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THE CHURCHMAN

May, 1910.

The Month.

**The Appeal
for Canada.** THE Appeal of the Archbishops on behalf of Western Canada has been making good progress during the past month, both as to money and also as to men. We are glad that the gigantic needs and truly magnificent possibilities of that wonderful country should receive the closest attention of English Church-people. The tide of emigration to Canada, both from Europe and America, is flowing more strongly this year than ever, and the prospect of a large increase on last year's high figures is already assured. This alone constitutes a call which it is impossible to overlook. And yet it is necessary to point out that Churchmen in East Canada are watching very carefully the effects of the Archbishops' Appeal. Concern is being felt in relation to the men and also to the money. As to the former, it is not every Englishman or every clergyman who will be successful in Canada, for unless a man is prepared to adapt himself easily to his new surroundings, and show himself ready to avoid any purely English stiffness of habit and Churchmanship, he is not likely to prove the type of man required for the great North-West. In regard to the money, the problem is more complicated. North-West Canada has been developed ecclesiastically almost entirely from England, without much regard to the more settled territories of Eastern Canada, and for this reason it is

natural and inevitable for the North-West to look to England for men and means. But Eastern and Western Canada now form one Church, with its own Missionary Society, and as the Eastern Dioceses are being assessed year by year towards the support of work in the North-West, it seems essential that there should be some correlation of plans in regard to funds, and in particular that the Missionary Society of the Canadian Church (known as the M.S.C.C.) should be made aware from time to time of what England is doing for the North-West. The writer happens to know the case of a clergyman who felt led to give up pioneer work in Eastern Canada for similar work in the North-West. The poverty of the Eastern parish did not admit of a larger stipend than £160, but the clergyman was promised a stipend of £200 in the West. Canadian Churchmen in the East naturally conclude that, as they and others in England are contributing to the work in the North-West, the difference in stipend must necessarily come out of missionary funds. This is only one instance that can be adduced to show the reality and complexity of the problem, which we feel sure will have the careful attention of those who are carrying out the work connected with the Archbishops' Appeal. Meanwhile, we would repeat our suggestion of last month, and recommend all Evangelical Churchmen to send their contributions direct to the Colonial and Continental Church Society, Serjeant's Inn, Fleet Street, E.C.

This is the month of May Meetings, when
Missions. attention is particularly called to the great work of world-wide evangelization. In addition to this, there are some other facts which give special point to the consideration of this great subject at the present moment. Preparations are now well advanced for the World Missionary Conference at Edinburgh in June, and we would call earnest attention to the paper on this subject in our present number. The *Guardian*, in a warmly sympathetic article, has recounted several results which may be anticipated from the Conference, such as the

checking of overlapping in missionary work, the question of co-operation in the mission-field between various societies, and the advance of Christian unity; while "the last, but not the least, valuable effect will be the education of the United Kingdom in missionary principles." This is to be brought about by the scattering of the delegates over the whole country in a campaign of missionary work at the conclusion of the Conference. That such results are much to be desired may be gauged by the serious, though not unexpected, announcement of a deficit in the funds of the C.M.S. for the past year, and the appointment of a special committee to consider the situation. That this deficit should have occurred just now is particularly saddening, when China, Japan, and India seem to be opening to missions in a truly marvellous way. But, notwithstanding all checks, drawbacks, and discouragements, the true attitude of the Church to missions is found in the words of the Bishop of Southwark, on his return from his recent tour in India :

"I should like to say that I do return—I think I may reverently and humbly say it—with faith deepened and strengthened in the Gospel of our Lord Jesus Christ as being visibly meant by God as the one religion which, sooner or later, the world shall come to acknowledge and know as such, because it is intrinsically such in the perfection of its Divine mind and in the perfection of its human revealing. I say that while there is fresh upon me the impression of the enormous structures, as I may call them, of India's great religions, and while I become conscious of the way in which those religions are bound up with the life of the people, and gather the people into them by the very strongest bonds of custom, of order, and of hierarchical influence. I see all that, and yet, in spite of it, I feel what I have said."

And if it be argued, as is so often the case, that there is abundance of work at home, the Bishop of Southwark may be quoted again :

"We are all desperately busy here, and no doubt we have got burdens enough upon our shoulders. Still, there is India. There is its relation to the Church and Empire, and it does need that we should attend to it more and work harder to discharge the responsibility."

This is the only true spirit and attitude for those to whom the Christianity of the New Testament is a living reality. Shall we not, therefore, seek at the approaching Whitsuntide

for a fresh anointing of the Spirit of missionary intercession and service to come upon the whole Church?

One of the questions dealt with by the Bishop of London during his recent Lenten Mission was on the subject of evening Communion. He was asked why evening Communion were discouraged, seeing that our Lord celebrated the first Communion in the evening. This is the Bishop's answer as reported in the papers :

Evening
Communion.

"I know there are many good, conscientious people in the diocese who believe in evening Communion, and, as Bishop, I try to secure fair play for different views. But if you ask my own opinion, I answer that the Church has been guided, as we believe, by the Holy Spirit in this matter. Early in St. Paul's day it was discovered that a celebration in the evening led to irreverence and disorderly scenes. From that day to some fifty or sixty years ago—nearly 2,000 years—there never were evening Communion, except occasionally on Maundy Thursday. And the reason why the great majority of Church-people discourage evening Communion is that they believe that the Holy Spirit had guided the Church to make Holy Communion the first service of the day, when we come quite fresh in the early morning. That, no doubt, was the instinct of the Church."

With great respect we venture to ask whether these statements are historically correct. (1) Is it true that the cessation of evening Communion was due to the disorderliness recorded in 1 Corinthians xi.? This is the implication of the Bishop's words, though there is nothing whatever in the New Testament to justify the conclusion. (2) Is it true to say that from the day of St. Paul at Corinth to some fifty or sixty years back there never were evening Communion except on Maundy Thursdays? Bishop Lightfoot's authority will hardly be questioned, and he said that evening Communion continued for the first 150 years of the Church's life. (3) Is it true that the great majority of Church-people discourage evening Communion because they believe the Holy Spirit guided the Church to make the Lord's Supper the first service of the day? Is it not rather the case that the desire for fasting Communion is the reason why very many, perhaps most, object to Communion in the evening? We are not now discussing the

pros and *cons* of evening Communion, though, in view of the way in which the practice is discouraged in some dioceses, we are thankful to know that the Bishop of London tries to secure fair play for those "good, conscientious people in the diocese who believe in" it. But it is imperative that in a matter of this kind we should be true to historical fact, and if the report now given is correct, we are compelled to say that the Bishop of London's reasons for his own attitude to evening Communion do not accord with what is known of the history of the primitive Church. If the subject is to be discussed on historical grounds it is imperative to keep strictly to fact.

A welcome article recently appeared in the *Over-organized Parishes.* *Guardian* on the great spiritual danger of a multiplicity of parochial organizations. We are deeply thankful that attention should thus be called to one of the most serious evils of our modern Church life. When we observe in a parish magazine a long list of organizations, we are tempted to think that it denotes a high state of parochial efficiency; but further inquiry often reveals the sad fact that the organizations exist largely on paper only, and also that a number of them are purely secular, and form no real part of the work which Christ sent His Church to do. We are not surprised at the responses made to this article in the correspondence columns of the *Guardian*, for the truth has evidently gone home to some earnest souls who are burdened with parochial details, and who find little or no leisure for that spiritual work for which they have been commissioned. The clergy are ordained to the ministry of the Word and Sacraments, and not for the service of tables in the form of club-management, however admirable in its way. It is, of course, much easier to organize and superintend a club than it is to study hard day by day for sermons and Bible-classes; but when the latter work is given the place accorded to it in the New Testament and the Prayer-Book, the results are spiritually far more fruitful. It is

no exaggeration to say that in many parishes the abolition of half the organizations would be followed by double the spiritual efficiency. We must do less in order to do more, or rather, we must do less in order to *be* more. There is a grim truth in the advice given to an intending candidate for Ordination to avoid going to a place advertised as a "well-organized parish."

A correspondence has been taking place in the *Kneeling in Church.* *Guardian* on the subject of the modern custom of kneeling during the Epistle, and it has given rise to the following editorial note in that paper, which we make no apologies for reproducing in full :

"The correspondence upon 'Kneeling in Church' which we have been publishing during the last few weeks has proceeded upon antiquarian rather than practical lines, and we had hoped that something might have been said upon the closely allied subject of sitting in church. We shall not be suspected of desiring in any way to limit the reverence of the worshipper's attitude, but it is a frequent complaint of the elderly and the indisposed that there is an unnecessary amount of standing in the services of the English Church. Anyone who doubts need only observe the frequency with which delicate or elderly women are obliged to sit when they should stand. We sit, stand, and kneel by custom rather than by law, and we should be guilty neither of irreverence nor illegality if we sat down to sing hymns. Both the Roman Catholics and the Lutherans do so, and if we followed their example we might in time get rid of the ear-splitting screechiness characteristic of so much modern English Church music—it is difficult to shout when you are sitting down. Religious music ought to be sweet and soft, with a touch of contemplative tenderness. The modern Church musician, with his high notes and colossal organs, is too apt to think it is his business to make the welkin ring."

This is truly refreshing teaching, and ought to do much to further the cause of naturalness and spirituality of worship. The practice of kneeling during the Epistle is purely modern and entirely inappropriate, and it is to be hoped that the weighty and convincing words of Provost Vernon Staley against it will be heeded by all who now practise it. Another change in line with the paragraph in the *Guardian* would be to remain seated during anthems, especially if they happen to be long and elaborate. The reverent appreciation of the words and the

music would be much greater and much more spiritually profitable, if the anthem were followed without the fatigue of standing. The spiritual is always best served through the natural, whether in mind or body.

“In Quires
and Places
where they
Sing.”

A very useful discussion has been proceeding lately in the *Church Family Newspaper* on the subject of Church music. Mr. Alfred Lyttelton, M.P., complained that we are suffering from too much music, especially in village churches, where choirs attempt musical responses and settings for which they are evidently unfitted. Several correspondents who are well known in the world of Church music pleaded for greater simplicity and less concern for the purely personal interests and partialities of choir-members. Two things are essential in regard to Church music: first, it should be effectively rendered, and second, it should be as congregational as possible. Some years ago the writer was in a village church where the small and not too capable choir attempted the well-known *Gloria* from Mozart's Twelfth Mass. The effect of the unsuccessful endeavour to reach the high G in the familiar theme was too painful for description, and it was a very obvious illustration of how *not* to do it. An Evangelical of the old school once said that in his tiny country parish, where the music was necessarily as simple as possible, it was his aim to have it so good that the most fastidious musical ear should not be offended. If only clergymen and organists would insist on three requirements in reference to music—that it should be good, simple, and congregational—it would make an immense difference in our times of worship, and would do much to help forward the spirituality of those seasons. We must never confuse the worship of music with music in worship.

The Saint.

The death of Bishop King of Lincoln was the occasion of a very interesting leading article in the

Times on "The Saint," in which the question was asked, "What is a saint?" This was the answer of the writer :

"We can only say this—that a saint is a good man whose goodness gives delight, and who makes us understand the meaning of the words 'the beauty of holiness.' The virtue of action alone is not enough to make a saint. There must be in him a virtue of being that reveals itself when he is at rest, a beauty of the soul that is as constant as beauty of the body."

In other words, according to this description, a saint is a person of exceptional goodness, which impresses, charms, attracts, and influences those around. It would be well, however, to remember that this is very different from the idea of a saint taught in the New Testament. According to St. Paul, a saint is synonymous with a Christian, for, as is well known, the title is given to all believers, and is true of them from the very moment of the commencement of their Christian life. It indicates the Christian's relation to God, and the truest Biblical definition of a saint is "one who belongs to God." A saint is one who is dedicated to God, who is God's possession by virtue of his union with Christ. The idea of sainthood, therefore, refers to our spiritual position, not to our spiritual condition; to our relation to God, not to our attainment in holiness. It is essential to keep this in mind, for our modern idea of a saint as a specially holy person, a Christian of exceptional goodness, is only too apt to lead us far from the New Testament teaching. We must not let even our use of "St." before great names blind us to the fact that every Christian is a saint by reason of his relation to God in Christ. This is not by any means the only instance of ecclesiastical and theological usage leading us away from the New Testament.



NOTE.—We deeply regret that, through unforeseen circumstances, we are compelled to hold over Dr. Plummer's second article on "Early English Church History" until next month.

"The Lord's Brother."¹

BY THE BISHOP OF DURHAM.

"I saw James, the Lord's brother."—GAL. i. 19.

WHEN a man is called to minister for once the Word of God in a place illustrious in itself and the centre of an influence indefinitely great, he asks himself with earnest emphasis what shall be his theme. To be at all congruous to the occasion, it should lie close to the living centre of faith. It should belong to the first rank of truths, and be such as to tell, not only on the surface or circumference of duty, but upon its soul.

I have found myself shut up for my theme to-day to our Alpha and Omega, the Lord Jesus Christ. I propose to speak to you upon some aspects of the Apostolic account of Him which have been of help to my own faith and hope, and the thought of which may contribute something to the strengthening of other hearts. The study will be as plain and as practical as possible. But it will cast our attention upon nothing less than the Christ of God, historical and eternal, as we attempt once again to see Him somewhat as an Apostle saw Him, and to ask if the sight does not carry within it an adequate witness to its supreme and saving verity for the soul of man.

"I saw James, the Lord's brother." The words occur, as we are well aware, in a letter which all reasonable criticism places within the first days of the Church. Some students, as Zahn recently, make out Galatians to be the earliest Pauline writing, and place it in 52 or 53, little more than twenty years after the Crucifixion. But Lightfoot's date (57) leaves it still abundantly primeval, so that it comes to us, on any sober estimate, from days when the coevals of the Lord were everywhere, and in the vigour of their lives. His personal presence, His very look and bearing, the accent of His voice, the momentous scenes of the close of His ministry in Palestine, lay

¹ A sermon preached in the Chapel of Trinity College, Dublin, February 13, 1910.

as vivid, as large, as tangible, to the minds of a host of men than as mature men now feel their most striking and important recollections of the early eighties to be to them. And how much farther back than that the certainties of memory can reach for men still short of old age!

It is nearly four-and-forty years since I, a young school-master, was in company once and again with Tennyson, then a visitor to Marlborough. That reminiscence is as articulate to me to-day, as little clouded or distorted by time, as it was five years after the event. No faintest haze of imaginative colouring, so far as I can see anything of the workings of my mind, has altered within that period my sight of the incidents which certainly needed no imagination to give them interest and significance.

Well, it was at a time about half as distant as that from the memories of Golgotha that St. Paul wrote to the Galatians, and told them, in the course of a careful and practical statement of facts, not by way of a rhapsody, but in an argument bearing upon matters of immediate concern to him and them, that he had once seen James, the Lord's brother. It is a plain elementary item of recollection, in itself altogether prosaic, like a memorandum from a diary. The light falls dry and clear around it—as little a glamour of romance, as little a luminous haze of myth, as if the writer were alluding to an interview with Timothy, or with Sergius Paulus, or with Gallio. Yet think what that datum of memory connoted and involved. This man of the active life and busy pen had once been in personal company with one who was familiarly known to be the brother of the Nazarene. No matter for our purpose what the brotherhood precisely was; it meant this at least—that James had once shared the same home with Jesus, and Jesus with James; that the neighbours knew them as kinsmen, partners alike in the life of hearth, and field, and street, and synagogue, sons of one Galilean home.

I will not linger over the ample answer that lies within this brief phrase to the pretentious theory that to St. Paul the Galilean life of the Lord was unimportant, and very possibly

unknown. It was not so to the man who carried in his soul the converting voice from heaven, "I am Jesus of Nazareth, whom thou persecutest." It was not so to the intimate of St. Luke. Nor was it so to the man who records with such quiet and matter-of-fact precision his fortnight's visit at Jerusalem to Peter, "pilot of the Galilean Lake," and his interview with James, the Lord's brother. Paul was sent indeed to be, not the biographer of Jesus Christ, but the Apostle of the mystery of His cross and resurrection. But full and vivid all the while lay in his soul, behind the message of the Christ in His everlastingness, that life of Jesus which stands with His sacrifice in indissoluble mutual relation.

So to St. Paul the historical Master was as historical as this, that He had been for years the home-mate, in the order of human life, in such a town and at such a time, of a man with whom Paul had himself talked and walked, not many years, perhaps fifteen or sixteen, before he put pen to paper to Galatia. This Jesus the Christ was as little legendary to St. Paul, as little a mythical luminary, or an embodied idea, from the point of view of human life and action, as any brother of a college friend of mine could be about whom I have heard my friend speak often, and with admiration and delight.

We are carried then by this passage, at one step, as by one heave of a strong hand, straight into the very midst of the very first generation of believers. And we find Jesus there, and His Galilean home, in all the certainty of familiar and unanxious allusion. We read a writer who speaks to us from this living page with the immortal presentness of the mind, and who could easily, if he had wished it—and very probably he did—have catechized the brother of the Lord about the face and voice of Jesus, about the normal incidents of the working life at Nazareth, about the whole human exterior of those days of the flesh of the Son of man.

But, then, here is the great paradox, here is the other side: "I saw James, the LORD's brother." "The LORD"—what does it mean? He has just named Peter very simply, and now names

James, and will soon name John. Why this reverential designation for the teacher of Peter and the brother of James—"the LORD"? The answer lies in abundance, and close at hand, in this same letter. Look just above upon the page, and read: "It pleased God to reveal in me His SON." Take sentence after sentence, still from these Galatian paragraphs: "Paul, an Apostle, not by man, but by Jesus Christ, and God the Father who raised Him from the dead." "Christ Jesus gave Himself for us that He might redeem us from this present evil world." "Christ liveth in me; I live by the faith of the Son of God, who loved me, and gave Himself for me." "Ye are all one in Christ Jesus." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "The grace of our Lord Jesus Christ be with your spirit. Amen."

We need not—we must not now—hear around these utterances the whole weight and splendour of the Pauline Christology. It will be enough to recall, as we pass on, that, to this friend of the mortal brother of the Lord Jesus, He is the supreme and vivifying secret of the salvation of the Universal Church, and equally and at the same time the archetype, the corner-stone, the final cause, as well as the effectual, of the whole world of created being. "All things were created through Him, and"—that last word of mystery and light—"for Him," as their end and goal.

Such was the Brother of James to James's visitor. To Paul this wonderful Being, practically upon the one hand his own contemporary in human life, and the familiar sharer in its domestic relationships, was on the other hand Lord, Redeemer, Giver of grace, Object of saving faith; at once upholder of the universe and inhabitant of the heart. To reveal His glories to the soul, the Eternal Father must intervene. Once known, He proves to be All in all for the personality which has found Him. Into Him a Paul, with all his magnificent wealth of mind and will, rejoices to be, as it were, submerged. "I live, yet not I; Christ liveth in me." He is not, indeed, called GOD in set terms to the Galatians. But either James's Brother is also God

made man, or the language about Him used here is high treason against the Eternal. For it makes out the Brother of James to be man's absolute possessor, man's innermost secret for participation in the heavenly life, his ultimate and adequate object of saving confidence, his all-satisfying joy and glory.

So the historical Jesus, prosaically historical, as He appears before us here, and the eternal and transcendent Christ, turn out to be one. James's Brother is the Lord of glory, the Lord from heaven, the Son of God.

Upon this phenomenon of the Galatian Epistle some reflections arise which have often seemed to me helpful to faith in its struggles and in its work.

In the first place, the convictions denoted respectively by the words "James, the Lord's brother," and by such terms as "the Son of God," are held together in the mind of St. Paul obviously without an effort. From his conversion onwards, whatever his other internal conflicts were—and they were assuredly severe and many—there was none upon this point. Jesus of Nazareth was, by the transfigured Pharisee, from the first to the last, recognized, accepted, adored, served, with a love and reverence which always kindled each other into new ardour, as the eternal Son of the Blessed. No discord, it is evident, suggests itself to him in that amazing juxtaposition of historical and eternal, finite and infinite, human and Divine. To hold this, or rather to be held by it, means for him, not effort, but repose. So far from disturbing either his moral or his mental equilibrium, it is precisely this around which his whole deep and energetic nature moves with all its powers, like a planetary system rolled around its sun. Before and after Damascus St. Paul was the same man, but the same with a vast difference. Before, he was a force intense and burning, but dangerous, because internal harmony was lacking. After, he was more than ever intense and burning, and he put out his great energies in a way which will be felt as long as there is a Christendom on earth. But the force was now pure, salutary, altogether beneficent. The man was as sane as he was inspired.

We find in St. Paul, in fact, the exact antithesis of the religious fanatic. For fanaticism is essentially harsh and narrow. By its nature it abhors equity and tolerance. It sees the part as the whole. It grasps, ordinarily, one great truth, or more likely one fragment of one great truth, and distorts it into an error—perhaps a deadly error—by treating it as all in all. It does not suffer long, nor is it kind, nor does it hope all things, nor endure them. Its tendency is to trample upon rights, and to scout the courtesies which are so genuine a part of human duty. Its tendency in general is to dominate rather than to serve.

The Apostle illustrates all this by the exact opposite in everything. He is large and patient of heart. He can see through the eyes of others. His courage is such that heroism seems a poor word for it, but he is gentle all the while as a nurse with her children; he is anxious to vindicate for those from whom he differs the right to their own opinions; he is a counsellor always working for all possible peace in the Church through the influences of self-forgetting love; he is so studious of human courtesy that he sets us one of its finest standards for all time. Withal he is a wise, practical, public man in the Church, and he is fully alive also to the greatness of civil order and the sacredness of the State. Yet this was the man meantime who had seen—he was sure of it—the vision of the Almighty, and lived no longer to himself, but Christ lived in him.

From this momentous phenomenon of human experience, in which St. Paul is only one example, though the supreme one, of Apostolic (and, indeed, of primeval Christian) character, a further reflection arises. It is this—that this noble sanity of the man, who was sure meanwhile that he was divinely illuminated and inspired, is a moral evidence, as sober as it is profound, to the quality of *fact* inherent in the creed which was his life. I dare to say that, if the belief that James's Brother was the Eternal Being incarnate had not been sacred fact, it would have been a monster of the mind and the tyrant of it, ruinous to reason, to virtue, to justice, to love. Its holders and followers

would have developed, like the Zwickau prophets of Luther's time, into visionaries imbecile or dangerous. They could never possibly have organized the new Christendom on lines of peace, and helpfulness, and virtue; they could not have written the supreme eulogy of self-forgetting love.

The primeval Christian spirit, equally exalted and wise, showed that the believers had seen and touched reality. Nothing but the *fact*, concrete and eternal, of the incarnate Christ of God explains the whole character of an Apostle. That which could produce side by side, in a profound harmony as of musical parts, the absolute assurance of a heavenly vision and the perfection of elevated moral maturity must be nothing less than the central truth of things.

But was it so indeed? Then, past question, the Lord is alive to-day and evermore. That immeasurable wonder—veiled to us in its immensity by its own greatness and by our habituation to the traditional confession of it—INCARNATE GOD sacrificed, risen, and reigning, is immeasurable reality. Behold Him once again as we conclude! He passes by us in His grace and in His glory. He is man, our elder Brother, in all points tempted as we are, able to be touched, yet without sin; so that to His perfect sympathy is for ever joined that omnipotence to help which, without moral perfectness, could not be. And also He is the Lord, King of Glory, everlasting Son, the sinner's pardon, the believer's life, and purity, and power, and final hope.

"We would see Jesus," human and eternal, and we may. We would embrace Him, and we may. In the nearness of His manhood, in the fulness of His Deity, He comes to meet us with open and everlasting arms. Believed, obeyed, He gladdens with a vernal sunshine every region of our being. He cleanses the thoughts of our hearts by His radiant presence in the midst of them. He ennobles every faculty by using it for His will. And at the end, when heart and flesh are failing, He will not let us die. We shall not see death at all, though passing over it, for we shall see HIM as He is.

The Coming Missionary Conference at Edinburgh.

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

“ IS it a hope too unreasonable to be entertained that the power which will heal the divisions of the Church at home may come from the distant mission-field ?” Half a century ago Bishop Selwyn of New Zealand and Lichfield asked this question. We venture to think that the best claim of the Edinburgh World Missionary Conference of June, 1910, to be remembered hereafter, will be that it did more than had ever been done hitherto to fulfil this hope. This will not be because it is the first missionary conference, or because promotion of unity is its dominant aim ; for it has had predecessors, and puts forward other notable purposes, promising to lead to other substantial results.

So long ago as 1854 there was a conference on missions at New York, for which Alexander Duff, the founder of educational missions in India, prepared eight stimulating subjects for discussion. The Foreign Mission Boards of the United States and Canada have met annually for sixteen years, and twelve Missionary Conferences have been held on the Continent of Europe. Moreover, facilities for international amenities, through easy rapid travel, have led to gatherings from yet wider areas. In 1860, 120 delegates, representing 25 societies, met at Liverpool for deliberations and discussions not open to the public. In 1878, a larger assembly, including American and Continental delegates, met at the Mildmay Conference Hall in London. More widely representative was the Centenary Conference of Protestant Missions in London in 1888, attended by 1,600 members from 53 societies, British, American, and Continental. Unhappily, our own Church was only half represented, because the leaders of the S.P.G. did not see their way to sharing in it. Still more influential was the Ecumenical Missionary Conference in New York in 1900, attended by 2,500 delegates from more than 250 societies.

Various rousing centenary celebrations about that time may also be recalled, especially those of the Church Missionary Society in 1899, and of the Bible Society in 1904, and the Bi-centenary of the Society for the Propagation of the Gospel in 1901; also the Conference of the World's Student Christian Federation in Tokio in 1907, the first international conference ever held in Asia; and the Pan-Anglican Congress of 1908, where nearly 10,000 members of the Anglican communion met from every part of the world to consider, first of all though not exclusively, missionary enterprise. Lastly may be mentioned the Canadian National Missionary Congress in Toronto, in March, 1909, the first example of missions being dealt with by the Christians of a single nation, acting in a national capacity.

It would probably be superfluous to describe the plans and aims of the coming Edinburgh Conference in great detail, as many readers are doubtless familiar with them through subscribing for the eight *Monthly News Sheets* published from October, 1909, onwards.¹ Briefly it concerns the following circles, widening out from its Executive Committee at the centre: the eight Commissions, each consisting of about twenty members, who have for some months past been considering as individuals and conferring together concerning these eight subjects: (*a*) Carrying the Gospel to all the world; (*b*) the Native Church and its workers; (*c*) Education in relation to the Christianization of national life; (*d*) the missionary message in relation to non-Christian Religions; (*e*) the Preparation of missionaries; (*f*) the Home Basis of missions; (*g*) relation of missions to Governments; (*h*) Co-operation and the promotion of unity. Every effort has been made to select persons who should be fairly representative of the missionary enterprise of Reformed Christendom in all its width and variety so as to form an international and interdenominational body of experts. There are 96 ministers of religion, 55 laymen, and 14 women on it; 92 British and 51 American members, 22 from France, Germany, Scandinavia,

¹ To be had by forwarding 2s. to the Secretary, World Missionary Conference, 100, Princes Street, Edinburgh.

Switzerland, and Holland. Of the British members, about half are Anglicans (including "High," "Evangelical," "Broad," and "Moderate," in fair proportion); about a quarter Presbyterians; while the remaining quarter is made up in about equal proportion of Congregationalists, Wesleyans, and Baptists; all taking counsel together over a common task. Some, looking at the names of four of the eight chairmen and of not a few members besides, might complain that Scotland is over-represented; but apart from the fact that Edinburgh is hostess, can any people, except the Moravians, show such a record of illustrious missionaries and splendid missionary achievement as the Scottish people?

We recognize six classes of persons on the lists:

(1) Leaders of the Church at home, such as the Bishops of Southwark and Birmingham, of Ossory and Aberdeen, and of Massachusetts and Albany, U.S.A.; and the Dean of Westminster. (2) Responsible officials of the great missionary societies, such as Bishop Montgomery and Canon Robinson of the S.P.G.; Bishop Ingham, Prebendary Fox, Dr. Eugene Stock, Mr. Maconachie, Dr. Lankester, and Miss Gollock of the C.M.S.; the Rev. Duncan Travers of the Universities Mission; the Rev. A. Taylor and the Rev. J. H. Ritson of the Bible Society; Mr. Broomhall of the China Inland Mission; the Rev. T. Tatlow, Mr. John Mott, and Miss Rouse of the Student Christian Federation; Bishops La Trobe and Hassé representing the Moravians; the Rev. R. T. Gardner of the Anglican Central Board of Missions; Dr. Wardlaw Thompson of the L.M.S.; and the Rev. Marshall Hartley of the Wesleyan Missionary Society. (3) Missionaries of long experience in the field such as Dr. J. Campbell Gibson, joint chairman of the Shanghai Conference; and Dr. Zwemer, author of well-known books on Islam. A century and a half of service in the mission-field may be reckoned up by adding together the periods during which the missionaries on the Commission about the Native Churches have been there. (4) Students of missions such as Professor Warneck, the historian of Protestant missions. (5) Heads of colleges and prominent education-

alists, such as the Masters of Selwyn College, Cambridge, and Magdalen College, Oxford; the Principals of Mansfield College, Oxford, and of Toronto University; the Dean of Oberlin University, Ohio; the Vice-Principal of Westfield College; the Principal of Wycliffe College, Toronto; Professor Sadler of Manchester; and Dr. Parkin, Secretary of the Rhodes Trust. (6) Statesmen and Empire-builders, such as Lord Balfour of Burleigh, the President of the Conference; Sir Andrew Wingate; Sir Andrew Fraser; Sir Robert Hart; Sir Ernest Satow; and Admiral Mahan. The mere names indicate how far we have moved on from times when it was possible to disparage missions as the fad of a few insignificant people whose piety was more conspicuous than their intelligence; they should compel even the general public to wake up to the vital importance and growing complexity of the missionary enterprise.

Round about the 165 members of the Commissions are several thousand "corresponding members," missionaries, and representative native Christians all over the world, who provide the voluminous material upon which the opinions and conclusions of the experts will be based. One of the busiest and ablest missionaries in India, for instance, devoted the greater part of ten days to answering their questions. Their conclusions will be put before and discussed by 1,100 delegates appointed by all the societies to represent them, the number sent by each being proportionate to its annual income; and from June 14 to June 23 these delegates will fill the Assembly Hall of the United Free Church. Simultaneous meetings for the rank and file of subscribers to missions will be held in the Synod Hall, which holds 2,000, and meetings of a yet more popular kind will be held at Edinburgh and Glasgow during the Conference, and elsewhere, both before and after it.

Its value will depend after all upon the amount of preparation in thought and prayer not only of the few actively organizing it, but of the whole body of those who know and care anything about the evangelization of the world; and the Confer-

ence therefore claims the immediate co-operation in interest and in intercession of everyone who believes it to be the will of God that all men should be saved and come to the knowledge of the truth.

How, then, may its purposes be summed up? Two convictions are forcing themselves upon all those who have any understanding of the times in which we live. That, while of late years missionary work has grown wonderfully, it has been altogether outgrown by the opportunities for doing it, opportunities that the Christians of a hundred years ago would hardly have dared to pray for. The world is one as it never was before, even under Imperial Rome; "the unchanging East" has suddenly become an obsolete phrase; the Orient is crying out to the Occident for its wisdom and its science; and both at home and abroad every Christian must be either a champion of his faith or a traitor to it. The opportunity is great, but it is passing; ever since the Russians' repulse at the Yalu in 1904, we might say since the Italians' defeat at Adowah in 1896, the European's arrogant claim to unquestionable superiority has been challenged; those who are eager and docile to-day may become scornful and even aggressive to-morrow. We live our lives at a momentous crisis of the world's history. The second conviction is that while enterprise abroad has lagged behind opportunity, enthusiasm and effort at home have in a still more marked degree lagged behind enterprise abroad. And all around us are sincere Christians who would care so much and do so much if they only knew a little more; and other Christians who are in danger of losing hold on the faith because they think of it as an entailed estate for themselves, not as a trust committed to them for their fellows. "How much of what is mine must I give to God?" is their question, instead of "How much of what is God's dare I keep for myself?" So of course the societies are struggling with deficits, and the Church is threatened with that doleful condition of the invalid who has consulted all the eminent doctors, tried all the most highly recommended "treatments," and visited all the favourite health-resorts, and who is hopeless of

cure because no one has the insight and courage to say: "Your real need is an interest in life that will take you out of yourself, and constrain you to give of your best to another."

The World Missionary Conference is to be no mere effusion of pious sentimentality, but a practical effort to cope with this state of things. First, it is to be a demonstration of the extent and success of missions, claiming for them from the public a more intelligent sympathy. The long and cordial leading article about it which appeared in the *Daily Telegraph* of January 30, 1909, saying that "an event of next year, but demanding preparation at once, may mark an epoch in the spread of Christianity" was a foretaste of what it may mean in this respect. Secondly, it aims at humbling and encouraging the Church, and fortifying it in obedience to its great Commission, so lifting its life to a higher plane. The task before the Church is certainly beyond its present spiritual powers, but not beyond the powers it may hope to receive as it rises to the whole responsibility and glory of its calling. Thirdly, it will subject the plans and methods of the whole missionary enterprise to searching investigation, and co-ordinate missionary experience from all parts of the world, so that the means at the disposal of the societies for fulfilling their task may be turned to the very best account. It is an official of one society who says that "doubtless as a result there will be a good deal of change in the policy and administration of some societies."

In olden times a battle resolved itself into a series of single combats, and its issue might be determined by a sudden onrush of half-equipped irregulars. Nowadays combatants fire at long range with weapons of precision on an unseen foe, and accordingly not only prowess but proficiency in science and mathematics is demanded of the aspirant to a commission from His Majesty. During last century, missionary enterprise was often but a reconnaissance in force, spasmodic, and unorganized in relation to the field to be occupied and the forces engaged. But in this century such experimental methods must give place to a plan of campaign depending on an exact science of missions, for which

material has long been accumulating and now waits to be worked up.

The avowed hope of the organizers of the Conference is, then, that it will prove not an end but a beginning of wider public support of missions ; of deeper spiritual life in the Church, which needs energizing at home quite as much as it needs extending abroad ; of more efficient service in the field, when a constructive and statesmanlike policy has been thought out ; and beyond and behind all these important purposes, we may foresee that it will bring about a new sympathy and mutual understanding between Christians who look at different aspects of the common truth, who have been too ready to suppose that their own is the only point of view from which truth can be seen at all. Bishop Westcott prophesied that reunion would begin at the circumference rather than at the centre ; and of all the reflex influences from the mission-field which we trace in the Church at home to-day, none is more blessed than that which makes us review our religion as it presents itself to those who are altogether detached from the historic origins of those differences which often loom so large here. The Pan-Anglican Congress of two years ago demonstrated that Churchmen of different schools of thought could work towards a common aim in absolute unanimity. This year we are to go a step farther, "except in opinion not disagreeing," through this Conference. In the vigorous words of the Bishop of Manchester, "common action without surrender of conscientious principle" is the keynote of the World Missionary Conference. So far from discussing ecclesiastical differences, it will ignore them. And yet such a "burning" subject as the organization of Native Churches is to be thrashed out by assembled representatives of the Universities' Mission in East Africa, Presbyterian missions in China, the Baptist Missionary Society, the Congregationalist London Missionary Society, the China Inland Mission, to say nothing of American, German, Canadian, Swedish, and Swiss societies, all ecclesiastically separate from ourselves. They dare to grapple with this problem together because it has to be dealt with somehow in the

field ; there it is not an academic question to be settled some day, but a practical question that must be settled at once ; and we are learning to face it together, not by obliterating, but by rising above our differences, through the realized absurdity of perpetuating them in the regions beyond. A hundred years ago a Scottish Synod deprecated "the lowering of denominational testimony by promiscuous association in mission work." We are slowly learning, as we study the New Testament and Church history, that the Church must stand or fall as it is faithful or unfaithful to its "marching orders"; that the work which it dares not leave undone can only be achieved if all Christians stand shoulder to shoulder in doing it, and if large funds hitherto devoted to other objects can be claimed for it. What if this Conference were so to educate our own Church that a self-denying ordinance could be passed, whereby for five years one set of Church-people resolved to halve their expenditure on choir and flowers, and to do without the costly needlework and the richly carved reredos ; and another set, who regard such luxuries of worship as hindrances rather than aids to devotion, resolved to take the risk of leaving error unrebuked by organized and expensive campaigns of fierce invective ; while the moderate Churchman who dislikes all extremes resolved to revise his personal expenditure, to taste the privilege and joy of giving to missions, not what he can spare, but what entails genuine sacrifice of ease and pleasure ? We believe that at the end of the five years the Church would be more reverent in worship and more Scriptural in doctrine ; that the lives of Church-people would be in every way richer and happier ; that the incomes of the missionary societies would never fall back to their present utter inadequacy.

What we need most of all is clear vision of the world's need and of our own duty ; we are bound to pray that this vision may come to thousands of Christians through the World Missionary Conference at Edinburgh in 1910.



To Rome and Back.

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

II. REACTION FROM ROME.

IN the controversy with Rome the Bible has sometimes played a part that might occasion surprise, so much depending, not merely on the study of the Bible, but on the spirit in which it is studied. There is no apter illustration, perhaps, of what the Bible itself says about itself, "The letter killeth; but the spirit giveth life." Even words spoken by our Lord Himself, if taken with little or no reference to the context, to the occasion, or to the interpretation placed on those words at the time and for long afterwards—such words, when interpreted in accordance with a later ecclesiastical tradition, may obtain an almost irresistible Romeward force, and irrevocably affect the career of men who are only anxious to obey their Lord's commands. These are illustrations of what may happen, and of what does happen, if we bind ourselves by the letter and neglect the spirit. And it is the spirit of the Bible that constantly underlies what I now have to say. And the spirit of the Bible may work negatively in convincing a man that Roman Catholicism, as a practical system, is not in accordance with that spirit; or it may work positively, pointing out to men the "more excellent way," in which the Father may be worshipped "in spirit and in truth," for He seeketh such to worship Him, and to this His invitation we must not remain unresponsive.

And when I speak of "Reaction from Rome," some of my readers may think it strange that anyone should have needed more than seven years (*viz.*, from January, 1876, until November, 1883) to perceive that the acceptance of Roman Catholicism by anyone who has previously had experience of a broader system of Christian Churchmanship is a mistake, which has to be made good by secession from the newly adopted Communion. Surely, they would say, the case is so clear as to render inexcusable any such delay. Well, for one thing it may be said that the criterion,

“By their fruits ye shall know them,” is largely in favour of Rome. Of course it may be urged that a low standard of morality is prevalent among the poorer classes—Irish or Italian, or whatever they may be—who are herded together in miserable tenements in such great cities as Liverpool or Manchester, or in certain parts of the East End of London. And it is true that the criminal statistics in these cases show a much higher percentage than that of the proportion of Roman Catholics in this country to the population generally. It is a difference, I believe, between about 5 per cent. for the population generally, and from 15 to 20 per cent. for criminals. But the conditions, just referred to, under which these poor people live, must be taken into the reckoning; and, though much more might be said adversely on that side, there is a side of Roman Catholicism very little known to the general public, which certainly must be counted unto them for righteousness, and righteousness indeed it is, of a very impressive, though not of a very showy, kind. So far as my experience goes, I should say that the standard of purity in private life is distinctly higher among Roman Catholics than it is among Protestants; and further, that there is ordinarily a higher standard observed of charity in conversation. No doubt sharp and harsh things are occasionally said about others, and especially about persons who have left the Roman Catholic Church—though of this I have little or no direct knowledge—but generally speaking, those elements of disparagement, of detraction, and of rash judgment, so common in the talk of ordinarily religious people among ourselves, are markedly absent from the conversation of the mass of Roman Catholics. The charity that “hopeth all things,” constantly bears fruit in a kindly silence, if not always in active defence of persons whose conduct is under discussion. And this surely counts, and rightly counts, for a great deal. But I must pass on rapidly, if I am to refer, even briefly, to things which tend to reaction, such as inevitably follows, where any cause has been embraced with more enthusiasm than knowledge. “Teaching for doctrines the commandments of men.” “Ye make the Word of God of none

effect through your traditions." "When ye pray, use not vain repetitions, as the heathen do." These are three texts, or, more exactly, three sayings of our Lord Jesus Christ, which reveal the whole spirit of His teaching, and the spirit also of the Bible—texts which of necessity are called to remembrance by those who have been brought up in a Bible atmosphere, but have afterwards fallen under the spell of Rome. It is possible, indeed, to fight against their first and obvious significance. Thus, while our Lord, in the words which I first quoted, disparages the "commandments of men" as injurious to the spirit of true religion, He is also related to have given to His Apostles the power to legislate for the Church, and to their legislation He gives the highest possible sanction: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." He also declared that He had not come to destroy the old Law, but to fulfil it; and He is recorded on various occasions to have instructed people to keep to the traditional observances: "Go, show thyself to the priest," and so forth; and He and His disciples attended the temple services, apparently without any protest against the ceremonial therein used, but denouncing only the avarice of those who made money in the courts of the temple, by selling to the worshippers—it would seem at exorbitant prices—the things that they needed for the sacrifices, or for other duties. This may be urged, no doubt, on the other side, and it cannot be denied that the Gospels do, here and there, place in our Lord's mouth sayings which seem inconsistent with his lofty spiritual teaching, which we have in those words about "worshipping the Father in spirit and in truth," and elsewhere. My point is that the religion of our Lord Jesus Christ, as taught by Himself, and taught by His most notable convert and worshipper, St. Paul, is essentially a religion of the spirit. It is not a religion of observances, but of spiritual union of the soul with God. And observances are certainly disparaged, if not denounced, by St. Paul, although on certain occasions he accommodated himself to them. Now, anyone who has had an

opportunity to survey Roman Catholicism from within must know that it is mainly and (for the mass of the people) almost exclusively a religion of observances. No doubt saints arise from time to time within the Roman Church, on whom the burden of observances presses very lightly, because they live habitually in a higher atmosphere, and, while conforming to the rules, make little account of them. But, for the average Roman Catholic, the routine of his religious life is a routine of observances; and their indispensable necessity is to him far more certain than the indispensable necessity of the moral law. To hear Mass on Sundays, not coming in later than the Gospel or leaving before the blessing; to abstain from flesh-meat on Fridays, and, until the age of sixty, to observe the prescribed days of fasting; to go to Confession with due submission to the directions of the priests, and to receive the Communion at least every year at Easter (or within a few weeks of Easter, whether before or after); to receive the Communion fasting; and to contribute towards the maintenance of the clergy and of Divine service—these things are indispensable, and in most cases it would be regarded as a mortal sin—*i.e.*, a sin punishable for ever in hell (unless repented of before death), to fail in the performance of these duties, while, on the other hand, the regular performance of these duties means assured salvation.

And then, as to the prohibition of vain repetitions in prayer. Well, let us admit that in all worship, whether public or private, some repetition is almost inevitable. We of the Church of England know how in the old "full Morning Service" the Lord's Prayer used in some churches to be said as often as six times. We have the frequent repetition of the *Gloria Patri*, and of the responses in the Litany. I do not mention these things either to defend or to condemn them. I only say that if we condemn repetitions in the Roman Catholic services, we must not forget that we may ourselves be blamed for the same thing by severe critics. But our repetitions are as nothing compared with those of Roman Catholic worship, the number and extent of which render necessary an utterance so rapid as to be hardly articulate,

while the meaning of the words really counts for nothing. Thus, the saying of the Rosary is, for pious Roman Catholics, a daily practice, by way of private prayer, and it is also very popular as a part of the public Sunday Evening Service. Well, the Rosary, with its fifteen "mysteries," is seldom said as a whole; a third part of it more commonly suffices. But what does this mean? It means, in addition to five repetitions of the Lord's Prayer and five of the *Gloria Patri*, no fewer than fifty repetitions of the *Hail Mary*, which itself consists of over forty words, so that the Rosary, even in the abridged form of one-third, and including the two other formularies I have mentioned, runs to over 800 words; and its recitation irresistibly recalls our Lord's condemnation of the prayers of the heathen, "who think they shall be heard through their much speaking." The same criticism is applicable to the special devotions of the clergy, the saying of Mass, and the recitation of the Breviary. Both the Missal and the Breviary contain much that is very beautiful and Scriptural; our own Prayer-Book has drawn largely on both books. But the amount that has (in each case) to be said, coupled with the indifference universally displayed towards the sense of the words, or to their being intelligible to the hearers, has resulted in a rush, which has become the established custom, so far that any departure from it would be regarded as tedious and intolerable. If the Mass were said throughout with that reverent deliberation which is ordinarily characteristic of our Prayer-Book services, it would, as a rule, last not much less than an hour, whereas half an hour is seldom exceeded for the saying of it, and some priests boast that they can say it in twenty or even in fifteen minutes. And the private recitation of the Breviary is, as a rule, even more rapid and unintelligent. Now, what is the explanation of all this? In the last resort it can be traced back to the principle of obedience to ecclesiastical authority. If the practical system of the Roman Church may be summed up as observances, observances, observances, the principle that underlies it all may with equal brevity be summed up as obedience, obedience, obedience. These long services (as

they are in form, implying the presence of a congregation as well as of the officiant) have somehow to be gone through daily in obedience to authority—an authority which declares that failure to discharge these obligations means mortal sin. And so the hurry (the irreverent hurry) comes from the determination of men (who after all are human) to spend as little time as possible over a duty which is hardly regarded as religious, though it is admitted to be binding. Of course, on the other side, we must set the practice of meditation—formal meditation—chiefly taught by Ignatius Loyola, the founder of the Jesuits, in the sixteenth century; and it is doubtless this practice that produces still at this day saints among the Roman clergy. But even this tends to become mechanical, when used by men to whom the things of the Spirit are practically unknown. Obedience no doubt secures unity; but it is a deadly kind of unity, very different from that unity of spirit which was the object of our Lord's Prayer. But this unity certainly means power; and the possession of it, in some sense, justifies that domineering spirit which is characteristic of the Roman Church. Only within that Church can it be realized how all other forms of Churchmanship, or even of Christianity, are accounted as nothing worth or even rather as baneful. And, when you find this arrogance, coupled with a general absence of culture and of all that constitutes a liberal education, with ignorance of the Bible and of Church history, and with an intolerant spirit that is either unable or unwilling to understand any other point of view, this question must arise in your mind, To what does all this serve? Does this great world-wide Church, with all its elaborate organization, its picturesque ceremonial, and its control, through the confessional, over the souls of men, does it tend to elevate? does it provide spiritual force? does it preach a Gospel that can endure, alongside of, and in support of, the moral and intellectual growth of mankind? And when I seriously asked myself these questions, I found that I had reached the point at which it was necessary for me, if I was to remain true to myself, to sever my connection with this ancient

Church, which, seven years earlier, I had sacrificed a good deal to enter. The words "Modernist" and "Modernism" had not come into use at the date (1883) to which I refer; but I may fairly describe myself as having been, in that year, a Modernist "born out of due time." Not much of what is now well-known as the Higher Biblical Criticism was then printed, or even written; but still, some such ideas were in the air, and it was my desire to keep abreast of the learning of the day, and to interpret the doctrines of the Church in accordance with that learning. There was, moreover, some justification for this desire; for, while I was at the Birmingham Oratory, and was daily giving religious instruction in the elementary schools, the Catechism was so far altered as to admit that the "days" of Creation were more likely "periods" of indefinite length; and I had among my books an essay of Cardinal Wiseman's, in which he admitted that a free or poetical interpretation might be given to some passages in the Liturgy, especially mentioning a sentence used in the Mass for the Dead. This principle of poetical interpretation seemed to me a very valuable one, capable of wide extension; for example, on this principle, it might be held, if not taught publicly, that the "Host" was not really, by an invisible miracle, transubstantiated into the Body of Christ, but that it remained as it was, and should be regarded as a symbol of Christ as the Bread of Life, the external acts of worship with which Catholic ritual surrounds it being directed, not to the actual visible Host, but to Christ Himself, spiritually present with His faithful people. I believe that a good many priests do really take this symbolic view, as a relief to their intelligence; but of course it must not be publicly avowed. My dream, however, of a Catholicism thus spiritually interpreted came to nothing when I found that it had been condemned thirteen years earlier by the Vatican Council: "If anyone should say that it is possible that at some future time, in accordance with the progress of knowledge, a meaning may be given to dogmas taught by the Church other than that which the Church understood and understands, let him be anathema." Another decree of the same

Council, insisting on the integrity and inspiration of Holy Scripture, expressly includes all those portions which scholarship, whether in the sixteenth or in the nineteenth century, has shown not to have formed part of the original text. I thus found myself in a clearly false position, apparently assenting to propositions which in my heart and mind I rejected as untenable. And from the Roman Church a man must depart promptly, if he has doubts about its teaching. There is no recognized harbour of refuge for Liberalism there. And so I announced my intention to Cardinal Newman; who, while he was, as courteous and as affectionate as ever, and showed anxiety as to what my future might be, none the less agreed that there was no other course open to me. In a sense I may say that, by God's grace, I saved my soul when, in 1876, I abandoned what was becoming a dishonest position in the Church of England by submission to Rome; and that I saved it a second time in 1883, when I exchanged a similarly dishonest position in the Church of Rome for spiritual freedom outside all Churches. But there was still another conversion, another saving of the soul, to be accomplished, and for this I had to wait some years.

(To be continued.)



Zeno the Stoic and St. Paul at Athens.

BY THE REV. F. W. ORDE WARD, B.A.,
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THE teaching of Zeno the Stoic, and the preaching of St. Paul the Apostle, at Athens—the Christian coming three hundred years later—constitute an interesting historical contrast. The one proclaimed a new philosophy, and the other a new religion. Each was more or less original, and each the founder of a faith destined to grip the world, if the former appealed more to the head and the latter to the heart. But we need not suppose for a moment that the great Apostle to the

Gentiles was unacquainted with the learning of his time or the transmitted wisdom of the ages, or indifferent to either. Some authorities think that the Epistle to the Romans displays a study of Aristotle, and St. Paul certainly uses occasionally metaphysical terms. To the Gnosis of one famous sect he opposes the Epignosis of Christianity, and meets the lower knowledge with a higher. Once, indeed, he actually says, "Gnosis puffeth up, but Charity buildeth up." Yet to St. Paul, as to the later Stoics of his own time, conduct appeared three-fourths of life, to say the very least. But in the contrast before us we find in the two subjects the first fruits and the last fruits of (what may be called for our immediate purpose) Hellenized Orientalism. For it must never be forgotten that Stoicism, like Christianity, was of Eastern origin, and had behind it ages of Semitic thought, as its meditative impassiveness and rapt resignation might naturally suggest. The almost cosmic conquests of Alexander, the spear-point of the Macedonian phalanx, had opened the mind as well as the markets of the East to the intelligence of the West, and the eager analysis and ardent synthesis of the Aryan imagination. Trade followed the track of armies, and new doctrines avenged old defeats. The phalanx passed, and the hoary sleeper returned to her gorgeous dreams of the immemorial past, and Europe accepted a fresh yoke in the visions of Asia. And the Greek huckster—"Græculus esuriens ad cœlum (jusseris) ibit"—brought back from Syria and Coele-Syria, in the peddler's pack of his receptive mind, other religions and other philosophies. Thus the conquered East led captive her fierce conqueror, and added to new routes of traffic the more spacious paths of speculation. It was a splendid revenge. And though the painted Stoa, by the market-place of Athens, was localized in Greece, its frescoes by Polygnotus depicted the long-drawn-out agony of the Trojan War—not all legend, but rather one of the landmarks of the world's history—while its mental soil and ultimate inspiration were far away. Its first and foremost adherents were mainly of Hellenistic, and not Hellenic, extraction, and Zeno himself had

a Phœnician ancestry. Stoicism was more than the rival of Platonism for centuries, mainly, perhaps, from the fact that its sturdy virile virtues appealed better to the Roman character than the transcendental systems of a beautiful idealism, because its ethical precepts fortified better the unphilosophical temperaments of a people who produced soldiers, and legislators, and statesmen, and builders, and moralists, like Seneca, but not metaphysicians. From the slave in his *contubernium* to the Emperor in his purple, Stoic doctrine was strength and life.

Zeno's promulgation of a fresh philosophy, or a fresh departure in philosophy, came at a singularly opportune time. The wave of stimulating thought, starting from Socrates, had lost much of its pristine power. The exponents of its method and message then possessed none of the early enthusiasm of the first generation, with the doubtful exception of Stilpo. The moment was ripe for a new prophet with a new development. Zeno himself had an intimate acquaintance with all the old doctrines, and knew all that his contemporaries could teach, having made the round of the schools and gone from altar to altar in search of light and enchantments with which to conjure. Apparently he discovered most comfort and congenial wisdom among the Cynics. But though, at the outset of his mission, he cannot be called very original, he speedily took a mighty step into the unknown when he claimed for the cosmos what the Cynics had only admitted for man. That is to say, he extended the operation of the Logos, which was accepted as the law of man, to its utmost limits, and made it the law of the universe. Physics now, in his hands, fell into line with ethics. And it would perhaps be truer to say that he moralized the former than that he materialized the latter. He is usually considered a dualist, because of his seeming division of force and matter. But we hardly appear to know enough, records hardly suffice, to speak with confidence here. At any rate, Reason was the Stoics' God, and in the *λόγος σπερματικός* we have the seed or principle of modern Evolution. Everything

could be explained, and everything was ultimately explained by the Logos. Zeno had a fairly clear conception of that scientific postulate, the ether, which is at present alike the cradle and the grave of our knowledge. All differences, though this was the contribution of the water-carrier Cleanthes, arose from differences of strain or tension, and expressed themselves in eternal transformations of the universal substance. And so Heraclitus before had been the mystical teacher of the *ὁδὸς ἄνω κάτω*. But with the recognition of a primitive fountain-head, from which all things flowed, that they called *πνεῦμα*, and in the establishment of a common law named the *λόγος*, the Stoics prepared the way for Christianity, and St. Paul became at last the inevitable successor of Zeno at Athens. The great Apostle, the founder of our faith, was the sole logical conclusion from the pagan philosopher. No doubt the Stoics taught the corporeality of the soul, but this corporeality seemed qualified by the necessary paradox that it was one with the principle of hegemony, the mind or reason. And their ethical teaching left little to desire, and only needed the Divine Plus and Personality of Christ, and had all the inwardness of Christianity in placing the motive before the deed. They insisted, as the Cynics, that man required either "the altar of reason or the halter of force," and proclaimed the efficiency and sufficiency of the illuminated reason. Indeed, without the ploughing and sowing of Zeno, and Cleanthes and Chrysippus, the Word of our Faith would have fallen on untilled and unready and unreceptive soil. While the Epicureans made too much of pleasure as an end, the Stoics made too much of self-preservation. Christ's Incarnation was demanded by the human heart to expand this last doctrine, in revealing the final truth that self-development can only be realized in and by self-sacrifice. And the Stoic requirement, that life should be in harmony with nature, awaited its full interpretation and complete expansion in the deeper reconciliation with the Divine Nature. Zeno and his successors also broke new ground in their conception of a Cosmopolis and the *συμπάθεια* of a cosmopolitan relationship. They did not always practise what they

preached, though the saintly Emperor Marcus Aurelius was a shining example of practical Stoicism and the happy union of the simple and the sublime. But in theory, at any rate, the Stoics were Christian Socialists. And it seems certain that St. Paul alluded to this doctrine in Gal. iii. 28 and elsewhere. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Seneca, though he had thousands of slaves, nevertheless denounced bondage as a vicious institution. But that prince of moralists was not more inconsistent than multitudes of professing and even devoted Christians. Zeno had elevated ideas of prayer, and would have thought with Cowper—

"For Thou, within no walls confin'd,
Inhabitest the humble mind."

Those worshipped God the most, he said, who served Him most. At the same time Stoicism was exceedingly tolerant, and while seeing the futility of mere forms and images and sacrifices without the accompaniment of spiritual offerings, it did not disallow them, and excused and explained Polytheism. It recognized the fundamental fact that ceremonies and external aids were inevitable accommodations to human infirmities and imperfections. In its catholicity and temperance and rationality, in its optimism and light and its dispassionate elevation of thought, Stoicism was a magnificent precursor of Christianity, with its sweet reasonableness of unreasonableness and its yet loftier standards of Divine charitableness and self-denial, or rather self-seeking in others through Christ. It sought strength and beauty within and not without, and preached long before St. Paul the might of meekness, and the supreme dignity of endurance and ministration, and the joy of suffering for truth. Denouncing with righteous contempt the popular doctrine of rewards and punishments, it declared virtue was its own reward in right of the *εὐδαιμονία* established in the heart of man. The acceptance of the right reason made everything else right, and created a perfect union between desires and deeds. Defective

radically, we know now, as such doctrines were, they, notwithstanding their shortcomings, pointed in the true direction, and anticipated the Epistles of St. Paul and his speech on Areopagus. Zeno, it may be fearlessly asserted without exaggeration, was a prophecy or shadow of the coming Christ, and he stood behind the Apostle to the Gentiles and bequeathed to him his mantle. We cannot break, we dare not despise, the continuity of history. And each fresh teacher, whether he knows it or not, whether he confesses it or not, had his appropriate and necessary forerunners, and received an inheritance and a lamp to be used and transmitted to successors. Nor would a man like St. Paul have repudiated the debt or denied his obligations.

St. Paul's visit to Athens after Zeno's inauguration of a new philosophy, an interval of more than three hundred years, cannot be considered the hopeless failure so many believe it to have been. The atmosphere was charged with the electricity of thought. Philosophers and moralists of all sorts abounded, and at Athens the intellectual centre of the world East and West met and collided, and the metaphysical speculations of the one were interpenetrated by the gorgeous mysticism of the other with solemn sacramental ceremonies, and doctrines that moored man to the Infinite by declaring his immortality. At any rate, his visit, if a failure, was one of those splendid failures which marked a spiritual epoch in the world's history. "Some mocked, and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him and believed; among the which was Dionysius the Areopagite"—reported by tradition to have been made Bishop or overseer of the Christian Church there—"and a woman named Damaris, and others with them." St. Paul may have known something of such teachers as Sotion and Attalus, and it is difficult to believe he was altogether unacquainted with Seneca. In those days the philosopher, Cynic, Epicurean, Stoic, was the religious missionary, and followed the trader, and bales of thought (so to speak) followed or accompanied bales of merchandise. New

truths were not the least important part of the tribute paid by the East to the West, and Roman ethic, as well as Roman law, reacted on the most distant provinces. The idea of a superintending and all-embracing Divine Providence had become familiar to everyone. And the Stoic pantheism, which arose out of its original dualism, contained the core of the Christian dogma of the Trinity. Fresh doctrines, like children's diseases, were quickly caught and quickly thrown off by eager inquirers for light. But something practical and something permanent and something valuable usually remained. And the Apostle to the Gentiles, with his broad mind and ardent faith, must have sympathized intensely with much of the Stoic morality. If he cautioned the Colossians against mere verbal subtleties and metaphysical logomachies when he wrote, "Beware lest any man spoil you through philosophy and vain deceit," it was only his exceeding jealousy for the honour of Christ. He must have profoundly appreciated many of the Stoic rules for the conduct of life, which denied that the really illuminated man walking in the order of things could suffer any misfortune, and affirmed that nothing of the kind could shake the true inwardness of the character. External trials were but the necessary and appropriate conditions of virtuous education and human development. The *divinæ particula auræ* could not be bound or impeded, or in any way injured by mere outward accidents. And the cosmos was conquered by philosophic indifference and unconcern, and the fact that the spirit remained indomitable whatever happened to the body. While the Stoic teaching of moral progress or *προκοπή* was in accordance with St. Paul's own instruction and belief, Zeno's faith and Seneca's, and also St. Paul's, were alike militant, in the best sense—that they resisted evil by similar methods, with the weapons of gentleness and love. The provocations of boundless charity, and the peaceful aggressiveness of a confident faith, that were in the world though not of the world, distinguished eminently the doctrines of both schools of ethics.

It had been asserted of Athens, as of Croton, that it con-

tained more gods than men. St. Paul alluded to this fact at the commencement of his address: "I perceive that in all things ye are earnestly reverential." He had noticed that the city "was covered with idols" and the many "objects of worship." But the Apostle was aware that this parade of religiosity in numerous instances only revealed, by its ineffectual attempt to conceal, a hollow and hopeless Agnosticism, and he therefore made his text the Altar of the Unknown God. This must have forcibly arrested the attention of those hearers who, in believing everything and worshipping all gods, really believed nothing and worshipped none. He came to proclaim the new Logos, the predestined Judge, the Righteous Man, that the Universal Father, in whom "we live and move and have our being," had ordained for that purpose. He accepted in his own way the *pneuma* of the Stoics and its vital truth of the Divine immanence, while he superadded the essential complementary truth of the Divine transcendence. Recognizing with pleasure the "miracles of man's art" (for thus the words may be freely translated) as an admirer rather than an iconoclast, he quoted Aratus, and perhaps also Cleanthes, to emphasize the Fatherhood of God, and interpret it in the light of the Resurrection—a doctrine by no means new to Asiatic hearers, at least. God, he taught, was no dreadful Fate or iron Force working by irresistible laws from which there was no appeal, but a Creator who offered a reasonable Panentheism for an unreasonable and impossible Pantheism, which simply explained things by confusing them. And the Apostle had used the same language almost to the men of Lycaonia. St. Paul would have discovered truth in the famous line and in its Greek original: *Ab Jove principium est, Musæ, Jovis omnia plena.*

But he supplied the lacking personal attribute implied in the act of Creation. He stood up on the Areopagus to preach a new religion, and not a new philosophy, nor even a new code of ethics. Pagan morality had to be impregnated and fertilized by the doctrine of the Cross. Christ alone, the man ordained to judge, and therefore to save by judging continually, who had

broken the bondage of the grave in rising from the dead—Christ alone, incarnate in humanity by His Holy Spirit, could accomplish this. Stoicism up to a certain point was wise, and good, and true, and strong teaching, and no doubt the Apostle himself had learned much from it, but it required a rebaptism in the precious Blood of the Cross. God the Father, “for we also are His offspring,” and no blind Epicurean chance, had sent His own Son, the Resurrection Man, the Judge Saviour, to redeem us from sin and death and from ourselves. And the doctrine that “He had made of one blood all nations of men,” though not novel to Stoics, was accepted and practised by few, if by any, at a time when ethnic morality really ruled. But the doctrine of the universal brotherhood announced by St. Paul, as involved in the Divine Fatherhood, fell on good ground. The best of the Stoics, such as the inspired Seneca, had prepared the soil of many souls for the reception of the blessed seed. And as even worms, by their humble labours and patient engineering, help to render lands fruitful, so even errors, by leading at last to the inevitable recoil of disgust, tend to make the barren mind productive in the end. How much more such lofty lessons as those inculcated by the noblest representatives of Stoicism! *Non enim possumus aliquid adversus veritatem, sed pro veritate.* Falsehoods have their place and use in the scheme of things.

So far the Apostle and his Stoic hearers, at least, stood on common ground. But even the most spiritually-minded philosophers of the Porch had little or no sense of sin. Seneca and Epictetus and Marcus Aurelius here had much to learn and little to teach. They would, perhaps, have agreed more or less with a clever writer in a great monthly, who should read Dr. Du Bose on the subject, that “the transgression of Divine laws is obviously a contradiction in terms,” and “Spirit, if it is anything, is Divine, and therefore incapable of sin.” A cheap and easy way this of dismissing the unanimous testimony and hereditary conviction of human experience in all the records of history. Such an established position as the sense of sin

demands no defence; it stands psychologically and experimentally unassailable. It is no longer an open question. The writer would possibly endorse Seneca's rhetorical flourish—that, if there be a question of superiority, it would be rather in favour of man than of God. And the quotation from Professor Duncan of a fact stated long before by Dr. Gustave Le Bon, in the sphere of radio-active substances, only confirms the religious doctrine, *Mors janua vite*. St. Paul, who had himself passed through death unto life, preached the necessity of this: "God . . . now commandeth all men everywhere to repent." He knew the Gospel was ever the Gospel of the impossible, and he proclaimed to all the sweet reasonableness of its Divine unreasonableness. Christ commanded men to believe and love and repent to order, as if we could control our affections and divert them into a prescribed channel at a moment's notice. But if Christianity had merely been a religion of the possible, it would not have been worth promulgation. It required the impossible because it required of men an infinite ideal, exemplified in the Cross, and embodied in Christ alone. Take away the sense of sin, the consciousness of guilt, and you destroy religion. "The earth trembled and shook," says the Talmud, "and could not find rest until God created repentance, and then it stood fast." And what did the Saviour teach Himself? "Except ye repent, ye shall all likewise perish." "Joy shall be in heaven over one sinner that repenteth." And again, as St. Paul has told us, "Godly sorrow worketh repentance to salvation," and to life. The denial of this universal fact would remove a main-spring of spiritual progress and moral improvement, for all civilization rests ultimately on an ethical and religious basis. And a nation of self-complacent saints or self-righteous Pharisees would be a thousand times worse than a nation of impenitent thieves and irresponsible hooligans. Sanctified pigs are the meanest and most squalid and most contemptible form of humanity conceivable. "God Himself," says the Talmud again, "prays"—as if He, amid His boundless perfection, entertained some consuming need—because He hungers and thirsts for

souls. The last word of false philosophy and science may be : " God, I thank Thee I am not as other men are." But the first and last word, and the perpetual confession of the humble and contrite seeker at the foot of the Cross, will ever be : " Father, I have sinned against Heaven and before Thee, and am not worthy to be called Thy son." Repentance grasps the hand that rules the world. And from the other point of view, what is Creation (in the light of the Cross) but the Heart of God broken for us ?

NOTE.—It would not, perhaps, be difficult to show that St. Paul's doctrine or use of terms like "predestination" showed an acquaintance with the Stoics' teaching on the same subject, though, of course, he made everything new that he touched, and was always rather the hammer than the anvil—to quote Goethe's classification of men. And his employment of *προκοπή* and *προκόπτω* was an invasion of Stoic terminology. It has been asserted that St. Paul's "predestination" simply implies the teleology of Nature and Revelation. But even assuming this explanation, why does he press into his service words already associated with a peculiar significance ? Indeed, it would be impossible to believe that an intellectual giant like St. Paul was not familiar with all the theories of all the schools, educated as he was at such a centre of converging civilizations as Tarsus of Cilicia—"a citizen of no mean city."



Where the Shoe Pinches.

BY THE REV. CHARLES COURTENAY, M.A.,
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AN association secretary, whose district covered the North of England, once made to me a startling statement. He said that among the many clergy with whom he had familiar converse he found very few who could be said to be content with their lot. The great majority declaimed against their hard position, and looked with not a little envy over their neighbours' fences, declaring that no men were so sadly placed as they. One and all longed for a change, for promotion, for a new charge, and fretted because the change was so long in coming. In fact, to put it shortly, the shoe was pinching them.

Possibly, if some of us clergy were cross-examined, we might say pretty much the same thing as the association secretary ; for we, too, have heard certain confidences expressed over the study fire as to the hardships of the parish, the cantankerousness of certain individuals in it, and the general cussedness of the world at large so far as it bore on this particular charge. Most parsons would, it seems, be glad of a change to pastures new, where nettles are excluded by law, weeds are suppressed by statute, and east winds are diverted by the strong arm of the police—where, in fact, a bit of paradise has dropped down upon the blessed spot, and kept its angelic character day by day without change. In fact, we should all like to wear a shoe that never did, never could, and never would pinch.

Where the shoe pinches is, then, our subject for consideration.

Now, in my opinion, the answer to this question cannot be put in a nutshell, nor be replied to in a word. It is a more complicated business than that. It is a subject around which we must ride carefully and study from every point of view.

1. Now, I think we must all agree that *something of this painful pinching is due to the shoe*. Clerically speaking, we are all bound to wear ready-made shoes. Had we been measured for them by the ecclesiastical shoemakers, we might perhaps be so fitted that the shoe should not pinch ; but alas ! we are not allowed that privilege. Hence the misfits. There, like the shoe, is the parish, rigid as an Act of Parliament can make it—toe, heel, and sole unyielding facts ; size, breadth or narrowness, all anciently defined ; and we are called to thrust our dainty, or perhaps clumsy, foot inside. At first we manage a little by dint of pride, and the strange glow of dignity which comes when you compare yourself with those who wear only stockings, to walk about with apparent comfort. But dignity disappears with use, and by-and-by there is time to dwell upon the inconveniences of wearing a shoe sizes too large or too small, but always with some point and excrescence which pinches sadly.

Now and then a parish is found by a lucky man which seems made for him, just as sometimes your shoemaker will at

the very first choice fit you with a comfortable shoe straight off; but this is exceptional. Now and then you may find yourself tolerably well suited, but I fancy the exact fit in our ready-made parishes is as uncommon as the winter swallows, and that the shoe which does not pinch somewhere is an extreme rarity. Sometimes it happens that the foot and the shoe are hopelessly at variance, and everybody can see with half an eye that that foot never was intended to be thrust into that particular shoe. But what can you do when some men are so mad for a living that, like the lady who has made up her mind to marry, and will marry anybody rather than nobody, they will take the first living that comes along, even if it be conspicuously the wrong one for them? Sydney Smith, you will remember, depicts the discomfort of a round man in a square hole, and a square man in a round hole. If we could insure men either round or square, we might manage to fit them; but the unhappy fact remains that there are a hundred other shapes possible to eccentric man, and a thousand other shapes for our parishes.

A great deal of accommodation is therefore necessary in this imperfect world and in these imperfect parishes and men. It is well to know what we have to expect with regard to the parochial shoe, for then, being forewarned, we shall be forearmed, and shall not suffer those poignant pangs when the shoe happens to pinch, which pangs, I may say, are all the worse when they are surprising and unexpected.

It will follow as a necessary corollary, I think, from the contrast between the shoe so rigid and the foot so sensitive, that if the candidate is so foolish as not himself to see the stupidity of thrusting his large foot into a small shoe, the patron, like the shoemaker, is considerably to blame if he thrusts a man into anything so painful. He, we may suppose, is cool and collected, and has no such rosy dreams as the man who wants a settlement. What in the world is he after when he perpetrates so miserable a mistake as to nominate so unfit a man? Circumstances, no doubt, alter cases, as when a man of principle, believing a certain type of Churchmanship is absolutely

wrong, resolutely refuses to appoint a man of the opposite colour ; but when a man who has no such reason straightway appoints a man who will in a month stir the place by his tactlessness like a wasp in a beehive, he ought, surely, to be suppressed by Act of Parliament. Nothing is so appalling as the methods of some patrons who, led by motives of a political or social kind, put an unfit foot into the shoe, and earn the gratitude of the few at the cost of the curses, deep and loud, of the many.

2. I should now like to point out as a second element in the discomfort of a tight shoe that *a good deal depends on the way you wear it.*

You may wear it, for instance, on the wrong foot, and this, I can well believe, is one reason why the shoe pinches so considerably. A left shoe upon a right foot is painful all the world over. This terribly aggravates the pinch.

Or you may dance about in it, and furiously increase the pinch by your unnecessary movements.

Or you may bring it into violent contact with some harder substance, as, for instance, with a kick.

Or you may shrink it more by getting cold water thrown over it. This is a sad experience, which is much to be deprecated by those who desire a well-fitting shoe.

You know what I mean. Every man's circumstances may be made infinitely worse by his stupid way of dealing with them. Under the best auspices the shoe will pinch, but we only aggravate the pinch by the various ways suggested above. Christian charity and loving dealings can soften the worst of pinches, but if you kick out venomously, even though you call it Christian faithfulness, it will only add to your misery. A parish is a big thing to kick, and very hard, and the parish which does not kick back must be in another and better world. The screaming parson who advertises his miseries on the housetops is, after all, only an object of ridicule to all sensible people, who recognize the coward when they see and hear him detailing his woes to every passer-by.

"In your patience possess ye your souls." Yes, we must

above all things wear the shoe on the right foot, which being a brave and trustful foot, may be trusted to get the minimum of pinches possible in this crooked world.

3. As a third element in the shoe-pinches of parochial life let me mention *how much is due to the last wearer*. Yes, our shoe is not only a ready-made shoe, but it is a second-hand one as well, very much second-hand when you recall how many have preceded you, and of these every one has left his mark, for weal or woe, upon the shoe.

Happy the man who was preceded by a foot something like his own for length, breadth, and height of instep! Miserable the man who has succeeded the other sort of foot. For shoes take the impression of the feet of the wearer, and if he has been long resident in the shoe, it will very probably reveal every corn and joint. *Your* corns will probably be somewhere else. This is a discovery we are bound to make sooner rather than later.

Now, your predecessor may have been an angel in disguise, with, of course, a perfect angel's foot. And even if he was not an angel, as a matter of fact his disappearance from that parochial scene will clothe him with seraphic virtues, just as the dead husband or wife is represented as a dear departed angel by the one that is left to the one who has come. You may depend upon it, your predecessor's dainty feet will, without fail, be trotted out for your emulation by, I may say, those who treated him the worst when he was there. Every Vicar is canonized after he is parochially dead.

And not only is he a sacred memory, but his organizations are sacred too. Woe betide the unhallowed hand which ventures to touch the ark which he had constructed! His successor may see, as he thinks, improvements, but let him beware. He must tread on exactly the same side of the shoe, and with the same spring of ankle and toe. He must turn his toes out at the same exact angle, and if his predecessor turned in his toes he must do the very same or earn the contempt of the whole community. He must use, too, the same kind of polish, and if there float on

the air the perfume of any other than Day and Martin's he must prepare to receive cavalry, for come they will, with a great clatter of bit, bridle, and spur.

For a good many years he is a suspect, whether he knows it or not, and until the aroma of his predecessor's memory has died down he dare not innovate, or improve, or suspend.

All this if the predecessor's foot is considered a proper shaped one; but if it was a misshapen one, here is another difficulty, for the shoe will have got misshapen too. It is hard to follow a negligent man, for the shoe has somehow become degraded by the bad contact of the bad foot of the other. The people will have contracted a dislike to all clerical feet for a time, and not until the bad man's memory has departed from common recollection will you wear the shoe with acceptance.

If your predecessor cherishes cool feelings towards your poor foot, he can do infinite mischief and make the shoe pinch most venomously. But, of course, no decent man would do that. Still, it has been done, and in some few instances it has been the direct cause of a pinching shoe. If any man needs to keep his mouth tight shut it is the man who has left his parish for another.

4. We must not omit to mention also *how much depends on those who help to clean the shoe*. No clergyman can possibly clean his shoe by himself. He will, if he be wise, call in others to help him in this cleansing process. They are his helpers in district, church, school, and his many other organizations. That these, in their generosity and zeal, may make the shoe supple and clean is a fact which we shall all to a man subscribe to. But, then, on the other side, they may so clean the shoe which the poor parson has to wear as to make it uncommonly uncomfortable. They may throw it out of shape. A few workers are, it must be confessed, rather hinderers than helpers. It is bound to be an imperfect world, is it not? Then, having to clean the shoe when it is on our foot, they are not sufficiently careful to avoid the corns and other tender places. They act as if they wanted to clean the foot as well, which, after

all, we did not engage them to do ; and they are sometimes not disinclined to give us an ugly blow or two with the brushes, by way of discipline for our many sins. Then, some of the shoe-cleaners don't attend to their business properly, and wander off to clean other parsons' shoes, which makes them a trifle undependable. Some of these fickle shoeblacks have even been known to clean one man's shoe and then go and sit at the feet of another man, not for the purpose of cleaning this time, but to look at their faces in the superior shine of his shoe. Some even wander over the whole of a town just for the sake of looking at more and more shoes and those who are wearing them. This sort of helper does not make our shoe any the easier to wear.

But the worst of all is when some evil-disposed helper in the shoeblack line, having studied your shoe for some time, knows exactly where the corn lies, and deliberately steps upon it. Your shoe pinches then, if you like, and for many a long day the tingle remains, and the horrid place stabs and jumps. Then you wish you never need wear a shoe any more. Then you would fain retire from the shoe business and let somebody else taste the sweets of office. Then you would be delighted to walk barefoot all the rest of your life. Dear me ! but what patience and long-suffering a poor parson requires in his shoe wear ! He sometimes dreams of having a set of perfect workers, who will do just what they are told without any fuss or fret. But he soon wakes up to find that Mrs. So-and-so won't clean anything but the heel of the shoe any longer, and that Mr. So-and-so insists on the shoe being laced or elastic-sided. One says that the wearer is a bit too easy already, and is giving way to new-fangled fashions, and that he would be the better for strictly adhering to the old shape of shoe, which everybody knows was laced tight. Then there is an everlasting quarrel about the kind of blacking, some wanting the blacking which requires only the lightest of labour to bring on the shine at once, without the old slow, tedious method of elbow-grease. Some insist on using brushes of a very antique type ; others prefer a newer make. The flinty-hearted ones insist on using

the back of the brush just to make you feel it, and not to clean the shoe at all. Some don't do any work, but spend their time in looking at others' work and telling them how to do it infinitely better. Critical people have a grand power for making the shoe pinch. They do their cleaning with their tongues. Some say that they are sick of cleaning such a dirty shoe, and that they are off to find a cleaner and more respectable one. And so the little parochial world wags. But, amidst these freaks and eccentrics, we must not fail to remember that the mass of our workers are good, real, sympathetic, and loving, that they really do their best to keep the shoe from pinching the wearer, and that with most it is no fault of theirs if the shoe pinches.

Taking all these causes into consideration, I do not think we have any cause to be surprised that the ecclesiastical shoe *does* pinch. The wonder is that it pinches so little as it does.

Seeing that the shoe does pinch in the case of most of us, *is it possible to ameliorate our condition and mollify the pain?*

Personally, I do not believe much in the policy of trying another shoe somewhere else, because, as sure as eggs are eggs, that shoe will be found also to pinch, and perhaps be found to be even more painful to wear. Changes promise a great deal more than they perform.

Neither would I recommend throwing off the shoe altogether, and betaking ourselves to the balmy lotos fields where the pinches of life are unfelt. You have to *find* them first of all, which is a bigger difficulty than we any of us know. Civilians' shoes, I fancy, pinch as well.

Neither would I recommend taking abnormally long holidays and leaving the shoe on the Vicarage shelf until you come back again; for then, while you save one pinch for your foot, you get a worse one in your conscience. Deserters never can have an easy time of it.

Neither would I advise the policy of *laissez-faire*, and of cultivating ease by not walking at all. If we do not denounce sin and do not probe the consciences of our people; if we drop all harsh truths and tootle away dance music and soft dulcet

strains on the ecclesiastical flute, carefully eliminating the shriller notes of alarm and warning, I dare say our shoe will be a great deal easier to wear. Let other people alone and they will let you alone, and you will have the character of a jolly, easy fellow, who wisely "lets sleeping dogs lie." But what will the Master say when we stand before Him, and what shall we be able to say ourselves about our faithfulness and reality?

I will not indulge in any more negatives, but proceed to positives. What is the easiest way to wear tight and pinching shoes?

Well, I *would advise the process of working them easy*, in the first place. Shoes are, after all, stretchable, and there can be no doubt that, given perseverance enough and energy enough, the most pinching of shoes will yield. How many a minister has overcome the pinch by sheer hard work done for God! It is better than screaming, which is quite ineffectual. Opposition can be worked down when it cannot be argued down or scolded down; and so, as regards the shoe which pinches, let us not wear it less, but more.

Then, it would be well to *see how far we are ourselves responsible for the pinch*. There may be something rather angular about our foot, which we may judiciously pare down. Perhaps we set our foot down a little bit too obstinately or a trifle too imperiously. Let us try the gentle footfall, and see whether the shoe will jar so much then. I fancy we shall very speedily discover an improvement.

Then, we may do a good deal in the direction of making the shoe more comfortable *by trying to soften the leather*. You know what I mean. Prayer is a wonderful softener. The upward look of faith will take our thoughts off the pinch and help us to forget it. And the oil of the Spirit is not a mere figure of speech, but a real agency for making the hard, rasping, and galling shoe harmless and comfortable. More religion, deeper spirituality, and a keener sense of the

Master's holy presence will not fail to take off the painful pressure of the ecclesiastical shoe.

I am not sure, either, that something cannot be done to the poor sensitive feet. They certainly may be hardened and rendered more callous in a good sense by right treatment. Your soldier will, in the heat of battle, be wounded sore, and to others the wound is as clear as daylight; but he goes fighting on, quite oblivious of all, and free from pain and sense of injury. That is the triumph of mind over matter, of spirit over body. Why should not we Christian ministers and soldiers of Christ, in the heat and enthusiasm of battle, be so engrossed in winning a victory for the King of kings as to be unconscious of the pinchings of the shoe? The bright and zealous spirit is a grand uplifter, and invariably, when the feelings are keen enough, it takes the thoughts off the foot and raises them to the Throne of God. If we can only hear the "Well done" of the Great Commander in anticipation, we shall not be concerned with the pinching of a shoe.

And, to mention another palliative, *can nothing soft be interposed between the shoe and the foot?* Is there no spiritual cotton-wool available to break the shock of the pinch? We know there is. Then, in God's Name let us see that it is interposed speedily. But then we and the shoe must be given over to the Great Artificer. "The peace of God, which passeth all understanding," must be our remedy, not special bits of wadding bought at the shops of philosophy or at the establishment of Worldly Wiseman. The remedy must be Divine if it is to prevail.

Lastly, let us be extremely careful that we *shake out from the shoe all the grit of inconsistencies, and earthly tempers, and mere self-will.* If the pressure of the shoe is in itself bad, how much more so will it be if something alien be introduced!



John Bale, Bishop of Ossory.

BY THE REV. W. COWAN, M.A.,
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IN the history of the Irish Reformation John Bale occupies a prominent place. He was a strong and strenuous opponent of the Church of Rome, and laboured with exceeding zeal to promote the reformed religion. Full of burning enthusiasm, he spared not himself, but in season and out of season, alike with tongue and pen, he attacked the Pope's authority in Ireland, and sought to spread among the people of his diocese and elsewhere, as the opportunity was given to him, the truths and duties pertaining to the kingdom of Christ. His methods were not always approvable, and his language was often coarse and virulent. He excelled in the *fortiter in re* rather than in the *suaviter in modo*, but his spiritual earnestness was intense, and his sincerity in the cause of Church reform no one could call in question.

Bale was born on November 21, 1495, at the little village of Cove, near Dunwich, in Suffolk. His parents were in humble circumstances and encumbered with a large family, and it is not a little to their credit that they found means to send their son John, first to a Carmelite monastery in Norwich, and afterwards to Jesus College in Cambridge. From the time he entered the convent, when he was only twelve years of age, he seems to have given himself to study. Books were then scarce, but he read with avidity everything he could lay his hands on. And he thought as well as read, and so his mind grew. During the earlier period of his residence at Cambridge, he was, as many of those who afterwards became Reformers in England and elsewhere had been, a vigorous opponent of "the New Learning." Before his conversion he seems to have studied civil law in the University city. The immediate occasion of his conversion, he himself tells us, was the teaching he received from Lord Wentworth. His words are: "I wandered in utter

ignorance of mind, both at Norwich and Cambridge, having no tutor or patron, till the Word of God shining forth, the Churches began to return to the fountain of true divinity, in which bright rising of the New Jerusalem, being not called by any monk or priest, but seriously stirred up by the illustrious, the lord Wentworth, as by that centurion who declared Christ to be the Son of God, I presently saw and acknowledged my own deformity; and immediately through the divine goodness, I was removed from a barren mountain to the flowing and fertile valley of the Gospel, where I found all things built not on the sand, but on a solid rock. Hence I made haste to deface the mark of wicked antichrist, and entirely threw off his yoke from me, that I might be partaker of the lot and liberty of the sons of God." This change in his life and opinions seems to have taken place in 1529.

When he embraced the doctrines of the Reformers, Bale threw off the monastic habit, renounced the vows which he had taken upon his admission to Orders, and shortly afterwards married. Of his wife little is known, except her name, but she appears to have been in sympathy with the Reformation. Bishop Nicholson, speaking of his conversion, says, "His wife, Dorothy, seems to have had a great hand in that happy work." Be that as it may, their union was a long and happy one.

Bale soon became an object of hatred to the Romish clergy, and naturally so, for he gave himself no rest in his denunciation of the doctrines and ceremonial observances of the Church of Rome. Strype relates that he was a zealous decrifier of the Papal Supremacy and worship between 1530 and 1540, adding, "Sometimes we find him in the north, where Lee the Archbishop, imprisoned him, and sometimes in the south, where Stokesley bishop of London, met with him." It would have gone hard with him at this time had he not secured the patronage of Cromwell, Earl of Essex. This powerful Minister of Henry, recognizing the talents of Bale, and finding that his religious views coincided with his own, threw around him his protection, and successfully defended him against his enemies.

He did for him what John of Gaunt had previously done for Wycliffe.

It is said that Cromwell was in the first instance attracted to Bale by his dramas, which were Moralities, or Scriptural plays, setting forth the reformed opinions, and attacking the Roman party. He wrote "The Comedy of John the Baptist," "The Tragedy of God's Promises to Men," "The Three Laws—Nature, Moses, and Christ," all having the same object, the advancement of truth and godliness, and the overthrow of error and vice.

The fall of Cromwell in 1540 changed the position and prospects of Bale. He had proved a true friend to the Reformer, and while he was in power no one dared to touch him. But when the great Minister fell, Bale was at the mercy of his foes. He withdrew to Germany. In Germany he remained eight years, and they were years eventful and fruitful of good, for he was brought into friendly association with Luther, Calvin, and other well-known Continental Reformers. And the intellectual and moral contact deepened and strengthened the religious views of Bale, and every day he became a fiercer and more inflexible opponent of Rome. While on the Continent Bale was not idle. He wrote several controversial works, the chief of which were the collections of Wycliffite martyrologies—"A Brief Chronicle concerning the Examination and Death of the Blessed Martyr of Christ, Sir John Oldcastle, the Lord Cobham, collected together by John Bale, out of The Books and Writings of those Popish Prelates which were present both at his condemnation and judgment," and "The Examination of Master William Thorpe," which Foxe attributes to Tyndale, but the weight of evidence seems to be in favour of the Bale authorship. In 1547, Bale published at Marburg "The First Examination of Anne Askewe, lately martyred in Smithfield by the Romish Pope's Upholders." Another work, which was the fruit of his exile, was an exposure of the monastic system, as it existed in England at the time of the dissolution. It is entitled, "The Actes of Englyshe Votaryes," 1546.

On the accession of Edward VI., Bale returned to England, and shared in the triumphs of the more advanced Reformers. He was appointed to the Rectory of Bishopstoke in Hampshire. He now proceeded to the degree of Doctor of Divinity, and in 1551 was promoted to the Vicarage of Swaffham in Norfolk. He does not appear, however, to have gone into residence there, for within twelve months, when he was nominated to the See of Ossory, we find him still in the southern county. While here he published his commentary on the Apocalypse, which he seems to have composed during his residence abroad. It is called "The Image of bothe Churches after the most wonderfull and heavenlie Revelation of Saint John" (1550). The treatise displays vast learning, reminding us constantly of Jeremy Taylor, and is, perhaps, the best example of Bale's polemical power. The style, however, is coarse and staccato, and almost every page exhibits a lamentable want of taste and moderation. Froude calls Bale the noisiest, the most profane, and the most indecent of the reforming party. Elsewhere he calls him "a foul-mouthed ruffian." The application of the adjective we admit is justifiable in too many instances, as, for example, when he stigmatizes the Dean of St. Patrick's as "ass-headed, a blockhead who cared only for his kitchen and his belly," but to brand him as a "ruffian," is, as far as our reading goes, altogether unwarranted by the evidence. A man is not a ruffian because he calls a spade a spade, and uses rude and contumelious language in reprobation of what he considers soul-destroying error. Bale did not live in the twentieth century. The times when he lived were fierce, and men's manners were rough. Controversialists gave a free rein to tongue and pen alike, and with bitterest feeling flung at one another what L'Hopital calls the *mots diaboliques*. Shakespeare shocks ears polite. Milton's controversial writings display a coarseness of sarcasm and a violence of invective unexcelled. John Knox wrote "The First Blast of the Trumpet against the Monstrous Regiment of Women," in which he denounces in no measured language the female sex. Bishop South characterizes

some of the Puritan divines as "pert, empty, conceited holders-forth, whose chief (if not sole) intent is to vaunt their spiritual clack." We do not approve of this method of dealing with an opponent, but it was the method of the age, and Bale was no worse than some other public men.

But while he showed himself fiercely intractable towards his enemies and those who opposed him, Bale seems to have been kind and gentle in the ordinary intercourse of life. Luther is an example of this commingling of antipathetic qualities. We must not look for the observance of the rules of politeness in men who have great schemes in their brain, and who, while resolutely seeking to translate them into action, are themselves subjected to cruel abuse and unrelenting persecution. There was no more sincere Reformer in the kingdom than Bale; and though he flung the mud of the streets, if I may so say, as well as more legitimate weapons, at his unscrupulous assailants, this must not blind us to his merits, which were very real and very many. Protestant writers have severely reflected upon him. Let us seek to do him justice.

At the end of the year 1552 he left his pleasant living of Bishopstoke, and with his wife and one servant, and "his books and stuff," proceeded to Bristol, where he took ship, and after a favourable passage of two days and nights reached Waterford. From Waterford he hastened to Dublin, where on February 2, 1553, his consecration took place, as well as that of Hugh Goodacre to the primatial See of Armagh. At the consecration of the two prelates it was proposed to use the old Latin Pontifical, according to which Bishops had hitherto been set apart to their high office, on the ground that the reformed Ordinal had not received the sanction of the Irish Parliament, and, besides, its use would be "an occasion of tumult." Bale absolutely refused, alleging that as the English and Irish Churches were under one temporal head, the King, they ought to be governed by the same laws. His resolute refusal to conform to the ceremonies of an ancient superstition saved the situation, if I may so say, and at the same time displayed the

timid and temporizing policy that continued to actuate the other dignitaries of the Church. Goodacre was willing to be consecrated with the Romish ritual. Even Browne was disposed to acquiesce in its use; but Bale, as I have said, would not consent, and his firmness prevailed. The reformed ritual was adopted. The timid supporters of the Reformation had thus an example set them of uncompromising fidelity to the truth, which, had it been generally followed, would have soon changed the religious aspect of Ireland, and laid the foundation of the ultimate triumph of the reformed faith. It was on this principle that Luther, Calvin, Knox, and the more successful of the Reformers, acted—a principle from which Bale never swerved through the whole course of his ministry. But Bale was supported neither by the Government nor by his clergy.

Goodacre and Bale were consecrated in Christ Church, Dublin, by Browne, the Archbishop, assisted by the Bishops of Kildare, and of Down and Connor, "there being no tumult among the people, and every man, saving the priests, being well contented." After his consecration, Bale at once set out for Kilkenny, the cathedral city and his episcopal residence, and began to preach with great earnestness, exhorting the people to repentance for sin and belief in the Gospel of salvation. So zealous was the new Bishop on behalf of the Reformation that he gave great offence to both the clergy and laity of his diocese. He says: "For this work, helpers found I none among my prebendaries and clergy, but adversaries a great number." The new teaching seems to have taken little hold of the minds of the people, "and everywhere the provisions of the English liturgy were avowedly adopted; they were corrupted by an admixture of Romish superstitions." The Lord's Supper was accompanied with various and vain ceremonies, such as "bowings and beckings, kneelings and knockings," and the dead were bewailed "with prodigious howlings and patterings," as if the redemption by Christ's passion were not sufficient to procure quiet for the souls of the deceased, and to deliver them out of hell, without these "sorrowful sorceries." In his work, "The

Vocation of John Bale to the Bishopric of Ossory in Ireland," he gives us a very graphic picture of the lamentable state of the Church, and of the ignorance and immorality of the people, as well as of the persecutions which he himself endured. "The Lord therefore of His mercy," he writes in one place, "send discipline with doctrine into His Church. For doctrine without discipline and restraint of vices maketh dissolute hearers. And on the other side, discipline without doctrine maketh either hypocrites or else desperate doers."

But the period of his episcopal labours was short, for he had scarcely occupied his see six months when Edward VI. died, and the work of Reformation came to a stand for a time. About two months after the King's death we are told that five of the Bishop's servants were murdered while engaged in making hay in the fields close to his house. And it was intimated to him that the priest party were plotting his own death; and most likely he would have been killed had not the chief magistrate of Kilkenny hastened to his aid with a large force of military. There did not seem to be any well-grounded hope of effecting permanent benefit among the people; and Bale, worn out by his labours and trials, "broken upon the jagged spurs of the earth," privately retired from his diocese and took refuge in Dublin.

From Dublin Bale afterwards made his escape with the intention of going to Holland, but the ship in which he embarked was taken by the captain of a Dutch man-of-war, who stripped him of all his money and effects. His captors being forced by stress of weather to put into St. Ives, in Cornwall, Bale was charged with treason and thrown into prison. He was, however, released after a few days' confinement. But on his arrival in Holland the unhappy prelate was again seized on a false accusation, and imprisoned for three weeks, and was only released on payment of thirty pounds. From Holland he retired to Basle, in Switzerland, where he remained till Queen Mary's death, when he returned a second time from exile; but his constitution was shattered, and he felt no desire to enter

again on the possession of his Episcopal See. In 1560 he was presented to a prebendal stall in the Cathedral of Canterbury, and there he died in November, 1563, in the sixty-eighth year of his age. And there within the sacred precincts of the historic and famed church he was buried.

Bale's episcopal government, it must be admitted, was a failure. How shall we account for it? Nothing is more certain than that revolutions, moral or political, which succeed, are engineered by great men; and those which fail owe their failure largely to the absence of dominant energies. The force of a strong personality, a robust, virile, original character, is almost irresistible in the influence which it exerts upon lesser minds with which it is brought into contact. If the Irish Church could have thrown up a really great leader, as did the Church in Scotland, the Church in Germany, and the Swiss Church, for example, its future would have been very different. But no great man came to the front to guide its progress—to bear down by his force of character adverse influences, or convert them to its advantage—and the results were poor and meagre. Bale was a man of great historical learning, and skilled in divinity beyond most of his contemporaries. He had the power of taking toll of all domains of human knowledge to illustrate his teaching. The proof of this is to be seen especially in his two books, “The Image of Both Churches, Being an Exposition of the most wonderful Book of Revelation of St. John the Evangelist,” and his *magnum opus*, “*Scriptorum Illustrium Majoris Britanniae Catalogus*” (“An Account of the Lives of Eminent Writers of Britain”), which, according to the title, commences with Japhet, the son of Noah, and comes down to A.D. 1567! But Bale was wanting in genius; he was not a leader of men; he had not moral strength to cope with the gigantic evils of his time. And hence he failed.

He was a good man, earnest, faithful, conscientious. He lived not an idle life. As a simple pastor, and as Bishop of an important diocese, he laboured diligently. He also wrote much. As many as ninety printed and manuscript works, most of them

polemical, have been attributed to his pen. He loved work. It was his meat and drink. He might say with Hamlet :

“ Sure, He that made me with such large discourse
Looking before and after, gave me not
That capability and Godlike reason,
To fust in us unused.”

Never was he so happy as when busily engaged in his calling :

“ He bounded joyously to sternest work ;
Less buoyant others turn to sport and play.”

Let me conclude with an epigram taken from Laurence Humphry's “ Vaticinium de Roma,” which shows the opinion entertained by his contemporaries of the value of Bale's labours in the cause of truth :

“ *Plurima Lutherus patefecit Platina multa,
Quædam Vergerius cuncta Balæus habet.*”

It has been metrically rendered in this free way :

“ Luther a *host* of hidden things revealed,
Much Platina disclosed that shock'd the sight,
Somewhat Vergerius saw that lay concealed,
But Bale with piercing eyes drags *all* to light.”



The Modern Conception of God.

BY THE REV. W. ST. CLAIR TISDALL, D.D.

IN our own day, among Englishmen, and in a large measure among Europeans in general, there is a certain definite conception called up in the mind by the word “ God.” Of course, it would not be correct to say that this conception is one and the same in every respect in all minds among us. To some the word is of much deeper and fuller meaning than to others. To true Christians the word is the name of One whom they know and love ; to others it recalls a Being of whom they have a certain vague notion, and that only. But, speaking generally, we may venture to say that at the present time the word conveys to our minds the idea of one Personal, Holy, Loving, Just, Merciful, Almighty, All-wise, Eternal Being, who is omnipresent in the universe which He has produced, which He upholds, and which He rules by that system of laws which we term

Nature. There are men among us, no doubt, to whom the word "God," they assure us, conveys no meaning; others to whom it embodies a mere hypothesis; others who think vaguely of "a Power, not ourselves, that makes for righteousness." But, at least in this country, men have to empty their minds of the former and higher conception in order to reach this condition of mistiness, rather than conversely. The question which we wish to consider is the genesis of our now generally accepted clear and definite idea of God. Whence do we get it, and how do we know that it corresponds to a reality?

Some hold that the idea is innate, and doubtless much may be said in support of this view. This has been shown by many writers, including Minucius Felix. But the fact is that, while the idea of God's existence may be innate, history and experience agree in showing that our present conception of God is widely different from that held everywhere in ancient times, and still entertained by the majority of the inhabitants of Asia and Africa. In Homer, for instance, we find that *θεός* denotes not one God, but one of a large number of divinities, each of them a magnified man or woman, with *quasi*-human body, human appetites and passions, and at least some human needs. These deities are represented as fighting with material weapons against men in defence of certain favoured towns and tribes, giving wounds and even receiving them from human combatants, and then pouring out *ἰχῶρ*, if not blood, from their own veins. The citizen of one state could not expect aid from the gods of another. These gods were strange compounds of good and evil, in which evil generally predominated. None were perfectly good, some were almost perfectly bad. Turning to India, we find much the same phenomenon in Vedic times. Indra is bloodthirsty, and fond of the intoxicating *Soma*-juice: Dyaus is guilty of more than one serious crime. Mitra is a higher conception, and Varuṇa still more so; but the former already shows signs of becoming a mere Sun-god, and the character of the latter degenerates as time passes, even in those early days. The Avestic conception of Ahura Mazda is the highest, perhaps, in all ancient heathendom; but Persian dualism represents him as contending for 9,000 years against Anro Mainyuš. Ahura's spouse is his own daughter, Spenta Armaiti, and he himself is only one, though the chief, of the seven "Bountiful Immortals." The Odhin, Thor, and Freya of our own Northern ancestors were not very Divine, from our present point of view; nor was the Perkūn of the Slavs or the Ukko of Finland. Turning to philosophy, we find Confucius in China mentioning "Heaven" (*Tien* = God) only once in his works, unable to teach anything on that subject to a people who believed in a multitude of inferior deities, mostly malevolent. Buddha recognized no deity who could in any way help man to the attainment of Nirvāṇa, though he did not deny the existence of beings called gods by the popular religion. Modern Buddhism has gods, but they are certain rather vaguely conceived-of heavenly beings. Islām has borrowed the doctrine of the Divine Unity from Judaism and Christianity, and yet the Islāmic conception of Allāh is that of an Almighty tyrant, arbitrary and irresponsible, rather than anything higher. Philosophy in Islām, even among the lower classes in some countries, leads to the conclusion that

God is completely unlike any conception of Him that can occur to the human mind, and hence tends to Agnosticism. Even in orthodox Islâm the gulf between Allâh and His creatures is so unfathomable that in practice religion is largely made up of worship directed to dead men and women, supposed to have been favourites of His. Philosophical Hindûism is Pantheism, the Personality of God and all idea of the reality of moral distinctions between good and evil being thus lost. So in ancient Hellas, philosophy ended in Pyrrho's utter Agnosticism and the absurd semi-spiritualism of the Neo-Platonists. The highest expression of religion among the pious was the raising of altars "to the Unknown God."

It is clear, therefore, that our modern conception of God has not come to us through philosophy, ancient or modern. Nor have we learnt it from any Ethnic religion. The idea which we now have of Him may correspond with that which *should* be innate, and may thus, when once it has been formed in our minds, prove its genuineness—the seal fitting the imprint, though the latter is partially marred, partially obliterated. Yet that the innate conception, as such, is not now extant in its perfection is clear from our failure to discover it in any Ethnic faith or philosophy.

In spite of this, the conception is so generally accepted among us that it forms a serious obstacle to the proper translation of any Oriental work into English. If we render *Deva*, or *Parameshvar*, or *Tien*, or *Shang-Ti*, or any such term by the word "God," we are reading into the Eastern book our modern English conception, which is vastly superior to that of the author. Nay, more, in many respects it is absolutely different from the idea which he had in his mind. This will be evident if we render Tityrus' words in Vergil's First Eclogue: "O Melibœe, deus nobis hæc otia fecit," by "God gave us" instead of "A god gave us," etc. The difference between "A god" and "God" is enormous; and in the same way the gulf between the "God" of ancient philosophy and "God,¹ even the Father of our Lord Jesus Christ," cannot be bridged by any human effort.

The study of Comparative Religion has taught us that in ancient days it was only among the Hebrews that an idea of God was to be found which is in any degree worthy to be compared with the conception of God which we now have. Even among the other Semitic nations it is not to be discovered, in spite of the much earlier and higher civilization to which some of them attained. It is true that Assyrian and Babylonian hymns often show on the part of the worshipper the same spiritual *needs* which we feel, and the desire for help, forgiveness, reconciliation. But though the groping after God is there, the failure to find Him as He is makes itself equally manifest. Polytheism in some places gradually changes, at least in part, into Henotheism, but there is no conception of God's true Unity, still less of His Holiness. Among the Hebrews, doubtless through Revelation, God's Unity seems to have been recognized early. So, in a measure, were His Holiness and Justice. Hence Abraham says: "Shall not the Judge of all the earth do right?" Yet his conception of God, though true in a very great degree, was far lower than ours. Therefore special means

¹ 2 Cor. i. 3, R.V.

were employed—and were evidently necessary—to teach him that human sacrifices, such as those offered by the nations among whom he dwelt, were not acceptable to God. To us, were the command given to offer one of our sons upon the altar, in a literal sense, it would appear incredible that such a command should have come from God, our conception of God being so much higher. One reason why the command was given to Abraham was to teach him to know God better than he then did. In the Old Testament we see how God gradually revealed Himself more and more clearly to His people. Yet, in spite of the Law and the Prophets, the fact that, long after Moses' time, Jehovah was represented in Israel by *calves* at Bethel and Dan, shows how very far from the truth was the conception of the Divine in the mind of the people at large. In the same way the *autos-da-fe* of the Inquisition prove how erroneous was the idea of God, even a few centuries ago, in the minds of the authorities of the Roman Church, in spite of the existence of the Gospel, then almost unknown to them.

If we analyze our thought of God to-day, we find that, at its highest, it *corresponds with the character of the Lord Jesus Christ*. This is a very remarkable fact, which has not perhaps received the consideration which it deserves. Doubtless there are certain aspects of the Divine Nature which, at first sight, do not seem to be expressed, or at least emphasized, in our Lord's life and conduct—for instance, the justice which demands the punishment of sin. But a little consideration will correct this impression. In the condemnation of the barren fig-tree, and in the prediction of the fate of Jerusalem, this lesson is taught. Nay, more, in Christ's tears over the guilty city we see that God's justice is tender and compassionate, not stern and angry. And then we have the Lord Himself bearing our sins in His own body up to the tree, dying, the Just for the unjust. We find Christ judging men by offering them the light, and urging upon them its acceptance in every possible way except that of compulsion (which is unthinkable). He condemns none, except by the very act of seeking to save the lost, which gives those who love darkness rather than light the opportunity of pronouncing judgment (John iii. 19) upon themselves by rejecting Him. This method of judging men now seems to us manifestly the only absolutely just and yet the most merciful manner of acting towards sinners, and the only one which is consonant with what we know of God's character in other respects. Thus, on considering the matter thoroughly, we see that our conception of God is practically identical with the Gospel portraiture of Jesus Christ in character. Nay, more, the only Deity whom we men of the twentieth century can possibly worship is the God revealed to us in the Person of Christ. Our generation has to choose between the Divine Revelation made in the *Λόγος* and the surrender of all belief in a Personal God, a God whom we can in some degree know, and whom we can love because He first loved us. No one can really either love or worship an Unknown God, a Great Unknowable. Yet, as even such a non-Christian man of the world as G. de Molinari has pointed out,¹ at the present crisis in the history of mankind religion is even more necessary than ever before, since it is

¹ "Religion," p. 144.

“the only absolutely effectual agent in the development and preservation of the moral sense.”

Thus, nearly two thousand years after the coming of our Lord, our own experience proves the truth of such words of His as these: “He that hath seen Me hath seen the Father”; “No man cometh unto the Father but by Me.” Moreover, this claim is verified as necessarily and absolutely correct by the whole religious history of the race. This obviously constitutes a new proof of the Deity of the Logos, Jesus Christ, and shows us why it is that “There is none other name under Heaven, given among men, whereby we must be saved.”



The Missionary World.

BY THE REV. A. J. SANTER,

Formerly C.M.S. Missionary in Bengal.

WRITING to the *North India Gleaner* from Burdwan, the Rev. C. B. Clarke tells of an unusual occasion for the preaching of the Gospel. He says: “At Mankar, on New Year’s Day, they had a very interesting gathering. It was primarily a football club meeting, but Miss Harding (the Church of England Zenana missionary in charge) was asked to preside, and the Rev. K. C. Dey (the Bengali Pastor) was invited to make a speech. About two hundred people were present, and for some twenty minutes the Rev. K. C. Dey preached; the people stood to listen with the greatest respect and attention. It is surely a sign of the times when a Christian sermon is not felt to be out of place at a football meeting.” From the same source we learn that, when Miss Mulvaney, who laboured many years in Burdwan before taking up work among the friendless women of Calcutta, paid Burdwan a visit recently, “everybody was anxious to call on her. Nor did she go away empty-handed: her *Hindu friends* gave her some Rs.100 for her home.”



Surely parents may occasionally learn something from their children. A novel method of conducting a Sunday-school is reported from the C.M.S. Bhil Mission: “It was decided”—in an informal conference with the Bishop of Nagpore—“to try the experiment of holding the Sunday-school at the afternoon service for a year. The service is to be used only as far as the end of the lesson, . . . and the whole congregation is to separate into classes, which are all to learn the same lesson, and then meet as one body for the closing prayers. . . . All the scholars in each school will then be examined together in the lessons already learnt, and at the time of the parochial mission all the scholars of the schools are to be examined together. The great object to be gained is the teaching of all, old as well as young, men as well as women, in classes, as it was felt they would learn far more in this way than by merely listening to a sermon. Another advantage will be that the mothers will not be distracted by their children, who will be taught at

the same time in the infants' class. The Catechism and certain portions of Scripture are to be taught very carefully by heart. This we felt to be a very important part of the scheme."



From the intensely interesting extracts from Bishop Ingham's Diary, one, given in the April number of the *C.M.S. Gazette*, speaks of the attraction which Christianity is exercising on many minds in China: "There has, it appears, been quite lately in Pastor Mok's large district a drawing towards Christianity of some nine hundred people in different villages. This had come about in a singular way. A man in the village of Sheung-ling had some time ago been baptized by the Roman Catholics. He approached Pastor Mok with a request that he should come to his village and teach some people he had influenced. As a result, some forty or so had been baptized, and twenty became catechumens. This has been heard of in other villages, and has caught on. . . . The movement is most hopefully regarded by our good Pastor Mok. One outcome of it is the offer of three ancestral halls in three of these villages for Divine worship. The Bishop of Victoria came up specially to dedicate them. . . . It was pretty to see the elders of these villages coming out to meet us at the gate of the village and conducting us in. They also at the right time presented the title-deeds, or the equivalent, to the Bishop for him to lay them on the Holy Table."



"It is a matter for regret," the Rev. S. R. Smith, the C.M.S. Secretary for work in the Niger district, says, "that the members of the Liquor Committee of Inquiry did not go up the Niger to Onitsha, as the liquor traffic on the river would have presented many interesting and instructive features." On the report being issued, Mr. Smith wrote: "It may seem to many that the case against the liquor traffic has broken down, but a close study of the report will show a state of things which is morally indefensible. If the people at present are not as drunken as the people of any large English city, the importation by the million gallons of low-class spirits must eventually lead to the destruction of those very qualities of sobriety and moderation which are to be found at present among them. Is it a righteous policy to give every facility for that race deterioration which is only too common in our own country?"



In free and happy England we almost find it difficult to really suffer for the sake of Christ. It is easy enough and all too common an event in India and other heathen countries. The Rev. E. A. Hensley, of Jabalpur, writes: "India does not change its venom against the Christian faith," and he mentions the following incident as an example: "A young Brahman stood up . . . and confessed Christ publicly. A few days after one of our ladies went to call at his house, and was told that he had died suddenly a day or two before. All the family had been sent away to another place. On further inquiry it seemed only too clear that this young man had been poisoned."



An interesting account of the baptism of converts from Islam is given in the April number of the *C.M. Gleaner*. Dr. A. C. Lankester, of Peshawar, writes concerning a learned Moulvi who, together with his two sons, had been for over a year under constant teaching in Peshawar Mission Hospital : "Belonging to a village in the Hazara district, the Moulvi obtained his first impression through reading books lent to him by the Rev. T. R. Wade during visits to Abbottabad, and came to us for more definite teaching in the summer of last year (1908). Although his change of faith has involved a loss of property and complete separation from most of his relatives, yet he has confessed Christ with boldness, and two days before his baptism he preached for the first time to a large audience at our out-patient service, witnessing in the most outspoken yet humble manner to the truth that he had found. His wife, happily, has come with him, and it is our hope and prayer that she, too, may soon be baptized with the two younger sons."



Literary Notes.

DR. NEWMAN SMYTH showed in a previous volume, "Through Science to Faith," familiarity with modern biological researches. In his new work, "Modern Belief in Immortality," Dr. Smyth is not content to assume simply a critical philosophical attitude towards natural science, as though only a trace were to be made between the new knowledge and the old faith. He thinks that from modern scientific studies fresh and rich materials are to be drawn for the aid and revitalizing of man's spiritual belief and hopes. In this essay he reasons with great force from the nature of personal energy, and the value especially of body to mind, on to the possibilities of further adaptation of personal life hereafter in some higher perception of, and actual relation to, the outward universe. The book is written in a style easily intelligible to the ordinary reader.



In Mr. Henry Frank's new book, "Modern Light on Immortality," the author carries the reader through philosophy and the natural sciences, through religious and ethical doctrines and beliefs, ancient and modern, in a survey of the historical, philosophical, and scientific bases of the belief in human survival of death.



From Mr. John Lane, the well-known publisher of the Bodley Head, comes an important volume entitled "Memories of Sixty Years at Eton, Cambridge, and Elsewhere," by Oscar Browning. In this really attractive volume of reminiscences Mr. Browning tells in a very happy way of his exceedingly interesting associations with many illustrious people, most of whom were friends as well. In fact, the whole volume is highly entertaining, and one which will well repay the reader who gives his time to it. Names such as those of Robert Browning, George Eliot, Calverley,

Mr. Balfour, Lord Curzon, and Lord Rosebery, constantly recur. Mr. Browning's fascinating volume will probably prove to be one of this year's best collection of memoirs.



Volume iii. of "The Epistles of Erasmus, from his Earliest Letter to his Fifty-first Year," is in rapid preparation. These letters are arranged in order of time, and are English translations from his correspondence, with a commentary confirming the chronological arrangement and supplying further biographical matter. Volumes i. and ii. have already appeared, and the author, Mr. Francis Morgan Nichols, is busily seeing through the press the new volume. Messrs. Longmans, Green and Co. are the publishers. They are also issuing "Folk Stories from Southern Nigeria, West Africa," by Elphinstone Dayrell. Mr. Andrew Lang has written an introduction to this work.



Dr. J. Wilson Harper's book, "The Church and Social Betterment," contains a message for members of the Church, and discusses such present-day questions as: What is the Social Mission of the Church? How is Christianity related to the Social Problems of the Day? How far are the Claims of Socialism Valid? and, What is the Outlook of the Church at the Present Moment?



We may expect quite a number of interesting items from Mr. Stock in the near future. "Studies in the Making of Character" is the title of a new work by the Rev. Henry W. Clark, author of "Laws of the Inner Kingdom," which is announced for immediate publication. In a series of essays the author indicates the lines on which to formulate a programme in accordance with which the inner substance of manhood is to be shaped. Many of the problems involved in such a process are dealt with, and, although the essays are not specifically Christian, the author emphasizes that, for the realization of all the suggested ideals, Christianity provides the supreme and only efficient force. Another volume which is likely to prove of very great value is a new work, entitled "The Church of England as Catholic and Reformed." This work is an expansion of the Chester Diocesan Lectures in Divinity, and is intended as a manual of Church of England doctrine for the use, not only of Churchpeople, but also of other inquirers. The same publisher also issues "The Church Catechism: Simplified and Proved from Holy Scripture," by the Rev. William Burnet, and "The Vision of His Face," by Dora Farncomb. To this latter volume the Rev. J. Stuart Holden has contributed an introduction, in the course of which he says: "Without having anything of the sound of the trumpet, the book vibrates with the music of the harp; and I am certain that those who take it up in the desire of gaining more clearly the vision of the King in His beauty will lay it down with gratitude and satisfaction of heart."



One cannot help viewing the lists of Messrs. Methuen and Co. with a certain amount of wonder. The variety, the enterprise, and the great

attraction always to be found in their catalogues and announcement lists are always most astonishing. A new volume has just been added to their "Italian States"; it is entitled "A History of Perugia," by Mr. William Heywood. This important work is based upon the results of the most recent research, and constitutes the first serious attempt which has yet been made to treat the subject as a whole and in its true perspective. Then this week has been published Professor C. W. C. Oman's volume, "England Before the Conquest" (the first in chronological order, although not the first to appear of the series which Professor Oman is editing), which deals with the history of England down to the Norman Conquest. It commences with a short sketch of Celtic Britain, but devotes much more space to the rather neglected period of the Roman occupation. The remainder of the volume deals with the more certain and terrible annals of the years from the landing of St. Augustine in 597 to the Battle of Hastings. Miss May Innes is also publishing, through Messrs. Methuen, her important work, "Schools of Painting." It is intended for schools, students, and the general reader, and it offers a general view of the development of painting in Europe from the first century A.D. to the beginning of the nineteenth. Another lady author has prepared an anthology of poems about Italy and Italian things and personages. Miss Ruth Shepard Phelps has chosen and arranged them. It is entitled "Skies Italian: A Little Breviary for Travellers in Italy," and is intended to give pleasure to the English reader who is travelling in Italy, and solace to those who remain at home. It contains over two hundred selections, and is designed not to overcrowd a pocket. Other recent Methuen works of interest to our readers are "Edward the Black Prince," by R. P. Dunn Pattison; "Nottinghamshire," by E. L. Guilford, in the "Little Guides"; and "A Guide to the Antiquities of Upper Egypt," by A. E. P. Weigall, Chief Inspector of Antiquities in Upper Egypt, "from Abydos to the Sudan frontier," for use of those who visit the famous ruins in his charge: Abydos, Dendereh, Thebes, Luxor, Karnak, Esneh, El Kab, Edfu, Kom Ombo, Aswan, Philæ, Abu Simbel, and the intermediate antiquities. In the case of each a detailed history of the site is given, followed by a full description of the ruins, accompanied by plans upon which all the important points are clearly numbered, so that the reader may easily find his way about.



Mr. Coulson Kernahan, who has not given us a volume of essays for a long time now, recently finished a collection of papers which is shortly to be issued by Messrs. Jarrold and Son. The title of the book is to be "Dreams: Dead Earnest and Half Jest." Some of the subjects with which he deals are: "The Impossible Irishman," "Humour and Religion," "National Defence," and "A Dream of the World's End."



The National Free Church Council have in the press a work entitled "Christ and Civilization." It is an attempt to indicate on broad lines which represent the influence of Christianity on the progress of the world. Sir Percy Bunting, Dr. J. B. Paton, and Professor Garvie have collaborated in its preparation, and they have had the assistance of other well-known men.

Japan has loomed so largely on the political horizon of late—a fact which will be emphasized by the Anglo-Japanese Exhibition in London—that a new book on “Japan: The Eastern Wonderland,” by D. C. Angus, is sure to be welcome. The volume is published by Messrs. Cassell and Co., and deals intimately with the home life, religions, customs, fairs, and festivals of old Japan in an interesting way.



Archdeacon Hunt has written a treatise under the title of “Existence after Death implied by Science,” of which Messrs. Allenson are the publishers. In the spring list of the same firm is to be found a very attractive india-paper edition of “The Little Flowers of S. Francis of Assisi,” uniform with their well-known “Great Souls of Prayer.”



Notices of Books.

THE RISE OF THE MEDIEVAL CHURCH. By A. C. Flick, Ph.D., Litt.D., Professor of European History in Syracuse University. London: *Pulnam*. Price 15s. net.

The dedication of this book to the late Dr. H. C. Lea and to Professor Adolph Harnack sufficiently indicates the author's standpoint. He claims very justly that, after a series of necessarily more or less partisan histories by Churchmen of different denominations, the time is come for the lay historian to deal also with a subject which is not only inseparable from, but may even be considered the main thread in, the world's history for some 1,500 years. Equally well founded is his claim to such impartiality as can be expected in a matter of this kind. His conclusions are un-sacerdotal, not anti-sacerdotal. He has evidently taken pains to study both sides and to appreciate what is best in the Middle Ages, though his instinctive sympathies are with the Reformation. The plan of the book, therefore, appeals to moderate men of all schools; but the execution leaves a good deal to be desired. It is a difficult task to compress nearly thirteen centuries of Church history into a single volume, even though this be a stout octavo of more than 600 pages. Moreover, so wide a range demands a sureness of touch which is given to few; and, again, if the layman is the outsider who sees most of the game, he has also the great disadvantage of unfamiliarity with technical details. Even Dr. Lea, with all his exceptional industry and erudition, made several slips natural enough in a Quaker, but serious in their effect upon his argument; and Professor Flick has fallen into a good many errors which Dr. Lea would most certainly have avoided. He imagines that the office of Archdeacon was abolished in the twelfth century (p. 585). Does this rest upon some vague recollection of John of Salisbury's doubt whether any Archdeacon could get to heaven? He evidently has not realized the existence of the “Decretals” proper, apart from the False Decretals (p. 589). He describes as the *orthodox* theory of Extreme Unction a superstition which in fact

prevailed only among the most ignorant, and of which we should know nothing but that orthodox Churchmen describe it in order to condemn it (p. 597, note). Equally far from the truth are his assertions that the Friars might not say Mass (p. 534), and that St. Bonaventura succeeded St. Francis as General (p. 537). Indeed, the latter is contradicted by implication on the same page. Nor is it true that priests might not be arrested (p. 587). Professor Flick quotes Alzog only in the American translation, and evidently does not realize what liberties the Romanist professors took with their text (p. 38). In quoting Origen on image-worship (p. 267) he neglects by far the most explicit evidence of that Father ("Contra Celsum," vi. 14). On p. 216 he is either misled himself or writes very misleadingly as to the Benedictines "devoting themselves mostly to literary pursuits after the thirteenth century." This is precisely the period which, by common consent of students of all schools, is the most inglorious of all in the Benedictine annals. Moreover, there are too many misprints in Latin words and medieval names. The lists of authorities, however, are very full and fairly up to date; and, though the plan of the book does not lend itself to much descriptive writing, it gives on the whole a sufficient idea of these thirteen Christian centuries.

G. G. COULTON.

THE HEROES AND CRISES OF EARLY HEBREW HISTORY, and FOUNDERS AND RULERS OF UNITED ISRAEL. By Dr. C. F. Kent. London: Hodder and Stoughton. Price 5s. net each volume.

These are the first two volumes of the "Historical Bible," which, when completed, is to consist of six volumes, all by the same author. Dr. Kent's name is well known, here as well as in America, as a scholar of ability and eminence. His work shows immense labour and great care. The translations of Scripture passages have been made from a revised text, in which full (if not undue) weight has been given to the special readings of the LXX. The rendering sometimes makes a somewhat better sense than the Revised Version. The maps, indices, and appendices of works, forming a "practical Bible reference library," are all admirable in their way, and these two volumes are readable and contain an immense mass of information. At the same time, the author's complete assumption of the Higher Critical hypotheses very largely vitiates the value of the books, especially in the case of the first volume. He endeavours to make out the Babylonian origin of the Hebrew narratives of the Creation, the Flood, etc. Where he cannot discover anything at all similar in Babylonian literature he expresses his opinion that nevertheless there was originally a myth current in Babylon, from which came the Hebrew account. The tale of Romulus and Remus is brought in to act as a parallel "myth" to the account of Abel's murder, as if fratricide were an altogether incredible thing in real life. When we remember what Sir W. Dawson and Sir Henry Howorth have told us about the Deluge, it is rather curious to find our author representing it as merely a little affair, caused by an overflow of the Tigris and Euphrates. He—*mirabile dictu*—tells us that the Bible speaks of the Ark as stranded on "Mount Ararat" (p. 62). Yet he himself (p. 55) rightly renders the Hebrew text "upon the mountains of Ararat" (which shows that Ararat was the name of a *country*), and reminds us (p. 8) that

about 3800 B.C. Sargon I. had made a campaign in Armenia (Ass., *Urartu* = Ararat). We know, too, that the name of the mountain which we call Ararat was in Armenian "Masis," and that it owes its *modern* name to a mistake made by Europeans. A scholar of Professor Kent's eminence should be on his guard against permitting a popular error to creep into his work in this way, especially as in his article on "Ararat" in the Jewish Encyclopædia he admits that the name "Ararat" was given to the mountain only in modern times and by Occidentals. When chapter ii. of Genesis is put before chapter i., or alone (as by the Professor), it reads as if man were created before the lower animals; but any other book would likewise be distorted by similar treatment. W. ST. CLAIR TISDALL.

OLD TESTAMENT HISTORY AND LITERATURE. By the Rev. B. H. Alford. London: Longmans. Price 5s. net.

The venerable author dedicates this book to his grandchildren, "in the hope that they may have less to unlearn about the Old Testament than he had who wrote this volume." As the author has accepted the Higher Criticism with the most touching credulity, and has rewritten Bible history from the *ὑστερον πρότερον* point of view, it is most unlikely that this hope will be realized if the younger generation *now* accept theories for facts. Mr. Alford has consulted a great many authorities, all belonging to the same school, including, of course, Wellhausen. Making allowance for the incredible hypotheses upon which the book is based, the author has succeeded in making it instructive and interesting. Those who desire to know how Hebrew history reads when entirely reconstructed with complete disregard for historical documents can hardly find a handier book for their purpose than this is. There are many references to modern archæological discoveries—*e.g.* (p. 154), to the Aramaic papyri found in Egypt. We are given a good sketch of the history of the Jews between Malachi and the New Testament, though marred by the attempt to insert Daniel in the wrong place.

When the history of Abraham, Isaac, and Jacob is gravely compared with the parable of the Good Samaritan (p. 18), we see how far a foregone conclusion can mislead an able writer. If our Lord's genealogy were traced back to the Good Samaritan, or if He had said, "Before the Good Samaritan came into existence, I am," the analogy would be closer. We are assured that the "step-pyramid" of Nebuchadnezzar "gave rise to the story of the Tower of Babel" (pp. 158, 159), and that, until Maccabean times, God had "screened His people" from knowledge of a future life (p. 269); although anthropology has taught us that no tribe, even of savages, in ancient or modern times has ever been ignorant of an existence after death. Hammurabi's date is not 2250 B.C. (p. 167), but more probably 1900 B.C. Ancient Persis is now called Fârs, not "Farsistan" (pp. 167, 168). *Khshatrapdvan* (Satrap) does *not* mean "Crown-protector" (p. 189). To read that the Israelites (as distinct from the Judaites) "lost their separate existence in the wilds of Media" (p. 156) is interesting to those of us who have lived there, and have found the descendants of the tribes of Asher, Naphtali, etc., still distinguished in dress, features, and language from the Persians proper. We agree with Professor Murray, as quoted on

p. 226, in holding that "a copy of J or E . . . would be for Semitic historians the most valuable book in the world." *When such a "missing link" is found* we shall believe in its actual existence.

W. ST. CLAIR TISDALL.

BRANCHES OF THE CROSS. By the Rev. A. B. Scott, B.D. Price 6s.

CHRISTUS CRUCIFIXUS. By the Rev. J. G. Simpson, D.D. Price 6s.

CHRIST AND MAN. Sermons by the late Principal Marcus Dods, D.D. Price 6s.

ASPECTS OF CHRIST. By the Rev. W. B. Selbie, M.A. Price 6s.

(All published by *Messrs. Hodder and Stoughton*, London.)

Very significant to our mind is the appearance lately of so many books which deal almost exclusively with the Christological problem. The old question, "What think ye of Christ?" is being answered to-day, no doubt, in many diverse fashions; but the fact that it *is* being answered, and answered with an earnestness that cannot be overlooked, is full of meaning. For around that great question, and the answers that are given, circles the really vital struggle that is going on in the religious world to-day; not but what the result of such answers will affect, to fair or foul issues, a larger area than what is usually called the "religious world." We would go so far as to affirm that the whole future of the West must be profoundly affected by the issue of the inquiry; for Christ is, in the end, the Master of the world.

Dr. Simpson's book is singularly suggestive. We feel, as we read its pages, we are in the company of one to whom the significance of the Cross is indeed vital. The old evangelical view as to the *centrality* of the Cross and of the sacrifice upon Calvary is being reasserted to-day with a deep realization of its meaning, even in quarters where such teaching might not be expected. But there it is; and we are thankful. As the world moves slowly into the penumbra of the last great apostasy, warning voices are being heard bidding us hold fast the old profession without wavering. The sense of human sin, lightly regarded by the apostles of the new theology, is being emphasized afresh by those thinkers who are convinced of the essential futility of all doctrines that do not regard sin, and the Atonement wrought out by the Redeemer, as the twin "foci" of the world's abiding conviction. As Principal Selbie, in his fine book of essays, says: "The duty of the moment is, not to suppress any of the varied manifestations of the intellectual ferment of our day, but rather *to return to the Gospel of the grace of God in Jesus Christ.*" Mr. Boyd Scott, in his volume of beautiful, though not always satisfying, addresses, seems to assert the same truth when he writes: "All that league themselves with Christ share that victory which He achieved through the supreme exhaustion of evil in His Incarnation, Life, Death, and Resurrection." Time was, not so long since, when theologians seemed to be forgetting the awful shadow of Calvary in the tenderness and beauty of the golden morning at Bethlehem. But the recoil is even now being felt by those whose minds are sensitive to the truths and proportion of the message of salvation. There is a passage in Dr. Marcus Dods' book of addresses which has an appropriate meaning for us as we meditate on these things. It occurs in the course of a noteworthy sermon entitled "Emancipation from

Fear of Death." His words are these: "We cannot stand on the other side of death—on the eternal side—and look back on it and see its changed aspect; but, *looking at the risen Christ*, we can somewhat understand the ecstasy of triumph with which we shall find all foreboding and doubtful struggle for ever at an end." Poets have written sometimes pathetically, and often with lovely intonations, of the power of death; many also, other than poets, have essayed to depict death as a merciful and kindly thing, to be welcomed rather than avoided by the sons and daughters of affliction. But in vain! Death is the last *enemy*, at all times to be regarded with awe, because it is the sign of sin; but thanks be to God, who, through the satisfaction wrought by His Son in and through death, has robbed that last enemy of its sting.

JESUS ACCORDING TO ST. MARK. By the Rev. J. M. Thompson. London: *Methuen and Co.* Price 5s.

We are far, very far, from identifying ourselves with all the opinions of this writer; for, in some directions, they appear to cut right across the line of sacred tradition, and seriously to weaken, if accepted, the orthodox position of the Church as to the deity of Jesus Christ. But we are bound to admit the extraordinary interest of the book, as a whole. No book has of late fallen into our hands which has interested us in a higher degree. In some respects it is brilliant; it is always suggestive and stimulating, even when it stimulates to disagreement. We might describe the book as a "tour" through the shortest and most human of the Gospel narratives, during which the writer is endeavouring to realize clearly to himself the real historical import of that Figure—so wonderful, so invasive, yet at times so elusive—in whom the religious world finds, summed up, its noblest aspiration and its deepest hopes. To read this vivid work, even when one dissents from its positions, is not to waste time; it must lead—despite the somewhat vague conclusions finally arrived at—to a better understanding of that "Gospel behind the Gospels" which Mr. Thompson would fain help us to reach. The book, if we mistake not, will make its mark upon current theological exegesis.

HEAVENLY HERETICS. By Lyman P. Powell. London and New York: *Putnam's Sons.* Price 5s.

The Rector of St. John's, Northampton (Mass., U.S.A.), has been in the habit of giving addresses from time to time on representative preachers who have profoundly influenced the religious life of their contemporaries. He has, in this very small book, collected five of these pulpit addresses. The five "representatives" are Jonathan Edwards (a name little known in England, save in the pages of Leslie Stephen's "Hours in a Library"), Wesley, Channing, Bushnell, and Bishop Phillips Brooks. The critical element is wanting in these addresses, which are largely in the nature of popular "appreciations"—indeed, in one or two cases, far too "appreciative." The title of the book strikes us as somewhat bizarre, not to say misleading; but the five chapters it contains are worth reading, if only by way of inducing a few earnest students to pursue the subject-matter of these discourses with greater fulness.

WHAT HAVE THE GREEKS DONE FOR MODERN CIVILIZATION? By J. P. Mahaffy, D.C.L., C.V.O. New York: *Putnam's Sons*. Price 10s. 6d.

In Greece lie the springs of our modern intellectual life, in every form of literary or plastic art, in science, and in political theory or literary criticism. Hence the perennial interest in Greek life and manners, and the undying charm of the classics. To all this there is, however, a reverse picture; and careful students will be grateful to Professor Sihler's recent work, "*Testimonium Animæ*," for calling attention to the darker side of Greek Paganism, a side we are apt to overlook. Nothing is to be gained by refusing to face the facts of the case. And the case is this: Underneath the charm that illuminates the surface of Greek life lay a grievous sore; behind (what Gibbon calls) "the elegant mythology" of Greece—and Rome—stands the black shadow of cruelty and of vice. To read Professor Mahaffy's work, without bearing in mind these things, would be to read without true insight, and with scanty appreciation of a truth which, though grim, is too often masked. Yet a student of these lectures of the Irish Professor would hardly even surmise the existence of the horror and shame of the "hard pagan world"; for the writer has, we will not say designedly, but certainly effectually, kept all this in the background. That is what vitiates the book from start to finish. So keen is the Professor on telling us what the Greeks have done in the domain of art and letters, so eager is he to prove the incalculable nature of the debt modern civilization owes to the pioneers of thought in the days before Christ, that his book largely resolves itself into a note of admiration. It is, in many respects, interesting; but it is (let the truth be said) somewhat of a fulsome performance. The lectures are readable; they contain some shrewd and penetrating remarks; they are often apt and happy in expression; but they are in no sense a deep or valuable contribution to our knowledge of the past. They are essentially popular; they lack the exquisite finish of Mr. S. H. Butcher's two inimitable volumes of Hellenic criticism; they are wanting in the magic of style. Notwithstanding, if read with the necessary caution, they have their uses; for the book does bring home to us, in forcible fashion, how much that is elegant and graceful in modern life has its roots in ancient Greece, "mother of arts and eloquence," as Milton justly says.

ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY. By the Rev. W. J. Sparrow Simpson. London: *John Murray*. Price 6s.

No attempt is here made to write a complete account of the Vatican Council of 1870—that infamous Council, we dare to call it, which, under the pretence of being ecumenical, was simply a packed committee called together with the express purpose of imposing on an astonished world the most monstrous doctrine ever enunciated to the West. But, if not a complete account of the Council, the book is extremely valuable as giving us, in convenient form, a sketch of the inner history of Roman opposition to the "Dogma" both until and after its final promulgation. Though the author writes from a standpoint which is certainly not that of a Protestant Churchman, he writes with great fairness; and readers may safely rely on his facts, which are presented with clearness and force. The student, after reading this book, would be well advised to turn to "The

Pope and the Councils" (by "Janus"). That volume, though forty years old, is still unrivalled as a treasure-house of historical evidence—damning evidence—against the preposterous claims of the medieval Papacy, as "developed" down to modern times. We hope Mr. Simpson's book will be widely read and pondered. Underneath the seeming unanimity of the Roman Church festers a sore; and the sore threatens, in our day, to become a gangrenous ulcer, draining the vitality—if such there be—of that gross theory of Papal oppression which has bestridden the Western world like one dreadful incubus. Signs are not wanting that the Papacy is fallen upon "the last times"; and, in the interests of truth, we could not wish it otherwise. Not every Romanist holds the Papal theory, with all its implications. There *is* a movement, even within those barren borders, that threatens to rend the Papal Church in twain. Not to realize this is to be signally blind to one of the most significant of modern developments.

HISTORY, AUTHORITY, AND THEOLOGY. By A. C. Headlam, D.D. London: John Murray. Price 6s. net.

This able and instructive volume is made up of a number of essays by the Principal of King's College, London. It is written from the view-point of a decided High Churchman, but of a High Churchman with "Broad" sympathies. We do not find ourselves in agreement with the writer in several points, but we recognize the spirit of fairness and tolerance which characterizes the book as a whole. The article on "The New Theology"—really not new at all, but largely a *réchauffé* of old gnostic heresies—is thoroughly good and sound; the historical essay on the Athanasian Creed is helpful, and gives the student a good deal of useful information in a comparatively short compass; while the article on "The Teaching of the Russian Church" will certainly come as a surprise to many whose ideas on the subject are apt to be (at the best) somewhat hazy. Dr. Headlam evidently has a tender place in his affections for the teaching of the Eastern Church; and certainly we do well to remember that, spite of its latter-day listlessness, and even corruptions, this branch of the Catholic Church has a power of self-renovation denied to the Roman Communion. For let us be careful to note that it has *never signed its own doom* as the Papacy did at the Council of Trent, and at the Vatican Council of 1870. The final essay on "The Church of the Apostolic Fathers" is particularly instructive; while that on "The Athanasian Creed" strikes us as one of the best and most moderate presentations of a subject that bristles with difficulty and controversy. Dr. Headlam's knowledge, while full, is never overpowering; hence he manages to interest as well as to instruct.

A HANDBOOK OF CHRISTIAN ETHICS. By J. Clark Murray, LL.D. T. and T. Clark. Price 6s. net.

A careful and helpful book, neither sketchy nor overcrowded. Professor Murray writes an easy style, which, in a book of this sort, is no small recommendation. Dogmatic theology is not handled, save indirectly; hence we miss any discussion of such themes as the "Atonement," which, even in a book of a purely ethical character, should, we think, have been dealt with, inasmuch as it involves great ethical principles. Chapters ii. and iii., on the evolution of the Moral Ideal in the Old and New Testa-

ments, are perhaps the most valuable portion of the work ; but the section on the Christian Church is very well done. Taken as a whole, this is one of the best books on Christian ethics (in the strict sense of the term) that we have met with of late.

THE HEALTHFUL SPIRIT. By Herbert N. Bate, M.A. London : *Longmans, Green and Co.* Price 2s. 6d. net.

The Bishop of London, in a brief introductory word, speaks of this book as "healthy." And that is the impression we derive from an examination of its pages. A better book for a jaded (and, it may be, dispirited) worker in one of our overgrown town parishes, it would not be easy to find. It has a bracing and a tonic effect.

THE UNFINISHED SYMPHONY: ETERNAL LIFE BEGUN. By the Rev. Hugh Falconer. London : *Duckworth and Co.* Price 6s.

From time to time reviewers have the privilege of enjoying surprises among the books that fall to their lot. They may know nothing of the author, and the title may not clearly suggest anything out of the way, and yet they soon discover a treasure which is a joy and a delight to mind and heart. Such is the book before us. Except for a little work on Ruth, which, though good, did not prepare us for this, we knew nothing of the author, but we were not long in discovering the real value of this book. The title is suggested by the well-known work of Schubert, whose masterpiece contains "only two movements, an allegro and an andante. There is no finale . . . for Franz Schubert, greatest of all musicians, the finale of his unfinished symphony—was heaven." So the writer tells us, "The Christian evangel has its earthly allegro and andante ; we know only the opening movements ; the Best is yet to be." The author rightly points out that each age has laid just stress on the ethical aspect of the Gospel, and also done much to explain the past. "But after all sinful mortals live for the future," and the Bible intends us to look steadfastly to the great end of all things. So the one theme of this book is to recall attention to the telic or eschatological nature of the Christian evangel, so that it may reinforce faith with fresh inspiration and moral dynamic. In seven of the chapters we have this theme placed before us, including such topics as Christus Consummator, Christus Revelator, Christus Salvator, and other allied topics. But the titles give no adequate idea of the wealth of spiritual suggestiveness or of the charm and winsomeness of the appeal. At the close there are three notes wisely and well written, to the second of which we call special attention as affording one of the best treatments of the question of criticism in a small space. We would earnestly commend this book as one of the outstanding works of the present season. It makes its own singularly striking appeal to mind and heart, and will refresh and inspire every reader. It is one of the most satisfying books we have read for a long time.

THE COMPANION BIBLE. Part I. : The Pentateuch. London : *Henry Frowde.* Price 4s. net.

New editions of the Bible with helps for students abound on almost every hand, and this, the latest of them, will compare with the best. It gives the Authorized Version in one column on the left hand, and then on

the right notes critical, explanatory, and suggestive, with analyses of the book and sections. This volume covers the Pentateuch, and there are three more to follow. In addition to the notes opposite the text there are no less than fifty-two appendices dealing with very important topics. The character and amount of information provided is truly marvellous, and fully justifies the claim of the preface that the work is in this respect unique. We do not profess to endorse all the interpretations, and, in particular, we question the accuracy of the view of the Biblical chronology here given, but we have no hesitation in saying that the book will provide a worthy companion to the Bible and a truly valuable help to the study of the Word of God. Whether we agree with the notes or not, they provoke thought, and this is one of the first requirements in any book dealing with the Bible. We commend it to our readers as eminently worthy of their close and constant attention.

HYMNS ANCIENT AND MODERN. Historical Edition. London: *William Clowes and Sons, Ltd.* Price, cloth, 12s. 6d. net; half-leather, 18s. net.

The object of this edition is to give a short account of each hymn and tune in the collection well known as "Hymns Ancient and Modern." The annotations and also the introduction are intended to explain and to justify the line taken by the revisers of the hymn-book in their recent revision. In most cases, the preface says, the justification is not so much needed now as it was when the new edition first appeared, for many innovations which were then severely criticized have been adopted by the editors of more recent hymn-books. The introduction is written by the Rev. W. H. Frere, and is full of deep interest to all hymn-lovers, while the portraits and facsimiles add materially to its attractiveness and value. No one who desires to know all that is possible about the hymns in this collection must overlook this most fascinating and really valuable volume.

HEROES OF THE REFORMATION.

PHILIP MELANCTHON. By J. W. Richard. **DESIDERIUS ERASMUS.** By E. Emerton, D.D. **THEODORE BEZA.** By H. M. Baird. **MARTIN LUTHER.** By H. E. Jacobs. **JOHN CALVIN.** By W. Walker. **HULDREICH ZWINGLI.** By S. M. Jackson. **THOMAS CRANMER.** By A. F. Pollard. **JOHN KNOX.** By H. Cowan, D.D. **BALTHASAR HUBMAIER.** By H. C. Vedder. Edited by S. M. Jackson. London and New York: *G. P. Putnam's Sons.* Price 3s. 6d. net each.

This series of biographies of the leaders of the Protestant Reformation has recently been reissued at a very much lower price; indeed, it is surprising that they can be published at such a cost. Each volume is profusely illustrated, and handsomely printed and bound. Professor Pollard's "Cranmer" is, of course, for English Churchmen the most important, and it has already taken its place as our standard work on the subject; but the other volumes are scarcely less interesting or valuable in relation to the Reformation in general, and we are but doing our bare duty in calling attention to this attractive and surprisingly cheap reissue.

COMTE AND MILL. By T. Whittaker. BERKELEY AND SPIRITUAL REALISM. By A. C. Fraser. P-ATO. By E. Taylor. SCHOLASTICISM. By J. Rickaby S. J. STOICISM. By St. G. Stock. THOMAS HOBBS. By A. E. Taylor. EARLY GREEK. By A. W. Benn. LOCKE. By S. Alexander. HERBERT SPENCER. By W. H. Hudson. SCHOPENHAUER. By T. Whittaker. *Philosophies Ancient and Modern.* London: *Archibald Constable and Co., Ltd.* Price 1s. net each.

A new series which we are glad to mention. Philosophy is inevitable, for we are all more or less philosophers, however unconscious we may be of the fact. It is important, and indeed imperative, to know the best thought on the deepest of subjects through the ages, and this series will enable readers to obtain a general introduction in a brief, clear form to some of the greatest of the world's thinkers.

OUR SACRIFICE OF PRAISE AND THANKSGIVING. By the Rev. P. C. Ingrouille. London: *C. J. Thynne.* Price 3s. net.

A discussion of the doctrine of the Anglican Church on the Lord's Supper in the light of Scripture, the teaching of the primitive Church, and the teaching of the Church of Rome. The work is inscribed to the memory of the late Bishop of Liverpool, and we can therefore readily understand the line taken by the author. One chapter discusses the Scriptural teaching, another the teaching of the primitive Church and the Fathers of the first six centuries, another the teaching of the Church of Rome, while three more deal with the teaching of the Church of England. The book closes with a tabular comparison of the teaching of Scripture, the primitive Church, the Roman Church, and the Anglican Church arranged in parallel columns. It will be seen from this that the book provides a compendious account of the doctrine of the Lord's Supper. Mr. Ingrouille uses recent works pretty freely and with good effect. Perhaps the weakest part is that which deals with the teaching of the primitive Church, because it is difficult to give an adequate idea by means of quotations in so small a space. But the author has provided a useful contribution to the study of a great subject, and while there is nothing original in the substance or the treatment, readers will be glad to have so much information in so convenient a form.

THE DYNAMIC OF THE CROSS. By the Rev. John Thomas. London: *H. R. Allenson, Ltd.* Price 3s. 6d. net.

Seventeen sermons by a well-known Baptist minister in Liverpool, of which the first sermon gives the title. They are the work of a strong man, a Christian thinker, and a theologian of no mean order. They will inform the mind and rejoice the heart of every Evangelical reader, for they speak with no uncertain sound on the great verities of the Evangelical faith. In particular we like Mr. Thomas's insistence on the centrality of the Cross and his belief in the Divine authority of Holy Scripture. These are, indeed, real sermons.

MODERN STUDY OF THE OLD TESTAMENT AND INSPIRATION. By the Rev. T. H. Sprott. London: *Cambridge University Press.* Price 3s. net.

A series of lectures by a New Zealand clergyman who has found it possible to accept and assimilate the general positions of the modern critical school of the Old Testament. Perhaps it is due to the fact that the author is so

far from the centres of thought on these subjects that he has apparently not heard of the more recent developments in the conservative direction represented by such names as Robertson, Orr, and Eerdmans. If he had he would not have been able to take so many points for granted which, as Dr. George Adam Smith has admitted, are still open instead of being closed, as too hurriedly assumed by the critical school. We are compelled to say that there is the usual critical inability to appreciate and state the position of opponents. Thus, no one ever heard, at least in modern days, of the conception of revolution stated on p. 49. On the question of inspiration the writer follows his critical masters, though on progressive revelation he has some useful things to say. But taken as a whole the book is merely a popularizing of critical views without any regard to the possibility that there is another side equally worthy of consideration.

THE FAITH AND MODERN THOUGHT. By William Temple. London: *Macmillan and Co., Ltd.* Price 2s. 6d. net.

Six lectures delivered last autumn in connection with the London Inter-Collegiate Christian Unions, to audiences of men and women students. The subjects are: "The Grounds of our Belief in God," "Revelation in Faith," "The Historic Basis of Christianity," "The Person of Christ," "The Atonement and the Problem of Evil," "The Spirit in the Church," and "The Life Eternal." Perhaps the chief interest of this little book lies in the evidence it affords of the author's attempt to express his own faith on these subjects. Of the novelty of the presentation there is no question. Thus, we are told that the argument based on a first cause is unsatisfactory (p. 8), that inspiration affords no guarantee of truth (p. 40), that it supplies data, not solutions (p. 43), and that the existence of the Church is the chief evidence of the historic basis of Christianity (p. 62). Then, as to the Atonement, we read that it consists in its appeal of Divine love, though how we are to formulate the doctrine of the Atonement without considering St. Paul's great passage in Rom. iii. 25 it is difficult to say. Perhaps this is an instance of Mr. Temple's contention that "while we are bound to go to school with the inspired men for our religion, we are not bound to accept their theology" (p. 45); and yet it seems to us that the Pauline interpretation demands consideration at our hands. The doctrine of the Spirit is rightly said to be the key to modern problems (p. 152), though we fancy the New Testament doctrine of the Spirit is not quite as it is here stated. Yet although we cannot accept some of the novel fundamental positions of the author, they err more by inadequacy than by anything else; and this is a difficulty which we hope and believe will be made good as time goes on and experience deepens. Meanwhile, as a first book on these transcendent subjects, it will receive the consideration it deserves from all those who like to watch a young, fresh, able mind attempting to give his own interpretation of the deep things of God.

EXPOSITIONS OF SCRIPTURE. By the Rev. A. Maclaren. Two Volumes. 2 Corinthians, Galatians. Philippians, Colossians, Thessalonians, 1 Timothy. London: *Hodder and Stoughton.* Price 7s. 6d.

Slowly but surely these valuable and welcome volumes proceed to the total number of the series. To praise Dr. Maclaren is to gild gold, and yet

we venture once again to say that he is unique among preachers for his truly marvellous combination of the finest qualities that make up scriptural and spiritual preaching. In the most literal sense we assert that no clerical library ought to be without Maclaren's works. For our part we do not think of preaching or speaking without consulting him, and we never refer to him in vain. The laity of our Churches would do themselves a fine turn by making their clergymen a present of at least one set of these volumes. They are among our permanent treasures.

THE PRESENT PERIL. By the Rev. G. Carlyle. London: *Elliot Stock*. Price 2s. 6d. net.

The "Present Peril" is the higher critical movement which Mr. Carlyle thinks is seriously affecting the Churches. He believes it should be called "a *priori* criticism because it tends to deny, or at least to minimize, the supernatural elements in the Old and New Testaments." We do not find ourselves able to endorse every position maintained by the writer, but we are in heartiest sympathy with his general aim and object. Like him, we believe that the higher criticism is a present peril to all that is most spiritual and truest in Church life and work; and without accepting every argument here adduced in support of his contention, we believe the volume deserves the careful and prayerful study of all who "profess and call themselves Christians."

THE SUNDAY-SCHOOL OF TO-MORROW. By G. H. Archibald. London: *The Sunday School Union*. Price 1s. 6d. net.

A little volume packed with good things by one of the greatest of modern Sunday-school experts. It discusses such topics as grading, the training of teachers, infant-school work, the home department, prizes, etc. The author may well call it "The Sunday-School of To-morrow," for in this country at least, and in our own Church in particular, it represents what is very far from the Sunday-school of to-day; and yet if only we were wise we should concentrate much more effort on Sunday-schools than we have done hitherto. This volume shows us the way to work. We should like to see it in the hands of all clergymen, superintendents, and teachers.

THE USE OF THE EYES IN PREACHING. By John Neville. London: *Elliot Stock*. Price 2s. 6d. net.

The author says that among all the works on preaching he has never read one on the use of the eyes. As he truly remarks, this is a point of very great importance, and this little work forms a useful contribution to the subject. Mr. Neville does not seem to take into consideration those unfortunate persons who have to wear spectacles, for it is well known that these necessary but inconvenient appliances are a material hindrance to the influence of the eyes over audiences. But the main stress of the book lies in its plea for preaching and speaking without notes, and on this the author's advice is admirable. There is no question that reading, even though it be as perfect as that of Canon Liddon or Dean Farrar, is not preaching in the proper sense of the word; and we wish every young preacher, and for that matter every old one also, would dare to dispense with the manuscript as advised and instructed in this admirable little work.

THE PHILOSOPHY OF THE FOURTH GOSPEL. By the Rev. J. S. Johnson. London: *Society for Promoting Christian Knowledge*. Price 2s. 6d.

"A Study of the Logos Doctrine: its Sources and its Significance." The Dean of St. Patrick rightly says that there is no other English book on the same scale which covers the ground. In the six chapters the various aspects of this doctrine are fully and convincingly treated. No student of the Fourth Gospel must overlook this valuable piece of work. It will take its place among our best English helps to the subject with which it deals.

THE DIVINE IN MAN. By A. T. Schofield, M.D. London: *Morgan and Scott, Ltd.* Price 1s. 6d.

Four addresses on the Christian life. The subjects are: "Christ the Christian's Foundation," "God the Christian's Resource," "Joy the Christian's Life," and "Love the Christian's Power." They are marked by all Dr. Schofield's freshness of treatment, insight into Scripture, and spirituality of experience. It must have been a privilege to hear these addresses; it will be a privilege to read them.

WHILE WE'RE YOUNG. By George E. Morgan. London: *Morgan and Scott, Ltd.* Price 1s.

Preachers and teachers are always on the look-out for new books of sermons and addresses to young people. Here is one well worthy of their attention. The subjects are novel, the treatment is fresh, the appeal is forceful, and the tone is spiritual. We need not say more to convince our readers of the usefulness of this book to preachers, parents, and teachers.

THE FAITH AND WORKS OF CHRISTIAN SCIENCE. By the writer of "Confessio Medici." London: *Macmillan and Co., Ltd.*

The author of this book—it is an open secret that his name is Dr. Stephen Paget—deserves our thanks for this relentless and vigorous exposure of one of the greatest "religious" frauds of our time—Christian Science. Those who read his admirable paper delivered at the last Church Congress will know what to expect; this book, it will be enough to say, substantiates, in the most direct and convincing fashion, the heavy indictment he has already drawn up against "Eddyism." We wish the book (which is most interestingly written) a wide circulation.

THE UNVEILING OF THE CARNAL. By Rev. C. Inwood. London: *Marshall Brothers*. Price 1s.

The title finds its inspiration in 1 Corinthians, and the subject is one of first-hand importance to the Christian. Downrightness, and strong grasp of truth added to fearlessness and force, make this booklet of special value. The carnal has its throne in the intellectual, moral, and spiritual world. Mr. Inwood makes its strength, subtlety, and fatality clear. He also writes with equal value on "The Ascendancy of the Spiritual," "God's Treatment of His Saints," and the "Source and Spring of Sanctity."

QUIET TALKS ON HOME IDEALS. By S. D. Gordon and Mary Kilgore Gordon. London and Edinburgh: *Fleming H. Revell Co.* Price 2s. 6d. net.

Another volume from the author of "Quiet Talks." A book on Home Ideals, including 1) The Ideals themselves; 2) The Finest Friendship; 3) Home; 4) The Finest Friendship's Finest Fruit; 5) Father and Mother; 6) The Babe; 7) Heredity; 8) Training. The subjects suggest that paternity and maternity and all the most intimate relationships of human life are touched upon with the purpose of promoting the highest possible spiritual ideals in the life of Christian men and women.