heartily wish that it were still better in regard to Christ and the Holy Spirit, but taken as it is, it is a noteworthy book for which we are profoundly grateful. No student of primitive Christianity can overlook it.

CHARACTERS AND EVENTS OF ROMAN HISTORY, FROM CÆSAR TO NERO (Lowell Lectures for 1908). By Guglielmo Ferrero, Litt.D. New York and London: *Putnam's Sons.* 1909. Price 7s. 6d. net.

The writer of these very readable and interesting lectures has recently sprung into considerable repute. His work, "The Greatness and Decline of Rome" (still unfinished), has been hailed as one of the most brilliant works of recent years—not without some cause. However we regard the author, he is a writer of undeniable brilliance. Whether the more solid virtues of the historian belong to him by indefeasible right is not so certain; but he

has the power, without doubt, of presenting his case with uncommon skill. He would almost seem to be more akin to a clever artist than to what we usually understand by an "historian." He has a genius for paradoxical statements; proposes new (and untried) theories with great boldness; and displays originality on every page. These are great things; but they are not everything. Sometimes the thought will crop up: Is not this brilliance at the expense of certainty? Yet, when all is said and done, Signor Ferrero has the admirable gift of making old and time-worn themes glow with interest; and he assuredly does his thinking for himself. His text is "the infinite littleness of men" in the scale of the universe; and from that text he wrings a striking and effective lesson. Yet this very text is, of itself, but a half-text; and the very brilliance of his commentary serves only to throw into undeserved gloom the other half of the text. Ferrero writes (we imagine) from the purely rationalistic point of view; he has no illusions (we think that of delusions we can find abundant traces); of the mystic element in life and religion he is unable to grasp the significance. That is what detracts from the value of his book, as a whole. But, if these things be duly borne in mind, the lectures of this clever Italian historian ought to have a decidedly stimulating effect. There is not a dull page in them, and they will repay careful study.

SOCIAL LIFE AT ROME IN THE AGE OF CICERO. By W. Warde Fowler, M.A. London: *Macmillan and Co., Ltd.* 1909. Price 10s.

This brilliant and captivating volume ought to find many readers. Nowhere can we get a better account, in clear and succinct fashion, of those moving days when the Roman Republic was tottering to its fall in the presence of Cæsarism. Histories of the time there are in plenty: Long's "Decline and Fall of the Roman Republic," or Mommsen's great work, are familiar enough. But these deal rather with the external features of Rome's history; we trace there the huge movements which culminated at Actium. The figures of Pompey, of Cæsar, of Antony, and of Augustus move before us in all their fateful splendour. But these works, admirable as they are, touch only the fringe of things; they do not lead us into the heart of the social life at Rome. And it is this which we desire more closely to investigate. Mr. Fowler's book brings home to us, in a way that is at once helpful and stimulating, the *springs* of political action. In his pages we may watch the causes that led up to momentous crises. The life of the people—not merely of their great political and military representatives—their "hopes, loves, hates"; the "little, nameless, unremembered" things that, slight by themselves, are of such profound consequence in the aggregate. These are the features of Roman life that are portrayed in Mr. Fowler's book. Such questions as are raised by a just consideration of the social life in Rome at the Ciceronian epoch have no slight value for the men of the present. The same political forces, in many cases, are at work then as now; the effects produced by social evils in the first century B.C. have their analogue to-day. These points deserve conscientious study. To many, history is but a bare record of a buried past; to the scientific historian, however, the story of what has been may be, and often is, both an inspiration in the present and a warning for future days. To the thoughtful reader Mr. Fowler's book will

open many a vista hitherto undiscerned; we should be surprised if he laid it down without having some fuller insight into the causes that lead to immense and far-reaching changes. The educationalist will learn from these pages how little attention (apparently) was paid to what is nowadays a momentous matter—the proper direction of education during childhood. The moralist will discover how slightly the educated Roman of the period valued his responsibility to God; how little dependent he was upon Divine providence. What a solemn lesson is here! The student of social questions will learn the good and mischievous results of the system of slave labour which was so significant a feature of Roman life. And so on. We are grateful to Mr. Warde Fowler for his book. Armed with this, with Dr. Samuel Dill's two instructive volumes, and with Mr. Glover's remarkable work reviewed above, a student may safely feel that he has, in some measure, got into vital contact with the life and thought and polity of the most remarkable nation of antiquity.

THE APOCALYPSE OF ST. JOHN. By the Rev. H. B. Swete, D.D. London: *Macmillan and Co., Ltd.* Price 15s.

This great work is already in its third edition, which is in no essential respects different from the first, though it has had the advantage of the author's careful revision. As the book has now been electrotyped we may assume that it has received what is practically its permanent form. As we noticed it more fully on its first appearance, it only needs to be said that for many years to come it will remain one of our standard authorities on the Apocalypse. For all serious study it is simply indispensable.

MISSIONS IN STATE AND CHURCH. By the Rev. P. T. Forsyth. London: *Hodder and Stoughton.* Price 6s.

A series of Sermons and Addresses on the great subject of Missions. The first, with the striking title of "The Fatherhood of Death," discusses the real meaning of the Cross, and deals some trenchant blows at that shallow liberalism which "never strikes the tragic note and therefore never sounds our human greatness." The second sermon, "Final Judgment, Full Salvation," strikes the same clear, deep note of reality in discussing Sin, Righteousness, and Judgment. The book is well worth having for these two sermons alone, and we could wish nothing better than that they should be read, pondered, and assimilated by all who have to advocate the cause of Missions. Other subjects are "Some Causes of Missionary Apathy," and "Some Grounds of Missionary Zeal," and these are followed by sermons on "The National Aspect of Missions," "The Exclusiveness of Christ," and "The Missionary's Staying Power," in which we are aptly reminded that "it is not the enthusiasm of humanity that makes the Christian missionary. . . . He is the servant of the holiness of God to humanity. He is the messenger of the Cross." Three more sermons on other aspects of missionary work close this fine book which we warmly commend to all who would do some definite, hard thinking, and at the same time rejoice afresh in the Gospel of Divine Grace here so powerfully enunciated. For our part we do not hesitate to confess that we read everything that Dr. Forsyth writes, and almost always with pleasure, thankfulness, and profit.

THE GOSPEL AND HUMAN NEEDS. By J. N. Figgis. London: *Longmans, Green and Co.* Price 4s. 6d. net.

If only the sacramental doctrine of this book could be brought into line with Scripture, we should have a great deal of praise for its fine, forcible, and fearless plea on behalf of supernatural religion. In view of certain serious and ominous influences at work in Cambridge just now, we are thankful for Dr. Figgis's courageous testimony. It is refreshing in these days to come across an apologist who does not "apologize" in the modern sense, and is prepared, with Tertullian, to accept the supernatural and even the "impossible." The book consists of the Hulsean Lectures, which discuss in turn Revelation, Mystery, the Historic Christ, and Forgiveness. Then follow four sermons, with an appendix. We could have dispensed with the sermons for more of the lectures and their accompanying notes, especially as some of the points in the lectures are simply repeated in the sermons. We are bound to confess that, somehow or other, Dr. Figgis's execution falls short of his plan, for he does not seem to fulfil the promise of his first lecture. We are also greatly surprised that so clear a thinker cannot see that his view of the Church and Sacraments is not only absolutely wanting in Scripture proof, but is essentially opposed to New Testament teaching. He has simply adopted the general view of the extreme Anglican school, to which he has recently attached himself, without staying to inquire whether it is true to Scripture. As long as men cannot see that this exaggerated emphasis on Church and Sacraments ill accords with the place given to them in Holy Writ, they will never proclaim a Christianity that appeals to those who know something of their New Testament. When it is remembered that the word "grace" is never once found in the New Testament associated with either of the Sacraments, we may surely see in this a significant warning against a disproportionate emphasis on these means of grace. Then, again, to be told that sacramental confession is the only reasonable hope of overcoming temptation is utterly incredible in the light of the most obvious teaching and the most significant silence of the New Testament. Thus far has Dr. Figgis gone from the earlier influences of his life; indeed, some of his references to Protestantism are astounding, coming from him. Either they betray an ignorance which is impossible in so great a scholar, or else a bias which goes far to neutralize his testimony to other truths. We sincerely regret that these doctrinal and ecclesiastical aberrations tend to spoil for Evangelical Churchmen a book that has so many good points in it.

INTRODUCTION TO THE HEBREW BIBLE. By A. S. Geden, D.D. London: *T. and T. Clark.* Price 8s. 6d. net.

Six chapters dealing respectively with the Language, Text, and Canon of the Old Testament, Later Hebrew Literature, the Versions, and the Pentateuch. The author is Hebrew Tutor of the Wesleyan College, Richmond, and we have here the substance of his lectures on the Old Testament. His aim has been "to stimulate and suggest . . . to indicate lines of profitable or necessary research." Details have been avoided, and also the presentation and discussion of varying conclusions. Dr. Geden's view of the Old Testament is, in the words of the preface, that "it is vain for the Christian Church to suppose that she can surrender her heritage in the

Old, and yet maintain unimpaired the validity of the doctrines and the power of the truth which she finds in the New." It will be seen, therefore, that he holds a conservative position in regard to the Old Testament, and he thinks there are reasons for believing that the turn of the tide has already set in, and that the next twenty-five years "will witness a significant rehabilitation of the rights and authorities of the books of the Old Testament, as religious and historical records second to none." The last chapter, dealing with the Pentateuch, will, of course, prove of the greatest general interest, though the whole book will be found valuable as a handbook for students. While he regards the Mosaic authorship of the entire Pentateuch as impossible, yet, on the other hand, he considers that the arguments for the late origin of many of its parts have been overstated, and we are particularly glad to observe the emphasis that he places on the importance of studying the Old Testament as an Eastern, not as a Western, book. It is along this line, as several writers have been showing us during recent years, that we shall obtain the best and truest materials for a thorough criticism of the Old Testament. We are glad to observe Dr. Geden's conviction that the failure of much modern criticism has lain in its "inability or unwillingness to discriminate and to make allowance for a difference of standpoint as widely separated from our own as the era at which the author lived." This reference to "inability or unwillingness" is the key to a great deal of modern writing on the Old Testament. The value of this book is increased by a number of well-executed illustrations. To some students Dr. Geden's acceptance and statement of the documentary hypothesis will not carry conviction, though he is very careful to show that the composite character of the Pentateuch, as he conceives of it, does not imply historical untrustworthiness. He is also convinced that future and more exact investigation "will perhaps succeed in assigning more precisely the limit of the depth which the Hebrew law owes to the hand of Moses. In any case, it was more considerable than has been allowed." The book is written in a very judicial spirit, and this, with the combination of scholarly ability and true spirituality, makes it of real value to careful students. If Old Testament criticism were conducted in the spirit of Dr. Geden's work, there would not be any very vital differences among orthodox believers in the Divine authority of this section of Holy Writ.

MANSFIELD COLLEGE ESSAYS. London: *Hodder and Stoughton*. Price 12s. net.

Eighteen essays, a sonnet, and a bibliography, written in honour of Dr. Fairbairn's seventieth birthday by a number of men who have studied or taught in Mansfield College during the twenty-two years of his notable principalship. The subjects and treatment afford a true and characteristic illustration of Mansfield theology, its strength and weakness, its breadth and limitations. It is, of course, obvious that it was impossible to treat all the subjects of theological study, but nevertheless we should have liked to see a far greater prominence given to the Person and Work of the Holy Spirit; for the omission seems to us to carry great significance in regard not only to Mansfield, but to very much else in modern theological thought. The essays are unequal in treatment, but the book contains some truly valuable

work. Mr. Silvester Horne writes well on "Calvin in His Letters," and Churchmen will be especially glad to see what, according to Mr. Selbie, Dr. Fairbairn's successor, is to be understood as "the religious principle of Congregationalism." We are less satisfied with Dr. Bartlet's essay on "The Eucharist in the Early Church," for we are not clearly told whether he considers the development warranted by New Testament teaching. Professor Andrews writes suggestively on "The New Testament Doctrine of Atonement in the Light of the Historico-Critical Method," and his general conclusions are very welcome. He adheres firmly to the simple fact which formed the starting-point of what he calls the five types of New Testament teaching—namely, "Christ died for our sins," and he goes on to say that if we prefer to explain this statement in the terminology of Kant rather than in the language of the ancient sacrifices, there is nothing to prevent us so long as we do not surrender the basal fact, and so long as we do not sacrifice the Pauline interpretation for something lower and inferior. "The only alternative open to us is between the interpretation of Paul and something of equivalent value in the language of modern thought." One of the ablest and most valuable articles is by Dr. Garvie on "The Nature of Religious Knowledge and the Certainty of Christian Faith," and we are particularly glad to welcome the essay on "The Conception of Personality in Theology," by the Rev. A. N. Rowland, whose contributions to Hastings' *Dictionary of Christ and the Gospels* were so fresh and suggestive. We can only mention some of the other essays by name to enable our readers to see what to expect: "The Person of Christ in the Revelation of John," by Professor Peake; "English Versions and the Text of the Old Testament," by Dr. G. B. Gray; "Final Christianity," by the Rev. D. Macfadyen; "The Holy Spirit as Wisdom," by the Rev. T. Rees. "The New Apologetic in India," by the Rev. F. Lenwood; and a valuable and noteworthy contribution of deep interest to all New Testament students on "The Progress in the Textual Criticism of the Gospels since Westcott and Hort," by Dr. A. Souter. Though the subjects are necessarily treated with brevity, yet the volume as a whole will be welcomed by all students of theology. They will find herein both scholarship and ability, and also not a little suggestiveness which will lead them into further study of the particular topics treated.

THE PAULINE EPISTLES. By the Rev. Robert Scott, D.D. Edinburgh: T. and T. Clark. Price 6s.

The purpose of this volume, as set out by the author, is to indicate the teaching of the Pauline Epistles, and to propound a theory of authorship based on characteristics of thought and style. The conclusion to which he comes is that there are four groups of Epistles, which are to be assigned respectively to Paul and the three best known of his younger associates and interpreters. The strictly Pauline group consists of parts of 1 Corinthians and 2 Corinthians, parts of Romans, Galatians, and Philippians. These are said to be "unique, the image of a unique personality." The next group is attributed to Silas, and includes Ephesians, Hebrews, 1 Peter, parts of 1 and 2 Thessalonians, parts of Romans and Corinthians, and the first Gospel. The third group is associated with Timothy, and includes the rest of Thessalonians, Colossians, Philemon, a chapter in Romans, and the

second Gospel. The fourth group is associated with Luke, and consists of the Pastoral Epistles. We frankly confess that we do not know what to make of all this. We should have thought that these purely subjective results would have made the author's position impossible, and yet his views are set forth with seriousness and unquestioned ability. If the book had not come from so well known a publishing house, we should have been tempted to pass it by; but as it calls for that attention which we have rightly learned to give to everything with the imprint of Messrs. T. and T. Clark, we are of course bound to study its nearly four hundred pages. It is the second volume in the general series entitled "The Literature of the New Testament," and it will be remembered that the first volume was "The Fourth Gospel," by Mr. E. F. Scott, which, in spite of its suggestiveness, adopted an extreme and unconvincing view of that Gospel. We cannot believe that these purely personal and subjective conclusions are tenable, nor do we conceive it possible that books so full of life and so closely associated with the facts of Christian history can be considered purely on internal grounds. It is curious that just as this book is issued Sir William Ramsay is engaged in championing the Pauline authorship of the Pastoral Epistles.

THE DOCTRINE OF THE LAST THINGS. By the Rev. W. O. E. Oesterley, D.D. London: *John Murray*. Price 3s. 6d. net.

A study of the teaching of the Gospels concerning the Last Things, and intended for clerical and general readers. Six chapters discuss the Antecedents of the Gospel Teaching as found in the Old Testament and the Jewish Apocalyptic literature; then one chapter is devoted to Rabbinical literature, and four more to the teaching of the Gospels themselves. The writer assumes the position of modern scholarship, that our Gospels in their eschatological references have been influenced by Jewish Apocalypses, though it may still be questioned whether the prevalent view does not make too much of the pre-Christian and too little of the post-Christian elements of these books. According to Dr. Oesterley, the essence of our Lord's teaching on the Second Coming is the assurance that evil cannot exist eternally, and that spirit is greater than what is merely material. So far well, but this does not help much in the interpretation of the details of the teaching. Indeed, the author does not go further than a belief in the fact of a Second Coming. For everything else we must necessarily look elsewhere. Within its own limits, and always assuming that its critical position is not necessarily true, the book is a useful contribution to a subject that is already prominent in modern thought, and bids fair to become still more so in the immediate future.

UNIVERSITY SERMONS. By Hugh Black. London: *Hodder and Stoughton*. Price 6s.

Like the other uniform volumes of sermons by this able author and theological professor which have been issued in recent years, these also are marked by the elevation of thought and freshness of statement which we have noted before. An additional interest is added to this volume by their being addressed to members of Universities in Oxford, Scotland, and America. They are not academic or learned in the technical sense, though the product

of a learned mind. As the preacher remarks, students get enough of that in the week, and need rather to be addressed on the practical problems of youth and inspiration for life. We should like to see more direct statements of the foundation facts of the Redeemer's Love as the ground of all our hopes combined with these profitable words. They are often all the more interesting because based on rather unusual texts and subjects, which bespeak freshness and originality. For elevation of thought and for instruction, nothing could exceed in practical value such a truly useful sermon as the one on "Speaking the truth in love" in regard to religious controversy; and this is a type of the spiritual insight which marks these sermons as a whole, even if the initial evangel of salvation in Christ by grace through faith is rather too much presupposed.

LAW AND LOVE. By Francis Leith Boyd. London: *Longmans, Green and Co.* Price 2s. 6d. net.

This is a study of Psalm cxix., vers. 97-104, by the Vicar of St. Paul's, Knightsbridge. It bears an introduction by the Bishop of London, who describes it as "a strong book by a strong man on one of the strongest utterances in religious literature," and "commends the book to the Diocese for Lent, 1909." There are many passages in this book which put some things needing to be said strongly and with profit to the reader. But there is not a little which compels us to regret, as we did last year, both the Bishop of London's Lenten commendation, and also many of the author's own opinions and doctrines. It is to the exaggerated Sacramentalism of the book that we must gravely object, for it is a mixture of mysticism and error. It is with feelings of deep regret that a sense of a duty to the truth and to the Church compels us to take exception of a serious kind to a book which is evidently written with good intent. Episcopal commendation, we respectfully submit, should be reserved for books which deal with topics less extreme and partisan than those found here.

THE PREACHER. By Arthur S. Hoyt. London: *Macmillan and Co., Ltd.* Price 6s.

Books on preaching are always welcome if they have a message, as this one certainly has. We called attention to the earlier work by this author a year or more ago, and we are glad to have another from his pen. He calls it "A Book for the Classroom and Study," and truly it is, for it deals in turn with the Person, the Message, and the Method of the Preacher. The seven chapters which describe the Person of the preacher are the best in the book, and should be studied and prayed over by every minister of the Gospel. They are full of good things aptly said, and are instinct with spiritual force and intellectual conviction. We do not agree with his treatment of the Holiness Movement associated with Keswick, but it is always well to see ourselves as others see us. The Holy Spirit is also intended to be more to preachers than we seem to be taught here, and a stronger emphasis should have been placed on prayer and the Bible in relation to the devotional life of the minister. But with all its limitations (and it has some), and in spite of its inadequacy here and there in the light of the full New Testament Gospel, it is a book that deserves the thought and attention of every preacher who desires to make full proof of his ministry. We have enjoyed it greatly.

SIXTY YEARS IN THE WILDERNESS. By H. W. Lucy. London: *Smith-Elder and Co.* Price 10s. 6d.

The autobiography of "Toby, M.P." could not fail to be at once interesting, amusing, and valuable. No public man has had anything quite like Sir Henry Lucy's experiences. For years he has delighted his readers in the columns of various papers, and here we have the cream of his reminiscences. We follow him from his boyhood's days in Liverpool, through his early experiences in Shrewsbury, until he reaches London, and at length becomes the best-known pressman in the country. He has friends on every side, and has been in close touch with the political leaders of both the great parties. It is a most fascinating story, and the reader is carried along with interest and enjoyment as he comes in contact with the author's experiences. We are delighted to read in the preface that the material is not exhausted, and more than a promise is given of other good things to come. To one who, like the present writer, remembers Mr. Lucy in his early days at Shrewsbury, the story is of particular interest and attractiveness, and we wait with keen expectation another instalment of these good things. No one who wishes to know some of the most important of the political and social events of the last half-century should fail to read this book.

MISSIONARY ACHIEVEMENT. By W. T. Whitley. London: *Morgan and Scott, Ltd.* Price 3s. 6d. net.

"A Survey of World-Wide Evangelization," giving the substance of an American Lectureship. It endeavours to deal with the story of missionary achievement in four Continents. The subjects are "Failure in Asia," "Success in Europe," "The Struggle for Africa," "Expansion in America," "Replanting in Asia." It was, of course, difficult to compress all this into the space of 250 pages, but the work has been well done, and on the whole the discussion is clear and informing, and based on a large number of first-hand authorities. Many will read a bird's-eye view of Missions as here given who would not be prepared to attack larger works, and even serious students will find this a useful introduction to further and more detailed study. A bibliography of eight pages forms a valuable appendix to a work which ought to be in every missionary worker's possession.

THE FIRST THINGS OF JESUS. By the Rev. John Reid. London: *James Clarke and Co.* Price 3s. 6d. net.

Our readers already know something of the author's power as an expositor, and in this volume they will be able to enjoy his work still further. He takes the various passages where the word "first" occurs, and comments on each with forcefulness and suggestiveness. Casual readers of the Gospels scarcely realize the number of passages which can be included in a treatment of this kind. For example, "Let the children *first* be fed"; "Seek ye *first* the kingdom of God." On all these, much helpful comment is provided, based on true and scholarly exegesis. For expository sermons and Bible-class work, the book will prove particularly useful. The field of practical and yet scholarly exposition is far too little worked to-day, and we are glad that Mr. Reid is doing such welcome service in this direction.

MYTHIC CHRISTS AND THE TRUE. By the Rev. Dr. W. St. Clair Tisdall. London: *The North London Christian Evidence League*. Price 1s. cloth boards, 6d. paper.

For several years past the Rationalist Press Association has been flooding the country with books directed against the uniqueness of the Person and Work of Christ, by arguing that what is best in Christianity comes from Mithraism, Buddhism, and Eastern mythology. Dr. Tisdall here examines these claims, and not only finds them baseless, but is able to show that their authors have been guilty of something more than ignorance in asserting them. In a series of five chapters, treating respectively of "Mithra and Modern Myths," "The 'Indian Christ' of some Modern Mythologists," "The Historical Buddha and Modern Mythology," "The Myth of Adonis, Attis, and Osiris," "Our Modern Mythologists *v.* the Virgin-Birth," the various questions are clearly and ably discussed with all the learning, accuracy, and fearless loyalty to Holy Scripture which we have learned to value in Dr. Tisdall's writings. The book ought to have a large circulation, and it should be noted by all clergy and other workers who are called upon to meet current objections to our Faith. In no hackneyed, but in a very real and literal sense, this book will meet a felt want, for workers are often asking for material to enable them to deal with the objections here discussed.

LIGHT FOR LESSER DAYS. By the Rev. Canon H. F. Tucker. London: *Elliot Stock*. Price 6s. net.

The sub-title explains the purport. "Studies of the Saints, Readings, Meditations, Devotions, and Illustrations for the Minor Festivals Commemorated in the English Calendar." The author is an enthusiast for 'black letter saints' days." The book has grown out of his daily celebrations of the Eucharist and his evensong addresses (p. 14). We do not believe that the spiritual life is to be cultivated by meditations on, and prayers about, largely, hypothetical saints. We believe that the Church of England is stamped by the honour it gives to the Bible as the food of the soul. The calendar has to do with law-court fixtures, fairs, and farming operations, and was retained for the convenience of people before the days of widespread printing and almanacks. The emphasis of the book is therefore altogether wrong, and is calculated to divert the mind from Christ and His Gospel.

A PIECE OF NEW CLOTH. By James Adderley. London: *Hunter and Longhurst*. Price 2s. net.

"A Church Tale of the Twentieth Century" intended to show the difficulty felt by many in combining Church work as it is to-day with a knowledge of modern scientific criticism. Mr. Adderley's heroes are men who attempt to combine extreme Anglicanism, or broad Churchism, with a very pronounced Socialism. The pictures of Evangelicalism are nothing but caricatures, and are thereby deprived of all value as representations of fact. Nor is the story well told, even if we accept the author's positions and pet aversions. His gift does not lie in story-telling, while his idea of spiritual religion is very far from the simplicity of the New Testament and the Prayer-Book. His very strong prejudices rob his work of any real helpfulness and value, except to those who wish to be confirmed in the bias Mr. Adderley manifests towards everything Evangelical.

CHRISTIANITY AND HUMAN THOUGHT. By the Rev. J. O. Murray. London: *Society for Promoting Christian Knowledge*. Price 6d.

A paper read before a clerical meeting in Canada. It is an attempt to "weave into one brief and, so far as may be, one simple whole a number of subjects which, though

closely related, are usually dealt with in separate works." There are three main subjects: the relation of present-day scientific theories and the attitude of contemporary scientists to religion; the comparison of Christian theism with other forms of religious belief; and the true attitude of Christian thinkers towards modern science. On each of these the author writes frankly and well, and his desire is to be of service to the busy man who has little leisure to go deeply into these subjects seems to us fully realized. We cannot quite follow him in his view of the early chapters of Genesis, or in his statement of the doctrine of inspiration; but these apart, he has given us a very useful little essay, which can be warmly commended to clergy and thoughtful laity.

THE HERO OF INDIA. THE STORY OF LORD CLIVE. INTO THE POLAR SEAS. THE STORY OF SIR JOHN FRANKLIN. By E. C. Birley. London: *Sunday-School Union*. Price 6d. each.

Just the bright sensible little books we are constantly wanting for juvenile libraries, Sunday-school prizes, and home reading.

HOW TO MAKE THE LORD'S DAY A DELIGHT. By the late Canon Parker. London: *Elliot Stock*. Price 1s. 6d.

This posthumous book on a pressing subject will be widely appreciated, and the counsel followed will mean the delight proved.

EPHESIANS, PHILIPPIANS, COLOSSIANS, AND PHILEMON. Edited by the Rev. W. K. Lowther Clarke. *Cambridge University Press*. Price 1s. 6d.

The notes, comments, and general get-up of this little volume are excellent. The revised version is given, and the best results of recent theological works on these books given in a nutshell. We warmly commend it to the young student.

FROM ONE TO TWENTY-ONE. By Walter C. Murray. London: *The Sunday School Union*. Price 1s. net.

A series of "Studies in Mind Growth," giving a sketch of the main stages and characteristics of the mind from one to twenty-one. It is intended especially for Sunday-school teachers, but it may be commended to parents and all other workers among children. It is comprehensive, clear, wise, and practical; and although it may not be possible to agree with the author's position at every point, it is written by an expert in education, a distinguished Canadian professor, and is well worthy of the most careful attention.

HALF-HOURS WITH THE MINOR PROPHETS AND THE LAMENTATIONS. By J. P. Wiles. London: *Morgan and Scott, Ltd.* Price 2s. net.

A help to the interpretation of the "Minor Prophets," which are here taken by sections suited to "half-hour" studies. An introduction comes first, then in parallel columns the text and paraphrase, followed by a few words of general explanation. So far as elucidation of the text is concerned the book will prove a useful help, but beyond this the author does not carry his readers very far. We observe a somewhat undue tendency to spiritualize the literal promises concerning Israel in regard to the earthly future of the Jews, so the student must consult other authorities for interpretations, while applying the spiritual lessons to himself as they are put forth in this little volume. Within its own limits, for the purpose of explaining what is often a difficult and obscure passage, the book will prove useful.

WAYSIDE WELLS. By Andrew A. Bonar, D.D. London: *Hodder and Stoughton*. Price—cloth, 1s. 6d. net; leather, 2s. 6d. net.

A book of portions for Sunday evenings, selected from the various writings of the late Dr. A. A. Bonar. The author needs no commendation from us. He was one of the masters of the spiritual life, and his words are full of the fragrance of holiness and the beauty of Christlikeness. This little work will prove a precious help for moments of quiet in its delightful combination of thought and spirituality.

HOME PARISHES AND FOREIGN MISSIONS. By the Rev. C. Haldon. London: *Sheffington and Son*. Price 6d.

Those who wish to improve their parochial organization in regard to Foreign Missions could not do better than consult this useful little book, which is the result of much personal experience, and is concerned with detailed suggestions which, if carried out, will prove fruitful in many a parish.

PAMPHLETS, PERIODICALS, AND REPRINTS.

ROMAN CATHOLIC CLAIMS. By the Right Rev. Charles Gore, D.D. London: *Longmans, Green and Co.* Price—paper, 6d. net.

A new and cheap edition of a well-known work. As we remarked in noticing a former edition, the Bishop is at a decided disadvantage in endeavouring to meet the Roman claims from the standpoint of an extreme Anglicanism which on several points of essential doctrine is virtually one with Rome. Although the Bishop has read Dom Chapman's criticism of his book, and made some slight alterations, he has not really faced the author's damaging criticism of the extreme Anglican position. Roman Catholicism can only be met effectively from the logical, historical, and spiritual standpoints by an Evangelical Churchmanship that rests absolutely on the truth of Article VI. Any other position must necessarily in the long-run play into the hands of Rome.

A MODERN UTOPIA. By H. G. Wells. THE LIFE OF FRANK BUCKLAND. By G. C. Bompas. Nelson's Shilling Library. THE PROFESSOR ON THE CASE. By Jacques Futrelle. KATHARINE FRENHAM. By Beatrice Harraden. Nelson's Sevenpenny Library. THE VICAR OF WAKEFIELD. By Oliver Goldsmith. Nelson's Sixpenny Classics. London: *Nelson and Sons.*

Month by month these interesting reissues appear. Of the present batch it need only be said that they are as attractive as they are welcome. They are wonderful value for the money. It will be an especial pleasure to many to renew acquaintance with that most delightful man, Frank Buckland; while from a very different point of view Mr. H. G. Wells' imaginative work will attract readers and give them food for thought.

THE LAW OF THE CHURCH AND MARRIAGE WITH DECEASED WIFE'S SISTER. By John Wordsworth, D.D. London: *S.P.C.K.* Price 6d.

The second edition, revised, full of the writer's profound scholarship and weighty argument, which cannot but impress even those who are unable to follow him.

HAPPY THOUGHTS OF JESUS. By the Rev. J. H. Scott. London: *Elliot Stock.* Price 9d. net.

An attractive title to a truly helpful little work which thoroughly justifies its designation.

THE NEARNESS OF GOD. By John Schwarts. London: *Elliot Stock.* Price 6d. net.

A booklet prompted by what the author calls the "New Theology Bubble." He calls his subject "a pledge of immortality," and he has a clear Gospel message for all his readers.

WELSH DISESTABLISHMENT. By R. H. Malden. London: *S.P.C.K.*

A strong plea against Welsh Disestablishment.

THE CHURCH. By the Rev. Charles Neil. London: *C. J. Thynne.* Price 1d.

A new edition, revised. Very clear and telling in its teaching.

"LEST THOU FORGET." By the Right Rev. Bishop Ingham. London: *C. J. Thynne.* Price 1d.

A timely Protestant message.

THOUGHTS ON THE LORD'S PRAYER. By E. S. Wright. London: *Bible and Prayer Union.* Price 7d. per dozen.

Some very helpful thoughts for quiet hours.

We have received from *Messrs. Marshall Bros.* a set of a reissue of seven books by the Rev. Arthur T. Pierson, D.D., which were formerly published by Messrs. Passmore and Alabaster at prices varying from 1s. to 2s. 6d. They are now issued uniform in binding and price at 1s. net. The titles are: THE HEART OF THE GOSPEL, THE HEIGHTS OF THE GOSPEL, THE HOPES OF THE GOSPEL, EVANGELISTIC WORK IN PRINCIPLE AND PRACTICE, PAPERS FOR THINKING PEOPLE, THE DIVINE ART OF PREACHING, THE COMING OF THE LORD. The first three of these volumes represent sermons preached at the Metropolitan Tabernacle during Dr. Pierson's temporary ministry there. The other volumes consist of essays on the various subjects indicated by the titles. Those who know and value Dr. Pierson's great abilities as a Bible expositor and teacher will welcome with heartiness this new and cheap edition of some of his best work. Those who have yet to make his acquaintance could not do better than commence with these admirable books. The volumes of sermons are particularly suggestive for preachers and teachers. We hope and fully believe that these truly helpful books will have a fresh lease of life and a greatly enlarged sphere of usefulness in this cheap form.