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THE CHURCHMAN

December, 1909.

The Month.

The
Divorce
Commission.

A ROYAL COMMISSION has been appointed to inquire into the law of divorce and its administration. Lord Gorell is its chairman, and Churchmen are particularly glad to know that among its members are the Archbishop of York, the Dean of Arches, and Sir William Anson. The *Record* and the *Guardian* seem to view the appointment of the Commission with concern, more particularly because there are only too many influences at work at the present time tending to weaken and destroy the marriage tie. Whatever else may be necessary in modern life, it is certainly not the increase of facilities for divorce. The main issue to be raised by the Commission is the administration of the law of divorce with reference to the position of the poor, and the redress of any hardship the poorer classes may suffer under the existing law. The *Guardian* thinks that the argument that we have no right to maintain one law for the poor and another for the rich and well-to-do is "so specious as to seem almost cogent." But we believe there is very much more in the contention than is here allowed. Even the *Guardian* admits that the working of the existing Acts has been unequal, and there does not seem to be any question that poor men and women are unable to obtain divorces, though their circumstances are exactly the same as those of the rich and well-to-do. It is manifestly wrong and unchristian to allow the rich to have what the poor cannot, and we are certain that the conscience of the nation will not much

longer tolerate this evident inequality. By all means let us make divorce as difficult as we possibly can, but let us also see that all men have equal rights in the English Church and State. The practice of granting separation orders to-day is often connected with conditions that are nothing short of intolerable, and unless Churchmen are prepared to say that divorce is not permissible under any circumstances whatever, it cannot be worse to grant divorce rather than separation orders for the one cause for which such orders are now available. The findings of the Royal Commission will doubtless have to be watched very narrowly, and it is quite possible that its recommendations will have to be opposed resolutely. All that we are concerned with now is the need of absolute equality and strict justice for rich and poor. This is the only logical, and certainly the only Christian, attitude for the Church to take.

**Significant
Action.**

The Dean of Canterbury has resigned his position as a member of the Committee for Revising the Prayer-Book which was appointed by the Canterbury Convocation. His argument is that the decision of the Lower House of Convocation in favour of permitting the use of the medieval Eucharistic vestments destroys all hope that the contemplated revision will restore peace to the Church. The Dean has no further interest in the revision of the Prayer-Book, and is doubtful whether it is practicable or desirable. The one fact that dominates the situation, in the opinion of the Dean, is that the decision of the House on the question of the vestments "has destroyed the only basis on which the work of the Committee could lead to a satisfactory result." We welcome this characteristic candour, for it will do much to clear the atmosphere. Proposals for revision of points on which all are agreed should not be united with other serious and far-reaching proposals on which there is the acutest difference between Churchmen. Very many Churchmen, like the Dean of Canterbury, would welcome serious and material revision of parts of the Prayer-Book which do not involve doctrinal

controversy, and it is deplorable to think that the freedom and variety which we need for our modern Church life should be imperilled by the association of proposals touching fundamental doctrine. The position is almost intolerable, and unless the present proposals are dropped in their existing form, we shall soon be face to face with a really serious crisis in the English Church.

Home
Reunion.

Our columns have testified during the past year to the importance of the subject of Christian Reunion, and we observe with interest that the *Church Quarterly Review* has provided its readers with articles written by scholars of various non-Episcopal Churches. The October number has an article by an American Moravian scholar, in which the answer of the General Synod of the Moravian Church to the proposals of the Lambeth Conference is very ably discussed. The article is admirable in tone and decidedly able in argument, and among other special points it calls attention to the way in which the Moravians regard the proposals emanating from the Lambeth Conference. Professor Schwarze says that the Anglican proposals really mean the subordination, or at least the assimilation, of the Moravian Church to the Anglican model, and it is abundantly clear that such a position would be firmly and finally rejected by the Moravian Church. It is essential for Churchmen to realize these facts, for, as an American Bishop has recently said, it would seem as though most of our Church-people think that the Episcopal Church is to swallow all the others, and that all are to become Episcopalians. We entirely agree with our contemporary, the *New York Churchman*, that unity cannot be won that way, and that the real Catholic Church

“will never be attained by attempts to realize—in the felicitous phrasing of Dr. William James—the stagnant felicity of an unbridled unity.”

Dr. Stalker's article in our September number clearly pointed out that it will only be on the footing of perfect equality that we

shall ever get Presbyterian and other non-Episcopal Churches to give adequate consideration to the question of Reunion. Would it not be well to face this fact at once, and frame our policy in accordance therewith ?

Dr. Stephen Paget has recently been doing splendid service to the cause of truth by his incisive and convincing criticisms on what is called Christian Science. Both in his book "The Faith and Works of Christian Science," and also in his papers read before the Church Congress and the Congregational Union, the subject has been stated with admirable force and cogency. In the *British Weekly* for November 11 Dr. Paget replied to an article in the October number of a Boston magazine which criticized his book. The entire article is worthy of careful study, but we desire to call special attention to its closing words :

"It is in vain that Christian Science appeals to Christ and His Apostles, to Greek philosophers, or to any such authority. They will not come when she summons them. All such appeals are words, not works. It is on her works that she raised her Church. And many of them are remarkably successful. Come, let us be honestly glad of that. She has helped, comforted, strengthened, so many of us. Never mind the fact that she has carried off her honey from other hives ; that she plays fast and loose with Christianity, appropriating the sweets of it, and refusing its element of bitterness. Let us be honestly glad that she has enabled many invalids to be active, restful, healthy. Only under it all are her victims, her "failures," the cases with which she impudently meddled when she could do nothing for them—thousands of them. And she says that they suffered or died from want of understanding ; yet she is not above treating a sick dog across a thousand miles of space, and that, not by prayer, but by contemplation of the unreality of the dog's case."

It behoves Christians to make themselves well informed on this important subject, and to let it be known, with no uncertain sound, that Christian Science is neither Christian nor scientific.

Whenever the Bishop of Birmingham deals with subjects of practical Church life and work, he almost invariably commands the hearty sympathy and warm approval of many who are as a rule unable to agree with him

on purely doctrinal and theological subjects. Thus he spoke at Bethnal Green one Sunday last month to a body of working men on the important subject of Church Reform. The main point of his message was that Reform must come from Churchmen themselves, as the result of the pressure of a strong body of opinion, determined as far as possible to remove everything which was to the discredit of the Church. Bishop Gore specially referred to the facts of poor livings and of pew-rents, and on each of these he had much to say which was bold, true, and forcible. It is a serious and solemn consideration that so many clerical stipends are miserably inadequate, while the cost of living seems to be ever increasing. Patrons are demanding private means as one of the essentials of their appointments, and it is difficult to blame them when the state of the livings is known. Then, again, as to pew-rents, it is well known that there are many churches where the incumbent's stipend is necessarily supplied from this source, because of the almost entire absence of endowment or other appropriate provision. These are not by any means the only anomalies which discredit our Church in the eyes of thoughtful and earnest men of all classes. The Bishop of Birmingham believes that they can only be got rid of by obtaining a body of Churchmen who will make "a new moulding force within, so that the Church Councils shall really represent the mind and heart of the workers, and not the mind and heart which would approach the workers in a spirit of patronage from above or without." There is no doubt that up to the present our Church has not had an adequate representation of what are generally understood as "the working classes." But we believe that this difficulty is now being remedied in several ways, though we should much like to see the process accelerated. And the Church Reform League is doing admirable service in calling attention to the matters which distress the minds of Churchmen, and at the same time is using its influence to bring about certain measures of Church Reform. All these processes are particularly slow, and meanwhile the anomalies press upon us

and cause concern, in view of the criticism levelled at our Church by those outside its borders. There seems, however, nothing to be done but to create such a body of strong opinion in favour of Reform as will compel action, and lead to the removal of all those glaring inequalities and excrescences which prevent the Church from making the progress it should. It would help considerably in this direction if all Churchmen became members of the Church Reform League, and in this and other ways brought the pressure of intelligent interest and practical information to bear upon all these questions.

In expressing our cordial thanks to all our
About
Ourselves. readers for their hearty support during the past year, we desire to call attention to the prospectus for the coming year, which will be found in the present number. We hope and believe that the CHURCHMAN for 1910 will not be found inferior in interest and value to volumes of preceding years. Everything that concerns Churchmanship will, as far as possible, find a place within our pages, and we confidently ask a continuance of the support of our readers in the endeavour to maintain and set forward those ideals of Churchmanship which we believe are at the basis of everything that is true, noble, and lofty in the life of our Communion. The publisher will be glad to send specimen copies to any address that may be given to him, and if our present readers would thus interest themselves in obtaining fresh subscribers, our opportunities of usefulness would be considerably enlarged.

NOTE.—Owing to great pressure, we are compelled to hold over two or three important articles, including one on "Home Reunion: a Wesleyan View," by the Rev. Dinsdale T. Young.

The Editor will be glad to supply names and addresses of workers at home and abroad to any readers who are willing to post their copies each month. The magazine should *not* be sent to the Editor.

The Problem of Home Reunion.

BY THE MOST REV. THE ARCHBISHOP OF THE WEST INDIES.

[“We must set before us the Church of Christ as He would have it—one spirit and one body, enriched with all those elements of Divine truth which the separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire, not compromise, but comprehension, not uniformity, but unity.”—Lambeth Conference Encyclical, 1909.]

[“I believe in one Church of Christ in each land.”—R. SPERER in CHURCHMAN, August, 1909.]

THIS article is written at the request of the editor. Assuming that what has been published in the CHURCHMAN on the subject in this series of articles is in the mind of its readers, the attempt is herein made to remove some misunderstandings and meet some difficulties, and to indicate, partly in the light of conditions existing outside the Mother Country, some lines on which action might be taken. The exigencies of space make it necessary to condense as much as possible, and it is hoped this will be accepted as an excuse for such statements as are made without submitting evidence in support of them.

1. *Use of Terms.*—For the sake of brevity some well-known terms are employed which are not always used in the same sense, and the meaning herein attached to them had better be stated at the outset. The term *Anglican Communion* is meant to include all Episcopal Churches, and branches and missions thereof in full communion with the Church of England. The term *Nonconformist* (not a very satisfactory one in the case, but the simplest available) is intended to include the various bodies of British and American Christians not claiming to possess the historic Episcopate. Episcopalians, Presbyterians,

and Congregationalists are referred to as organically inclusive of the various types of British and American Christianity exclusive of the Roman. The terms Roman Catholic and Protestant or Reformed are used in the popular sense of Roman and non-Roman.

2. Discussion on the subject of Intercommunion and Reunion is often arrested by the questions: Why should greater unity be sought than now exists? Why not be content to let well alone? It is sufficient here briefly to suggest the nature of the answers to be given. The proposed unity should be sought because it is the will of Christ, "The Divine purpose of visible unity among Christians is a fact of revelation" (Lambeth Conference Report of 1908, p. 170); because things in Christendom are not well, and cannot be let alone; because a divided Church is ineffective in actual effort and weak in attractive forces; because the present divisions involve great waste through overlapping of effort, often causing three workers to be placed where one would suffice, and leaving multitudes of people and places uncared for; and because many of the things which cause our divisions are dead issues even in old Christian lands, and can hardly be made intelligible to new converts in the West, and especially in the great countries of the East, and are sad hindrances to the increase of the kingdom of God.

3. There is one misunderstanding which prevents full and candid discussion and paralyzes effort. It claims primary, even if brief, consideration. It is the great and frequent misapprehension as to the nature of the Intercommunion and Reunion proposed. Much has during the last twelve months been written in various magazines and newspapers, in which, on the one hand, it has been assumed that the real question is, What are the terms and conditions on which various bodies of Nonconformists can be reunited to the Church of England? and, on the other hand, objections have been made by Nonconformists to projects of Reunion involving any such absorption. As one who took a keen interest in the discussion of this question by the Lambeth Conference and its committees, I call attention to

the fact that the published statements of the Conference do not set forth any such aim ; and I venture to state that if each part of the Conference Report referring to the subject be carefully studied, the reader will be able to realize in its cautious and guarded language that the clear and definite result of the deliberations of the Conference is proposals and suggestions, not for the absorption of existing branches and sections of the Church of Christ by one existing body, but the taking of such steps as may gradually and ultimately weld them all into one great comprehensive body—the living Church of the future.

4. Another and kindred mistake which needs to be got rid of is the assumption, often made in discussion, that the desired unification involves the abandonment and removing out of the way of most, or all, of the special methods in which the work of existing Churches and denominations is organized. No one acquainted with the present facts of Christendom can believe this to be possible. No one who has thought out all that this ultimate unification would mean can suppose that it could be brought about by the elimination or destruction of any of the more important forms of organization which now exist in Christendom. Bearing on this point and on others, English Churchmen especially need to study the whole class of facts which here I can only briefly indicate—namely, the vast preponderance in numbers of other Christians of various Protestant and Reformed Communions in the United States over those attached to the Protestant Episcopal Church, though this branch of our Church is growing rapidly in numbers ; the considerable preponderance of the same bodies in the Dominion of Canada, in the Commonwealth of Australia, and in South Africa ; and the great preponderance of the missionary efforts and numbers of converts by these bodies in the East, and even in India. The unity that is possible, desired, expected, will not be attained by the way of destruction. It will not be accomplished in uniformity, but in variety. Neither will it be by compromise, but by comprehension. As Bishop Doane of Albany has tersely expressed it, it will not be by giving up things, but by giving and receiving

things. In its own way, and within the limits of its own principles, the Church of Rome teaches us a great lesson as to the possibility of great variety in method with a clear and definite unity.

5. Another mistake to be guarded against is the supposition that we must see the way clear through all the difficulties which can be formulated before commencing any definite effort to arrange plans for Intercommunion with any who are ready to meet us. This would be a profound blunder. For example, very special and difficult questions must arise whenever these great final steps for the complete Reunion of the Church of Christ are ready to be taken which would include the Greek and Latin Communion. They need not be discussed, because at present the doors are closed. If we understand the Lord's will, that union must eventually come; and it is what we pray for. But we cannot now foresee how it can come except by the way of absorption in the Roman Church, which is impossible both to us and to the Greek Church. All that seems at present possible in that direction, besides prayer and cultivating a spirit of Christian charity, is avoiding doing anything that will justly prove a stumbling-block in the way of this larger unity in the days to come. The right, wise, and most effective course seems to be in this, as in many other enterprises, to follow the line of least resistance—that is, Intercommunion and Reunion between the Anglican Communion and various Nonconformist or Reformed Communion. For convenience this is often called Home Reunion. It may be suggested that in this whole discussion there should be the recognition of what I believe to be a great certainty, that this Home Reunion, wisely achieved in the spirit and methods indicated by the Lambeth Conference, not only will not place a barrier in the way of the greater Reunion already referred to, but in the Providence of God will help to promote it. Nothing is more likely to move the Latin and Greek Churches in the direction of unity than the unification of British and American Christianity together with those smaller European Churches whose union is already under dis-

cussion. All the more effective would this be if it included the Reformed European Churches generally.

6. I think it a great mistake to suppose that the question of the Episcopate will prove an insurmountable barrier to reunion. This matter will need fresh study and careful consideration on all sides, which I refer to later in this article. But, apart from the help to be derived from such special study and inquiries, my hopefulness rests on facts at present available. And I say that it is not likely, when other difficulties have been removed, that great difficulty will arise ultimately as to the acceptance by non-Episcopalians of a constitutional Episcopacy as one of the bases of full Intercommunion and of ultimate organized unity. The difficulties in this respect are increased in Great Britain by the confusion introduced into the subject by means of disputable points in connection with State establishment of Churches. Many English Churchmen need to admit some new ideas on this part of the question—and so do Nonconformists. Moreover, it may be taken for granted that if there was any real living movement in England showing approximation to union between established and non-established Churches, the difficulties of dealing with the question of establishment would be minimized, and could be settled without sacrificing the recognition of the Christian religion by the State, and without diverting endowments and Church buildings to secular or semi-secular objects, but keeping them available for existing and further greatly needed Christian work. Nonconformists and Anglicans alike are invited to look at the subject of Episcopacy as an integral part of Church government, from the position occupied by the Irish, Scottish, American, and Colonial Churches now in communion with the English Church. It is suggested that attention be given to constitutional arrangements of the Anglican Church, say in America or the Colonies, not as showing what the Church of the future should in all respects be, but as showing how many practical difficulties, which weigh much with Presbyterians and Nonconformists, especially in Great Britain, could be removed. I will here write from personal experience; but as I begin, I

must call attention to the fact that the whole Anglican Communion owes much to the American Church for leading the way in the organization of a national Episcopal Church on constitutional principles apart from a legalized connection with the State. The Church of Jamaica, with which I have a responsible connection as Bishop of the Diocese, has (through certain circumstances) been more favourably placed for, and has more definitely required development of, the kinds of organization here suggested for consideration than other dioceses in the West Indian province of which I am Archbishop, and perhaps than most other dioceses elsewhere. The Jamaica Church is, I believe, as strongly episcopal in all that concerns the essence and practical working of Episcopacy as any part of the Anglican Communion; its organization secures the rights and legitimate authority of clergy or presbyters as fully as any Presbyterian Church in Christendom; and it also secures the rightful authority of the lay people as fully as any Congregational Church in Christendom. I would put this in another way, and in this comparison I recognize Episcopalian, Presbyterian, and Congregationalist as representing the three main types of Church order and organization in American and British Christianity. A thoughtful Congregationalist layman would not say to us Churchmen in Jamaica, Your methods are the same as ours, and in every particular up to my ideals; but he would probably say, They do secure a real living potent voice for the laity, which I could readily accept in Church government. The Presbyterian would say the same as regards the presbyters. Clergyman and layman have each his part and voice as well as the Bishop in the life and work of the Church. This is secured in the local Church meetings for all members, and in the committee appointed in each church or congregation, in the council of the Rural Deanery, in the Synod of the Diocese, in the administrative Boards of the Diocese, and the layman's right and opportunity to exercise a regulated lay ministry is also provided for, several hundred laymen actually doing this. All these arrangements are not merely something on paper, but are

carried out in fact. I mean that clergy and representatives of the laity do actually exercise their prerogatives and power every year and all through the year. In general and in outline the methods are the same as in other fully organized non-established Churches of our Communion in many lands. Where we differ most from others is, perhaps, first, in the complete working out in practice, in ways suited to our own conditions, what in some places is only partially existent in practice; and secondly, in the arrangements by which the voice of the Bishop, the clergy, and the laity can be heard, and the action of each felt in due subordination to the authority of the whole, so that no one order can be indifferent to the opinion of the other, or over-rule the other in the exercise of inherent or canonical rights, and nothing in the way of practical legislation or regulation can be adopted without the concurrent voice of the three orders, except in those financial matters in which the Synod votes as one body. I think it will ultimately be found that generally there will be little real objection to an Episcopal Church so organized and worked. And I have not read of anyone acquainted with our system who thinks it essentially different from that of other Colonial Churches or the American Church, or different from what that of the Church in England might properly be if it had to be organized with such changed relations to the State as would leave it quite independent of other than that general Royal and Parliamentary authority which affects all Churches and denominations alike.

7. It is a mistake to think, as some do, that the rite of Confirmation will eventually prove to be a serious hindrance to Home Reunion. I do not think that there is any serious objection among thoughtful, earnest Christian people who have had opportunity of studying the matter to Confirmation as an ordinance for spiritual edification based on Apostolic practice. There is objection to its being placed on the level of a Sacrament of the Gospel, or being demanded to be observed as a rite necessary to salvation and as the sole means of securing some special spiritual blessing. But as an ordinance of the

Church, authorized substantially by the example of the Apostles and administered with due preparation and spiritual aims, I doubt if there will be any difficulty in the united Church of the future in the way of that ordinance being accepted very widely at first, and generally afterwards, as a means of grace to be sought by all, and not simply continuing to be used by those sections or branches of the united Church which have held fast to it from the beginning.

8. It need not be expected that any grave difficulty in the way of Intercommunion and ultimate Reunion will arise out of the question of liturgical and non-liturgical forms of worship. Studies as to origins of worship are removing some difficulties. Modern experience is telling in the same direction. One cannot imagine that at any early date, if at all, the existing Presbyterian and Congregational Churches will adopt the Prayer-Book of the English Church; but facts show that there is among them an increased appreciation and a growing use of liturgical forms. The book entitled "Common Worship," published by authority of the Synod of the General Presbyterian Church in America in 1906, indicates clearly enough a conviction of the help obtained by such forms, and also a considerable faculty for adapting and preparing forms for public use which in many ways approximate to the standard set by our Book of Common Prayer. Varieties of methods of worship within the general unity would always need to remain. There would be the use of the present English Church, however modified as the time goes by; the Presbyterian use, the Methodist use, which in many places now includes an abbreviated form of the English Prayer-Book, and other uses, would grow up, a beginning of which has been made in some Congregational Churches; and there would be, by means of fellowship and partial Intercommunion, a gradual approximation in spirit and a realizing of the good in other methods than those in which people have been trained. The Bishop of London has during several years past in his Lenten Mission helped English Churchmen, as well as others, to see the practical benefits of public extempore prayer at special

times. Visits of Nonconformists occasionally to those of our churches where liturgical forms are intelligently and devoutly used enable them to realize the benefits of prepared forms of worship. No well-informed and unprejudiced person will now contend that, however valued and helpful any special forms of prayer may be, they are essential to Christian fellowship and unity. Similarly must thoughtful and experienced persons admit the great value of such liturgies as that of the English Church.

9. I now venture to offer some constructive suggestions as to various steps which may be taken towards the desired unity. It is not supposed that the misunderstandings and divisions and separations of generations and of centuries can be removed in a year or a decade. It needs to be realized that there will have to be much preparation of members as well as ministers of Churches, of followers as well as leaders. In this respect the difficulties to be removed and the time needed for the process will probably be greater in the old Churches in old countries than in Churches of the same name in new countries and missions. Probably America and its missions, and the larger British Colonies and missions, will lead the way, though with due regard to growing opinion in the old country. In the most conservative places, fifty years of effort in this holy cause will produce great results. The important thing is that every step taken should be in a right direction ; but while cautious as to the lines of advance, we should endeavour to secure that always and everywhere there should be a steady, even though it may be slow, advance. The progress may not be uniform in kind or degree. Speaking generally, it may be expected to begin in increased mutual knowledge of fellow-Christians, their beliefs and practices, followed by some forms of co-operation, then partial and then full Intercommunion, and then organic unity. Referring, then, to the Intercommunion and Reunion of the various sections of the Anglican and Reformed or Protestant Communions, the problem will be how so to unite them all that they may constitute and be always able to act as one

visible force against the foes of Christianity, of truth, and righteousness. As already said, and here again emphasized, this will not be accomplished by destroying the various present combinations and sub-organizations, though many would become obsolete, and be, by common consent, discarded. The large comprehensive Church of the future times will need to utilize every form of worship and organization, and individual and corporate service, that has been found useful, or that has won for itself the affection of Christians anywhere. The unity must come by all that is realized as valuable in these various organizations being retained and co-ordinated with other arrangements. It cannot come by the surrender of anything deemed valuable, but by its retention and by the communication of it to others. No doubt, however, a clearer vision and wider experience of fraternity and fellowship would in time do much towards so moulding opinion and practice that in many things there would be a gradual approach to uniformity of method.

10. It is submitted that the following things of a private and personal nature can be attended to without hesitation at once : The cultivation and the manifestation in our life of the sense of true brotherhood with all those who have been baptized into the name of Christ and have learnt to love and serve Him. Utilizing all opportunities of sympathizing and working together with other Christians, when this can be done without failure of duty and loyalty to the Church to which we belong, or injury to the consciences of brethren with whom we are more closely attached by Church fellowship. Constant prayer for unity. Conference and prayer, especially with small groups of other Christians. Study of Christian history, and especially study of the beliefs and practices of those of other Christian bodies. Avoiding proselytizing efforts, but aiming at a larger authorized co-operation between existing bodies of Christians, and being ready to aid our own Church as a whole to take the next possible steps.

11. The following forms of public and official action are suggested for consideration :

(1) A certain amount of federation for purposes of social

and Christian work in which most Christians can join is possible. This exists already in many places, and can and will be largely developed.

(2) The next step would probably be some amount of Intercommunion where difficulties had been smoothed away by previous knowledge and experience in co-operative work. Probably there could be authorized and regulated interchange of pulpits, while yet avoiding the difficulties inherent in the final settlement of the question of what constitutes a regular and valid ministry.

(3) The next step to be taken in favourable cases would probably be full Intercommunion. This would mean, not the breaking up of existing organizations, but it would include the sharing by ministers and people in the ministrations and services of other bodies with whom Intercommunion had been established, as necessity or convenience required; and also the regular transfer of clergy and laity from one Church to another as circumstances or individual tastes and needs suggested or required, without sense of separation or defection. That stage could not be reached until important questions concerning the doctrine, discipline, the Sacraments and the ministry of the Church had been so settled between the bodies thus arranging for Intercommunion that no difficulty would arise on that score. And such settlement would involve, not acceptance of particular theories as to the origin of the ministry or of every detail of doctrine, but (we will suppose) it would involve as much agreement thereon as now exists between those different sections of the English Church whose loyalty is not questioned.

(4) As regards these first steps, the easiest and most natural approximation to the point of Intercommunion and final complete organic unity may be exhibited mostly by making beginnings with those Churches which are of the same general type in some principal matters. For example, the Anglican Church may probably first reach the point of Intercommunion with other Episcopal Churches, such as the Moravian and the

Scandinavian Churches, when certain difficulties have been overcome. Various bodies of Presbyterians may find it easiest to reach the point of Intercommunion with those bodies who favour the general Presbyterian idea of Church government. The various bodies whose fundamental views of Church government are Congregational may find it easiest to combine together. In some cases, however, there are other considerations than Church government which would probably prevail over similarity of Church government, and make it easier to coalesce with other bodies ; as, for example, in America, some sections of Congregationalists might find it easiest to combine with the Protestant Episcopal Church.

12. As regards the deep underlying questions concerning the ministry of the Church, the recent labours of the Bishop of Salisbury and others are preparing the way for a better understanding of the question from the historical point of view. I venture also to call attention to the Bishop of Bombay's appeal a year ago to Oxford and Cambridge scholars for a reliable book setting forth in a non-partisan spirit the results obtainable by investigation as regards the origins and the development of the Church's ministry ; and it may be hoped that the appeal will be responded to. Those of us who live in the distant parts of the earth, and have to act in various ways, and even to lead in some things, are most anxious in such leadership to avoid a single step that would need to be retraced. For this we need both Divine guidance and all the fresh light which our more learned brethren at home can furnish us.

13. There has been no intention in what is here written to provide a scheme or plan of Intercommunion and Reunion. One aim has been to make it as much as possible supplementary to other articles which have appeared in the *CHURCHMAN* down to that for August, which is the latest number I have seen. Another purpose has been so to present the case that the article might help to remove objections and difficulties and misunderstandings which come to my knowledge from various sources, not so much in these regions as in the Mother Country

and other parts of the world. In the constructive suggestions the endeavour has been made to meet the complaint heard from many places and persons that proposals for action are usually so vague and indefinite, or one-sided and partial, as to leave the impression that, after all, nothing feasible can be suggested, and nothing practical can be done.

14. The prayer is often offered "that unity may come in God's good time"; and one often hears the statement that "the Church will be made ready for the desired unity in God's good time." These pious desires and expectations need to be qualified by the caution that we take care lest that time should come and we be not ready to recognize it, and lest we should let it slip by while we remain unheeding or hesitating over our opportunities. Some of us seem to hear even now the echo of the Saviour's words, "O that thou hadst known in this thy day the things that belong unto thy peace!"

APPENDIX.

EXTRACT FROM SERMON ENTITLED "PARTING WORDS," PREACHED AT OXFORD, OCTOBER, 1908, BY THE BISHOP OF BOMBAY.

"What I desire to emphasize is that while the views of learned men are divided so widely on the history of the origin of the Episcopacy, it is impossible to find language about it which all those whose Reunion we desire to see could heartily join in using. Now, it lies with men who can be content to retract their own past asseverations if they turn out untenable, who are willing to approach the question in the spirit of scientific history, who can die to themselves, their opinions, and, if they are unhappy enough to belong to one, their party, and give themselves up to the truth—it lies with such men, I say, to provide a basis for Reunion by studying over again the whole question of the origins of Episcopacy, with its bearing on the validity of ministry and Sacraments, and by presenting to the Church a dispassionate, scientific, scholarly statement on the whole subject. If such men can be found anywhere, it should be in the Universities. I call upon the Universities of Oxford and Cambridge to set themselves to the task, and to complete it in four or five years, that the book may be in the hands of all those throughout the world who are longing for union, and that it may be well discussed and digested before the next Lambeth Conference. This book should consist of at least three parts—the first historical, a review of the evidence about the origin of Episcopacy and about the early history of the ideas of the validity of the ministry and the validity of the Sacraments; the second, also historical, treating the question, How has Episco-

pany justified itself as an institution? the third, theoretical and dogmatic, an inquiry into the true meaning of the conceptions of the 'validity of the ministry' and 'validity of the Sacraments.' The third part might not do more than clear the way for future discussion. The two former ought to achieve so sober a statement and estimate of historical fact and probability as to be generally accepted. If such general acceptance were attained, the treatise for which I appeal would take an important place in the foundations of the great edifice of Reunion."



Mr. Gladstone as a Churchman.

By EUGENE STOCK, D.C.L.

THIS year—1909—has been a year of centenaries. Darwin, Tennyson, Fitzgerald, Selwyn, are but the most conspicuous of several historic names of men who were born in 1809. And as the year closes—on December 29—will be commemorated the birth of one of the greatest of Victorian statesmen, W. E. Gladstone. There is truth in the proverbial application of our Lord's words, "Your fathers killed the prophets, and ye build their sepulchres"; and the generation in which so many Christian men honestly believed that Gladstone was either a Jesuit or an infidel, and in any case a traitor, is succeeded by a generation in which the very same type of men seem more and more inclined to appeal to his memory against the wicked innovators of the present day. Indeed, it is scarcely a new generation. One may hazard a fairly safe guess that newspaper articles on December 29 will appear in his praise, the writers of which had no words too hard for him only a few years ago.

With Gladstone's political career these pages are not concerned. But with him religion—whatever may be thought of his particular views—was always dominant; and his centenary affords a convenient opportunity for reviewing his attitude and action in regard to religious questions, both those appertaining to current Church controversies and those belonging to per-

sonal Christian life. This has, in fact, been done already by Mr. D. C. Lathbury in his interesting volume on Gladstone in the series entitled "Leaders of the Church," and his estimate, coming from one who is both a High Churchman and a political Liberal, is upon the whole just, though some qualifications might be suggested. Lord Morley, in his great biography, repeatedly offers almost an apology for his own unsuitability to do justice to Gladstone's religious character and Church views; but the apology was not needed. Considering the biographer's aloofness from orthodox Christianity, he has done admirably well, again and again laying stress upon the place occupied by the Christian faith in the statesman's mind and heart and life.

Gladstone's earlier years were passed in a definitely Evangelical atmosphere, and his personal religion was at first of an unmistakably Evangelical type. His father, having built a church at Liverpool, travelled to Cambridge to ask Charles Simeon to recommend an incumbent; and his mother, who was an invalid, is described by the son himself as having been, by the "strong and searching processes of bodily affliction," "assimilated in mind and heart to her Redeemer," and as "sighing above all things for the advancement of His kingdom upon earth." He tells us, however, that he was "not a devotional child," and had "no recollection of early love for the house of God and for Divine service." At Eton "the actual teaching of Christianity was all but dead"; but he was "not vicious," and Bishop Hamilton thankfully records having been "saved from worse things [than idleness] by getting to know Gladstone." Certainly he went up to Oxford a devout believer, and he there consorted with the best men. Among them was his friend Anstice (afterwards Professor of Classics at King's College), who evidently exercised over him a strong influence for good. "I bless and praise God," wrote Gladstone, "for his presence here."

All through his time at Oxford he retained the Evangelical views in which he had been brought up. He quotes with

approval Anstice's remark that the average University sermon "can never convert a single person." He is scandalized by one sermon which called Calvin a heretic. He fears Whately's anti-sabbatical doctrine is "as mischievous as it is unsound." He hears Keble, and writes, "Are all Mr. Keble's opinions those of Scripture and the Church?" One of Newman's sermons, he says, "contained much singular, not to say objectionable, matter." He goes to a Baptist chapel to hear the great Scottish preacher, Dr. Chalmers, whose sermon, which lasted an hour and forty minutes, he pronounces "admirable." But it was at St. Ebbe's that he found the teaching he cared for. "Here," he afterwards wrote, "the flame was at white heat, and a score or two of young men felt its attractions." The incumbent, Mr. Bulteel, was what would now be called an extreme Low Churchman.

In 1830, while still at Oxford, Gladstone wrote a long letter to his father on the future of his career. This letter Lord Morley prints in an appendix, and a very beautiful one it is. Its main object is to compare public life, for which his father had destined him, with the ministry of the Church, which was much attracting him at the time. Let one brief passage be quoted :

"When I look to the standard of habit and principle adopted in the world at large, and then divert my eyes for a moment from that spectacle to the standard fixed and the picture delineated in the Book of Revelation, then, my beloved father, the conviction flashes on my soul with a moral force I cannot resist, and would not if I could, that 'the kingdoms of this world are not yet become the kingdoms of our Lord and of His Christ,' and that *till* they are become such, till the frail race of Adam is restored to the knowledge and the likeness of his Maker, till universally and throughout the wide world the will of God is become our delight, and its accomplishment our first and last desire, there can be no claim so solemn and imperative as that which even now seems to call to us with the voice of God from heaven, and to say, 'I have given Mine own Son for this rebellious and apostate world, the sacrifice is offered and accepted; but you, you who are basking in the sunbeams of Christianity, you who are blessed beyond measure, and oh, how beyond desert, in parents, in friends, in every circumstance and adjunct that can sweeten your pilgrimage, why will you not bear to fellow-creatures sitting in darkness and the shadow of death the tidings of this universal and incomprehensible love?'"

In length this passage—all one sentence—is worthy of Chalmers himself. But was there ever a more powerful missionary appeal? Not, however, that Gladstone was thinking of the foreign field. It was the “home heathen” that filled his mental vision; it was to them that he felt constrained to go, and tell them (as he says in the same letter) of “the precipice they were approaching,” and of “God’s unfathomable love” as revealed in the giving of “the precious blood of Christ.” His father begged him not to decide hastily; his brilliant successes in the examinations followed; then came the influences which gradually made him a High Churchman; and suddenly, in 1832, when he was twenty-two years of age, the Duke of Newcastle, whose power over the borough of Newark had not been destroyed by the Reform Bill just passed, invited him to stand for its representation in Parliament. He did so, was returned, and entered on the political life in which he was destined to become so conspicuous a figure.

Of the change in Gladstone’s theological position which occurred about this time Lord Morley remarks, with singular accuracy, that the new “conception” which “now began to possess him” “marked a change of spiritual course, a transformation, not of religion as the centre of his being, for that it always was, but of the frame and mould within which religion was to expand.” As early as 1828 he seems to have been led by reading Hooker to some sort of belief in “baptismal regeneration,” but this must have had very little effect upon him at the time. It was in 1832, between his taking his degree and the invitation to stand for Newark, that the crisis occurred, brought on by three influences while he was on a six months’ tour in Italy. First he visited the Vaudois valleys, expecting to find in them “ideal Christians,” and was disappointed. Secondly, on entering St. Peter’s at Rome, he experienced his “first conception of unity in the Church,” and felt “the pain and shame of the schism which separates us from Rome,” the guilt of which, however, he adds, “surely rests, not upon the venerable Fathers of the English Reformed Church,

but upon Rome itself." Thirdly, at Naples (he wrote long afterwards), "something, I know not what, set me on examining the occasional offices of the Church in the Prayer-Book. . . . I had previously taken a great deal of teaching direct from the Bible, as best I could, but now the figure of the Church arose before me as a teacher too. . . . Such . . . was my first introduction to the august conception of the Church of Christ. From this time I began to feel my way by degrees into or towards a true notion of the Church." Elsewhere he calls this "the blow struck by the Prayer-Book in 1832." One immediate result seems to have been a sense of the Church being in danger from the Liberal movements of the period, and of a call to throw himself into the task of her defence by entering political life ; and when the Duke of Newcastle's suggestion came, within a month of that "blow," he did not hesitate in his decision.

The great question then agitating men's minds was, in fact, this : "What is the Church of England ?" Lord Morley states with much acuteness the answers given by various schools of thought to this question—the Erastian, the Whately and Arnold School, the Evangelical, the High Anglican. The answer of this last-named he thus describes : "Not a fabric reared by man . . . but a mystically appointed channel of salvation. . . . To be a member of it was not to join an external association, but to become an inward partaker in ineffable and mysterious graces to which no other access lay open. Such was the Church Catholic and Apostolic as set up from the beginning, and of this immense mystery, of this saving agency, of this incommensurable spiritual force, the Established Church of England was the local presence and the organ." "This," he adds, "is the enigma, this the solution in faith and spirit, in which Mr. Gladstone lived and moved." It is needless to say a word of comment.

It was the danger in which the Church was supposed to be that first inspired the Tractarian Movement. That movement did not in its earliest beginnings touch Gladstone ; but

very soon some of his closest Oxford friends—Hope and Manning particularly—became leaders of it, and he was gradually drawn into it by them. But this was a few years later, and after the publication of his famous book, "The State in its Relations with the Church," best known now by Macaulay's dissection of it in his brilliant essay. That book, which was based on the theory that England was a Christian State, with a Christian conscience, and that the Established Church, which alone had the truth, was alone to be tolerated, was really quite out of date, owing to Dissenters and Romanists being admitted to Parliament; and no sooner was it out (1838) than its author began to see that the time for acting upon his theories had passed. Although, with his scrupulous conscience, he (1845) resigned his place in Peel's Cabinet because the proposal to subsidize Maynooth seemed inconsistent with what he had written seven years before, he had, in fact, advanced to a more definitely Tractarian position in the interval; and, although he had by that time become a prominent politician, his keenest interest was in the Church questions of the day. He was already known as a "Puseyite." At the election of 1841 an old lady reproached him for not being content with "keeping bread and sugar from the people" (he had not yet adopted Free Trade), but likewise "by the mysterious monster of Puseyism stealing from them the bread of life."

Gladstone was in terrible anxiety during the years (1841-1845) of Newman's gradual movement towards Rome. The Jerusalem Bishopric (1841), indeed, which Newman in his "Apologia" affirms was the last straw alienating him from the Church of England, met with Gladstone's support. Lord Ashley (Shaftesbury) records a dinner given by Bunsen in honour of the bishopric, at which Gladstone proposed the health of the new Bishop, and describes the young statesman and Tractarian as "a good man and a clever man." Gladstone, writing of some letters of Newman's to Pusey, characterized their language as "more like the expressions of some Faust gambling for his soul than the records of the inner life of a

great Christian teacher"; and even when friend after friend was slipping away into the Roman Church, he, like Keble and Pusey, seems never to have been seriously tempted himself. "The temptation towards the Church of Rome," he wrote to Dr. Hook of Leeds, "has never been before my mind in any other sense than as other plain and flagrant sins have been before it." Newman's secession did not touch him personally, as they were not intimate; but when, a few years later, Manning and Hope went over, Gladstone felt it deeply. "They were my two props," he wrote. "One blessing I have: total freedom from doubts. These dismal events have smitten, but not shaken."

The Gorham Judgment greatly excited him, as it did all High Churchmen; but instead of driving him to Rome, as it did his two friends, it impelled him to what he called "the holy task of clearing, opening, and establishing positive truth in the Church of England." His political work prevented him from assuming the lead in this "holy task," but he constantly helped Bishop Wilberforce in his various plans and efforts for giving the Church greater independence of action. The whole question of the Royal Supremacy, the Judicial Committee, the relation of Parliament to the Church, and so forth, constantly occupied his mind; and, instead of holding to the view of his book in 1838, that the State was to be the promulgator of Christian truth, he now became the energetic advocate of the Church's rights independently of Establishment. But, as against the Roman contention, and against the views of his seceding friends, he held fast to what he regarded as the fundamental principles of the Reformation Settlement, and, in particular, learned to admire Queen Elizabeth's policy of compromise between the Edwardian and the Marian extremes—upon which, nearly forty years later, he wrote ably in the *Nineteenth Century* (July, 1888).

It was quite in accordance with his developing views that he should vehemently oppose Lord John Russell's Ecclesiastical Titles Bill in 1851. "You speak," he said, in a speech that was one of the greatest of his oratorical efforts, "of the progress of

the Roman Catholic religion. . . . You must meet the progress of that spiritual system by the progress of another ; you can never do it by penal enactments. Here, once for all, I enter my most solemn, earnest, and deliberate protest against all attempts to meet the spiritual dangers of our Church by temporal legislation of a penal character." The same principle, as we all remember, actuated him long after in his opposition to the Public Worship Regulation Bill of 1874, and to the exclusion of Mr. Bradlaugh from the House of Commons in 1880-1885. It is certainly remarkable that the Ecclesiastical Titles Bill was an absolute failure, and that after twenty years it was repealed by general consent ; that the Public Worship Bill, designed, as Disraeli said, "to put down Ritualism," only resulted in the Ritualist imprisonments which in effect promoted Ritualism ; and that as soon as Gladstone was turned out of office in 1885, and the Bradlaugh question was no longer needed as a stick to beat him with, the excluded member was allowed to take his seat without protest. The "penal" proceedings, however seemingly justified on each occasion, did in fact nothing at all to preserve either Protestantism or Christianity.

The greatest of all Gladstone's legislative achievements—greater in its complexity and in the skill of the legislator than even his most elaborate Budgets—was the Disestablishment of the Irish Church. It was a complete puzzle to many people how a strong High Churchman could propose a measure involving, as it was said, robbery and sacrilege. In his younger days he had said : "The Protestant faith is good enough for us, and what is good for us is also good for the population of Ireland"; and on the principles of the book of 1838, it was quite right for the State to maintain in Ireland the Church that best held the truth. From this position, as we have seen, he had long since diverged, and his actual first move against the Irish Establishment was in fact a counter-move to concurrent endowment, as proposed by Lord Mayo when Chief Secretary in the Conservative Government of 1867. The Fenian agitation had compelled men to face the Irish Question, and the proposal was

to "level up" by endowing in certain ways the Roman and Presbyterian Churches as well as the Anglican. In his reply to this, in the same debate, Gladstone uttered his famous declaration in favour of equality by disendowment instead of by endowment: "The Irish Church as an Establishment must cease to exist." But with the Church as a Church he had no quarrel, and this is just what men could not understand. As Mr. Lathbury says: "Even now a High Churchman is assumed to mean a man who is unwilling that the Church should lose or surrender anything in the way of power or privilege or money. That these are not the things that a Churchman ought most to value is more than many who call themselves by that name seem able to understand." In point of fact, Gladstone's resourcefulness and skill were more evident in the arrangements under his Bill for enabling the Church to start afresh even than in those for the removal of its established status and the bulk of its endowments. Assuming that the Disestablishment had to come in some way, and at some time, it was a good thing for the Church that it fell to a strong Churchman like Gladstone to do the deed.

It was the constructive side of his mind that made him interested in forward Church movements. In 1841 he was one of the speakers at the great meeting which started the Colonial Bishopricks Fund, and it must have been with peculiar satisfaction that he again spoke at the Jubilee meeting of that fund in 1891, in view of the immense extension in the interval of the Anglican Episcopate abroad. It was at his suggestion that the Colonial Churches, when State aid was withdrawn, began to organize themselves on the voluntary principle which, as he said, had been the basis of the Christian Church from the first. In the fifties he was in alliance with Bishop Wilberforce in two attempts to pass a Missionary Bishopricks Bill, which, however, failed, owing partly to Evangelical opposition. The present writer has seen, among Henry Venn's papers, long letters to him from Gladstone on this subject which have never been published. In another scheme of Bishop Wilberforce's he **operated**—the revival of Convocation after its suppression for

nearly a century and a half—and his influence with Lord Aberdeen, then the leader of the Peelite party, and for a time Premier, prevailed to get the royal licence for that ancient body to meet for business. But he was not enamoured of Convocation as it was, and is. He wrote to the Bishop on New Year's Day, 1854: "No form of Church Government that does not distinctly and fully provide for the expression of the voice of the laity either can be had, or, if it could, would satisfy the needs of the Church of England." Parliament, he knew, had originally represented the laity, but the admission of non-Churchmen had altered its position. In after-years the establishment of the Houses of Laymen afforded a partial remedy, but by that time Gladstone had lost all chance of taking a prominent place in the new voluntary assembly, or perhaps of being elected a member of it—even if he had wished to join.

In his old age, in fact, Gladstone was no longer a great Church leader. Political differences had alienated him from most Churchmen, and still more them from him; and the curious phenomenon appeared of the greatest of High Church laymen becoming the idol of most Nonconformists. His non-political religious work was now of other kinds. His pen was as fluent and as productive as ever, in other ways. At one time he, who by many old ladies was suspected of being a Jesuit in disguise, exposed with tremendous force the Ultramontaniam of the Papacy in his pamphlet on Vaticanism. At another time he reviewed Mrs. Humphry Ward's novel, "Robert Elsmere," and defended the Christian faith from that book's rather formidable attack upon it; and though it is to be feared that the fact of his reviewing it at all helped much to promote its sale, yet his defence of the truth can scarcely have failed to save a good many readers from being beguiled by its subtle suggestions. Then, again, he boldly challenged Professor Huxley, who had held up to scorn the miracle of the Gadarene demoniac; and, although many people smiled at the sight of one who was no scientist entering the lists against such an authority as Huxley, the controversy was a historical rather than a

scientific one, and in historical and Biblical criticism—to say nothing of theology—Gladstone was more than a match for his opponent. Then followed his essays on “The Impregnable Rock of Holy Scripture,” which, published in a cheap form, have had a great sale, and have doubtless confirmed many in their faith. Finally, his edition of “Butler’s Analogy”—that magnificent work which slipshod criticism sneers at, but which still remains, and always will remain, a masterpiece of argument only needing reasonable adaptation in actual use—was only published two years before his death.

To one more of his occasional writings it is worth while to refer. In 1876 he contributed to the *Contemporary Review* an article on “The Courses of Religious Thought,” in which he attempted a comparison of “five main schools or systems,” thus indicated: (1) The Ultramontane School, (2) the Historical School, (3) the Evangelical School, (4) the Theistic School, (5) the Negative School (Agnostics, Positivists, etc.). The characteristic features of these “five schools” are described with perfect impartiality and singular skill. Gladstone himself, of course, belonged to No. 2, in which he included the Old Catholics, the Greek Church, and the High Anglicans; but he showed their weaknesses as well as their strength, just as he did in the other cases. To the readers of this periodical his account of No. 3 would naturally have a special interest, and all the more so because since his earlier days he had had few or no associations with Evangelical Churchmen, who were, in fact, generally among his strongest opponents; while his links with Evangelical Nonconformists came late in life, and were almost entirely political. After briefly noting the negative side of Evangelicalism as against the teachings of Nos. 1 and 2, he proceeds:

“But they adhere to nearly all the great affirmations of the creeds. They believe strongly, if not scientifically, in revelation, inspiration, prophecy; in the dispensation of God manifest in the flesh; in an atoning sacrifice for the sin of the world; in a converting and sanctifying Spirit; in short, they accept with fulness, in parts perhaps with crude exaggerations, what are termed the doctrines of grace. It is evident that we have here the

very heart of the great Christian tradition, even if that heart be not encased in the well-knit skeleton of a dogmatic and ecclesiastical system, such as is maintained in principle by the ancient Churches. It is also surely evident to the unprejudiced mind that we have here a true incorporation of Christian belief to some extent in institutions, and to a yet larger extent in life and character. And this scheme may claim without doubt . . . to be a tree bearing fruit. . . . Open to criticism it is, as may easily be shown; but it is one great factor of the Christian system as it now exists in the world. It is eminently outspoken, and tells of its own weaknesses as freely as of its victories or merits; it rallies scores of millions to its standard; and while it entirely harmonizes with the movement of modern civilization, it exhibits its seal in the work of all works, namely, in uniting the human soul to Christ."

That is a noble eulogy; and it is very little qualified by the statement of weak points that follows. "Its weakness," he says, "is on the side of thought." "It is . . . a school poor as yet in the literature of Church history, of dogmatic theology, and of philosophic thought." There is no doubt some truth in this as regards Evangelical Churchmen, but when Scottish and American writers are remembered, the verdict is a strange one. Who are the chief contributors to Hastings' great Biblical dictionaries?

The article from which the foregoing extract is taken was republished in Gladstone's "Gleanings of Past Years," vol. iii. In vol. vii. of the "Gleanings" there is an article of extreme interest on "The Evangelical Movement," from which important extracts might be taken if space allowed. In particular, he refutes in it the utterly unfounded statements continually appearing in modern works (Mr. Lathbury's not excepted) that the Evangelicals were "dominant" in the first thirty years of the nineteenth century. Readers who turn up that article will be startled by the scorn and hatred of the Evangelicals exhibited in S.P.C.K. tracts of that period, which Gladstone cites.

In conclusion, we may revert to the subject of personal religion. Notwithstanding Lord Morley's disclaimer of ability to set forth the religious side of the great statesman's character, it turns up so frequently and so naturally in the extracts from his letters and diaries that even a biography chiefly devoted to politics could not be without abundant evidence of the reality of

his faith. In his early days in public life there are several incidental "bits" like these :

"Wordsworth came in to breakfast the other day before his time. I asked him to excuse me while I had my servants to prayers, but he expressed a hearty wish to be present, which was delightful."

"*Sunday*.—Communion (St. James's); St. Margaret's, afternoon. Wrote on Ephes. v. 1, and read it aloud to servants."

"*Sunday*.—Wrote on 1 Thess. v. 17, and read it to servants."

"*March* 31.—The humiliating sense of my inability [to speak well] was forced upon me . . . unless God gave me the strength and language. It was, after all, a poor performance, but would have been poorer had He never been in my thoughts as a present and powerful aid."

These extracts belong to 1836-1841. Much later, in 1854, he wrote what is a very striking account of the blessing brought to him by the Psalms :

"On most occasions of very sharp pressure or trial, some word of Scripture has come home to me as if borne on angels' wings. The Psalms are the great storehouse. Perhaps I should put some down now, for the continuance of memory is not to be trusted. (1) In the winter of 1837, Psalm 128. . . . (2) In the Oxford contest of 1847 (which was very harrowing), the verse, 'O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle.' (3) In the Gorham contest, after the judgment: 'And though all this be come upon us, yet do we not forget Thee. . . .' (4) On Monday, April 17, 1853 [his first Budget], 'O turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and help the son of Thine handmaid.' (5) Last Sunday [Crimean War Budget] it was not from the Psalms for the day: 'Thou shalt prepare a table before me against them that trouble me; Thou hast anointed my head with oil, and my cup shall be full.'"

Let this article close with an extract from Bishop G. H. Wilkinson's funeral sermon on Gladstone, given in Mr. George Russell's "Household of Faith":

"Shall I ever forget one hour a few months ago in the library at Hawarden, which is for ever to me consecrated ground? He had no sympathy with the new ideas by which sin and Satan have been eliminated from our modern enlightenment. He felt that sin was a horrible thing, a cursed thing, that nailed the Son of God to the Cross; that any little sin was an abomination in the sight of God; and I wish that every young man here could have seen him as he weighed his life, not in the balance of earth, but of heaven, as he reviewed the past and anticipated the future. 'Have mercy upon me, O God, after Thy great goodness. Wash me thoroughly from my wickedness, and cleanse me from my sin.' He did not know what was meant by the outside idea of sin and goodness. He knew what it was to have the light of God the Holy Ghost shining into his heart."

Opinions touching Gladstone's political career and ecclesiastical views will always differ widely; but we can all now agree that the Prime Minister of England, Lord Salisbury, was right when he called the deceased statesman "a great Christian."



The Disintegrating Influence of Christian Missions.

By MRS. ASHLEY CARUS-WILSON, B.A.

THE main issue of the conflict between Christendom and heathendom is in danger of being confused in these days when Christian Missions are helped and hindered, not only on account of what they seek to accomplish directly, but on account of what they do indirectly. Some support or oppose them because they approve or dislike their incidental results; not because they wish the Christian Faith to supersede other faiths, or fear it may do so. We note this both at home and abroad. Charles Darwin, for instance, subscribed regularly to the South American Missionary Society, characterizing its work on the philanthropic side in Terra del Fuego as "a grand success"; and more recently the Mikado sent £1,000 as a personal gift to the Young Men's Christian Association in acknowledgment of its useful services to his troops in the war with Russia. In India the educated Hindu, believing in the traditional gods of his people as little as Hadrian or Marcus Aurelius believed in the traditional gods of Rome, is as punctilious as were those Emperors in carrying out appointed religious rites, and as relentlessly hostile to the Gospel, simply because he wishes to maintain at all costs social institutions that have been from time immemorial bound up with those rites. In England the man of the world sympathizes with his solicitude, and asks why a meddling dogmatism should force our creed on Asiatics, upsetting picturesque customs, and a social organization which experience has shown to be the right one for them. Why can we not let them alone, since they seem to have very good

religions of their own? A demonstration that the heathen are not as black as they have been painted usually follows; and strangely enough there are Christians who fumble in vain for their answer to all this—namely, that they are commanded to preach the Gospel as the one sufficient satisfaction for men's deep spiritual need, and that therefore the case for Christianity does not depend upon making out a case against every other religion. The command binds, even if heathenism were always and everywhere as good as it has ever been anywhere.

If, however, one would meet the educated heathen or the English man of the world on common ground, one must consider whether, from his own point of view, it is reasonable that he should refuse to condemn a Chinese rabble hounding the missionary out with murderous violence as a "foreign demon" or an "ocean pirate"; or a Hindu who would rather see his own son dead than baptized; or a Moslem who regrets that to-day the death-penalty cannot always be meted out to the man who forsakes Mohammed for Christ. The objection in all these cases is not to Christianity in the abstract—of which little is known—but to it as threatening to disintegrate long-established order; the people are up in arms for their social institutions rather than for their gods. Often the antagonism may be inspired by nothing higher than ignorant fanaticism, or the selfish apprehension of a Chinese, or Indian, or Persian Demetrius that his own craft may be set at nought; but sometimes there is genuine concern for the menaced welfare of the State. And the English critic of missions may be animated by a national instinct of fair play revolted by the idea of using political ascendancy amiss to thrust our own creed upon our subjects. He fails to note that in India, at any rate, the missionary has nothing to do with the powers that be; that in relation to a wisely neutral Government a Christian has no advantage, a heathen is under no disability.

The missionary's commission, like that of Jeremiah of old, is to pluck up and to break down, to destroy and to overthrow, as well as to build and to plant; some disintegrating influence of

missions is inevitable. Is this an argument for or against them? So complex and unwieldy is the question that we must limit its scope ere we can consider it; looking only at communities as such, and at those communities only which our illustrations have already named. We need not linger over paganism—whose social institutions are quite indefensible—or Buddhism, since Siam is now the only purely Buddhist independent State; and Buddhism, as originally taught, is essentially anti-social, being, first of all, a plan of salvation for the individual, which makes celibacy the holiest condition and mendicancy the highest ideal of life. We confine our attention, then, to Confucianism, Hinduism, and Mohammedanism, each of which welds together a civilization older and more compact than our own. What are the characteristic features in their social systems? Should these systems be disintegrated? To what extent does Christianity threaten to disintegrate them?

Let us begin by recognizing that just as there is truth as well as error in each of these great religions, so there is good as well as evil in the social systems they have moulded.

Two thousand four hundred years ago, Kong Futze set up a fine ideal of filial piety, emphasizing the devotion of son to father, and basing his system on the five fundamental human relations. In the long enduring polity of his ancient people we see the finest historical fulfilment of the promise attached to the Fifth Commandment.

Even earlier than Confucius, Hinduism seems to have set up a fine ideal of conjugal fidelity, and of mutual obligation to serve and protect and stand by each other among members of the same caste, emphasizing the devotion of wife to husband and of comrade to comrade. "Caste," says Bishop Westcott, "was the outward expression of the belief that every detail of life is religious."

Thirteen hundred years ago Islam, with its Prophet King and his successors, heads at once of Church and of State, set up its ideal of patriotic loyalty based on religion, emphasizing the devotion of subject to sovereign.

By supplanting these religions, therefore, Christianity would seem to threaten in China the family order ; in India, the social order ; in Moslem lands, the political order. The Chinese Christian who absents himself from the six yearly feasts for family worship calls down on his head the anathemas of all his living kith and kin, and of the spirits of all the ancestors whom he thus consigns to perpetual beggary. The Hindu Christian who is going to disgrace his family once for all by breaking caste through baptism must be quietly poisoned by his nearest relatives to avert such a catastrophe. The Turkish Christian is (or was till 1879) judicially sentenced to death as a deserter, since only believers in Islam can serve in the Turkish army.

In all three cases a true thought underlay the established social order, but through the influence of a degenerating religion it has been distorted into a falsehood.

China presents us with bewildering contradictions. Its sacred books teem with exhortations to benevolence, yet no land witnesses more cold-hearted cruelty ; not only torture of prisoners, condemned and uncondemned, but torture through foot-binding of tender baby girls, whose one offence is that they have been born into families of good condition. The Chinese are educated, sensible, practical, and industrious to an extraordinary degree ; yet they are enthralled by abject superstition that keeps them ever gazing downwards, not upwards ; looking ever backwards, not forwards. So their culture and civilization have stagnated for centuries. The explanation is that Kong Futze came, saying : "I can tell you nothing, for I know nothing, about the Power Above or the Life Beyond ; but I give you for religion a scheme of pure ethics." And those for whom a stone, however well cut and polished, could not take the place of bread, quickly blended with this scheme a primitive ancestor-worship which debased filial honour for living parents and reverence of the heirs of all the ages for past generations into craven propitiation of deceased forbears, whom it pictured as wandering spirits lying in wait to bring calamity

upon neglectful descendants. So the living became enslaved to the dead.

Caste has been termed "the express badge of Hinduism"; its "body and soul," its one essential and changeless feature. It is unknown to the Vedas; the early fourfold caste system was based on a myth suggested by a comparatively late text in the Rig-Veda, representing men as *not* "of one blood." This gave place to far more complex subdivisions, which have split society into water-tight compartments according to accident of birth; binding men in chains that from age to age become more galling, fostering selfish arrogance among the higher, and despairing acquiescence in servility among the lower castes. The littérateur at home defends caste by remarking airily that we can parallel everything in it except its good things. Sir Lepel Griffin declares that a wise Government will encourage and not stifle it, because it is of value to the authorities in depriving the people of all ambition; but a sober authority like Sir Henry Maine characterizes it as "the most disastrous and blighting of human institutions"; and Keshab Chander Sen, representing the enlightened high-caste man, stigmatizes it as "the monster that has for centuries eaten into the vitals of India."

The social order of Islam rests upon polygamy and slavery, which does not merely mean that many Moslems have more than one wife, and that servants in Moslem households are bought and sold like cattle, but that these two institutions are for ever bound up with the religion and polity established by Mohammed—stereotyped abuses that moved Sir William Muir to declare that "the sword of Islam and the Koran are the most stubborn enemies of civilization, liberty, and truth, which the world has yet known." The deepening decrepitude of all Moslem lands to-day is the most striking example history affords of the principle that no State can flourish in which the home is degraded because the wife and mother are regarded with suspicion and contempt; in which labour is degraded because its humbler or alien representatives are hopelessly enslaved.

The history of all non-Christian societies is indeed a history of decline, for, as Martensen says in his "Christian Ethics," "contempt of man is a ground feature of heathenism, going side by side with the deification of men." For centuries the Samurai of Japan, brought up on Confucian ethics, have done nothing to raise the Ainu; for centuries the Pandits of India, brought up on the transcendental philosophy of the Vedanta, have left their non-Brahman compatriots the most illiterate of civilized peoples; for centuries the Moslems, brought up on Koran texts about the "All Merciful Creator," have regarded all non-Moslems as predestined to be the prey and the serfs of the faithful. Only among Christians can we find anywhere a superior race labouring disinterestedly for the uplifting of an inferior one.

Granting, then, that Christianity ought to disintegrate some social usages that blight the lives of both individuals and communities, we ask, to what extent does it actually disintegrate Eastern society? Does it threaten the good or the evil in it? The globe-trotter, seeing but the surface of things, regrets that "the unchanging East" is rapidly becoming an obsolete phrase. The Chinese urchin looks much nicer in a Chinese cap than he does when his mother proudly arrays him in her careful imitation of an imported tam-o'-shanter, whereon she has, with her diligent needle, more or less successfully reproduced the mystic words, "French hat." The Hindu woman does not gain in appearance when her shapely brown foot and ankle are disguised in slippers down at heel, or stockings full of holes. The waistcoat and watch-chain, by which the Munshi differentiates himself from the illiterate members of an Indian household, do not blend as happily with his turban as a burnouse would do. Trivial things these, but the attempt to be Western in externals points to discontent with things in Eastern life that are not externals.

The missionary's own willingness to adopt native dress, where it will be a help and not a hindrance to his work, ought to have saved him from some uninformed sneers. His desire is for a new type of Oriental Christian, not for a caricature of an Occidental Christian. Imbued with St. Paul's spirit, he looks beyond and

below the letter of his injunctions in circumstances wholly diverse from those at Corinth ; he suffers the worshipper to remove his shoes instead of his turban on entering church in some parts of India ; he permits the Baganda women to shave their heads as they have always done ; and does not insist that in church the Japanese lady for the first time in her life shall cover her abundant, neatly dressed hair with a hat, and so attract the idle gaze St. Paul wished the Christian woman to avoid. But he would insist on the letter of the Apostle's ruling if an Indian Christian girl went abroad without her chuddah.

In short, though missionaries cannot always restrain their converts' own ambition to Anglicize themselves, they rarely advocate any Western usage because it is Western, or deprecate any Eastern one because it is Eastern. The one question for them is, Does the Law of God permit or forbid this? Christianity must combat to the death some things that stand or fall with other faiths. The Chinaman's ancestral rites, as the conscience of the native Chinese Church plainly perceives, involve propitiating dead men instead of adoring the Living God. The disastrous results to the permanence of their work, which came of compromise with caste in earlier Indian missions, have compelled the native Indian Church to-day to disregard caste altogether. Nor could Christians tolerate such features of Islam as the harem or slavery.

There are other customs, again, less integral to non-Christian religions, but connected with them, that must be opposed ; and many Western influences, only indirectly Christian, are the active allies of the missionary in opposing them to-day. In China, foot-binding is a good illustration of these. In India, the missionary's protest against child marriage, perpetual widowhood, and dedication of little girls to infamous temple service, is echoed by the Brahma-Samaj and Arya-Samaj, both by-products of missions, though one stands aloof from them, and the other is hostile to them. Turning to Moslem lands, we see that polygamy, though still prevalent in Persia and Baluchistan, is on the wane elsewhere. In Egypt, Turkey,

and Syria, many educated men have only one wife; in South India and Tunis it is rare for them to have more than two; and in consequence of the unobtrusive educational work of women missionaries for several generations it is coming to pass that there is a growing demand for girls' schools and educated wives. We have all been startled by the recent action of the Chinese Government in establishing girls' schools; we all know that there are many women graduates of Indian universities to-day, a large proportion of them Christian. A fact comes from Syria even more significant of the social amelioration that follows in the missionary's wake. Of a long-established mission school there, largely attended by girls afterwards married to Moslems, it is reported that no former pupil has ever been divorced, or obliged to receive a second wife into her home.

Other customs, comparatively harmless, but inexpedient because of the ideas they express, will become obsolete without being attacked. The wife will sit at table with her husband, and will no longer walk either before him, being suspected—as in Malaysia—or behind him, being despised—as in Egypt and Persia. There are yet other customs in that whole fabric of institutions that make up social life which may ultimately pass away when Christianity dominates public opinion, but which for the present are more expedient than our differing ones. The missionary chooses a wife for his catechist out of the girls' school, with the help of its mistress, to the entire satisfaction of the two parties mainly concerned; and we are told that for a long time to come a modified purdah will be the right thing for Indian women.

Lastly, we pass from usages that ought to be abolished at once, and usages that may as well be abolished, and usages that will eventually pass away, to usages that ought to be preserved.

“Is our law of filial piety to be made of none effect?” asks the good Chinaman apprehensively. “It is true that Western people offer no sacrifices at the tombs of their ancestors; but they plant flowers on their graves, and they put photographs of their parents and kinsfolk in their rooms.” Such is the

pathetic reassurance given to his countrymen by the enlightened and patriotic Viceroy of Hupeh and Hunan, Chang Chih Tung, in his remarkable treatise on modern influences in China; and it suggests much to us as to the results of contact between East and West. There are influences wholly disintegrating and destructive at work in the East to-day that must extend yet farther. And the only constructive influence that can counteract them is Christianity. Long ago it entered the Hebrew, Greek, Roman, and Teutonic social systems, not to crush them, but to transform them by purifying, sweetening, and preserving all that was fit to survive. When it was said that the doctrine of Christ was adverse to the interests of State, and insufficient for the needs of society, Augustine boldly replied: "Let those who profess that the Christian religion is hostile to the Republic give us military men, provincials, husbands, parents, sons, masters, servants, kings, judges, and administrators equal to those that Christianity has formed."

So to-day Christianity comes to China, re-affirming the sacred obligations of family life, and insisting not only on the child's duty to the parent, but on the parent's duty to the child, because the home is the Divine institution of Him of whom every fatherhood is named. It comes to India, re-affirming that we are members of one another, but waging war against consecrated class hatreds, because of the brotherhood of all men in Christ. "To believe in the Fatherhood of God is to believe in the brotherhood of man," said Keshab Chander Sen; "caste would vanish in such a state of society; you would not require to say a word against it." It comes to Moslem lands, reaffirming that the powers that be are ordained of God, but uplifting the housewife and the household in the name of Him who was born of a woman, and in whom there is neither bond nor free. The command to honour all men, since all are created in the image of God, forbids not only personal and family selfishness, but national prejudices and hatreds also. There is a plucking up and breaking down of customs due to a corrupting religion; but there is also a building and planting anew of all that was

true in principle, and of all that was good in practical working. Men are released, as the Lord Himself released them, by appeal from a later and imperfect law to a primeval and eternal one—"From the beginning it hath not been so," and a gradual movement upwards of the community as a community follows.

This aspect of missionary work has on the whole been very little studied; we think of missions too exclusively as an agency for the conversion of individual heathen; we measure its results by the statistics of baptisms; and bemoan failure when these are insignificant, or when native churches appear to include many who profess and call themselves Christians without being led into the way of truth. St. Luke tells us that shortly after the birth of the Church the number of the Christians came to be about 5,000. We look in vain for any later statistics of the Apostolic Church; if we had them, they would probably show only a limited number of obscure people on the baptism register, many of them but nominal and unsatisfactory Christians after all. What we know for certain is that this early Church gradually created a Christian atmosphere in which, to their great gain, the children of its members, real or nominal, were reared; that still more gradually it set up for the world outside a Christian standard of right and wrong which eventually transformed Europe. Even for those still reckoned heathen the old classical paganism was insensibly discredited and disintegrated, till at last, just four centuries after the Council at Jerusalem which determined the conditions on which Gentiles were to be admitted into the Church, it fell, to rise no more.

A similar process goes on to-day. We must take account, not only of many true Christians gathered into many native churches; not only of many more won to a merely intellectual assent to Christianity; but of the growing dissatisfaction with various social conditions created by their hereditary creeds in others who are nevertheless jealous of revolutionary change. Meanwhile, as the leaven of the Gospel acts, we see the Chinaman, freed from paralyzing fear of the unseen, more patient, industrious, law-abiding, and dutiful, than ever;

the Hindu, freed from the depressing weight of social disabilities, more gentle, religious, subtle of brain and deft of finger, and more faithful to the obligations of his family and his clan ; the Moslem, freed from the debased and debasing theories that made him a coward and a tyrant at home, more valiant and loyal abroad than ever. Not to subvert, but to restore, and to build anew on immovable foundations of Christian principle the ideals which are truly ideals in every nation, the Gospel works, having indeed the promise of the life that now is, as well as of that which is to come.



The Apocalypse : Authorship, Date, Purpose.

BY THE REV. MARCUS JOHNSON, A.K.C.

THE writer of the Apocalypse thrice names himself " John " (i. 4, 9 ; xxii. 8). Early Christian tradition regarded this John as the Apostle. This is the testimony of Justin Martyr, himself an Ephesian citizen before he went to Rome ; of Hippolytus and Tertullian ; possibly of Irenæus, who calls the writer of the Apocalypse *ὁ μαθητῆς κυρίου* (which may include *ἀπόστολος*) ; and of Origen, who attributes both Gospel and Apocalypse to the son of Zebedee. The first to question the authorship of the latter book appears to have been Dionysius of Alexandria (A.D. 247-265). This he does on the ground of alleged differences in the characters of the authors of Gospel and Apocalypse, and also in their language, thought, and style. Both he and Papias think it likely that the Revelation was written by John the Presbyter, who divides with John, the son of Zebedee, the reputation of having lived at Ephesus and been exiled to Patmos. Certainly, if the De Boor fragment and Papias in his lost second book (*circa* A.D. 100) are right as to " John the Divine and James his brother " both being " killed by the Jews," then, even accepting the early date of the Apocalypse, and supposing John the Apostle to have lived to A.D. 69, the year

before the destruction of Jerusalem, he can hardly have written this book. B. Weiss, however, has pointed out that the tradition that the Apostle lived to Trajan's time "is in itself thoroughly trustworthy, and, at any rate, has not been shaken by the latest attempts to imagine for him an early death" ("Einleitung," p. 364, and note).

The objections of Dionysius to the traditional authorship have been greatly revived of late years, notably by Bousset, who assigns both Gospel and Apocalypse to the Presbyter John. Among American and English scholars, Dr. F. C. Porter, in Hastings' "Dictionary of the Bible," says, "That Revelation is not by the author of the Gospel and the First Epistle of St. John appears to the present writer little less than a certainty," while Dr. Swete in his recent Commentary goes so far as to say, "It is incredible that the writer of the Gospel could have written the Apocalypse without a conscious effort savouring of literary artifice," and he considers Dr. Westcott's arguments ("St. John," p. lxxxvi) in favour of the change in the style of the same writer unconvincing. But it is surely not abnormally strange that the same author should employ at different periods of his life, and on different subjects, an entirely distinct style and widely differing language. Examples might be quoted of modern writers who, from the evidence afforded by some of their literary productions, would never be judged to have written other books which, nevertheless, have proceeded from their pen. To give one illustration only: a friend of the present writer's, not unknown as a commentator on the Scriptures, has written at least one novel. Judging from this last, who, not knowing the facts, in years to come, would believe on grounds of internal evidence that novel and commentary were by the same hand? Yet, taking into account the very different character of the Fourth Gospel and the Revelation as literary structures, there is between them a sufficient resemblance in language on which to found the assertion of at least some relationship. This Dr. Swete himself admits. While, too, the style of each is, generally speaking, different, especially

as regards that open defiance of the rules of syntax, so often to be seen in the Apocalypse,¹ yet there are many resemblances—*e.g.*, in parallelisms, the antithetic presentation of first the positive and then the negative side of a statement, the repetition of the article for emphasis, the parenthetical explanation of circumstances, and the use of similar phrases. In spite of dissimilarity in the purpose and scope of Revelation and Fourth Gospel respectively, there is sufficient evidence of the character of the writer of the fulminating Apocalypse to show that the work might have been written by one who was a “son of thunder,” for the last book of the Bible is a revelation of the wrath of God rather than of His love. While the fact that the writer, John, nowhere claims the authority of an Apostle may be urged as in harmony with the custom of the writer of the Fourth Gospel to conceal even his name, that this Christian Apocalypse is not pseudonymous, as the Jewish apocalypses, seems evident from the absence of all references to the Apostle’s experiences. The early tradition of the apostolic authorship cannot but carry great weight. Reference to a statement in a lost book is but a slender foundation on which to build or support a theory opposed to such clear and early testimony. The most that can be said with safety is that, perhaps, judgment on this point should be suspended for the present; it is possible that more certain knowledge may be forthcoming. For example, Eusebius tells us (IV., xxvi. 2) that Melito, Bishop of Sardis in A.D. 170, wrote a book on the Revelation of John. This is lost, but its recovery is not impossible, and might even happen during the excavations which are in process in Asia Minor, since Sardis was one of the Churches specially addressed.

The problem of the date of the Apocalypse is at least as difficult of solution as that of the book’s authorship. The time of writing has been fixed as early as the reign of Nero by such

¹ The disregard of ordinary rules of language was, perhaps, rather to be expected from one writing under the influence of a highly ecstatic condition, and striving to put down ἀρρητα ῥήματα.

scholars as Lightfoot and Westcott (whose verdicts, however, were somewhat of the nature of *obiter dicta*), or in the time of Vespasian by Weiss and Düsterdieck. But there is a pretty general consensus of opinion among scholars of the twentieth century that the much later date assigned by "constant and unswerving" tradition—the end of the reign of Domitian—is to be preferred on grounds of internal evidence. For it is by no means clear, though Dr. Milligan claims it in the "Expositor's Bible," that the temple to be measured by the Seer in xi. 1 was the actual material Temple still standing at Jerusalem, any more than it is necessary to assume that the sealing of the 144,000 in vii. 4 indicates that the Jewish tribes were still in existence.

As against an early date, it may be noted that when the Revelation was written a great change evidently had taken place in Ephesus since St. Paul ministered there. The Apocalyptic epistle to that Church affords evidence of much deterioration since the Apostle's time. Nor is there any trace in the Pauline epistles of the existence of the Nicolaitan party, which by the time of the Apocalypse has become so strong. At Sardis, and at Laodicea also, faith can be described only as "dying, if not dead." The lapse of a considerable time is demanded by these changes. Another ground strongly suggestive of a late date is the fairly distinct evidence afforded by the Revelation of the prevalence of Emperor-worship, and that the special trial to which the Asian Christians were exposed was temptation to sacrifice to the genius of the Emperor, considered as the spiritual energy directing the whole empire. Now, although this is not inconsistent with the time of Vespasian, the total impression made is that of a later date. This is particularly supported, in the opinion of most scholars of to-day, by what is believed to be a reference in chaps. xiii. 3, 12, 14, xvii. 8, in the healing of the death-stroke of "the beast from the sea," the beast that "was and is not; and is about to come," to the legend of *Nero redivivus*.

The Emperor Nero died by his own hand, in concealment,

four miles from Rome, in the year 68. A story which was at first circulated, that he was in hiding and would reappear, had, towards the end of the century, assumed the form that he was dead, and would return from the world of spirits. It is not necessary to think with Archbishop Benson in his "Study" that the writer of the Revelation could not have made symbolical reference to this return without believing it historically. Without question, Nero did return symbolically in Domitian. To this theory the now most generally accepted meaning of the number of the beast, 666, lends its aid—viz., that here we have a Hebrew cryptogram for the name and title of the Emperor, *Neron Kaisar*. This interpretation is strongly supported by the various reading, 616, to which Irenæus bears witness, which would give the same result by adopting the more usual spelling and dropping the final "n" of Neron.

The late Dr. Hort, in the Introduction to his recently published "Notes on Apocalypse: i.-iii.," with Preface by Professor Sanday, favours an early date, A.D. 68-69. Dr. Hort considered that the "wild commotion" ensuing throughout the empire upon Nero's death furnished a state of things which would account for the tone of the Apocalypse better than anything known to have occurred under Domitian. But too little is known as to any extent beyond Rome itself of either the Neronian or Domitian persecution to found on either alone a theory as to the date of the Revelation. The apparently insuperable difficulty of accepting an early date lies in Irenæus's testimony, as Professor Sanday points out in his Preface. As a hearer of Polycarp (himself a disciple of St. John), and also a user of the treatise of Papias—another of the Apostle's personal disciples—Irenæus's distinct statement that the Apocalypse "was seen¹ almost in our own generation, at the end of Domitian's reign," is most weighty.

A review of the evidence, therefore, leads to the belief that the most probable date of writing is to be found in the closing

¹ J. Bovon's suggestion that the suppressed subject to *ἑώραθη* here is *ὁ Ἰωάννης* and not *ἡ Ἀποκάλυψις* does not convince one.

years of the reign of Domitian. That Emperor was assassinated on September 18, 96, and came to the throne on September 13, 81. Somewhere between the years 90 and 96, then, would appear likely to have been the actual time of the writing of the Apocalypse.¹

In seeking to discover the purpose and therefore the proper method of interpreting this wonderful book, it may well be thought that too often the prominence, importance, and connection of the first three chapters with all that follows have been too much overlooked. Why should we believe that, the epistles to the Asian Churches concluded, the rest of the book is for a separate purpose, and meant for a different set of readers? The Apocalypse, when studied, presents itself as an organic whole. Was it not, then, *all* intended for its original readers first, and *all* for all other readers afterwards? The purpose of the whole book must have been, in the first place, to support the Christians of Asia under trial, to encourage patience, to inflame hope, to emphasize the certainty of future deliverance and reward. The precise position of these Churches is in reality the key to the *motif* of the whole book. Its two key-notes are "endure" and "come," the first addressed to believers, the last to the Son of man. Primarily, it is, as Dr. Swete says, "the answer of the Spirit to the fears and perils of the Asian Christians towards the end of the first century." It is delightful to note that the book evidently accomplished its immediate purpose, for the Ignatian epistles represent these Churches as flourishing. Nor was the effect of the Revelation during the first ages of the Church limited to the seven Churches, for the epistle of the Churches of Vienne (in 177) to the Christians of Asia and Phrygia makes clear reference to the language of the Apocalypse. How, then, will its evident purpose affect the interpretation of the book? Does that purpose lead us to accept now the futurist, the historical, or the preterist line of interpretation?

¹ Professor Zahn, in his "Introduction to the New Testament," maintains the late date, and names the year 95.

The primitive Church could hardly adopt any other than a futurist view. But the difficulties of considering that all is predictive of events immediately preceding, accompanying, or following upon the Second Advent are easily seen. For how can we reconcile with this view the declaration at the outset that we have in the book which follows a "Revelation of the things which must shortly come to pass," that "the time is at hand" (i. 1, 3), and the promise which concludes the whole Revelation, "Yea : I come quickly" (xxii. 20), with the writer's throwing himself forward hundreds of years, and with the absolute literalism involved in the periods of $3\frac{1}{2}$ years, 42 months, or 1,260 days? Again, by this system, the First Seal must be interpreted of the Second Advent. Then all the remaining Seals, the Trumpets, and the Bowls, must follow Christ's return. How could this help the Christians of Asia Minor?

According to the preterist method of interpretation, the whole Apocalypse relates to events happening during or immediately after the Seer's own time. Although this would satisfy the requirements of the primary purpose of the book as we have conceived that purpose—viz., to strengthen the early Church in its struggle with the Jews and the Roman State—yet this view would leave all succeeding ages without benefit. What is demanded is a system of interpretation which will comply with both these conditions.

This is supplied by the historical, or continuous-historical, method, which, indeed, is most in favour with English expositors. By continuous-historical is meant that of all books in the Bible this, more than any other, has, in Sir Francis Bacon's words, "springing and germinant accomplishments." There were in it prophetic and pictorial, rather than limitedly predictive, representations of events for the early Church, of other events for the Church of later days, and of still other events to come for the Church to the end of time. Thus there is in the Apocalypse, strictly speaking, *no chronology*. Had it been possible (as attempts have so often been made) to declare from the Revelation the actual time of our Lord's return, this would

have been contrary to His own declarations, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark xiii. 32); and, "It is not for you to know times or seasons which the Father hath set within His own authority" (Acts i. 7). The Seals, the Trumpets, and the Bowls are not a continuous series of succeeding judgments following one another in direct sequence of time, but a number of panoramic views from a standpoint in each case nearer to the Pisgah-top of Christ's return. Mr. Anderson Scott, in the able Introduction to his volume in the "Century Bible" (pp. 69, 70), has put this most effectively. "The line of progression," he says, "is neither straight nor circular, but spiral. It is like upward progress round a circular mountain, in which each complete circle finds the traveller at a point above that from which he started, a point also from which he can behold the peak. Each series of judgments completes one circle, but also brings the Seer to a point from which he sees the end. But the end is not yet, and . . . another cycle commences; judgment, indeed, has fallen, but the final judgment is still to come—only it is nearer." Otherwise expressed, the method of presentation is kaleidoscopic, not telescopic.

Whatever the system of interpretation favoured, the centre of the book is, confessedly, the crucified Redeemer of men, Jesus of Nazareth, He who was "of the tribe of Judah" and the house of David, who was "crucified" at Jerusalem (xi. 8), raised from the dead (i. 5, 18), and exalted to His Father's throne (iii. 21), is become the "Lord of lords and King of kings" (xvii. 14, xix. 16). He is the absolutely Living One, the "first and the last" (i. 17, ii. 8). He "hath the seven spirits of God" (iii. 1). Yet it is His *death* which is in the Revelation of vital significance. Again and again, and yet again, reference is made to "the Lamb" and the Lamb "slain." No less than twenty-nine times is Christ called by that name, which most expresses what He is to the Christian. In the second part of the first consolatory vision (vii. 9-17), while "the blood of the Lamb" is made the instrument of the salvation of

the innumerable multitude, the Lamb Himself becomes their eternal Shepherd. Though the book is symbolical, yet practical religion is insisted on. Repentance, faith, and works have their clearly defined place (iii. 3, 19, vii. 14, xxii. 12, 14). But the human *dramatis personæ*, if we may so speak, have chosen their lot; there is no mention of conversion; judgment is according to works (xix. 8); and the Apocalypse, which, although in spirit and purpose a pastoral, reveals, as already said, the wrath rather than the love of God, closes with the eternal stereotyping of the lot and character which have been chosen, while the culminating promise is this: "He that overcometh shall inherit these things; and I will be his God, and he shall be My son" (xxi. 7).

This is the book of which Jerome said, "*Tot habet sacramenta quot verba.*" Its difficulties are indeed both very many and very great. But in spite of them, "the book," it has been truly said, "has its imperishable religious worth because of the energy of faith which finds expression in it, the splendid certainty of its conviction that God's cause remains always the best, and is one with the cause of Christ" (Julicher). The teaching which the Apocalypse contains can never lose its value and importance, for, to the end of time, it will remind the Christian that, however different his trials and difficulties may be from those of the early Asian Churches, a like unhesitating and unflinching fidelity is expected of him, and will be similarly rewarded. The tender pity and all-satisfying consolation of the God of whom it is twice said that He "shall wipe away every tear from their eyes" (vii. 17, xxi. 4), who abolishes death and every other cause of sorrow, who "shall spread His tabernacle over" His people and "dwell with them"; "Himself be with them and be their God"—this picture has ever proved, and must continue to be, a strong source of support, sustainer of resignation, and ground of delightful hope to those who, by way of the valley of the shadow, pass from this life to the next.



Hints on the Use of the Voice.

BY THE REV. CANON GIRDLESTONE, M.A.

III. OUR MOTHER-TONGUE, AND HOW TO USE IT.

IN the previous sections we have considered the training of the vocal organs by the aid of other people's words; but, whilst we can recite the ballads and speeches of others, we have to form our own ways of speaking, and, in a measure, our own language. For this purpose we ought to make English a study, learning from everybody, and copying nobody. English is a strong language, and has great facilities for assimilating words from other lands. It is true that some of us are men of few words. A peasant (are there any left?) is supposed to be content with a vocabulary of 350 words; an average man has ten times as many; Gladstone had 10,000 at his command, and Shakespeare used 15,000. Saxon words appeal to the feelings, for they represent our mother-tongue; but for scientific and argumentative words we travel to France and Germany, and back to Rome and Greece. A word has not only to be fitly spoken, but fitly chosen. It is a great thing to steep our minds with the speech of Bunyan and Spurgeon, John Bright and Lord Shaftesbury, Prescott and Macaulay, Liddon and F. W. Robertson, Carlyle and Froude, Bradley and Ryle, Whately and Paley.

In speaking to ordinary people we should use ordinary words rather than what is technical, and if we find ourselves driven to use some out-of-the-way expression, or even to coin a new phrase, we ought to be able to follow it up with a simpler, though perhaps more roundabout, way of saying the same thing. We must think clearly if we would speak clearly, and the more freely we associate in the week with those whom we address on Sunday, the more easily we shall reach their understanding, secure their attention, and penetrate their heart. Our Lord evidently spoke in the vulgar tongue, and the common people

heard Him gladly ; but He did not use vulgarisms. There are a great many Americanisms floating about in our literature, and seeking admission into twentieth-century English. I do not suppose that we shall ever substitute a "limb" for a leg, or call the leg of a chicken its "second wing," or call insects "bugs," or beetles "hum-bugs," or grandees "big bugs," or the accompaniments of tea "fixings"; but there is a tendency to say "around" where we mean "round," and "back" for "ago"; "considerable" and "a few" and "real" are used as adverbs. Men of business "mail" a letter, and "write" their correspondent," and "resurrect" an old saying, and "enthuse" over a subject, and "erupt" on occasion. Politicians "stump" and "lobby" and "plank." There are even such inventions as "itemize," "burgle," "burglarize," "custodize," "housekeep." It must not be forgotten that some Americanisms are reminiscences of the English of the Pilgrim Fathers, as in the case of "calculate" and "reckon," of which the former is said to belong to the Northern States and the latter to the Southern. It is pretty certain that, if we accustom ourselves to Americanisms in ordinary colloquial speech, they will want to slip into our sermons, as in the case of the curate who was preaching against betting, and said that "ten to one" such a man would come to ruin. On the other hand, we must not be Johnsonian. We owe a great deal to Dr. Johnson, but the fashion of his age has passed away. It is no longer necessary to say "commence" for begin, or "vicinity" for neighbourhood, or to call a spade an "implement of husbandry," or a potato a "succulent esculent." The day has passed for telling a poor woman to "assume a recumbent posture," and so cause her to send out and borrow one.¹

Most of us drop into a slipshod style in speaking unless we practise writing. De Quincey, a master of English, once said that "faults of composition may be detected in every page of almost every book that is published." Perhaps even this little sentence has one little word in it which is open to criticism.

¹ See Ellice Hopkins's "Words for Working Men."

But we can correct what we have written, while we cannot call back what we have spoken. Though we learn most from sitting at the feet of good masters, we can gather many hints from books on English such as those of Trench and Abbott and Whately, and above all from that strange being Cobbett, whose criticisms on statesmen's speeches are delightful. One of our commonest faults when young is to begin every other sentence with the word "now"; another is to insert two "thats" where only one conjunction is called for; a third is to pile two or three adjectives upon one substantive; and a fourth is to use an adjective which adds no force to the substantive, as when we speak of a "flowing river." Perhaps the most uncomfortable thing for speaker and hearer is the involved sentence. We have begun it well, then we have modified it, then we have illustrated the modification, then we have tried to return to our original point, but cannot remember it, and we come to an awkward pause. I believe it is a rule in political speeches to make no pause. "Go, bungle on," as the African translation of one of our hymns says, but make no pause lest you should be heckled! Fortunately, the preacher is not likely to be heckled unless he is in the open air, and it is better for him to break away and start fresh with a new sentence than to "bungle on."

We have to remember one notable point in which Biblical English has given way to modern usage. It is in the use of the plural after two singular nouns. In old days we read, "My flesh and my heart faileth," but now we should substitute the word "fail" in ordinary English. Perhaps other grammatical changes may be found, but there are not many, and we are generally safe if we fortify the rules which we gather from the Bible by such as we may obtain from the other writers referred to.

SPEAKING AND PREACHING.

The practised thinker and writer ought to develop into a good speaker, but he sometimes fails miserably. He has not learnt the art of getting on his legs, the art of standing still,

and the art of sitting down. These are both mental and bodily acts. They come naturally to some people, but to others it is not so. Make up your mind beforehand how you are going to begin. Let your first sentences be short and attractive, not controversial. Put your hearers in good humour with you and with themselves. Then go steadily through the points you wish to press upon them, tying neither your arguments nor your literal legs into a knot. Then sit down. Alas! how often we fail here! We have nearly ended, but not quite. We are like ships making for the harbour, but just missing it. If we could only read the minds of our hearers, we should find them one and all saying, "I wish he would sit down." Let us remember that it is infinitely better to be too short than too long; but if we have thought out beforehand what we want to say and how we think of closing, there ought to be no difficulty in stopping at the right time and place. Haweis sometimes closed his sermon by the words: "I have nothing more to say."

The superiority of speaking over reading as a means of reaching the ear, mind, and heart of the audience is very great. What you sacrifice in form you gain in force. You look at the people and speak to them. In discussing his own case, Simeon of Cambridge said: "When I began I knew no more than a brute how to make a sermon. After a year or two I gave up writing and began to preach from notes; but I so stammered and stumbled that I felt this was worse than before, and I was obliged to take to a written sermon again. At last, however, the reading a sermon appeared to be so heavy and dull that I once more made an attempt with notes, and determined, if I did not now succeed, to give up preaching altogether." Various methods have been adopted to get rid of the difficulty here spoken of. I say nothing of those who pretend to speak whilst really they are reading, nor of those who learn their sermons by heart and say them over beforehand to their long-suffering wives and housekeepers. Some adopt the plan of catch-words written in a special way to remind the reader of a coming

sentence ; others put an analysis at the side, and if this fails them they can flee for refuge to the main body of the sermon ; others write the substance of what they wish to say ; but most draw up a skeleton—oh, terrible word !—let us rather say notes. Where these are carefully drawn up, the sermon may fairly be said to be extempore in form, but not unpremeditated in substance. Thus the steps we take are, first, to think out our main argument, then to put down its heads and illustrations, then to note its opening sentence and its last thought. Along with these processes we seek that fulness and brightness and force which can only come from the Father of lights. For one who is specially slow of speech, which is the case with the writer of these papers, great help is gained by Sunday-school teaching in early life and by preaching expository sermons—a kind of address which, if carefully studied beforehand, congregations much appreciate.

Mr. Haweis, in his "Thoughts for the Times," gives the following account of his first efforts :

"When I first began to preach in the East End of London I used to write elaborate sermons, but the people would not come to church. Then I thought I would preach extempore, so I went up one evening into the pulpit with my Bible only, and proposed to address the scanty congregation before me on the words, "Abide with us, for it is towards evening, and the day is far spent" (Luke xxiv. 29). I do not think I had any misgivings about my ability to go on, but when I had read the text over once I was glad to say it over again. I then found I had forgotten my first head, and went on to the second, but the instant I had begun the second I could recollect nothing but the first. It was too late then, so I tried the third, but of course that fitted in nowhere without the first and the second. So I read the text over again, and when I had done that I recollected another text that had nothing to do with it, and said that, and then I got exceedingly uncomfortable, and so did the congregation, and in about ten minutes from the commencement of my extempore sermon I read the text over again, and as nothing more occurred to me I was glad enough to leave off. After that my friends advised me to read my sermons, but I said, 'No, I am going to try the other plan now,' and so Sunday after Sunday I stammered on, and people said I did it to save myself trouble, and what a pity it was I should try to preach without book, and so forth. And for years extempore preaching was pain and labour to me. And now I am glad I did not give in, as I was on the point of giving in more than once."

The great dangers we have to guard against in extempore sermons are, Wandering from our subject, and Getting into

grooves, especially at the end. Sometimes the groove takes the form of fireworks. It is as if a notice were given: "The sermon will close with a display," etc. If oratory is natural to us, let us use it for our Master; but do not work yourself up into an artificial passion. "Quench not the Spirit"; but "the spirits of the prophets are subject to the prophets." Your business at the end of a sermon is generally either to recapitulate or, at least, to drive home what you have been teaching. There is an old saying which has much truth in it:

"Begin slow; aim low;
Rise higher; take fire;
When most impressed, be self-possessed;
Devoutly close; leave the issue with God."

John Bright was once asked by a young student what method he would recommend. He answered:

"I have never been in the habit of writing out my speeches, certainly not for more than thirty years past. The labour of writing is bad enough, and the labour of committing to memory would be intolerable; and speeches read to a meeting are not likely to be received with much favour. It is enough to think over what is to be said, and to form an outline in a few brief notes. But, first of all, a real knowledge of the subject to be spoken of is required; with that, practice should make speaking easy. As to what is best for the pulpit, I may not venture to say much. It would seem that rules applicable to other speaking will be equally applicable to the pulpit. But in a pulpit a man is expected to speak for a given time, on a great theme, and with less of exact material than is obtainable on other occasions and on ordinary subjects. And, further, a majority of preachers are not good speakers, and perhaps could not be made such. They have no natural gift for good speaking; they are not logical in mind, nor full of ideas, nor free of speech; and they have none of that natural readiness which is essential to a powerful and interesting speaker. It is possible, nay, perhaps very probable, that if reading sermons was abolished, while some sermons would be better than they are now, the majority of them would be simply chaos, and utterly unendurable to the most patient congregation. Given a man with knowledge of his subject, and a gift for public speaking, then I think reading a mischief; but given a man who knows little, and who has no gift of speaking, then reading seems to be inevitable, because speaking, as I deem it, is impossible. But it must be a terrible thing to have to read or speak a sermon every week on the same topic to the same people; terrible to the speaker, and hardly less so the hearers. Only men of great mind, great knowledge, and great power, can do this with success. I wonder that any man can do it! I often doubt if any man has ever done it. I forbear, therefore, from giving a strong opinion on the point you submit to me.

Where a man can speak, let him speak—it is no doubt most effective; but where a man cannot speak, he must read.”

The Bishop of Wakefield lately divided objectionable preachers according to their style into sesquipedalian, wishy-washy, pyrotechnic, anecdotal, sentimental, and paregoric; and in a discussion which followed his address, Lord Nelson, speaking as a layman, said that good preaching came from two things—a full heart and a full head. It seems but yesterday that Sir Squire Bancroft addressed some caustic remarks to the clergy on the need of naturalness in reading and preaching. Under the latter head he named the preachers who had most impressed him—namely, Magee, Stanley, Liddon, Temple, Farrar, Phillips Brooks, Spurgeon, Punshon, Beecher, Manning. Having heard all of these but the last, I venture to endorse the list; but what variety of style and treatment it reveals! Some names are missing from the list, especially Moody's. Every evangelist should study Moody's sermons—*e.g.*, the volumes entitled “The Great Salvation,” “The Way to God,” and “Stand Up for Jesus”; but I cannot speak up for his articulation.

I have not been dealing in these papers with the subject-matter of sermons, but with the use of the voice, and must abstain from discussing the preacher's message. Let me close, however, with some words written in the Bible of one of our greatest masters in the art of preaching, the late Dean McNeile:

“Thou must be true unto thyself
 If thou the truth wouldst teach;
 Thy soul must overflow, if thou
 Another soul wouldst reach;
 It needs the overflow of heart
 To give the lips full speech.

“Think truly; and thy thoughts
 Shall the world's famine feed.
 Speak truly; and each word of thine
 Shall be a fruitful seed.
 Live truly; and thy life shall be
 A grand and noble creed.”

Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

Suggestive book: "Sermons in Syntax," by J. Adams (= A.), published by T. and T. Clark. Others quoted: A. T. Pierson's "Key Words of the Bible" (= P.); Trench's "Synonyms" (= T.); "Speaker's Commentary" (= S.).

I. SOUND COUNSELS: "*That the wise man . . .*," Prov. i. 5 (R.V.).

THE Book of Proverbs is "pithiness in parallelism." "Like the forceps, it holds truth firmly between opposing points of antithesis" (P., 46, 47). Ancients called it "The wisdom which includes all the virtues" (S., iv. 513). Terms almost exhausted to express this inclusiveness; twelve different words in vv. 2-5.

Four stages are indicated:

1. INFORMATION.—"*To know*," v. 2. Wisdom in the Mind.

The word for instruction implies correction or discipline (LXX *παιδεία*); for as T. remarks (p. 105), "All effectual instruction for the sinful children of men includes and implies chastening." But it also means education; only the disobedient scholar feels the rod. "How important, then, must early husbandry be! The sooner it is commenced, the less correction will be required" (A., 104).

2. DISCRIMINATION.—"*To discern*," v. 2 (A.V., "perceive"). Wisdom in the Eye.

Sight without discernment is a calamity. Paul's companions had only a view: Paul had a vision (Acts xxii. 9, 11, 14). The disciples saw: the Master perceived (Mark v. 30, 31, R.V.; cf. Matt. xiii. 14).

3. APPROPRIATION.—"*To receive*" (v. 3). Wisdom in the Heart.

"Wisdom welcomed, as well as heard and discerned, produces "righteousness"—*i.e.*, the inner principle that regulates the whole course of action; "judgment"—*i.e.*, the principle embodied in actual life—and equity (Heb., equities), the same principle wrought out in particular cases" (A., 104, 105).

4. APPLICATION.—"*To give*," v. 4. Wisdom in the Hand.

This is the result of absorbing, that we begin to give out. The sowing of good seed into prepared soil (A., 103). The fruit of our sowing is subtlety to the simple. Both simple and subtle here used in a good sense. The simple are single-hearted, not double-minded (Jas. i. 8); the Nathanaels (John i. 47). Lest an unscrupulous world should take advantage, they need the wisdom of the serpent—*i.e.*, subtlety; cf. Matt. x. 16; Gen. iii. 1 (A., 105). The apex of this pyramid of four tiers already named is indicated in v. 5, R.V., which is "undoubtedly correct in treating the verbs as subjunctive" (A., 103).

The capstone crowning the whole is "sound counsels," which in Hebrew has reference to the right steering of a ship (from *khevel*, a rope; cf. *khovel*, a sailor—*i.e.*, a rope-puller). Lange renders, "skill and facility in the management of life" (A., 104).

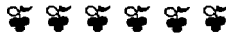
II. SATISFYING VISION: "*Let me be satisfied*" (optative use), Psa. xvii. 15.

1. Satisfaction by spiritual communion here (15 a).
2. Satisfaction by beatific vision hereafter (15 b).
3. Satisfaction by a profound reverence (outcome of both above) "let me" instead of "I shall" (A., 148-150).

III. FULL CONSECRATION: "*Consecrate yourselves*," Ex. xxxii. 29.

True consecration makes us—

1. Soldiers (v. 27).
2. Priests (v. 29). "Fill the hand" is a priestly term; cf. xxix. 9.
3. Intercessors (v. 30-33). (A., 182-183).



The Missionary World.

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

THIS is the day of opportunity in Persia. In the past, as the *C.M.S. Gazette* points out, the missionaries have had to cope with continual opposition and obstruction on the part of the mullahs, though of late years their power has sensibly diminished. Now that power seems to be rapidly waning. Three of the chief mullahs in Teheran have been publicly executed, and in Ispahan the two chief mullahs have been ordered to leave. Moreover, the Bakhtiari, a tribe who have rapidly come to the front in the Government of the country, have in the past gladly welcomed visits from medical missionaries, and four years ago begged that a lady might be sent out to teach their girls. Although nominally Mohammedans, these people seem to be really destitute of religion—the men rarely engage in prayer; and they have said: "The Gospel will go forward with us; we are not afraid of the mullahs."



The special correspondent of the *Times*, lately in the Far East, has followed up his reference to Christian Missions in China by one to those in Japan. He points out that while Christianity has not made many converts in the latter country, they are to be met with among members of every class of the community. "Christians hold some of the highest offices in the State, and there are ten Christian members of the Imperial Diet, all men of high character, and enjoying the respect of their fellow-countrymen, for there is no constituency in Japan which would elect a Christian *qua* Christian." He proceeds to quote a missionary as saying: "If there are less than 200,000 professing Christians in Japan, there are more than a million educated Japanese who think in terms of Christian ethics, and who try to live up to them more truly than many millions of professing Christians in the West."



In this connection it is interesting to read in the *Mission Field* the translation of portions of an article on "The New Buddhism," from the pen of a

Japanese professor, which lately appeared in a magazine published in Japan. The following passage is worthy of note: "Our friends in Europe, who are given to calculations in comparing the respective number of adherents of Christianity and Buddhism, are greatly impressed by the overwhelming majority of the latter. In their statistics the number of Buddhists in Japan is represented as fifty millions. But what remnant would be left of that fifty millions if you were able to reckon up only the *true* Buddhists—those, I mean, who have tasted the doctrines of the Law and follow it? If the Christians are not very numerous, their faith is at least a reality to them. The professed Buddhists, on the other hand, have, except in a very few cases, no connection with or interest in Buddhism beyond the fact that their names are inscribed somewhere on temple registers."



Among the great changes which have taken place in China of late years is the prohibition here and there of idol processions. The grounds on which they have been forbidden at Fuh-Chow are that they are detrimental to the welfare of the populace, that they only lead to waste of treasure and prodigality, and that they encourage heterodoxy and sorcery. A proclamation which has been issued goes on to say, "Vagabonds who have no regular occupation to pursue and wish to raise money for their own benefit, have very often, under the excuse of idol processions, gone round to every house to collect contributions, gathered crowds of people together to burn incense, and devised street revelry and pageants, beating gongs and drums, and making clamorous noises day and night, during which persons are mingled together idling away their time and neglecting their occupations. Sometimes they have even come to fights, and have carried the outbreak to such an extent as insurrection." While the Christian deplures the processions chiefly on other and higher grounds, he must welcome their prohibition even for the reasons adduced by the Viceroy whose words have been quoted.



The *Foreign Field* is able to record a steady increase in membership of the Wesleyan Church during 1908. All districts register some progress, but the chief advance has taken place in South and West Africa. In the East difficulties are greater; but even there statistics are encouraging. A striking feature of the work is that by means of the missionary contributions of the Foreign District Auxiliaries, gifts of native and English Churches for the support of their own pastorates, Government grants, local subscriptions for buildings, etc., a considerably larger sum is raised annually than that contributed by the home Churches.



In view of Mr. Hall Caine's encomiums of Mohammedanism, special interest attaches to the description of the practical outcome of that religion given at the recent C.M.S. Summer School by Dr. W. R. S. Miller, who for the last ten years has been working in the Hausa States, where Islam is *on top*. After pointing out that Islam "still massacres Christian Churches, oppresses Christian minorities, proscribes Christian books, legally executes

Christian converts, and prays weekly throughout its mosques that 'the wives and children of the infidel Christian may be left widows and fatherless and his property fall into the hands of the true believer,'” he proceeded to affirm that Islam is a “religion which has no new message of life, has taught no new doctrine of hope or life to the human family; . . . has given no inspiration to a new service to mankind; has preached no new great truth; . . . has always tended to decline; has retarded, polluted, destroyed the manhood and corrupted the purer instincts of every nation it has touched; has blasted womanhood and destroyed the innocence of childhood.” Anyone who desires a really authoritative, as distinct from an imaginative, picture of Mohammedanism, should procure “The Reproach of Islam,” by the Rev. W. H. T. Gairdner, a C.M.S. missionary in Egypt. It is written for the use of mission study-circles, but the general reader also will gain profit from its perusal.



The Bible at Work.

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

VERY encouraging news comes from the Far East. During the nine months ending September 30 the Bible Society's circulation in China amounted to 1,450,000 copies, showing an increase of 378,000 copies over the corresponding period last year. Korea likewise is manifesting exceptional demands and opportunities for colportage, which, taken in connection with late religious movements, are both significant and encouraging.



In an intensely interesting address given at the Bible House, Mrs. Fisher, of Uganda, made some noteworthy statements. “Uganda,” she said, “is practically the story of the progress of the Bible. It has been called the miracle of modern missions. . . . The reason is that the Word of God has been sent throughout the length and breadth of the country, and has taken root and is bringing forth fruit a hundredfold. . . . The first fifteen years there were only three or four hundred conversions—that is, until the time the people had the Bible in their own language—but since then the numbers have increased to over 70,000, and we might say that Uganda has been converted and is a Christian land. . . . All the little heathen temples which were to be found outside each man's house have been swept away, and now there are about 1,200 churches in their place. The heathen priests have had to go forth into the mountains or remote villages. . . . All the charms have been burned in public, and now in the homes of the people we find the charm of the living God.”



Mrs. Fisher also gave many striking illustrations of the permeation and power of the Scriptures. “Very often in the out-of-the-way villages will be

found a lad who went into the capital and learnt his letters, and has returned and taught the little community to read. . . . In this way the Bible is spread throughout the whole country. If you go to the borders of Pigmyland, you will find them with their reading-sheets and New Testaments; into the cannibal country, where they are still in their cannibalism, you will find some reading the Word of God." The Book still sells freely, and Monday, from 6 a.m., is a particularly busy time, when the teachers bring in their various orders. "Some want a Bible, so send a goat. Others want a 'chicken Matthew'—that is to say, they want a Gospel of St. Matthew, and will give a chicken for it. . . . Others say they will be perfectly willing to do any work if we will only give them a Bible. Coming home last December, there were two men in our caravan who each carried a box of 65 pounds a distance of 135 miles simply to earn a Bible." In common with others, she sees coming danger and difficulty in revived heathenism, but a barrier for the Church in Uganda in its possession of and attachment to the Bible.



A view of the colporteur, and one capable of much enlargement, stands out in the following incident. A Chinese colporteur in the P'ingfan district was accused of serving foreigners. "I then explained the contents of the books I sold, and kept at it until dark. The official became friendly, and invited me to stay with him; but a relative came in who would not hear of my remaining. 'All right,' I said; 'my Heavenly Father knows,' and I left. Going through the yard, I saw a small house, and asked if I might stay there. I was told it was a pigsty. 'Never mind,' I said; so I stayed there and slept in the straw with the pigs and dogs, and had a warm night! Next morning I sold about 200 cash worth of books."



The increasingly polyglot character of Canadian immigration is illustrated by the fact that the Scriptures have been asked for in eighty languages. These have all been supplied by the Bible Society. Since, by the combined utterance of all the Churches, the Gospel is preached in about twenty languages only, there are some sixty in which there is practically no other preacher but the Book. Moreover, the immigrant brings not only foreign nationality, but in thought and practice, conceptions of marriage, family life, and Sabbath observance in violent opposition to those of the Canadian. Eventually other efforts and other influences may work counteraction, and such evils may not effect their full social and moral disorder. In the meantime, counteraction lies almost entirely with the Book.



Mr. Larson, a sub-agent of the Bible Society, who has lately visited London and is now returning to his work in Mongolia, is a hero in plain clothes, and illustrates the hardihood, adventure, and romance that can belong to the circulation of Scriptures. Mongolia has an area of 1,367,000 square miles, mostly grass plains or desert, a population of about 2,500,000 people, and very few missionaries. Mr. Larson's last effort was a tour that

occupied sixteen months. His caravan consisted of five or six camels, three servants, and a colporteur. Had his object been a North or South Pole, the same experiences had filled long columns of many newspapers. He found the people hospitable but ignorant. A great opportunity was the schools, which are private ventures. The teachers have no Mongolian school-books, so he made a special effort to circulate Gospels among them and their pupils. These form their primers, and are the only printed books within reach of these Mongolian schools. Under such circumstances, the 12,500 Gospels distributed during the tour mean not only a remarkable achievement, but certain preparation for a day to come.



Literary Notes.

IT is right that we should call the reader's attention to an excellent annual, entitled "The Odd Volume," seeing that it concerns the world of books. This "Odd Volume" was published for the first time last year, and met with a gratifying success, although it is hoped that the new issue will have even a greater success. It certainly deserves to be very popular. Its first editor—and a very capable one he proved to be—was Mr. Matz, the well-known Dickens authority, and editor of that excellent little monthly, *The Dickensian*. It is always a thankless task to inaugurate a magazine, but Mr. Matz was highly successful. The editor of this year's volume is Mr. John G. Wilson, who hails from over the Border, and knows most of the things worth knowing about books. He has now joined the well-known City booksellers, Messrs. Jones and Evans. Previous to that he had been connected with the publishing house of Constable, and was for many years also connected with the well-known Glasgow firm of publishers and booksellers, Messrs. J. Smith and Son. "The Odd Volume" has an object—a distinct and worthy one. It is issued on behalf of the funds of the National Book Trade Provident Society, which represents the booksellers throughout the British Isles. It was issued a day or two back. The literary contents are made up of original stories and poems by many of the leading younger writers of the day, with here and there something from the pen of a master hand. The list is an imposing one; but then there are also many beautiful pictures in colour and in black and white. It should commend itself to every book-lover, especially in view of the fact that the net profits are paid into the society mentioned above. The price is one shilling net.



From Messrs. Hodder and Stoughton comes an interesting and important diary of travelling experiences by Professor Sir William Ramsay, entitled "Constantinople and Turkey, 1909." There is a charm about Sir William's writings which distinguishes them from many of our modern books, and his subject-matter is usually intensely interesting. The author, accompanied by his wife and their eldest daughter, went to Constantinople in company with the advance guard of the Army of Liberty. They lived in the capital for

seventeen days, until the siege was ended and the new Government established. They took some interesting photographs, and they travelled for two months on the edge of the region of massacre, over much of the central parts of Asiatic Turkey, whose loyalty to the new Government was a matter of great uncertainty.



The same house is starting a new series of their famous "Little Books on Religion," edited by Sir William Robertson Nicoll, LL.D., with a number of new volumes, the principal of which are "The Church and the Kingdom," by the Rev. Professor J. Denney, D.D.; "The Book of the Kindly Light," by Dr. Zielie; "St. John's Portrait of Christ," by the Rev. George Matheson, D.D.; "The Literal Interpretation of the Sermon on the Mount," by the Rev. Marcus Dods, D.D., the Rev. Professor James Denney, D.D., and the Rev. James Moffatt, D.D.; "Prayer," by Dora Greenwell, with an Introductory Note by the editor of the series; and "The Mystery of Pain," by James Hinton.



The Principal of the Clergy School at Leeds, the Rev. Dr. Simpson, has written a new book entitled "Christus Crucifixus." The author is a very interesting and suggestive writer, and always strikes a fine, bold, individual note. The new work consists of two sermons preached at the University of Oxford, together with three series of addresses on the Epistle to the Hebrews, the Words from the Cross, and the Prodigal Son.



We have just received from Messrs. Morgan and Scott their latest catalogue. It makes most interesting reading. There is a little foreword, a general review of their publications, divided into intelligible sections, several excellent collotype illustrations, and a number of photogravure pictures of the various heads of the firm at different periods. Of course the "items" in the list are of a character likely to appeal to the readers of the *CHURCHMAN*, and as there are many books which have just been published, or are about to appear, it would be worth while sending for a copy. Their address is 12, Paternoster Buildings, E.C.



"Modern Substitutes for Christianity," by the Rev. Pearson McAdam Muir, D.D., Minister of Glasgow Cathedral, is a new Hodder and Stoughton book. The author holds that the systems and tendencies glanced at in this volume owe their vitality to the faith which they are held to supersede. They are, in so far as they are good, either tending towards Christianity or borrowing from it. Some of the subjects dealt with are "Modern Substitutes for Christianity," "Morality without Religion," "The Religion of Humanity," "Theism without Religion," and "The Tribute of Criticism to Christ."



Among other new titles from the same publishing house is a volume of sermons by the late Dr. Marcus Dods, entitled "Christ and Man." It may not be possibly known to all that Dr. Dods once remarked, "Every sermon ought to leave men with a higher thought of God"; and the saying was always true of his own preaching. Dr. J. R. Miller, the popular author of

the "Silent Times" series, is at work upon a series of devotional readings which will cover the whole Bible in eight volumes. The title of the series is "Devotional Hours with the Bible." Two volumes, so far, are ready. There is a profusely illustrated English edition of a successful American book, entitled "Lessons from China," by Mrs. Sarah Pike Conger, wife of the late United States Minister to China. The book gives a wonderful account of Chinese life and the story of the Boxer outbreak. The Rev. Principal W. B. Selbie has published his first book since he succeeded Dr. Fairbairn as Principal of Mansfield College, Oxford. It is called "Aspects of Christ." The general subject of the volume is "The Christ of History and Experience," and the author's aim is to give a sketch of modern views on Christology in a popular form.



Lord Balcarres, M.P., has prepared for publication an important work entitled "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 actual sculpture and its ethical development, without entering on biographical details or problems of authenticity, which have received such careful scrutiny during the last twenty years. There are to be 120 illustrations. They have been arranged in such a manner as to form a series of groups, giving at a single glance the survey of some particular subject, thus affording an easy opportunity of comparison between different styles and treatment. This volume is to be published by Mr. Murray. He also has down for early publication "The Correspondence of Priscilla, Countess of Westmorland," edited by her daughter, Lady Rose Weigall. Two new volumes are being included in the "Wisdom of the East" series: "The Master Singers of Japan," by Miss Clara A. Walsh, and "The Path of Light," translated for the first time into English from the Bodhi-Charyāvātara of Śānti-Deva. A manual of Mahā-Yāna Buddhism. By Dr. L. D. Barnett. Volumes III. and IV. of "Old Testament History," in five periods—Volumes I., II. and V. have already appeared—by the Rev. J. M. Hardwick, M.A., and the Rev. H. Costley-White, M.A. "The Religious Life of William Ewart Gladstone," by D. C. Lathbury, in two volumes, which has now been in preparation for some time, is included in Mr. Murray's announcements.



Last month Mr. Unwin published a valuable work on "The Far Eastern Question," by Mr. Thomas F. Millard, who has spent nearly ten years in the Far East. His book is very comprehensive and exact in detail. Mr. Unwin also issued Miss Maud F. Davies' "Life in an English Village." Other books from the same publisher are popular editions of Mr. Harry de Windt's "Through Savage Europe," and Professor Thorold Rogers' "Industrial and Commercial History of England."



"The Craftsman's Plant-Book; or, Figures of Plants selected from the Old Herbals," is a new and interesting work to be published by Mr. Heine-mann. The author is Richard G. Hatton, and the volume will include

numerous illustrations in colour and black and white, arranged with notes and additional drawings, and an essay on the use of plants in decorated design.



Two new books announced by Mr. Stock are: "A Treasury of Thoughts on Prayer derived from Famous Men of the Past Nineteen Centuries," by Henry T. Wroth, and "Clubs and Club-Work," by the Rev. C. W. Steffins, dealing with clubs for lads and men, and giving practical hints as to their formation and conduct, with suggested rules and a full bibliographical list of books on the subject.



Messrs. Longmans are bringing out "Rules and Instructions for a Devotional Life," by Robert Leighton, Archbishop of Glasgow, edited by the Rev. James Dinwoodie, with a prefatory note by the Right Rev. H. C. G. Moule, D.D., Bishop of Durham.



From Professor Deissmann comes a volume concerning the language, literature, and religious history of the Early Christian Church, entitled "Light from Anatolia." The Rev. D. Macmillan, D.D., gives us a work on "The Aberdeen Doctors." "The Thousand and One Churches" of the Kara Dagh, the "Black Mountain," near Iconium, have aroused considerable interest in recent years. A new book is appearing which is the outcome of a careful examination of the whole site, and which resulted in the discovery of many unknown monuments, together with important Hittite inscriptions. Professor Sir W. M. Ramsay describes the history of society and religion during seven successive centuries in the "Black Mountain," and Miss Gertrude L. Bell describes the churches and monasteries. Messrs. Hodder and Stoughton are the publishers of "The Thousand and One Churches," and also the other two books mentioned in this paragraph.



Notices of Books.

A NEW HISTORY OF METHODISM. By W. J. Townsend, D.D., H. B. Workman, D.Litt., and George Eayrs, F.R.H.S. Two volumes. London: *Hodder and Stoughton*. Price 30s.

These two handsome volumes worthily sustain the claim of the title and preface. They provide us with a history of Methodism which utilizes "the results of recent studies upon the origins of the Methodist Churches, manifests the sense of their oneness which all feel increasingly, and sets forth world-wide Methodism as a branch of the Church Catholic with its own notes and an essential unity underlying its several forms in many lands" (p. v). In view of the articles on Christian Reunion which have been appearing in our columns, the work will be read with special interest, and in particular we would commend to our readers the Introductory Essay by Dr. Workman on "The Place of Methodism in the Life and Thought of the Christian Church."

It is a distinct contribution to ecclesiastical history and to present-day problems, and will enable those who are not Methodists to see what Methodism really means. We can do no more than mention in barest outline the substance of this great and truly "monumental" work. There are no less than twenty-four contributors. Book I. deals with "The Foundations of Methodism" in seven chapters, by six different writers. Book II. treats of "British Wesleyan Methodism," in two chapters. Book III. discusses "British Branches of Methodism," in two chapters. These make up the first volume. Book IV. gives an account of "Methodism Beyond the Seas," including Ireland, the Continent, America, Australasia, and Africa. Book V. is the record of "Methodist Foreign Missionary Enterprise," in two chapters, dealing with British and American Societies, and the second volume closes with Book VI. on "Methodism To-day," in which the fundamental unity and the prospects of reunion are considered. There are five appendices and a large number of valuable plates and other illustrations. It is the barest truth to say that these volumes will prove a mine of wealth for the historian, and an indispensable work of reference for all who wish to study one of the greatest movements of the Christian Church. The Methodist Church claims to have the largest number of adherents of any one community in Protestant Christendom, and there is no serious reason to doubt the truth of this contention. The ability and scholarship of the writers and the intense spiritual interest of their story make the book of outstanding value and importance. We do not profess to review it; this is quite beyond our power. But we are exceedingly glad to have it, to call attention to it, and to urge upon all Churchmen the importance of a careful study of it.

NINETEENTH-CENTURY TEACHERS AND OTHER ESSAYS. By Julia Wedgwood. London: *Hodder and Stoughton*. Price 10s. 6d. net.

A collection of essays published at different times and in different periodicals, mostly in the *Contemporary Review* and the *Spectator*. "They represent the thoughts and convictions of about thirty years—convictions illustrated by varying circumstances and experiences, but themselves unchanged except so far as time has deepened and expanded them" (p. v). Their publication is due to one whom we are glad to welcome and congratulate as Sir Robertson Nicoll, whose judgment, as Miss Wedgwood says, is assuredly worthy of confidence. The authoress tells us that these essays "began in the twilight of one orthodoxy, they follow another from its dawn to its noon, and somewhat beyond it," and for this reason "they ought to afford a picture of that movement by which the English mind has passed in all ultimate convictions from an attitude of contented or indifferent acquiescence to one of denial, and then again through a stage of doubt to a readiness to receive new truths allied with that which has been rejected." They are mainly concerned with what may be called the Broad Church School. Starting from Coleridge, they proceed to Maurice, Erskine, Kingsley, Stanley, Hutton, and Carlyle, and then deal with George Eliot, Ruskin, Tolstoi, and others. It is evident from the great majority of the subjects treated on which side Miss Wedgwood's sympathies lie. The omissions are decidedly significant, and perhaps the greatest lack is that of a representative

Evangelical, to say nothing of the omission of a representative of a very different school like Newman. Were there no nineteenth-century teachers among the Evangelicals, whether of England or Scotland? Would not Simeon, or Chalmers, or John Cairns have been worthy of a place in this collection? As a contribution to nineteenth-century religious thought connected with Broad Churchism, the book will prove useful and suggestive, and the reader will not take up any of these essays without finding enough food for thought and incentives to study. The very lack of distinctive Evangelical teaching revealed in the subjects of the essays will only serve to show still more clearly the need of Evangelicalism at the heart of all true thought and life.

THE ORIGINS OF CHRISTIANITY. By the late Charles Bigg. Edited by T. B. Strong, D.D. Oxford: *Clarendon Press*. Price 12s. 6d. net.

Those who have read and enjoyed the former works of the late Regius Professor of Ecclesiastical History at Oxford will be ready to give a hearty welcome to this, his last work. To use the words of Dr. Strong's preface, "It is a summary account of the history and thought of the Church up to the point at which the persecuting edicts were withdrawn for the last time." And so we have here "the results of many years of reading," and "the impression which his own independent study of the ancient writers has left upon his mind." There is an almost continual freshness of outlook in all that Dr. Bigg wrote, and, what is still better, an endeavour to penetrate beneath the surface to the underlying principles and forces at work. In the course of thirty-seven chapters the ground of the first three centuries is covered, and the student is enabled to see the main outline of the story, the leading personages, and the growth and development of the Church. True to the main position of his Bampton Lectures, he again shows his partiality for the teachers and theology of Alexandria, and he endeavours to find points of affinity between Pagan philosophy and Christian religion. It is quite impossible to review the book adequately; we must perforce content ourselves with calling the notice of our readers to it as one which deserves to be consulted and studied on all the leading questions of the Church History of the first three centuries. Dr. Bigg's earlier books, including his valuable Commentary on St. Peter's Epistles, have made us his debtor, and we lay a wreath of gratitude on the tomb of one whom Dr. Strong has truly described as "a learned and devout scholar, who with all his interests in the precursors of Christianity had grasped the fundamental importance to the Church and to mankind of the teaching of the Cross."

THE CHRISTIAN DOCTRINE OF GOD. International Theological Library. By W. N. Clarke, D.D. Edinburgh: *T. and T. Clark*. Price 10s. 6d.

The main purpose of this book is "to set forth the Christian doctrine of God for the present day: not the doctrine of the past, or of the future, but the thought of God that we may now entertain if we follow the leading of Jesus Christ the revealer." Dr. Clarke has sought to make the spirit of our Lord's teaching determinative of the view of the doctrine of God here presented. After an introductory study of the sources, we are introduced at once to the character of God. The author refuses to consider the existence

until he has dealt with the character of God as revealed in Christ. He believes the common practice of first establishing God's existence is contrary to the Christian idea, since the Christian doctrine of God "does not begin with proof: it begins with the announcement that is made by Christian faith in pursuance of the Christian revelation" (p. 56). So we have, first, a section on the Divine character leading on to the subject of personality with the attributes of goodness, love, holiness, and wisdom. The second division of the book then deals with "God and men," and in the course of eight chapters or sections we are shown what is to be understood by God as Creator, Father, Sovereign, Moral Governor, Providence, Saviour, Trinity, and God, in human life. The third section discusses "God and the Universe," and in twelve sections are stated the various aspects of God's relation to the universe, starting from Monotheism and ending with Omnipotence. A fourth section at the end deals with the evidence for the existence of God, in which the rational and spiritual grounds are stated and objections considered. Dr. Clarke's method is valuable if only as a change from the usual treatment of this great subject. On doctrinal grounds we do not feel satisfied that the author has given the full Scripture teaching at every point. His view of the Trinity does not appear adequate, while his Christology is certainly not quite that of the Creeds. His doctrine of the Fatherhood of God is, after the modern fashion, grounded on creation, as meaning originally a natural relationship. This is a view for which no valid Scripture evidence can be adduced. Like most writers, Dr. Clarke makes full use of the parable of the Prodigal Son, but it is precarious to base a metaphysical relationship on symbolical teaching. It is also manifestly illogical to say that the parable shows that "conscious Fatherhood is not necessarily accompanied by conscious sonship, or worthy Fatherhood by worthy sonship" (p. 156). The terms "Father" and "Son" are strictly correlative in whatever use they are found. If, therefore, God is our Father by creation, we are His sons by creation, and if God is in some unique sense our Father by redemption, it is only by redemption that we can become His sons. Notwithstanding our differences on important doctrinal matters with Dr. Clarke, we welcome the book as a noteworthy addition to our theological works, and to the series of which it forms a part. Although it deals with the profoundest subjects of human thought, it is remarkably free from technicalities and abstractions, and there is not, as far as we have been able to discover, a single footnote of reference. We think that more might have been made of the Scripture evidence in the way of argument, but, judged by its own limits, the book is an exceedingly clear, fresh, and suggestive treatment. All the qualities which made Dr. Clarke's former book, "Outlines of Christian Theology," so popular and welcome are found again here. Its freshness of thought, clearness of expression, fulness of knowledge, and glow of spiritual earnestness, make this a very attractive volume. To have made so abstruse a subject interesting is a great feat. The volume will at once take its place as an important contribution to present-day theology.

STUDIES IN THE RESURRECTION. By the Rev. C. H. Robinson. London: Longmans, Green and Co. Price 3s. 6d. net.

A revised and enlarged edition of a book recently published and noticed in these columns. It has an additional chapter on "The Body of Christ in

the Holy Communion." It also contains a few corrections as the results of criticisms passed on the references in the earlier edition to the nature of our Lord's Resurrection Body. As to the latter point, we are still unable to see that the author adequately meets the evidence of the New Testament, to the effect that there was essential continuity even although there was a difference between the Body buried and the Body raised. As to the former point, the doctrine on the Holy Communion is most unsatisfactory from the standpoint of the New Testament. The topic was wholly unnecessary in a book of this kind, and its presence will go far to prevent those who prefer to adhere closely to the Scripture doctrine of the Lord's Supper from giving the value they deserve to the main arguments here adduced on behalf of the Resurrection. It is surprising that so clear a thinker cannot see that his view of "the Body of Christ in the Holy Communion" is quite alien from the simplicity of the New Testament.

EARLY CHRISTIANITY. By S. B. Slack. Religions Ancient and Modern. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

This is the last volume in the series of handbooks dealing with ancient and modern religions, and we are compelled to say that it is almost entirely untrustworthy as a picture of early Christianity. It accepts the most extreme forms of present-day German criticism on the New Testament, and draws its picture of Christianity in accordance therewith. On almost every page debatable positions are accepted as valid, and impossible positions regarded as true. We wonder whether the author has ever heard of Lightfoot and Sanday.

HOW GOD HAS SPOKEN. By John Wilson, D.D. Edinburgh: *T. and T. Clark.* Price 5s. net.

A careful consideration of "Divine revelation in nature, in man, in Hebrew history, and in Jesus Christ." Its theme is thus the unfolding and gradual process of Divine revelation in its successive stages and progressive unity, and is an endeavour to reply to the question, "How far is the character of God depicted in the Christian revelation commensurate with the grandeur of the material cosmos, as exhibited in the most recent results of science?" The term "revelation" is rightly used as inclusive both of creation and history, for of course "the creative agency of the immanent God pervades all history, while, on the other hand, creation does not exclude continuity of process." There are five parts, dealing respectively with God's revelation in nature, in man, in the Hebrew religion, by the Incarnation, and in the Atonement. The author cherishes the hope that his book may be found "a useful compendium of information, and that some earnest souls among the younger generation may receive helpful inspiration and guidance from its pages." We believe the hope will be abundantly realized by all careful readers and students of the book. We have read it with genuine interest and with almost entire approval. It gives in a clear, compendious, and convincing form the main arguments for Divine revelation. It would make an admirable textbook for thorough study, and provide valuable material for preaching and teaching. In these days of vagueness and hesitation about the fundamental question of Divine revelation, it is good to have such a definite and helpful guidance as here afforded.

PERMANENT ELEMENTS IN CHRISTIAN THEOLOGY. By the Rev. R. J. Wardell. London: *Robert Culley*. Price 2s. 6d.

The author describes his book as "nothing more than the substance of a Methodist preacher's message to his congregation during one winter of his ministry." The subjects are all "foundation principles of the Gospel of our Lord Jesus Christ, and they are approximately arranged in the year which is usually followed in manuals of theology." There are twenty-six topics, covering the entire field of doctrine from the truth of the pre-Incarnate Word right on to the subjects connected with the Last Things. We are not prepared to regard the author's presentation of his themes as always adequate to the New Testament position or even to the fundamental tenets of John Wesley, but what we like is the freshness of treatment and the novel way in which old familiar truths are presented. Mr. Wardell seems to have gone out of his way to avoid the obvious, and he has succeeded beyond expectation. We commend the volume as a fine example to preachers of how to present what is well known with freshness and charm.

OLD BELIEFS AND MODERN BELIEVERS. By Rev. P. A. Ellis. London: *Andrew Melrose*. Price 3s. 6d. net.

We have the greatest sympathy with every endeavour to commend old truths to new minds, for, as the author says, there is much disquiet in the religious life of to-day, and many earnest hearts are constantly troubled by the profound changes that are taking place in Christian beliefs. He therefore sets himself to discuss the essential truths of Christianity, and at the same time to show that they are not necessarily identified with the modes of comprehending them in any particular generation. After expressing his opinion that our beliefs need revision, he discusses in turn Belief in God, the Fall, the Atonement, the Resurrection of the Body, Everlasting Punishment, Inspiration and Miracles, closing with a consideration of certain modern trials of faith. We wish, however, that we could speak as warmly of the substance as we can of the intention of the book. Like many modern apologists, the writer tends to destroy the essential in his removal of the circumstantial, and on such important topics as the Fall, the Atonement, the Resurrection of the Body, and Eternal Punishment, we cannot think that he is true to the fundamental New Testament position. Mr. Ellis accepts quite fully modern critical views of the Bible, especially of the Old Testament, and it is not, therefore, surprising that his view very seriously affects the true doctrine of the authority of Scripture. It is noteworthy, but not at all surprising, that when once the critical view of the Bible is accepted, it modifies almost every essential doctrine of our faith.

THE GOSPEL ACCORDING TO ST. MARK. By the Rev. W. S. Green.
THESSALONIANS AND CORINTHIANS. By the Rev. Professor Mackintosh.
"The Westminster New Testament." London: *Andrew Melrose*. Price 2s. net cloth; 3s. net leather.

Two more volumes of this attractive series, which is intended especially for teachers, lay-preachers, and others engaged in Christian work. Each volume consists of an Introduction, the text of the Authorized Version, and exegetical notes on the verses. Convenient in size, clearly printed,

tastefully bound, these volumes admirably fulfil the purpose for which they are intended. At once scholarly and spiritual, they give all the explanation that ordinary readers are likely to need. We are not able to accept all the critical views here put forth, but the discussions are always reverent in statement, and made with due regard to the Divine purpose and message of the book. As we have remarked before, it seems a pity that the series is called "The Westminster New Testament," because of the confusion between this and the series known as the "Westminster Commentaries," a very different project.

[COMMUNICATED.]

OLD TESTAMENT HISTORY. By Rev. F. E. Spencer. London: *Longmans, Green and Co.* Price 1s. net.

We have read with great interest and profit this seventh volume of Anglican Church Handbooks edited by Dr. Griffith Thomas. The writer's aim, as he tells us in the preface, is "to read the history of Israel in the light of *credible* modern research." So, with a sobriety that is born of wide reading, with reverence, and with considerable attractiveness of style, he takes us through the Books of the Old Testament. He makes us realize, indeed, that "assimilation" rather than "reconstruction" must be our watchword. He reminds not only of the words of Ewald, "that Israel dared to find its earthly existence and honour only in religion," but significantly adds, "it also dared to fix every element of this true religion in the history of the past." This is the key to the whole position, and is a considerably neglected factor in modern thought. We think this volume will prove a wholesome corrective to many wild speculations and incoherencies, and we warmly commend its packed one hundred and twenty-five pages to all thoughtful readers.

THE ENGLISH CHURCH IN THE SEVENTEENTH CENTURY. By Rev. C. Sydney Carter. London: *Longmans, Green and Co.* Price 1s. net.

We reach the eighth volume of these Anglican Church Handbooks. This period of the Church's life is not golden, but it is deeply significant. To understand the men and movements of the seventeenth century is to understand the true position of the Church of England. Contemporary evidence is necessary for modern digestion, and is here before us. We are sure the digestive process will produce sounder and healthier views in certain quarters. The whole book is written in a delightful spirit, and is conspicuous alike for ability and fairness. We venture to commend it to the Neo-Anglican, requesting an unbiassed perusal and deduction. The old-fashioned High Churchman and Evangelical will read to their profit. The Nonconformist may balance his point of view by a study of its pages. We are strongly of opinion that some such concise history of the period as this was needed, and the writer puts English Churchmen in his debt.

CHRISTIANITY IS CHRIST. By Rev. W. H. Griffith Thomas, D.D. London: *Longmans, Green and Co.* Price 1s. net.

The ninth volume of Anglican Church Handbooks. It presents various aspects of the evidence for the Person of Christ in the light of modern discussions.

IS DEATH THE END? By a well-known writer. London: *Griffiths*. Price 3s.

An attempt to put into plain language the evidence for conscious personality after death. While sympathizing with any attempt to stem the materialistic tendencies of our day, we are not convinced that the veil of the Unseen is really to be drawn aside, and the Secret revealed by the method of psychical research. Modern spiritism, in almost every manifestation, is a subtle foe of Christianity, as its forerunner, Gnosticism, was in the second and third centuries. Those who dabble in this sort of mysticism need to be on their guard, therefore, or delusion—*ἐνέργεια πλάνης*—will be the result.

DANTE AS AN ILLUSTRATOR OF SCRIPTURE. By the Rev. Sir J. C. Hawkins, Bart., S.P.C.K. Price 1s. 6d.

An admirable little book, which should appeal to every student of Scripture, as it certainly will to every student of Dante. It is really helpful to the inquiring reader, and would be still more so if the accomplished author had seen fit to equip his book with an index.

IS A WORLD-RELIGION POSSIBLE? By David Balsillie, M.A. London: *Griffiths*. Price 4s. net.

While there is much that is true and good in the critical part of this treatise (where the author is combating Haeckel, McTaggart, and the incompetent speculations of the so-called "New Theology"), we are sure that Mr. Balsillie is not likely to command the assent of orthodox Christians in his endeavour to rationalize the Gospel tradition. Christianity is a great deal more than a system of morality and of social ethics, though it is that, too; and no attempt to popularize Christ's teaching is likely to succeed, unless the great facts of sin, redemption, and justification by faith, are given their due place as the foundation truths of theology.

THE CHURCH PULPIT COMMENTARY. 2 vols. London: *J. Nisbet and Co.*, Price 7s. 6d. each vol.

These two volumes comprising Philipians to Hebrews and St. James to Revelation come up to the good standard already set.

HEATHENISM UNDER THE SEARCHLIGHT. By W. R. Hunt, F.R.G.S. London: *Morgan and Scott*. Price 3s. 6d.

China is awakening to her needs and possibilities. Is she to be awakened to the claim of Christ? The Rev. W. Durban, who writes an interesting foreword to the volume, says: "A Far-Eastern national Renaissance without the grace of God is an appalling contingency." If any who are suffering from what he calls the "ethnic superstition," which claims that heathen religions are suitable to their devotees, will submit themselves to this simple recital of facts, they will see that the gift of the Gospel is the greatest logic. China's numbers and influence are enormous; let reinforcements appear to conquer her for Christ. Everyone ought to read Mr. Hunt's book.

THE BLACK BISHOP. By Jesse Page, F.R.G.S. London: *Hodder and Stoughton*. Price 7s. 6d.

This is the life-story of the kidnapped slave who became a Bishop. It sets before us a life of devotion, wisdom, tact, and Christlike simplicity. The biographer tells his story in a very fascinating manner, and Dr. Stock, who writes an introduction, speaks of the Delta to-day being a monument to

Bishop Crowther's indomitable perseverance in a holy cause. The history of this pioneer Bishop should be well digested, and we hope it will find a large circle of readers. No enthusiast for missionary work could afford to leave it unread.

HANDBOOK TO TRUTH. By Rev. J. O. West, M.A. London: *Morgan and Scott*. Price 1s. 6d.

This most useful little book, mentioned before in these columns, possesses the added interest of a Preface by Mr. G. Nicholls, M.P. Would that all among the Labour Party thought as he does!

WHAT IS TRUTH? By L. B. London: *Elliot Stock*. Price 2s. 6d.

A little book full of earnest thoughts and good quotations, whether from Scripture or elsewhere. The writer is full of a practical love to God and man, and is as earnest in social work as in religion. To some thoughts we demur, but there is a note of reality running through all.

RUINED AND DESERTED CHURCHES. By L. E. Beedham. London: *Elliot Stock*. Price 5s.

This book has an interest of its own, and is well worth perusal. The writer has preserved for us the history of some of the derelict parochial churches and wayside chapels. Excellent photographs and a good style make good reading full of old-world interest.

THE EPISTLE TO DIOGNETUS. By Rev. L. B. Radford. London: *S.P.C.K.* Price 1s. 6d.

Whoever the author of the Epistle is, we, at any rate, get an interesting sidelight on the New Testament and the life of the early Church. Mr. Radford is a trustworthy and well-equipped guide to the opinions and literature of the subject.

SPIRITUAL UNDERSTANDING. By Miss A. Campbell. London: *Morgan and Scott*. Price 1s.

This is a sevenfold study on "this faculty of the renewed heart in man." The writer takes us to and through the Word of God, and we are profited and enlightened.

THE GREATEST THEME IN THE WORLD. By Pastor F. E. Marsh. London: *Marshall Bros.* Price 3s.

The subject of the book is the Atonement of our Blessed Lord. The greatest theme is worthily dealt with, for we are confronted with Scripture from first to last. Here are outline lectures delivered to missionary students, and we think them fortunate in their teacher.

LIFE ABIDING. By W. H. Griffith Thomas. London: *Marshall Bros.* Price 1s.

Dr. Pierson is a great Christian psychologist, and his counsel will be found spiritual and practical. Mr. Hopkins speaks with authority and wisdom, and his clear, concise way of putting things is particularly valuable. The third book is on the subject of the Bible and prayer in relation to the Christian life.

FULL ALLEGIANCE. By Rev. G. H. Knight. London: *Marshall Bros.* Price 3s. 6d.

A book to read and pray over. It sounds a loud call to holiness and service. Full of helpful practical teaching.

AN OXFORD TUTOR. By C. E. H. Edwards. London: *Elliot Stock*. Price 1s. 6d.

A delightful bit of biography of the Rev. T. Short, B.D., who died in 1879. He was an old Oxford character, beloved and quaint, and one of Trinity's best-known Dons.

FROM AN EASY-CHAIR. By Sir E. Ray Lankester, K.C.B., F.R.S. London: *A. Constable and Co.* Price 1s.

The writer is a capital companion, and we are glad that these chats, which have appeared in the *Daily Telegraph*, are put into book form. The range of subjects is wide. Fevers, precious stones, fleas and suffragettes, giraffes and geologists, luminous owls and heredity, etc., come in for interesting and (be it said with bated breath) "dogmatic" treatment. Sir E. R. Lankester has a gift for putting scientific truth in a most popular fashion, and all he writes here is as interesting as it is suggestive.

IN REMEMBRANCE OF ME. By Rev. F. S. Webster, M.A. London: *R.T.S.* Price 1s.

Five useful chapters on the great subject and in view of the Eucharistic Congress of 1908. Those who value the teaching of God's Word on the subject of Holy Communion will do well to peruse these faithful chapters, full of spiritual truth, and free from all rancour.

WITH CHRIST TO GETHSEMANE. By Helen Thorp. London: *Elliot Stock*. Price 2s.

This is a book for special use during the forty days of Lent. It is full of helpful counsel and quotation. The Bishop of Rochester writes a commendatory Preface.

THE CHRISTIAN SOLDIER AND OTHER POEMS. By Sister Matilda. London: *Elliot Stock*. Price 1s.

These are full of music, and it is the music of the Gospel. They will be a comfort and inspiration to many.

A FRUITFUL MINISTRY. By C. J. Hammond. London: *C. J. Thynne*. Price 3s. 6d.

Archdeacon Madden writes a Preface to this memoir. He gives the threefold secret of Rev. R. H. Hammond's success: His consecration to Christ, his proclamation of Christ crucified, and his life of self-sacrifice. "There is a freshness and a fragrance in the story which stirs the heart to holy ambitions."

THE NEW TESTAMENT. Illustrated by W. Hole, R.S.A., R.E. London: *Eyre and Spottiswoode*. Price 2s. net.

As we should expect, the printing and get-up is excellent (cream and gilt). Twelve water-colour drawings are reproduced, and the volume illustrating the life of Jesus of Nazareth combines wonderful delicacy with cheapness.

GIFT BOOKS.

THE MEN OF THE MOUNTAIN. By S. R. Crockett. London: *Religious Tract Society*. Price 6s.

This story of the Franco-German War has for its hero a Genevan pastor, who proves a true helper to friend and foe alike. In quick succession adventure and romance claim the attention of the reader from start to finish. Two love-stories which end happily give charm to the book, and relieve the sombre and horrible side of war. Mr. Crockett puts so many figures on his canvas that the reader is apt to get a little confused, although marvelling at the powerful descriptions of historical events so realistically portrayed. The religious element is altogether admirable, and for that alone one is thankful in these days of a purely ethical atmosphere and of mere platitudes in much of present-day fiction.

LOVE THE INTRUDER. By Helen H. Watson. London: *Religious Tract Society*. Price 6s.

It is seldom that we meet with a novel so beautifully written and so absorbing in interest as this "Modern Romance." The characters live before our eyes, so vividly are the authoress's observations conveyed to her readers. We part with regret from the lovable and charming heroine, and close the book with a desire for "more." To those who desire to find a new gift-book in the form of an able, wholesome, high-toned novel this can be heartily recommended.

THE IDEAL CHRISTIAN HOME. A Book for All on the Threshold of Life's Duties. Compiled by Helen S. Dyer. London: *Morgan and Scott*. Price 3s. 6d. net.

A delightful book on the Christian home, its circle, its aims, and duties. Nothing could be better than the wide use of this attractive and daintily-got-up volume as a wedding-present. "Partners in Life," "The Sabbath in the Home," "The Stranger Within the Gates," are three valuable chapters out of a total of seventeen equally timely.

THE GIRL'S ENCYCLOPÆDIA. By A. B. Barnard. London: *The Pilgrim Press*. Price 3s. 6d. net.

Material of great practical value on many ordinary subjects and common-sense matters is presented in this book for girls. Travel, Reading, Health, Dress, Etiquette, Friends, Walking Tours, etc., are some of the subjects. A high tone is taken on various matters affecting the well-being of girls and young women.

INTO THE SUNSHINE. By Mrs. Harvey-Jellie. London: *Morgan and Scott*. Price 2s. 6d. net.

A series of stories are presented in this book dealing with the question of conversion and consecration in God's work. There are thirty-two well-told, sympathetic, and different stories of Christian service and blessed results. The book should be useful to Bible-Class teachers, district visitors, and leaders of Mothers' Meetings. It will lead the careful reader into a fuller sense of personal responsibility for the souls of others.

POMEGRANATE. The Story of a Chinese Schoolgirl. By Jennie Beckingsale. London: *Morgan and Scott*. Price 2s. 6d. net.

All who are interested in China and wish to possess a more intimate knowledge of the native life and of educational mission work should read this book. It is suitable for adults,

while children of school age will greatly appreciate it. As a Sunday book, also, it would delight the young folks.

US AND OUR DONKEY. By Amy Le Feuvre. London: *Religious Tract Society*. Price 2s.

A family of lively boys and girls and their doings form the subject of Miss Le Feuvre's new book. The donkey, as the title suggests, is an interesting and important part of the story. While there is much fun and frolic, the authoress never loses sight of everyday religion as the controlling power in the lives of the young. Without preaching and without any unnatural forcing the fragrance of true goodness always pervades the highly commendable stories of this gifted writer.

PUCK, M.P. By Irene H. Barnes. London: *Church Missionary Society*. Price 1s. 6d.

Boys who are interested in missionary work and also in the doings of Parliament will welcome this book. The Moslem Menace and the Allotment Garden experiment both receive attention at the hands of keen boys. Sir John Kennaway writes a preface, in which he points out that public opinion must first be created before any missionary problem can impress the House of Commons.

WHY AND WHAT AT THE BRITISH MUSEUM. By Lettice Bell. London: *Morgan and Scott*. Price 1s. 6d. net.

This little work supplies the answers to some of the numerous questions of the boys and girls with inquiring minds. After filling in the marginal spaces for texts, looking at, and perhaps attempting to copy, the admirable drawings, the young people will want to visit the British Museum. Miss Bell is to be heartily congratulated on this new book. She is proving one of our most valued helpers with books for children.

THE EMPIRE ANNUAL FOR GIRLS. London: *Religious Tract Society*. Price 3s. 6d.

In this volume will be found short stories by many favourite writers, such as Mrs. G. de Horne Vaizey, M. B. Maxwell, Lily Watson, and others. The Rev. F. S. Webster introduces this book by an exceedingly appropriate appeal to girls on the real "promise of life." In addition to the stories there are several interesting articles. "Nature Study for Girls," "Hobbies for Girls," "Hints on Reciting," and "A Canadian Girl," are some of the titles. As an acceptable Christmas present for girls in their teens this book should be in great demand. It cannot fail to please and interest the fortunate recipients.

THE EMPIRE ANNUAL FOR BOYS. Edited by Rev. A. R. Buckland. London: *Religious Tract Society*. Price 3s. 6d.

A most attractive volume for boys. It contains contributions from no less than forty-four different authors, covering quite a variety of subjects. Hints about cricket, Rugby and Association football, and hockey are given by well-known amateur players, and there is an abundance of tales of adventure in many parts of the world. The tone of the writing throughout is manly, and by such a story as the life of "Coley" Patteson, distinguished at Eton and Oxford, and dying as a missionary to the Melanesians, Christianity makes its appeal to the heroic element in a boy's character. The book would be an excellent Christmas present for any schoolboy.

DICK THE GIPSY. By M. E. Murray. London: *Sunday School Union*. Price 1s.

A capital little story for boys and girls.

ANIMAL STORY AND ADVENTURE. By F. Mundell. London: *Sunday School Union*. Price 2s.

Full of interest and attraction, well illustrated, and something the boys and girls will like.

SPARKS. By M. E. Ames. London: *C. Thynne*. Price 2s. 6d.

A well-told story, full of vividness and interest. Love's strength and love's sacrifice appear on many a page. Christian Science and extreme Ritualism come in due course for some severe dealing; and the triumph of a departed mother's prayers crowns the story. We wish it a good circulation, and commend it as an excellent gift-book.

SILAS MARNER AND SCENES OF CLERICAL LIFE. By George Eliot. London: *The Pilgrim Press*. Price 2s. 6d.

The book is well printed and illustrated; the price is cheap, and the covers tasteful.

A KING'S TREACHERY. By Albert Lee. London: *The Pilgrim Press*. Price 3s. 6d.

All incidents associated with the Massacre of St. Bartholomew will stir us. The writer has written a graphic story, with plenty of fighting and plotting in it, as well as the judicious mixture of love. It is a useful gift-book, and should secure a large clientele. Those who value the Word of God should read it.

ST. JUDE'S. By Ian Maclaren. London: *R.T.S.*

This popular edition is right welcome. All the writer's human delicacy and pathos are seen in these sketches of minister and flock.

HEROES OF OUR INDIAN EMPIRE. By H. Morris. London: *Christian Literature Society for India*. Price 2s. per volume.

This particular volume covers from A.D. 1761 to 1827. The stories of these great men, nine in number, are told with a sympathy and vividness which keep the attention. English rule in India is a conspicuous subject, and these pages tell what Englishmen, who have loved India, have done for the people. Let them be widely known.

BROKEN SNARES. By E. S. Karney. London: *R. Scott*. Price 1s. 6d.

The Bishop of Durham writes a Preface to this useful little book, which deals with difficulties and problems in missionary work. Hard Questions form the subject of Part I, and Healthful Words, Part II. The Bishop says: "The perusal of the book has been a cheer and assistance to myself."

PERIODICALS, REPRINTS, AND PAMPHLETS.

THE BIBLIOTHECA SACRA. October, 1909. Oberlin: *Bibliotheca Sacra Company*. London: *Charles Higham*. Price 75 cents.

The first of eight articles is on "John Bunyan," and gives an interesting account of that Christian genius. The Rev. D. G. Whitley writes helpfully on "The Scientific Foundations of Belief in God," calling attention to a number of books recently published in France on this greatest of all subjects. Our valued contributor, Mr. H. M. Wiener, discusses "The First Three Chapters of Wellhausen's Prolegomena" with his accustomed acuteness, and the number is worth possessing for this long and able article alone. Other contributions include "Epic and Lyric Poetry," by Professor James Lindsay, and two articles dealing with Calvinism. The reviews, though not numerous, are, as usual, clear and informing. The first, on Dr. Eerdmans' "Old Testament Studies," is written by Mr. Wiener.

THE CHURCH QUARTERLY REVIEW. October, 1909. London: *Spottiswoode and Co., Ltd.* Price 3s.

Eight articles constitute a distinctly good number. The first, on which we comment on another page, discusses the proposals of the Lambeth Conference with reference to the Moravian Church, and is written by a leading scholar of the Moravian Church in America, Professor Schwarze. Dr. Jevons reviews several recent books under the general title of "The History and Psychology of Religion." Mr. Scott-Moncrieff, of the British Museum, writes on "Gnosticism and Early Christianity in Egypt." Other articles are: "The Problem of Morals in France"; "George Tyrrell"; "The Poor Law Commission: the Minority Report," by the Warden of New College; and "Bishop Wilkinson," by Canon Body. Some of the short notices strike us as unusually belated, dealing with books published more than a year ago.

THE JOURNAL OF THEOLOGICAL STUDIES. October, 1909. London: *Henry Frowde*. Price 3s. 6d. net.

Mr. C. H. Turner continues his valuable articles on "Historical Introduction to the Textual Criticism of the New Testament," this time dealing with the languages of the Early Church. Mr. J. H. A. Hart discusses "Philo and the Catholic Judaism of the First Century." There are the usual technical sections for scholars and a very good portion of reviews. This quarterly well maintains its important position in the theological world.

THE HOMILETIC REVIEW. November, 1909. London and New York: *Funk and Wagnalls Company*. Price 1s.

The most important articles this month are: "The Christ of To-Day," by Dr. T. C. Hall; "The Bible and Modern Research: Loss and Gain," by Dr. J. Agar Beet; and "The Doctrine of the Atonement," by the Rev. W. E. Cullwick. Dr. Beet favours the idea of gain in connection with points that appeal to us as implied loss. In the section dealing with sermons are discourses by Dean Wace, Dr. Watkinson, and others. There are the usual sections treating of purely pastoral work which make this review of interest and value to all clergymen, even though, like ourselves, they may not be able to accept its general critical position.

EVERYBODY'S STORY MAGAZINE. November, 1909. London: R.T.S. Price 4½d.

A new venture on the part of the R.T.S. to provide a magazine of short stories. Various well-known authors are included among the contributors, and the contents are as varied as the writers. It will be a great thing if the R.T.S. is able by means of thoroughly good fiction to supplant some of the magazines of fiction of a very different kind which are unfortunately so widely circulated to-day. We understand that so great has been the demand for this first number that the publishers have had twice to increase the order to the printers. We shall watch with interest for succeeding numbers.

THE MINISTER'S POCKET DIARY AND CLERICAL VADE-MECUM. 1910. London: *Hodder and Stoughton*. Price 2s. net.

One of the completest aids to method in ministerial life. In addition to the usual diary and calendar, there are sections for practically everything connected with parochial work. We are glad to welcome and recommend once again this most useful help to a clergyman's work.

LONDON UNIVERSITY GUIDE. 1910. London: *University Correspondence College*. Price 1s.

The University Correspondence College continues to provide valuable and complete information for all who are seeking degrees in the London University.

ASTRONOMY FOR AMATEURS. By C. Flammarion. THE LIFE OF DEAN STANLEY. By R. E. Protheroe. THE LIFE OF LORD DUFFERIN. By Sir Alfred Lyall. Nelson's Shilling Library. VALERIE UPTON. By Anne D. Sedgwick. THE AMERICAN. By Henry James. THE FIRST MEN IN THE MOON. By H. G. Wells. Nelson's Sevenpenny Library. SELECTED ESSAYS OF RALPH WALDO EMERSON. LAVENGRO. By George Borrow. Nelson's Sixpenny Classics. London: *Thomas Nelson and Sons*.

The most recent additions to these three series. Nothing could be more attractive or useful than these results of Messrs. Nelson's enterprise. The three in the Shilling Library are particularly valuable, and this series altogether is proving exceptionally attractive. The Sevenpenny Series is also providing us with a good deal of striking fiction, while the Sixpenny Classics speak for themselves, because they *are* classics.

SOCIAL RECLAMATION. By Malcolm Spencer. London: *Student Christian Movement*. Price 1s. net.

A companion volume to one noticed a few months ago, "Social Degradation." In this the author endeavours to show the various forces now at work to relieve or remove the degradation sketched in the former book. There are six well-written chapters with two useful appendices. We are glad that the Student Movement is taking its part in the cause of Social Reform. Such books as these two by Mr. Spencer will do untold service in making the members of our University, for whom the handbooks are specially intended, realize something of the huge tasks that lie before them when they enter upon life after their University career.

ENGLISH CHURCH MANUALS: No. 16. CONFESSION ACCORDING TO THE BIBLE AND THE PRAYER-BOOK. By the Rev. Canon Denton Thompson. No. 17. PRINCIPLES OF THE BOOK OF COMMON PRAYER. By the Right Rev. T. W. Drury. No. 18. CONSCIENCE. London: *Longmans, Green and Co.* Price 1d. each.

We give a hearty welcome to these three new numbers of this very valuable series. Each subject is of real importance. Canon Denton Thompson treats of Confession in an able and convincing way, and his booklet should be circulated widely by clergy everywhere as a safeguard against error. Bishop Drury's manual is written with all the knowledge and balance which we associate with him, and it will be of real service towards a better understanding of our Prayer-Book. Mr. Jackson's manual on "Conscience" is truly admirable for its clear, able treatment of a difficult subject. No one who would know the truth about conscience should overlook this telling treatment. Clergy and lay-workers should make a special note of these manuals, and circulate them widely.

HIS BIRTHDAY. A Christmas Sketch. By Amy Le Feuvre. London: R.T.S. Price 1s. net.

A charming booklet, most attractively got up, written in the authoress's best style, full of good things pointedly put. It ought to be in great demand at Christmas.

THE FOUR LAST THINGS. By the Rev. J. H. Greaves. London: *The Church Monthly Office*. Price 1s. net.

Four sermons on "Death," "Judgment," "Hell," "Heaven." Thoughtful, spiritual, and faithful; useful for general circulation.

THE POPULAR USE OF THE ATHANASIAN CREED. By J. W. Legg. London: *Longmans, Green and Co.* Price 1s. net.

An endeavour to show that the Church of England is not alone in using the Creed publicly and in mixed congregations. It contains some useful information which will be welcomed by historical scholars, but it does not in any way remove the most serious objections to the popular use of the Creed.

A LYTTON TREASURY. Manchester: *Albert Broadbent.* Price 3d. RUBÁIYÁT OF OMAR KHAYYÁM. Rendered into English Verse by Edward Fitzgerald. Manchester: *Albert Broadbent.* Price 1d.

The former is a selection from the poems of the Earl of Lytton. The latter is Fitzgerald's well-known version. Both are daintily and conveniently produced.

BIBLE STORIES FOR YOUNG READERS: No. 17. THE STORY OF SAUL. No. 18. THE STORY OF DAVID THE SHEPHERD. No. 19. THE STORY OF DAVID THE EXILE. London: *James Henderson and Sons, Ltd.* Price 1d. each.

Clearly and well told. The weak points are the illustrations.

POPULAR GUIDE TO THE BUDGET AND FINANCE BILL, 1909. As passed through the House of Commons. By a Barrister-at-Law. Third edition. Revised and enlarged. London: *H. E. Morgan.* Price 3d.

A useful compendium of information.

SACRED CAROLS, ANCIENT AND MODERN, WITH MUSICAL ILLUSTRATIONS. By the Rev John Julian, D.D. London: *S.P.C.K.* Price 6d.

The substance of a lecture by the well-known Editor of Murray's "Dictionary of Hymnology." A very interesting account of carols, which, with the musical illustrations, should find a ready sale.

THE CHEYNE COLLECTION OF CANTICLE SETTINGS: No. 1. TE DEUM LAUDAMUS. By Martin Shaw. London: *Henry Frowde.* Price 4d. net.

The first number of a collection of Canticle settings, being an attempt to supply music which shall not seem inappropriate to the solemnity of the Church services. It is thought that the musical treatment of the Canticles has been less worthy than that of Anthems, and it is in order to meet the dearth of suitable settings that this effort has been made.

THE REFORMATION SETTLEMENT. By J. T. Tomlinson. London: *National Church League.* Price 3d.

Reprinted from that valuable collection of essays, "Church and Faith," which is now unfortunately out of print. We are particularly glad to welcome this able, informing, and convincing treatment of one of the most important topics of present-day interest. The pamphlet should be widely circulated among thoughtful people, for Canon MacColl and others have only too easily led many astray as to what took place at the Reformation. Mr. Tomlinson speaks with the authority which comes from a minute and thorough knowledge.

CHURCH OF ENGLAND PENNY MANUALS: No. 17. PRIEST OR PRESBYTER. By the Rev. Andrew Given. London: *C. J. Thyne.* Price 1d.

A telling treatment of the terms "priest" and "presbyter," with special reference to Prayer-Book Revision. It is full of facts which, as the sub-title rightly says, all Churchmen should know.

THE CHURCH MILITANT. By L. Rentoul. London: *R. J. James.* Ireland: *Davison and M'Cormack.* Price 3d. net.

A pamphlet on the drink question, addressed to students of the Belfast Presbyterian College, in which some very serious charges are made against the College in connection with certain Divinity Scholarships founded by a firm of Dublin distillers. Full of useful facts for temperance speakers, quite apart from the particular purpose of the pamphlet.

We have already called attention to the stamps and booklets for Sunday-schools issued by the Rev. W. H. Berry, 20, Brooks Hall Road, Ipswich. A new edition of the Sunday-school booklets has just been issued, commencing with Advent Sunday, which will be a great convenience for Church-people. This is an admirable plan for increasing Sunday-school attendance.