
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE CHURCHMAN

June, 1912.

The Month.

The "Titanic."

For a moment the whole world shuddered, and then for the most part our faith reasserted itself. This terrible thing was allowed to happen and, "God doeth all things well." We can learn the lesson of an evil that we cannot explain. No evil at all can be fully explained though we learn its lessons. Perhaps there is no lesson that we need so much to learn just now as the lesson of the seriousness and shortness of life, the lesson of our absolute dependence on God. The finest creation of man fails before the touch of Nature. God reigns and we must learn the lesson. We need say little here, for the lesson has been well brought home in many quarters. We mourn with those who have been so sorely bereaved; we rejoice with those who have come safely through. May the spared lives of these latter be used to the glory of Him who gave them back, spared, not because better than the rest, but saved to serve!

The C.M.S.

Victory was the keynote of the anniversary gatherings of the Church Missionary Society—victory mingled with the sense of real thankfulness and purposeful and humble determination. The new policy—the policy that we were all so sorry to adopt—has been justified. The Society has received the largest general income that has ever come to it in an ordinary year, and receipts have balanced expenditure. In what spirit

are we to take those results? In the spirit of satisfaction and of willingness to let things be? The May Meetings gave the true answer. Our thanksgiving must issue in a fresh determination, in a more vigorous enterprise, in a deeper spirit of sacrifice. The C.M.S. is not a limited liability company, existing to make a profit. Its true balance-sheet is not to be found in the pages which deal with finance. But those financial pages do show this year something of the spirit that animates the Society both at home and abroad. For that spirit we thank God, and we pray that it may extend more deeply and widely to the friends and helpers of the Society throughout the world.

In many ways the C.M.S. is, for good or ill—we believe wholly for good—the visible centre of Evangelicalism. Sometimes we differ a little amongst ourselves—sometimes we are apt to feel that our differences are greater than in reality they are. But in the atmosphere of the C.M.S., with the Divine call sounding in our ears, and the appalling need of heathenism before our eyes, our unity becomes closer and more real than any external bonds can make it. The unifying power of a common enterprise is always a strong force in the direction of unity; in this case it is the strongest of all. The C.M.S. stands for a spiritual religion; it stands for the spirit of sacrifice; and for these things Evangelicalism stands too. We rejoice heartily with Mr. Bardsley and the Committee, and in the name of ourselves and our readers we believe we can dare to thank them for the level-headed faith, the quiet confidence, and the lesson of sacrifice which in our common lives has helped us all.

Vestments. Some time ago the Bishop of Liverpool accepted the Bishop of Chester's proposal that a distinctive Vestment should be permitted to be worn by the chief minister at the Holy Communion. It was an attempt at peace by way of compromise. We believe we are correct in saying that the compromise was unanimously rejected by those whom it most concerned. The Bishop, therefore, has put this unacceptable compromise outside the sphere of practical things, and has sug-

gested a definite policy for dealing with the anarchy that exists. We venture respectfully to express our agreement with the Bishop's action, and could have wished that the Bishops of Durham and Ripon had followed his line. We feel that there is amongst us a definite attempt to return to the medieval position. We believe that such a return would be fatal to spiritual religion. The Vestments are the party badge of those who are making that attempt; a slight change of that party badge will not make that attempt any less dangerous. Somehow it must be made clear that the main body of the Church of England is not prepared to barter away its Anglicanism. In their speeches in Convocation the Bishops of Manchester and Liverpool made it clear in language for which we are profoundly thankful. If they, and those who think with them, will at this critical hour translate their speeches into action, we believe that the dawn of a happier day is near at hand. Whilst we say this, we wish to put on record our appreciation of the motives of the Bishops of Chester, Durham, and Ripon, though with the utmost regret we are bound to disagree with them.

The Call to the Laity.

From a survey of the debate, one fact seems to emerge with unmistakable clearness—that is, that the resistance to the introduction of these Vestments is becoming largely a matter for the Evangelical section of the Anglican *laity*. The Bishops who are opposed to them have made a gallant stand—a stand deserving of the highest honour and the warmest gratitude. But neither they nor their clerical supporters can stand alone. The time has come for the laity to consider the ultimate issues of the question, and to say whether they are prepared to accept the consequences to which the legalization of the Vestments will most undoubtedly lead. They must realize that they are not merely being asked to decide upon the cut of a clerical garment; they are being asked to accept the most decisive retrograde step in the direction of pre-Reformation usage and pre-Reformation doctrine that has yet been attempted. If the lay-folk of the Church of England do

not wish for this, now is their time to act. They must make it abundantly clear that the Bishops in the Northern House are not speaking for themselves only, but for many thousands of their fellow-Churchmen. To be silent at this juncture is to desert our leaders in the crisis of the battle.

The Place of Ritual.

Professor Du Bose has reached his seventy-sixth year, and has completed thirty-six years of service in his Chair at the University of the South. Last August his old students gathered to do honour to him. His papers and addresses on that occasion have now been published ("Turning-Points in my Life"; Longmans), and a very interesting volume they make. He indulges in reminiscences and talks over his early spiritual experiences, and the effect of Church influence and Catholic principles upon him. He will not always carry his readers with him, but he certainly carries us when he discusses the question of ritual in his University chapel. We do not know how he interpreted his principles, nor whether the details of his ritual would have pleased us; but we do feel that his words exactly express the place that ritual should take in our common worship. It is the place which Evangelicalism has always claimed for it, and which Evangelicalism is ever more and more trying to give it. Here are his words: "What I have wished, and wish, to see at Sewanee, as a religious and educational centre, is a high, dignified, and truly typical worship, fully expressive of the reality with which we are dealing and of what we are doing; neither manifesting by our carelessness and indifference our contempt of or superiority to forms, nor, on the other hand, supposing that we have to be Oriental or Latin in our exhibitions of reverence. If there were a ritual exactly and distinctively expressive of the truest and most real reverence of our race, it would be a simple and severe one. We are least demonstrative when we think the most seriously and feel the most deeply, and least of all in matters the most sacred. At the same time, the highest good manners in the world are those that show themselves in the presence of Divine realities."

Evangelicalism and Higher Criticism.

Prebendary Webb-Peploe has rendered splendid service to the Evangelical cause, and is still rendering it. He has added to that service lately in the interests of unity amongst ourselves. We have felt for long, and we have expressed our feeling in these pages, that Higher Criticism must not be allowed to divide us. In the columns of the *Record* of March 15 last a correspondence between the Prebendary and Mr. Linton-Smith was published. Mr. Webb-Peploe's letter was marked by just that adhesion to personal conviction and that broad-minded sympathy with the convictions of others that always makes for unity. Mr. Linton-Smith asked a question. He had heard a speech of the Prebendary in which he understood him to say that,

"provided a man held firmly the fundamental truths of the Incarnation, the Atonement, and the Resurrection, and recognized the Bible as the Inspired Word of God and the final Court of Appeal in matters of faith, as I most assuredly do, he ought to be recognized as an Evangelical, if he desires to range himself with that school."

He asked whether his impression of the speech was a correct one. In a most happy letter Mr. Webb-Peploe says yes. He writes:

"I for one should most cordially welcome you as a brother in the faith and as a true disciple of the Lord Jesus, though we may differ, as you say, upon the very crucial and solemn subject of Inspiration in regard to its nature and its influence upon the Biblical writers."

Now, there are many Evangelicals who hold precisely the same views of Higher Criticism as those of Mr. Webb-Peploe. We venture to ask them to study this correspondence carefully, and to see whether they cannot take the same step that he has taken, and exercise the same brotherly sympathy towards their brethren of the school who differ from them upon this difficult point as that to which this correspondence gives such beautiful expression. The Bishop of Liverpool told us the other day that the Evangelical School has the future in its hands if it will but use its opportunities. Prebendary Webb-Peploe has taken a momentous step in helping us to use those opportunities unitedly.

Bahaism and Christianity.

Some time ago Canon Hay Aitken suggested the possibility of interchange of pulpits between Churchmen and Nonconformists. His suggestion provoked controversy, and lately the correspondence of the controversy has been published. There are difficulties, some of them so great that we are not sure that it is the best road to unity. One of them has just come into lurid light. A New York clergyman, a member of the Protestant Episcopal Church, has invited into his pulpit the son of the founder of Bahaism and an apostle of that cult. Bahaism aims at regenerating Islam. It hopes to permeate it with a higher morality and a deeper theology, but it makes no pretence of being itself Christian. Abdul Baha does not believe in the Resurrection of Christ, yet he preaches on the first Sunday after Easter in a New York church. He kindly praises Christian ethics, and advocates social and political peace. In the Canons of the American Church there is a provision whereby the Bishop may permit Christian men, not ministers of the Church, to give occasional addresses. In this case that provision has been abused. In whatever plans we make for the future of the Church and of the Churches we must see to it that such a scandal as this is made impossible. Sometimes the English pulpit is abused by politics or by partisanship; we must see to it that the place where the Gospel is wont to be preached is not reduced to the level of the rostrum in a debating society. The fencing of the table is an old and ever-pressing duty, the fencing of the pulpit must not be ignored. Men may deprecate Creeds and Articles, subscription and the rest, but in the practical working of the Christian Church there has been and there still is need for them. Undenominationalism may all too easily become evacuated of its Christian content.

Fashions in Criticism.

Those who bestow some attention on the output of contemporary critical literature can hardly fail to be impressed by the fact that here, as in other departments of life, there is a good deal in "fashion." Some particular

point of view is promulgated by an enthusiastic exponent. His enthusiasm is not infrequently "catching." A wide circle of readers is infected, and, for the time being, the theory so promulgated becomes "fashionable." It tends to be regarded as the long-sought key by which the door has finally been unlocked for the solution of problems hitherto regarded as inexplicable. In time there follows a reaction—due to a combination of diverse causes. One reason for reaction is, that when the theory in question has been submitted to impartial scrutiny and criticism, it is seen more clearly in its proper proportions. It may be found to contain a very considerable residuum of truth, and the truth so obtained, after due processes of sifting, will be a permanent acquisition for the student of history and of Scripture. Another cause for reaction is purely and simply a change of "fashion." Another point of view emerges; it becomes the prevailing "cry," and the previous one is simply elbowed off the field. The new topic has come to stay till it, in turn, is ejected by some more potent and attractive rival.

Eschatology.

The truth of what has just been said may best be illustrated by what is happening to-day. Of late "eschatology" has been the fashionable word. The subject, it is true, has always had a place in the thoughts of New Testament students; but Schweitzer's "Quest of the Historical Jesus" gave it a paramount and distinctive place. It was the key to solve the most perplexing problems of the Synoptic Gospels. Christ's whole conception of the kingdom which He came to found was "eschatological" in essence. So far as the kingdom thus conceived remained unrealized, it simply meant that Christ was in error, and mistaken in the estimate He had formed of Himself and of His work. Schweitzer, who is nothing if not "thorough," has, in a recently published work, included the Pauline Epistles as well as the Synoptic narrative within the scope of his theory. The sifting process is now at work, and we shall in time be able to estimate more clearly how far the prevailing emphasis

on "eschatology" has secured for us truths either undetected formerly or, at any rate, not fully understood. In the meantime, however, interest in the topic is passing, for another "fashion" has emerged, which bids fair for the present to absorb in the most exclusive way the thoughts of careful Bible students.

The Mystery Religions.

The new topic is that of the relation between the thought of St. Paul and the "mystery religions" of the Græco-Roman world. Attention is being concentrated on the fact that the cults of Isis, of Cybele, and of Mithras, had their rites of initiation in the form of a baptismal ceremony; that in some cases, at any rate, the death and return to life of a god formed part of the "mysteries" of the religion; and that it was possible, by union with the god, to share in the divine immortality. It is not difficult to see at a glance the affinities in a general way between all this and St. Paul's teaching in 1 Corinthians. And it is perhaps to be expected that many a one will spring hastily to the conclusion that St. Paul's conception of Christ and of the Christian's relation to Him has been profoundly affected by contact with ideas distinctive of these "mystery religions." And once this point of view is reached, the further suggestion is not very remote that the whole doctrine of the Christian "mysteries," the whole sacramental system of the Christian Church, is "Pauline"—*i.e.*, that it has been added, *ab extra*, by the powerful influence of the Apostle of the Gentiles to the simple ethical doctrines of Jesus, the Prophet of Nazareth. The "mystery religions" are now the "fashion," and will doubtless hold attention for many days to come.

Work and Method.

In view of this, two practical suggestions may perhaps be offered. The first is this: That some effort should be made to study the subject at first hand as far as that is possible. English readers will find matter of the deepest interest in the late Dr. Bigg's "The Church's

Task under the Roman Empire," and in the two works of Cumont, now most fortunately accessible to English readers, "Oriental Religions in Roman Paganism," and "The Mysteries of Mithra" (both published by the Open Court Publishing Company, Chicago). The other suggestion is that the greatest caution should be exercised against forming hasty generalizations. There are many points to be considered. How far is it likely that St. Paul, with his Jewish antecedents, would deliberately adopt the views and language of contemporary Gentile religion? To what extent is his language merely that of general speech and not an intentional adaptation of the technical terminology of the "mystery religions"? On the other hand, there is the problem how far he may have elected to present the truth of Christianity to his Gentile hearers in terms with which they were already familiar. No care and thought can be too great in the examination of these and kindred questions. The interests of truth, however, will best be served if caution and wise reserve control our investigation of this "fashionable" and most fascinating theme.

Rome and Democracy as Illustrated by the Story of the Sillon.

By Pasteur H. MERLE D'AUBIGNÉ.

THERE are few questions that are more vital to the welfare of nations in which there is a numerous Roman Catholic community as that of how far a Roman Catholic is free to follow the dictates of his conscience, especially in the social and political sphere. Most countries are in a process of social and political evolution. Will the Papacy keep hands off or is she likely to interfere and oppose the democratic and social current that is becoming more powerful every day? Judging from appearance in England, America, and Germany, one might think that the Papacy is on the side of democracy and social reform, but these are largely Protestant countries, in which the Roman Church is obliged to make many concessions. If you want to know what her true tendencies are, you must take a country in which almost the whole population belongs, at least nominally, to her. Such is the case with France. Besides this, France is certainly one of the nations that have given the lead in political and social reform. It is also the Roman Catholic nation in which laymen have always played the most important part in religious affairs. The Reformation of the sixteenth century, that took such a strong hold on the nobility and intelligent middle class of France, was largely a layman's reaction against clerical domination. When it had been nipped in the bud by fire and sword, the Jesuits, who had been the great organizers of the counter-reformation, met a stubborn opposition among the French Roman Catholics who followed the teachings of Jansenius. These also were put down and the noble company of Port Royal was scattered.

More than 200 years have elapsed since this last stand was made against the Jesuitical influence that has moulded modern Roman Catholicism.

In the meantime, the power of the Papacy has become supreme within the Roman Church. A Roman Catholic can no longer disagree with the Pope and still remain in the Church, as was so often the case in the days of Pascal and Bossuet. It is true that one may hold one's tongue and hide one's dissent, but this is difficult if you are actually engaged in religious, social, and political work. A man who works cannot help thinking, and, especially when he wishes to influence his fellow-men, he cannot help speaking and writing. Concerning religious doctrine he may, it is true, give his assent in bulk to the teaching of the Church, and if he is requested to state more fully what his belief is, he may avoid giving a reply that might be either untrue or unsatisfactory by answering, like Brunetière, "You ask me what I believe; ask Rome."

In the social and political sphere there are questions, however, to which a reformer must give an answer, and there are organizations which he will have to establish in order to reach positive results. How far is a Roman Catholic free to do that with the approval of his confessor, but without submitting every detail to the censure of the ecclesiastical authorities? That is the very important question on which the history of the Sillon has thrown light.

What is the Sillon? It is by far the most successful effort which French Roman Catholics have made during the last forty years to regain the influence which they have lost over the people of France. For years the French people have been accustomed to consider the priest as the valet of the monarchy, the aristocracy, and the plutocracy. Revolt against the one meant revolt against the other. Hence the opposition to the Roman Church that is steadily increasing as the people learn to read and write. The religious situation of the country is a painful one. Roman Catholics feel that the breach between the Church and the people is widening every day. The efforts that they have made to bridge it over have failed. Comte de Mun's working-men's clubs have never been a success. Their founder is a gallant, generous, and eloquent gentleman, but he is an

absolutist and a Romanist of the old school, and thoroughly out of sympathy with the critical, social, levelling spirit of young democratic France.

Having lost the greater number of their schools, the Roman clergy made an energetic effort to keep in touch with the boys by founding their numerous "patronages" or boys' Sunday and Thursday afternoon clubs and playgrounds. These have been an undoubted success, but when at thirteen the boys became apprentices and still more when at twenty they joined the army, the great bulk fell off from all allegiance to the Church and the Christian religion.

Such was the situation when eight or ten years ago one began to hear about the Sillon. What was this new organization, whose proud boast it was to heal the moral and social evils that the country is suffering from, to reconcile Roman Catholicism and democracy and to imbue the lives of the people, the social and political life of France, with the Christian spirit?

The Sillon began in 1894 as a schoolboys' debating society, that met during playtime once a week in the crypt of the Roman Catholic Collège Stanislas, in Paris. The soul of this little band was a pupil of the mathematical division, M. Marc Sangnier, the grandson of the famous barrister Lachaud. Sangnier is an earnest Roman Catholic Christian—a man who reads his New Testament and whose faith gives the impetus to his life. He is a broad-minded man,[1] with a warm sympathy for the social aspirations of the people, a clear insight into their spiritual and intellectual needs, and the deeply set conviction that a democratic and social republic is the only form of government that can suit modern France.

[1] A few years ago M. Sangnier was talking with a Protestant acquaintance of mine, and asked him what he considered to be the dividing line between Roman Catholicism and Protestantism. My friend answered: "A Protestant is a man who believes that he can be personally in contact with God, whereas a Roman Catholic believes that he must reach God through the mediation of the Virgin, the Saints, or the priest." "But," retorted M. Sangnier, "I believe that I am personally in contact with God." "Well," answered my friend, "in that case you are a Protestant." There came a twinkle in Sangnier's eye, and with a comical shrug of the shoulder he replied: "You are not the first man who has told me that."

Young Sangnier brought together a handful of like-minded men; one day they went so far as to call a mechanic from Lille to speak to them about the social question. This naturally scandalized many of their comrades, and whereas some of them reproached them for the energy of their moral and religious propaganda, others reviled them as Socialists and "beastly" Republicans. When Sangnier entered the great polytechnic school in Paris, and later on when he was serving his time as a soldier at Toul, he remained faithful to his ideal of bringing together young men of different social situations to strengthen their moral and religious life, and influence others for good. *Mutatis mutandis:* there is some resemblance between the first days of the Sillon and early Methodism.

In 1899 M. Sangnier and his friends founded a number of "Cercles d'Études"—young men's clubs for religious and social study. The first members of these clubs were boys attending the Roman Catholic "patronages," but it was well understood that they were to be independent of priestly interference. The aim of the laymen who headed the movement was to train a picked body of men capable of having moral and social influence.

Next to the club stood the "popular institute," through which these men were to penetrate and influence the masses.

At the same time the little monthly Review, founded a few years before by one of Marc Sangnier's friends, and called *Le Sillon*, became the official paper of the new movement, and gave it its name. The beautiful picture of St. Francis of Assisi ploughing and praying at the same time was a fitting emblem of the association that endeavoured to dig the human furrow (Sillon), and throw the good seed into it.

The Sillonists proclaimed that they were democratic because democracy "is the social organization that tends to developing and bringing to its maximum the conscience and civic responsibility of each citizen." Consequently they took as their aim the establishment in France of a true democratic republic.

Their programme was the following:

1. *Legislative.*—The framing of laws to protect women and

children ; to prevent sweating ; to promote Sabbath-keeping ; old age pensions, etc.

2. *Economic.*—The promoting of trades-unionism ; co-operative production, etc.

3. *Moral.*—The promoting of Christian belief and Christian morals as the great source of spiritual energy. "We are revolutionary," said Marc Sangnier, "in this, that we are dissatisfied with the present state of society. Our aim is to transform society, but to transform ourselves first, to make a revolution within us so as to be able to make it all around us."[1] Those are words that every true disciple of Christ must approve. During the eight years that followed the Sillon grew steadily. The number of the "Cercles d'Études" went up to more than 400. These were linked together in provincial federations, and were in constant touch with the Paris Sillon, but there were no patrons, no elected presidents ; organization was reduced to a minimum. The Sillonists remained faithful to their motto : "The Sillon is a spirit, the Sillon is a friendship."

The yearly conferences of the Sillon became most important. In 1910, 4,000 people attended the public meetings, and more than 1,800 took part in the banquet. Fifty thousand copies of the popular Weekly, *L'Éveil démocratique*, were issued. These were largely sold by voluntary "newsboys," who shouted at every church door, "*L'Éveil démocratique*, Journal du Sillon, un sou." From time to time Sangnier and his friends organized great public meetings to protest against some social evil, or against atheistic propaganda. More than once they received blows, but at the same time they discovered that they were not the only soldiers fighting for righteousness. At Lille, our friend, Pasteur Nick, came in contact with them. In Bordeaux, Marc Sangnier spoke at the Protestant Y.M.C.A., and in Paris at the fine Institute belonging to the McAll Mission, and known as the "Maison Verte." Gradually the leader of the Sillon came to the conviction that to gain the victory over the powers

[1] *Le Temps*, August 31, 1907 ; "L'Histoire et les Idées du Sillon," *La Démocratie*, 34, Bd. Raspail, Paris.

of infidelity and immorality, he must not refuse the help that Protestants and even earnest free-thinkers might give him. So he expanded the movement into what he called the "Greater Sillon," and summoned together in June, 1907, a joint conference between Sillonist and Unionist, that is to say—between Roman Catholics belonging to the Sillon and Protestants associated with the Y.M.C.A. The evening that I spent at the closing meeting of that conference will remain one of the most blessed memories of my life. The Salle d'Horticulture was packed to the door. The two speeches on "Christian Civilization in Danger" by Marc Sangnier and Edouard Soulier, Secretary of the Paris Y.M.C.A., were admirable. There was not a word in the speech of the Roman Catholic orator that an evangelical Protestant could not have said, and it made one's heart beat fast to hear the congregation, the great majority of which was Roman Catholic, cheer and cheer again the strong testimony which the Protestant speaker rendered to Christian truth.

Alas, this meeting was not to be renewed. It was too good a thing for Roman Catholics and Protestants to be able to unite and fight hand in hand the common foe of infidelity and immorality. Such a thing may be possible in England or America, but we are too near Rome; and besides that, English and American Roman Catholics are unanimous in their allegiance to the Government of their country. Such is not the case in France. With us the aristocratic and moneyed class is still bitterly opposed to the Republic. This same class has always considered that, just as it was the business of the police to protect their property, so it was the business of the clergy to keep the farmers submissive to their landlords, and the working men to their employers. They honour and support the Church, but they do so under the condition that it will serve their interests. So conservative Roman Catholics, who at first had considered the Sillonists as harmless, pious young men, began to get scared when they heard them putting forth their republican and democratic ideas, and refusing to join hands with the

conservative and anti-democratic associations, such as the "Association catholique de la Jeunesse française" and the yellow[1] Syndicates. The opposition of the Romanist press, especially *L'Univers* and *La Croix*, to the Sillon became furious. They were accused of being modernists, whereas they made it a point never to meddle with theology.

At the time of the inventory of the Churches, whereas the Jeunesse Française flung chairs at the heads of the officials, the Sillonists kept their peace, and were reviled for not joining hands with those who boasted of being the true defenders of the Catholic faith. The attitude of the Roman clergy towards the Sillon shows what a variety of opinions and sympathies lie hidden beneath the cloak of ecclesiastical uniformity.

From the beginning the Sillon had many friends among the cleverest students of Roman Catholic seminaries and among young priests; some of the prelates, such as Monsignor Mignot, the distinguished Archbishop of Albi, have supported it energetically, but since the separation of Church and State, the French Episcopate has become completely subjected to the Roman See. All the new Bishops are enthusiastic supporters of the true Roman doctrine, according to which the beginning and end of religion consists in implicit obedience of the layman to the priest, of the priest to the Bishop, and of the Bishop to the Pope, not only in things that concern doctrine or morals, but practically also in politics and social life.

It is not to be wondered at that the position of the Sillon became more and more difficult. The Bishops who disapproved of it, with the newly appointed Archbishop of Bordeaux, Monsignor Andrieux, at their head, began by fulminating against it in their Lent proclamations, and forbade their priests and theological students joining it. However, the subjection of the laity to the clergy in temporal as well as in spiritual matters has not yet been proclaimed as a doctrine.[2] So that it

[1] Yellow is the Pope's colour, just as red is the colour of the Socialists, white of the Monarchists, blue of the Republicans.

[2] In 1906 the Pope went as far as writing in a letter to the Cardinal Archbishop of Cologne that "submission to the Roman See leaves to everyone unlimited freedom in all that does not concern religion."

is most natural that, being supported by some prelates and being opposed by others, the Sillonists went their way, and, although remaining very courteous towards their opponents, protested against their libels, and appealed to the Pope as the Supreme Lord of the Church. It seemed at first that the Roman Curia, feeling how earnest, devoted, and submissive Sangnier and his friends were, would not knock down the only good bridge that spanned the gulf that is growing deeper and deeper between the Church and the French democracy.

At their second National Conference the Sillonists had received a letter from Cardinal Rampolla, Secretary of State of Pope Leo XIII., declaring that "the aim and tendencies of the Sillon have greatly pleased his Holiness." In 1904 Pope Pius X. declared himself "their Father and friend." "As to Marc Sangnier and his friends, whose aim is . . . to forward righteousness and respect for Christianity, their conduct is both right and loyal." In 1907, when the attacks of the Roman reactionary press were becoming more and more furious, and the number of their opponents increasing among the French prelates, Marc Sangnier returned to Rome, had long interviews both with Cardinal Merry del Val and with the Pope, and the question of the part which priests were to take in the work of the Sillon was arranged to the satisfaction both of the Curia and of the chief of the Sillon.

There can be no doubt that to the present day a great many of the more sober-minded priests and Bishops of France feel how very useful the disinterested, enthusiastic, and joyful work of these young men could be to the cause of Christianity. Last spring the Archbishops of Rouen and Albi and a number of Bishops, amongst others those of La Rochelle, Clermont, Nice, and Versailles, sent to the Pope an important statement in support of the Sillon. In answer to a letter from Cardinal Andrieux, refusing to sign this document, Archbishop Mignot wrote to him two letters in which he pleaded the cause of "his young friends" with admirable eloquence and tact.[1] "To destroy the prejudices

[1] "Le Sillon: lettres Épiscopales," *La Démocratie*, 34, Bd. Raspail, Paris.

that sever the Republican masses of the people from Catholicism," said the Archbishop, "to overcome that anti-clericalism that pretends to have the monopoly of devotion to democracy, to put an end to that unfortunate mode of thought that has seemingly linked together in our country the future of social progress with frantic opposition to religion, to devote to this great cause all the energies of their soul, to keep their heart pure from guile, and to fill it with the love of Jesus Christ in order to remain worthy of labouring for righteousness and truth, is not that the ideal of the Sillon? How could I not approve of it? We have not got in France too many people who are disinterested and devoted. The disavowal of the Sillonist movement, which the enemies of the Church intensely wish and have frequently foretold, would ground the people for many a day in the unfortunate belief that there is a fundamental disagreement between Catholicism and the present form of government."

No wonder that such words as these cheered the hearts of M. Sangnier and his gallant followers. However, the Catholic press, headed by *L'Univers* and *La Croix*, took care not to leave them any illusion as to the influence which the approval of such good men as Archbishop Mignot could have over their lay opponents of the reactionary and Monarchist party. The prelates, who were bold enough to stand up for them openly and defy the howlings of the pack of reactionary wolves, were a minority. One of the reproaches that was continually flung at the Sillon was that since 1907 it had admitted non-Catholics, especially Protestants, into the "Greater Sillon." This was all the more natural as the nationalist Monarchist party numbers among its leaders free-thinkers, such as Maurras and Lemaître. As, however, the aim of the Sillon was not only social, but educational, moral and religious, its leaders came to the conclusion that it would be best to distinguish clearly between these two branches of their work, so they founded two distinct associations—one for religious and social work, in which Roman Catholics only were admitted, whereas the other one, the aim of which was political, was open to Protestants and free-thinkers.

The Sillonists had proved, not only by word but by deed, that they intended to be obedient to the leaders of their Church. They believed that the Pope, who had repeatedly expressed his approval of their work, would stand by them and put an end to the slander of the reactionary press. They were just on the point of taking a decisive step by issuing the daily newspaper that was to give them the means of spreading far and wide their social Christian principles. A fine building had been erected at No. 34 Boulevard Raspail in Paris; 250,000 francs had been collected through the untiring efforts of the comrades, many of them giving the widow's mite to uphold their beloved cause. A staff of fifty contributors and printers, all of them Sillonists, had been brought together, and many hundreds of voluntary newspaper boys were waiting to shout the daily *La Démocratie*, as they had done for the weekly *L'Éveil démocratique*. Unfortunately the floods swamped the basement of the printing house, and the publication of the paper had to be postponed till the fall. On August 17, 1910, the first number appeared, in in which Marc Sangnier says: "France will not consent to choose between the Republic and Christianity; her soul is naturally idealistic and religious; her atheism is only superficial. It is a lesson that she has been taught to repeat. She does not only seek in democracy the betterment of material life, but more moral dignity and more brotherly feeling. . . . Our country must learn to respect the moral and religious sources from which many good citizens draw their energy for social work and their love and devotion to their brethren. It must not confound true and sincere faith with the hateful clericalism of politicians who use religion for their benefit, instead of using their influence in its interest."

As might be expected, the Catholic press did not give *La Démocratie* a warm greeting. *L'Univers* said: "Their democracy has broken loose from all rules which Leo XIII. and Pius X. have laid down for that sort of propaganda. The work which they are doing is political and social, distinct from that of the Church, suspected and condemned by it." To this attack

the newly born paper retorted: "When has the work of the Sillon been condemned by the Church? *L'Univers*, who knows perfectly well that the Pope has never judged the Sillon in this way, and who cannot ignore the facts that the Catholics of the Sillon are capable of any sacrifice in order to be true to the faith and discipline of the Church, has not got the right to speak in that way."

Alas! the generous and liberal-minded leaders of the Sillon were mistaken. They had believed that the Pope would uphold the interests of religion and the Church of which he is the chief against the jealousy of those who link its interests with those of their political rancours or belated prejudices. Many a time at the close of a stormy public meeting, where they had proclaimed their faith amidst the jeers of infidels and anarchists, they had sung—

> "L'amour est plus fort que la haine,
> Et le Sillon vaincre." [1]

This prophecy was not to come true, and the man who was to become the tool of those who hated the Sillon was the very one whom they called the Vicar of our Lord Jesus Christ.

Exactly a fortnight after the first number of *La Démocratie* had appeared, on August 30, 1910, Marc Sangnier received a 'phone call from *Le Temps*, asking what he was going to do in consequence of the Pope's letter to the French Bishops concerning the Sillon. Marc Sangnier had not heard of any such letter, but the same day he could read it *in extenso* in *La Croix*, the organ of the most reactionary and superstitious French Romanists.

It would be too long to analyse in detail this document that occupies seven columns of a newspaper. After saying a few polite words concerning the leaders of the Sillon, the Pope accuses them of having been "infected" in their doctrine by Protestant and Liberal infiltrations, and of "having thought that they might escape from the leadership of ecclesiastical

[1] "Love is stronger than hatred,
And the Sillon will gain the victory."

authorities." The Pope goes on to attack the democratic principles of the Sillon. Speaking of Leo XIII. he says: "that he condemned a certain democracy which goes down to such a degree of perversity as to confer sovereign rights to the people and to endeavour to level down the classes of society and blot them out." He blames the Sillonists for being dissatisfied with the "present Christian social status," and for endeavouring to emancipate the people politically and socially, and still more for their belief "that man will not be truly worthy of the name till he has acquired an enlightened, strong, independent, and self-governing conscience that can do without a master, only obey its own dictates, and be capable of bearing the most important responsibilities without being unfaithful to right and truth."

The Pope complains also about the methods of the Sillon, about the brotherly equality that reigns among its members. "Even the priest," he exclaims, "lowers the exalted dignity of his priesthood, and, inverting in the most extraordinary way the places which cleric and layman ought to keep, he becomes a pupil, puts himself on a level with his young friends, and is nothing more to them than a comrade." The Pope does not even mention the arrangement concerning the Sillonist priests which he had previously approved, and to which M. Sangnier had gladly agreed. He also denounces the "Greater Sillon," without taking into account the fact that, to satisfy the scruples of some of his opponents, M. Sangnier had recently excluded non-Catholics from his educational and social work. M. Sangnier's crime is that he believes that men can find good nourishment for their spiritual life elsewhere than in the teaching and discipline of the Roman Church. Speaking about the new organization, M. Sangnier had said: "The Catholic comrades will work together in an organization of their own, to teach and educate themselves. Protestants and free-thinking democrats will do the same in their own organization; all of them, whether they be Catholics, Protestants or free-thinkers, will take it to heart to gird the young people, not in order that they should wage war against their brethren, but that they

should generously compete with them in the field of social and civic virtue." To this the Pope objects in his letter on the Sillon. "How are we to judge," he questions, "that appeal to all dissenters and unbelievers to make the proof of the value of their convictions in the field of social work? . . ."

What are we to think of that way of respecting all errors and of that strange invitation which a Catholic extends to all dissenters, urging them "to strengthen their conviction by study and to find in these convictions sources ever more plenteous of spiritual power."

The Papal prosecutor concludes his letter thus:

"And now, venerable brethren, we ask ourselves with intense sorrow what the Catholicism of the 'Sillon' has become. Alas! this association that was so promising, this clear and gushing stream has been drawn out of its bed by the modern foes of the Church, and can only be considered henceforth as a miserable tributary of the great movement of apostasy that is organized in all countries in order to establish a universal Church that will have neither doctrines, nor hierarchy, nor any rules for the mind, nor any check on human passions, and which, under the pretence of furthering freedom and human dignity, would bring back, if it were to get the upper hand, the legal sway of deceit and violence, and the oppression of the weak, of those who suffer and labour."

After such a hit at the Sillon, the Pope reminds the French Bishops of the fact that Jesus made it a condition for reaching temporal and eternal bliss "that one should let oneself be taught and guided by Peter and his successors," and he demands of the leaders of the Sillon that they should resign their leadership and pass it over to the French prelates.

The different associations at the Sillon will have no central organization in future; they will become parochial young men's clubs, and take the name of "Sillons catholiques."

This command of the Roman Curia meant, of course, the breaking up of the whole organization. If M. Sangnier and his friends submitted, their leadership was at an end. In some

places where the parish priest was liberal, the local Sillon might survive, but with a new name and a new spirit, but wherever he was not in thorough sympathy the organization was doomed.

"Chercher le vrai de toute son âme,"[1] such had been the watchword of the Sillon.

What was its leader to do, obey or revolt? In similar circumstances Luther and Wesley revolted, and a Protestant will say: "Stand fast by your principles and only bow your knee before God"; but Marc Sangnier is not a Protestant, and nearly 400 years have elapsed since Luther declared "Hier stehe ich, ich kann nicht anders, Gott helfe mir, Amen,"[2] and during that time Jesuitical influence has identified Roman Catholicism with the Pope much more than in the days of Luther, Bossuet, or even Montalembert. M. Sangnier and his friends are modern Catholics, and every time they have been attacked by their Catholic reactionary foes they protested that they were as good Catholics as any, and that they intended to submit, "not only to the supreme guidance and control of the Church, but to its immediate direction in cases where the Church takes upon itself to give such a direction."

After having declared this repeatedly, M. Sangnier could not back out when the time came for him to be true to his principles. Besides this, if he had protested, it is probable that few of his friends would have followed him, and, as Protestants are only a handful in France, he could not expect to find among them a sufficiently wide basis for the social and political work which he wishes to accomplish. M. Sangnier has been very friendly to Protestants and he has had to suffer for it, but let us not forget that he is not a Protestant.

So what might be expected has happened, and, after publishing in *La Democratie* the letter in which the Pope condemned the Sillon, M. Sangnier, in a leader of the same paper, declared that however hard it might be to him, he was determined "to give up the leadership of their popular educational associations

[1] "To seek truth with whole-heartedness."
[2] "Here I stand. I cannot do otherwise, God help me, Amen."

to which, for so many years, he had given the best of his life and of his heart, and which had appeared to him as the instruments that God had used to bring back to virtue and religion so many young men who before that had wandered away from the truth."

A few days afterwards I was travelling between Lausanne and Paris. In the same compartment were two young men whom I immediately guessed to be Sillonists. So they were—two of the leaders of the movement going to Paris to give the death-stroke to their beloved association. We talked of the Sillon for many hours, and a piteous sight it was to see these two clever, earnest men obliged by their conscience to submit to a decree that their conscience told them was wrong.

"What can you do with those two toreadors governing the Church?" one of them exclaimed, alluding to the two Spanish Cardinals (Merry del Val and Vives y Tuto), whose influence is supreme over the Pope. Their only hope was that Popes are not immortal and that better days would come when Pius X. has gone to his rest. In the meanwhile the Sillon has been killed. Its fall has been hailed with joy by the two extreme parties against which it had battled so vigorously.

On September 2 Archbishop Andrieux of Bordeaux and his clergy telegraphed to the Pope to express their "thankful admiration" for his letter concerning the Sillon, and their "heartfelt worship of the Immaculate Virgin."

On the same day Mr. Lafferre, who soon after became Minister in the Briand Cabinet, published a leader in the extreme free-thinking paper, *L'Action*, in which, like Cardinal Andrieux, he congratulated the Pope on having given the death-blow to the Sillon. "There can be nothing in common," he says, "between the Republic of the Sillon, which is subject to the dictator of Rome, and our Republic, that is free from any Catholic dogmatism. Let us hope that it is for ever that Pius X. has formulated the doctrine and policy of Rome as being permanently opposed to the rising tide of Democracy." Many good Protestants will approve of these words. Unfortunately

for Mr. Lafferre and his friends, "Roman dogmatism" includes belief in God, in Christ as Saviour, in the judgment to come, and everlasting life. His Republic is one in which "the heavenly lights have been put out," as his friend Mr. Viviani said in our Parliament. We Christian Protestants do not believe in that sort of a Republic. That is why we had hailed the Sillon with joy, hoping that the day might come when, next to the more and more infidel Radical Socialist party that governs France, a new party might some day emerge that would be thoroughly republican, democratic, and social, but respectful of God and of the human conscience.

We had hoped that the Sillon might help on the growth of this new party, but the Pope has decided otherwise. It is true that the men of the Sillon are still living and that the Pope has allowed them to go on publishing their daily paper, *La Démocratie*, but he has done it under the express condition that "it will abstain from all propaganda in favour of the theories, principles, and organization that have been censured or mentioned by his Holiness in his letter to the French Bishops." He tolerates a newspaper because M. Sangnier has given him a proof of his obedience "as if he were a corpse," as the Jesuits say, and because it is easy to censure a newspaper.

But *La Démocratie* is certainly very different from what it would have been if M. Sangnier's hands were free. From time to time it publishes articles in favour of some of the baser superstitions of Romanism, such as Lourdes and the Liquefaction of the Holy Blood of St. Januarius in Naples. One feels that the Sword of Damocles hangs over its head.

The former Sillonists are discouraged and dissatisfied. Very few of them have consented to submit to the supremacy of the Roman hierarchy, even in Rouen, where Archbishop Fuzet was one of their best friends and told them that they might go on with their work just as they had done before. The "Catholic Sillons" have been a failure.

So the Roman Catholic Church has not gained anything by the Pope's victory. After one of the battles in the French

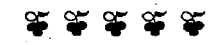
religious wars, in which the Royal Catholic army had beaten the Huguenot forces, a Catholic gentleman, being asked who had won the battle, answered: "It is the King of Spain." Much the same can be said of the defeat of the Sillon. The true victor is not Christianity, not even the Roman Church—it is infidelity.

What France needs is a layman's religion. It will never go back to sacerdotalism. The Sillonists tried to present Roman Catholicism to the people as a progressive, social layman's religion. Their effort has been broken, and I fear that we must consider their influence as at an end.

It is a pity for France. Just as in the days of the Reformation of the sixteenth century, of the Jansenists' revival of the seventeenth century, and of the Liberal Catholic movement of the nineteenth centuries, Rome had dried up the well of spiritual life and social progress that had begun to spring up. The story of the Sillon is also a lesson to those who, judging from the policy of the Roman Church in countries where it is in a minority, believe that she may become an important factor in social and moral progress.

M. Sangnier and his friends, most orthodox Roman Catholics, believed that they had the right to think for themselves about social and political questions, and to teach their followers what they considered as true. They believed that they had the right to stretch out a hand of fellowship to men who did not belong to their Church, but had the same social and political aspirations as themselves. For these two reasons their work has been ruined by him in the interest of whom they believed to be working, and whom they call the Vicar of Jesus Christ.

Is that not a lesson for us who, thank God, do not bow down before any other Master than the Divine Christ Himself?



Recreations.

By the Right Rev. the LORD BISHOP OF RIPON.

THERE is a good deal in the choice of a word. This paper is meant to suggest thoughts as to our "amusements," as to the way in which we spend what we call our "vacations." The latter is a most misleading term, unless we are taking a "rest-cure," and even "amusements" gives a lower and much more limited idea than "recreations." The nearest synonym is "refreshments," as used by Dr. Arnold when in his school-prayer he pleads for God's help and presence "in all our work and in all our refreshments." Both these words lift the matter to a higher level, for they suggest what must be to every true man the real question: How are we to provide that our tired powers of mind and body may be braced and renewed for fresh effort? This is precisely the problem of "Recreation."

We need first of all to have a right direction, a true aim. We find it in that word of the Psalmist when he prays that God would "knit his heart"[1]—that is, "make-one" all the varied forces of his inner life, so that they may be drawn into one line, turned into the same channel, made subservient to "the fear of God's name." Our reasonable craving for rest and amusement needs to be brought under this supreme control, so as to save the loss caused by deviation from the true course as marked out on the chart of life. Even in our recreations we must identify ourselves with God's purpose, by letting His fear control our plans.

Recreation looks two ways. There must be a *forward* look, or it is not needed; there must be a *backward* look, or it is not deserved. In our Lord's resting times, as described in the central Galilean ministry,[2] we find (1) that they follow seasons

[1] Ps. lxxxiv.

[2] I have tried to bring this out in "The Ministry of our Lord," published by Longmans.

of earnest labour and severe strain, and (2) that they prepare the way for a time of renewed service.

This thought recalls to our minds the Divine ideal of rest, as expressed in the law of the Sabbath—that is to say, the principle of one day in seven set apart after the Divine example, and separating the working days of each week. We cannot rightly measure Divine action in human words, but we are content to know that, so far as we can express it, God "rested the seventh day," and that we must "rest from our works as God did from His."[1] That is why we find what at first sight seems to be a positive command enshrined in a code of moral precepts. The Fourth Commandment expresses a moral principle, which we must take into account in all hours of rest and recreation.

No man can enjoy a holiday, with a proper sense of enjoyment, who does not come to it from a spell of honest hard work. The sluggard and the shirk cannot experience the full delight of recreation, and such creatures do not deserve to do so. *Work done* is the first essential of true rest.

And, further, I appeal to those who put their back into their work, whether the purest joy of a good holiday is not the healthy anticipation of renewed labour. The classes in society who "neither toil nor spin" are far fewer than some social reformers allow themselves time to imagine; but when such idlers do exist, they are not merely "cumberers of the ground," for they are themselves missing the truest and purest joys of life. Our ideal of rest lacks fulness if we know nothing of the buoyant foretaste of restored power for service, felt in the midst of well-earned rest.

Look more closely into the life of our Lord. Picture, for instance, the scene in the little vessel on the waters of Galilee. See the Master resting in the stern with His head on the steersman's cushion. His disciples, as St. Mark tells us, had taken Him "even as He was" (ὡς ἦν), in loving haste, without time to prepare for the voyage. Then compare Gospel with Gospel,

[1] Heb. iv. 10

and we soon see the reason why. We can trace back a long day, or days, of special strain that had just ended. There was the attempt to interrupt on the part of His friends, the vile charge of league with Beelzebub, the new method thus forced upon Him of teaching by parables—how simply and forcibly the story runs that, after a time of such new and trying crises, "leaving the multitudes, they took Him, even as He was, in the boat," and very soon "He Himself was in the stern, asleep on the cushion."

Later on, He calls the Twelve to "come with Him apart, and rest awhile." In His case, as in theirs, there was a reasonable craving for recreation. A period of active ministry, in our Lord's case, had been broken into by painful tidings: the disciples had just returned from a fresh venture of service. The news of John's murder by Herod had interrupted His own mission-circuit through Galilee; the Twelve had gathered round Him to tell their new experiences on their first mission apart from their Master. How significant, then, of human insight and sympathy is the invitation, "Come ye yourselves apart and rest awhile." They had a common need, and shared a common relief.

And yet, on both these occasions, if we follow them to the eastern shore, it was a time of rest made wholesome by a relish of helpful service, and was but an interval of helpful restoration for future toil. These are important principles, and vital to a wise adjustment of our seasons of rest and refreshment.

It is well to remember, in passing, that recreation may be found by means of wise method in our work. Change of work is rest. We seem to use different brain-cells in the varied fields of head-work, just as we use different muscles according to the kinds of bodily exercise in which we engage. This may be hopelessly unscientific, but it supplies a very good working hypothesis. The farmer will tell you the same thing about his land, and the due succession of crops. Mother earth will not go on for ever growing potatoes or turnips. What it will grow, continuously and successfully, is *weeds*. He has his green crop,

corn crop, grass crop, all in due rank, and so does the best for himself and for his farm. The doctor gives similar advice about food. A well-ordered diet is not a mere matter of faddy epicureanism, it is a matter of health. A true diet depends almost as much upon *how* you eat as upon *what* you eat. Act upon the same principle with regard to work, *wherever it is possible*, and work itself will automatically supply a very real measure of refreshment.

One word for those who think that they can live without any kind of rest or amusement. I give it in the form of a story told of good John Wesley. He founded a school at Kingswood near Bristol, and laid down most methodical rules of work and discipline. There were to be no games, no holidays! A very slight knowledge of human nature, especially of school-boy nature, will enable us to forecast the result. Difficulties arose, and the discipline of life at Kingswood was leading to anything but a desirable formation of character. Wesley was sent for, and I give you his decision in his own now famous epigram, "This must be mended or ended." There may be a few hardy natures that can thrive for a time on work alone, but they are preparing for themselves a tedious old age, when work must be left behind, and are not cultivating wisely or fully the powers with which God has endowed them. Happily, such beings are *rari nantes in gurgite vasto!*

Let us now turn to what are commonly known as "recreations." They have a great deal to do with the character and value of our work. After all, grown-up life is but a continuation school, fitting us for an ever-future service, so that the playgrounds of life, like the playgrounds of our schools, are powerful factors in moulding the character and determining the destiny of the workers of each age. What, then, are the chief tests of true and helpful recreation, which all earnest men and women should apply to their habits and conduct in days of rest and refreshment?

1. The first test is that suggested by the word itself. It is undeniable that many amusements work out anything but recreation. Pleasure does not necessarily recreate. I will even

go further, and say that inactivity of mind and body does not, as a general rule, brace and invigorate for future labour. There are, doubtless, exceptional cases of extreme prostration, but I am convinced that half the people that indulge in "rest-cures" had far better bestir themselves, and be doing something in the way of moderate exercise of body or mind. Human nature, like all other kinds of nature, "abhors a vacuum," and resents it in the end. "Vacations" must be regarded as a relative term.

Now all reasonable beings will allow that late hours, hot and crowded rooms, and pursuits involving feverish excitement, are anything but helps to making good that waste of tissue, that loss of tone—and sometimes of temper—which a holiday is meant to restore. Here, then, we have a primary test. Are our holidays so spent as to send us back strong and vigorous in body, and with that healthy tone of mind which makes us brave to face old difficulties, and buoyant at the thought of renewed work? Or do they leave us slack, flabby, effeminate, out of condition for work, something like the schoolboy of Shakespeare's day:

"Creeping, like snail, unwillingly to school."

What a difference it makes to our "comrades in arms," who are fighting with us the great battle for God, when a companion returns and brings with him a breezy atmosphere of readiness for renewed service! Such a man or woman is like a moral tonic, and generates hopefulness and courage in facing the many perplexing tasks of daily duty; his freshness is contagious, and inspires his fellows with good hopes of success. As old Virgil has it, *Possunt quia posse videntur.*

Certainly, then, to the Christian workman the choice of holiday occupations and holiday companions is a matter of sacred concern. There are places and plans of amusement which can only "drive devious" our thoughts and habits from that line of life which our Christian profession has clearly marked out. In our vacations different kinds of energy are generally brought into play, and we must be careful to direct them along the right line of purpose. All must be "knit to fear God's name." "Whatsoever ye do, do all to the glory of God."

This is specially true with regard to our bodies. Bodily discipline should not be relaxed beyond what is necessary for needful rest and refreshment. In holidays we should keep a hand on ourselves where we are conscious of weak self-indulgence, for if bodily discipline be carelessly forgotten, our bodies will reassert their mastery, and it may cost us a hard fight to "keep them under" again.[1] Even holidays should be days of sane and manly abstinence.

2. A second test is that of *Progress*. There was a good word said in a recent article in the *Times* on the life of our two older universities, that it is very desirable to "vary our play by doing a little work." I am afraid that the reference was to term-time; we may, at all events, apply it to our vacations. They should bear the stamp of growth and progress, not of idleness and self-indulgence. Stagnation is not true rest. Our minds cannot lie entirely fallow, even if we wished, and it would be a great mistake to do so. Two old adages just express my meaning: "The best way to keep a bushel free from chaff is to fill it with wheat"; and as Dr. Watts, with his happy knack of stating great principles in very homely words, has said:

> "Satan finds some mischief still
> For idle hands to do."

We know how it is with any piece of machinery. Take the splendid engines that drive our liners across the Atlantic, or take the little donkey engine that works a common pump: if you leave them for any time unused and uncared-for, what an amount of cleaning and coaxing, of easing and oiling is required before they will run as smoothly and powerfully as before. If you keep a motor-car, you will be wise, after a period of inactivity, to test its readiness for service before you risk an important engagement upon it. Just so, even during our holidays, powers of mind and body should be kept in exercise, *just going quietly ahead*, and then full pressure for renewed work can at once be restored.

[1] ὑπωπιάζω καὶ δουλαγωγῶ. 1 Cor. ix.

At the same time it is true that the more thoroughly we can throw off the ordinary associations of work, the more quickly and fully we shall recuperate our energies. This is one great boon which vacations confer. They give us time to make pleasant excursions into fresh fields of labour and study, which we can only glance at over the fence as we pass along the hard highroad of daily toil. Time would fail me to tell of the varied forms of recreation that may be found in the wider study of literature or art, in the culture and pursuit of manual handicrafts, as well as in the healthful game, or the invigorating sport on moor or fen, by stream or pool or rock-girt channel. There are endless and varied interests to suit all tastes, interests which can divert our thoughts and restore our energies, and yet can further our steps along the path of progress.

There can be no better field than that great *Theophany* which lies around us in the works of Nature. "In His hands are all the corners of the earth, and the strength of the hills is His also. The sea is His, and He made it, and His hands prepared the dry land." "The heavens declare the glory of God, and the firmament showeth His handiwork." "O Lord, how manifold are Thy works; in wisdom hast Thou made them all, the earth is full of Thy greatness." At such time enrich your knowledge, and so confirm your faith in God's *Word* by learning more of the witness of His *Works*. Read the Lives of such men as Charles Kingsley and Frank Buckland, men who saw God in everything, and you will catch the inspiration which they felt from the nearness of God in all His wonderful creation.

Time is too short and precious to allow of even a short vacation being wasted. I remember hearing of a young man who refused to do some helpful service on the ground that he was "off duty." I don't blame him for what he *did*, or rather refused to do, but I blame him for what he *said*. He acted on a wrong principle. We are never to be "off duty" in the service of God. There is always something to learn and something to do, even when we rest from our labours. *Arcum non semper tendit Apollo.* Yet the Christian's bow, while unbent, must never be unstrung.

We must seek ever to be "growing unto the measure of the stature of the fulness of Christ." Even in recreation, never forget the true aim of life. I give it in the words of Longfellow :

> "Not enjoyment and not sorrow
> Is our destined end or way,
> But to live that each to-morrow
> Finds us further than to-day."

This test of progress is still more true of spiritual training. Least of all must this come to a standstill, nor will it do so if we have formed the habit of a devotional attitude of mind, and in seasons of rest keep our hearts with diligence, and maintain our settled times of definite communion with God.

3. I come to a third test—that of *Unselfishness.* We have been signed at Holy Baptism with the sign of a cross, and that sign should be marked on all that we do. Have we ever noticed how the difference between a selfish and an unselfish man comes out in sport and in game? Have we never felt the need of signing the cross on our own recreations? Fishing and shooting, football and cricket, are unfailing touchstones of character, and the shadow of the Cross may fall across even our days of rest and pleasure, without in the least detracting from their reasonable mirth and joy. On the contrary, it will add depth and permanence to them.

Wherever it is possible, recreation should tend to knit together the various classes of society in friendly fellowship. I recall in my younger days such things as the village cricket match, the meet of the hounds, the local regatta, in which men of all sorts met in committee, in good-hearted comradeship, and friendly contest, squire and peasant rubbing shoulders, and social barriers being lowered without any forced constraint or sense of patronage. The selfish isolation of many modern amusements is tending to diminish this blending of interests, and has much to answer for in our present state of social divergency. The isolation of classes is one of our greatest national dangers, but the active exercise of an unselfish spirit

can still do much to lessen it, and to maintain the healthy spirit which Macaulay describes as that of Ancient Rome :

> " Then none was for a party,
> Then all were for the State :
> And the great man helped the poor,
> And the poor man loved the great."

For " the Romans *were like brothers* in the brave days of old."

The difference between love and selfishness lies largely in this—selfishness loves isolation, or at best seeks companionship for what it can *get*. Love seeks companionship for the sake of fellowship, and for what it can *give*. Let us apply this to our recreations.

4. One supreme test remains : all others meet in it. It is the *Presence of God*. Absolutely essential is that Presence in our work : not less essential is it in our recreations. The habit of recalling ourselves to thoughts of God in play-time is even more important than to do so in work-time, for we are then more apt to forget Him, and to think that here at least we may be less serious—as though, forsooth, the realized presence of God must needs becloud our joy, or (to use the familiar phrase of childhood) " spoil all our fun." As a matter of fact, there is no better motto for a day's recreation than the prophet's words, " Prepare to meet thy God," for God delights to prevent us with blessings of goodness, and if He does not meet us in any occupation, we ought to find no pleasure in it.

We should beware of any such ideal as this—*with God* in hours of devotion, *with God* in the day of trial, *with God* in the routine of work, but in times of pleasure—away from all conscious thought of Him to make merry with our friends. Let us not be unreal, transcendental, unpractical. Many can testify that they do make the presence of God the test and the pledge of enjoyment. But let us take the evidence of one who was a recognized master of innocent mirth and marvel—the Reverend Dodgson, better known as " Lewis Carroll." " Alice in Wonderland " was published while I was an undergraduate in Cambridge. From the gravest old don to the most callow freshman, all

delighted in it. Have you read "Sylvie and Bruno"? Did you, as usual, skip over the preface? It is, unfortunately, not included in the later and cheaper editions, but it is well worth reading.

Mr. Dodgson is weighing the wisdom and propriety of those lighter studies which led him away from mathematical research, but which have enshrined in the hearts of both old and young the name of "Lewis Carroll." This leads him to consider what is the real test of allowable recreation. For instance, he takes the case of the theatre. "If the thought of sudden death acquires for you a special horror, when imagined as happening in a theatre, then be very sure the theatre is harmful for *you*, however harmless it may be for others, and that you are incurring a deadly peril in going. Be sure the safest rule is that we should not dare to live in any scene in which we dare not die."

This is the true test of lawful and unlawful pleasures. Some pleasures are clearly such as no earnest Christian man can engage in. But there are others in which it is not so easy to decide, and where we cannot draw a hard-and-fast dividing line. But we can always apply this principle for ourselves—"I will go to no place where I feel that I must leave God outside the door. I will take part in nothing, be it work or pastime, on which I cannot ask God's blessing, and in which I cannot at any moment recall the thought that He is by my side."

Believe it, the consciousness of God's presence need not dull the keen edge of enjoyment, nor hinder the full play of youthful vigour, for, though it will often temper the spirit of our pleasures and check the unseemly act or word, it will enrich their blessings, and elevate their influences, by helping us to follow the light of that wise epigram, "Pleasure consists not in getting all we can, but in doing what we ought."

Erastianism: Past and Present.

By the Rev. H. A. WILSON,
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IN an extremely interesting article in a volume of essays, "English Religion in the Seventeenth Century," Canon Hensley Henson explains the origin and something of the development of Erastianism. The main original question with which Erastus was concerned was "whether any person ought, because of his having committed a sin, or of his living an impure life, to be prohibited from the use and participation of the Sacraments with his fellow-Christians, provided he wished to partake with them? . . . "Whether any command or any example can be produced from the Scriptures requiring or intimating that such persons should be excluded from the Sacraments?"[1]

By-and-by the controversy was to touch the English Church and, in course of time, to become acute. Words and ideas quickly vary in their meanings, and the Erastian controversy in England was on more general grounds than in the first instance. The epithet "Erastian" was hurled at any who maintained the authority of the State over things religious.

Unhappily there is always in men, even the most religious, a desire to advance their own ends, and to make use of any convenient instrument which comes to hand for the attainment of that object. The result is that a time-serving spirit arises, and if the civil power is likely to support the religious cause in hand, no servility or flattery is too great to be lavished upon it. But if, on the other hand, the State is unlikely to be favourable, the freedom of the Church from civil control is loudly voiced.

The same tendencies are not absent from religious thought to-day, and the near future bids fair to show us a repetition of the Erastian controversy. The law legalizing marriage with a

[1] *Op. cit.*, p. 132.

deceased wife's sister, and the subsequent admission or refusal of admission of the parties involved to the Holy Communion, and the divorce and education questions, are likely to revive the old controversy in an acute form. Without passing any opinion upon these, it may be interesting to take brief note of occasions in the past illustrating the attitude of the Church towards the State. The last idea in the mind of the writer is to make an exhaustive inquiry into this interesting question.

Under such a strong personality as Henry VIII. there was much excuse for the Church in allowing the more spiritual conception of its position to be overborne. But the almost cringing subjection of Church to State was predominant for long after Henry's death. Aylmer, an Elizabethan Bishop, *e.g.*, could speak of the surplice as the livery of the Queen's servants, and even Hooker in his defence of the Church Polity took essentially Erastian ground.

When James I. ascended the throne, a bold bid was made for his support by the rising and rapidly increasing Puritans. The Millenary Petition was presented to him when on his way to London, and high hopes were entertained that his favour would be won. King James's mind, however, was dominated by an unconquerable idea of his own importance. He stoutly maintained the Divine Right of Kings in general and of himself in particular, and two inevitable conclusions from this were at once apparent. First, that the Church must make a claim at least as weighty for herself, and secondly, that if she was to remain in the King's favour, she must admit his claim with all its implications. She was not loath to accept both these conclusions. The discussion of the former is entirely out of line with our inquiry, but the extent to which she admitted the latter is to the point.[1] Beginning with flattery and smooth words, she ended at last by contracting a positively unholy alliance with

[1] At the time of the Hampton Court Conference, Archbishop Whitgift declared that the King "spoke undoubtedly by the special aid of God's Spirit. Bancroft protested on his knee that his heart melted with joy," and acknowledged to God, "as a singular mercy, the gift of such a King as, he thought, had never been seen since our Saviour's time" (Soames, "Elizabethan History," pp. 550, 551).

the State, and it was reserved for that party in the Church, far removed from the ecclesiastical position of the Caroline divines and their successors, to free the Church from her deplorable position. In general it appears that the High Churchman, despite his exalted views of episcopacy, was the Erastian and the Latitudinarian rather the reverse. This, however, is not to say that the latter was entirely free from the taint. By no means.

Early in King James's reign Convocation met and drew up a book of Canons. Dean (afterwards Bishop) Overall was the editor and the Canons were embodied in a curious volume entitled "Bishop Overall's Convocation Book." The King was very apprehensive of these deliberations, and though the Canons never had his assent, and therefore were never legally binding, they give a valuable indication of the course of theological thought at the time. James's anxiety lest his prerogative should be impugned was quite unfounded, for the Bishops and clergy admitted all he wished. The concluding words of Canon V. concede to the King all the power he, in his most inflated moments, would have asked. The Canon runs as follows:

"There was only this want to the full accomplishment of such Church Government as was settled among the Jews, that during the Apostles' times, and for a long season afterwards, it wanted Christian magistrates to supply the rooms of Moses, King David, King Solomon, and the rest of their worthy successors. . . . Christians of particular congregations to be directed by their immediate pastors, pastors to be ruled by their Bishops, Bishops to be advised by their Archbishops, and the Archbishops, with all the rest, both of the clergy and laity, to be ruled and governed by their godly Kings and sovereign Princes."[1]

Having reached this stage, retreat was impossible and advance unavoidable. And advance, if such it can be called, was vigorously made in the next reign by Archbishop Laud.

Charles I. shared his father's idea of the royal authority, but in his case it was untempered by any common sense. The predominant party in the Church, however, had not the least hesitation in humouring him to an unlimited extent. On the recommendation of Laud, then a prebendary, a prayer was

[1] "Convocation Book," Anglo-Catholic Library, p. 141.

introduced into the Coronation Service conceding to the King superlative spiritual power. It ran as follows: "Let him obtain favour for the people, like Aaron in the Tabernacle, Elisha in the waters, Zacharias in the temple; *give him Peter's key of discipline, and Paul's doctrine.*" "This," says Collier, "sounds extremely high for the regale, and might serve very well for the consecration of a patriarch."[1] Nor was this with Laud mere words and nothing more. He was quite prepared to put it into effect. We shall not trouble to recall his doings in particular, but the summary of his policy may be fairly stated thus:

"In the view of Laud there seemed to be no right, save the divine right of kings. With this he was ever ready to assail both the liberties of the State and of the Church. Against the Church in particular he wielded the Royal prerogative in such a fashion as to make the ecclesiastical government of his day more completely Erastian than it had been in the time of Henry VIII. In none of his measures were the clergy consulted. They were simply ordered to carry out the Royal will."[2]

Under the control of Bishops of this way of thinking, worse was bound to follow. If the King, as King, had this remarkable authority, where could a halt be called? Suppose he were of notoriously evil character, would the advocates of this kind of royal authority over the Church pursue their policy to the end? Their conduct was soon to be put to the test, for with the accession of Charles II. they were supplied with a monarch of just this character. The King, whose moral character was a byword and a laughing-stock, was fawned upon by the Church as a whole. Pious Jeremy Taylor had his misgivings, but he was in a distinct minority. Even he appears to have been of the opinion that a Bishop could only remonstrate with an immoral Prince, and if the latter persisted in desiring the Holy Communion his request must be granted. Few, however, shared even these timid misgivings. A quotation from Evelyn's "Diary" illustrates strikingly the feebleness of the Church and her slavery to Erastian ideas:

[1] "Church History," viii., 7.
[2] Perry, "History of the English Church," vol. ii., pp. 414, 415.

"1684. *Easter Day.*—The Bishop of Rochester preached before the King, after which His Majesty, accompanied with three of his natural sons, the Dukes of Northumberland, Richmond, and St. Albans (sons of Portsmouth, Cleveland, and Nelly), went up to the altar, the three boys entering before the King within the rails, at the right hand, and three Bishops on the left: London (who officiated), Durham, and Rochester, with the Sub-dean, Dr. Holder. The King, kneeling before the altar, making his offering, the Bishops first received and then His Majesty; after which he retired to a canopied seat on the right side. Note, there was perfume burnt before the office began."[1]

The next case which calls for examination is that of the non-jurors. It is not easy to criticize them, for the excellence of their characters and the sacrifices they made for conscience' sake would seem, and in many ways rightly so, to shield them from condemnation. Moreover, their leaders, Sancroft and Ken, had already shown, by their attitude towards James II., that passive obedience to the Sovereign had its limits, and that, strong though their royalist proclivities might be, they were not prepared to let the royal heel rest upon their necks. But it seems impossible to acquit them of the charge of Erastianism. Indeed, the doctrine of the Divine Right of Kings is bound to issue ultimately in this view of the relation between Church and State.

After their secession from the Church, because they could not conscientiously swear allegiance to King William III., both by their words and acts they testified that loyalty to the King (James II.) was an essential to the claim to catholicity. The more rigid of them, headed by Sancroft, refused Communion with those among their late brethren who had incurred the sin of compliance, and, in order to facilitate the return of the offenders, they drew up "a regular form of admission 'into the true and Catholic remnant of the Britannick Churches.'"[2]

In his "History of the English Church" (p. 238), Mr. W. H. Hutton maintains that the non-jurors "insisted on the independence of the Church of any power on earth in the exercise of her purely spiritual power and authority." If so, their actions

[1] Quoted by Canon Henson, *op. cit.*, p. 167.

[2] *Vide* Abbey and Overton, "English Church in the Eighteenth Century," p. 39 and footnote.

certainly belied their words; for, on p. 240 of the same volume, we read that Bishop Lloyd was determined to perpetuate the schism, so at his direction "Hickes, the deprived Dean of Worcester, was sent over to S. Germain to ask James" (the dethroned King) "to nominate two Bishops." Harder still is it to recognize the correctness of this estimate of these good men from the following fact:

"Dr. George Hickes, the deprived Dean of Worcester, who was regarded as the head of the non-juring clergy, being lately dead (1716), the publication of his papers revealed the intentions of his party respecting the Church whenever the Stuart line should be restored. They held that all the conforming clergy were schismatic, and pronounced the invalidity of Orders conferred by Bishops made by usurping monarchs; consequently all baptisms performed by these schismatic divines were deemed to be illegal; and it was resolved that neither the one nor the other should be acknowledged, until the parties had received fresh ordination or fresh baptism from the hands of their own part of the Church, which had never bowed the knee to Baal."[1]

If this is not unadulterated Erastianism, we may well ask what is?

The very low-water mark of Erastianism in the Church was reached in 1673. So far from the Holy Communion being the highest spiritual privilege of the faithful, the Test Act degraded it to a kind of password to office—"By a single or an annual Communion a man who in every respect dissented from the Church could qualify himself for office."[2] And, so far from this monstrous and scandalous measure being repudiated by the Bishops in general, for generations they clung to it as the very shield and protection of the Church till the repeal of the Act in 1828. This was not effected by the assistance of the High Church party—quite the reverse, for as a party they were pledged to the old ideas. "Our happy constitution in Church and State" was a veritable war-cry of the High Churchmen. To our forefathers "a High Churchman meant one who was the strongest supporter of Church and State; and so, indeed, he *was*, as a matter of fact. None supported the established

[1] Bishop Monk's "Life of Bentley," vol. i., p. 426. Quoted by Archbishop Whateley in "Kingdom of Christ."

[2] Hutton, "History of the English Church," p. 258.

constitution more ably and consistently than the High Churchmen."[1]

When Bishop Longley (1836) did homage to King William on his appointment to the See of Ripon, as he rose from his knees the King addressed these shocking words to him: "Bishop of Ripon, I charge you before Almighty God that you never by word or deed give encouragement to those —— Whigs, who would upset the Church of England."[2] This was not merely the vulgar expression of the coarse King's mind, but so deeply had Erastianism taken hold of the Church, that the general opinion would have been on the King's side. Individual High Churchmen certainly had nobler ideals for the Church, but as a body they were distinctly behindhand in this respect, even as late as the early nineteenth century.

The conclusion we arrive at from these brief glances into the somewhat distant past is that the Church, as a whole, was strongly tainted with Erastianism. No party was entirely free, but of all parties that which exhibited the evil in its most aggravated form was the High Church party. Beyond all question, in many cases the idea of royal authority over the Church was sincerely believed and a real question of conscience, but it seems equally beyond question that sometimes the actuating motive was of a lower order, and simply the advancement of the Church in the nation or of one particular party in the Church.

Coming more nearly to our own time, one would imagine from reading the writings and hearing the expressions of the High Anglican leaders of to-day (who claim, wrongly one thinks, to be the spiritual descendants of the High Churchmen of a century and more ago) that *they* were the champions of the most spiritual conception of the Church and her authority. The scorn they heap upon the idea that secular courts are to be allowed any jurisdiction over her, the way they exhaust language in describing their contempt for those who uphold the

[1] Overton, "The English Church in the Nineteenth Century," p. 25.

[2] Quoted by Bishop Boyd Carpenter, "History of the Church of England," p. 425.

legality of Privy Council judgments, would lead one to believe that if ever there was a party untainted with Erastianism here we have it.

Commenting upon the effect of Privy Council judgments upon the Church, Canon Knox Little makes a strange remark: "The other part of the Western Church was enriched by the secession of devoted and able men who, from want of patience and taking the full measure of things, concluded too hastily that the Church of England was wholly Erastian."[1] Now, the impression created by these words is surely this, that these "devoted and able men" and the party to which they belonged were strongly averse from an appeal to the Courts. Such is entirely the reverse of the truth.

Here we must note, in passing, that in such an action there is nothing essentially Erastian at all. It is the office of the Privy Council not to make laws for the Church, but, as a court of experts, to decide what is the meaning and true interpretation of the already existing formularies and laws. But since the High Anglican says it is Erastian to make such an appeal, let us judge him from his own words and acts. The astonishing result to which we are driven from such an inquiry is that no party has been so active as his in advocating the appeal to the law. One or two illustrations must suffice, but they can be easily multiplied. The Annual Report of the E.C.U. (1861) referred thus to the suit of Bishop of Salisbury *v.* Williams: "A suit, after the most mature deliberation, has been commenced by the Bishop of Salisbury. The Council commend him and *his sacred cause* to the prayers and good offices of the Union."

Again, when "three aggrieved" ones prosecuted Professor Jowett (1863) for heresy in the Oxford Chancellor's Court, the *Church Review*, the official organ of the E.C.U., commented thus on the action of the prosecutors: "Dark will be the gloom which obscures the horizon of England's Church when there shall not be found among her sons any who will have the moral courage to bring before the courts to which they may be

[1] "Conflict of Ideals in the English Church," p. 55.

amenable those who are engaged in poisoning the streams of religious knowledge at their very fountain head." Once more: At a meeting of the Worcester branch of the E.C.U., held in November, 1866, the then president, in explaining the objects of the Society, said: "The desire of the Union is to defend the Ritual Law of the Church of England. . . . The only method of ascertaining it must be found in the Courts of Law. Hence arises the necessity for legal investigation."[1]

It seems, then, that "devoted and able men" who, "enriched by" their "secession" the "other part of the Western Church," had their righteous feelings outraged, not by appeals to secular courts, for they and their kind were the most active in this direction, but because those appeals did not result as they had hoped. Moreover, they "concluded" that "the Church of England was wholly Erastian" because the courts did not support them as often as they could have wished. Strange arguing this!

There is a type of small boy, not a good or popular type, who suggests a game of cricket to his companions. He insists on going in first, and, on doing so, gets out first ball. He flings the bat on the ground and declares he will play no more. He abuses the bat, the ball, the game, the ground—everything but himself. This is something like the behaviour of the "devoted and able men" to whom we have referred.

In a sense, Erastianism is dead to-day, but there are manifest signs of a revival in its dead bones. Just at present the most frequent use to which the term is put is that of a convenient missile to fling at the head of an opponent who upholds Privy Council judgments, or who believes that the decision of Parliament regarding marriage with a deceased wife's sister is not contrary to the teaching of Christianity. The flinger of the missile would do well to look at the escutcheon of his own party, for this brief inquiry shows that no party in the Church is marked so definitely with the bar sinister of Erastianism as is the High Anglican.

[1] These references are taken from "Ecclesiastical Prosecutions," by Walter Walsh, pp. 2, 6, 7.

Arthur Young: Traveller and Preacher.

By VIOLET M. METHLEY.

THE well-known proverb which affirms that "Example is better than precept," does not always prove correct when the theory is applied to human nature.

This is especially true in the case of the Suffolk Squire, whose precepts have had a great and far-reaching effect upon agriculture. If, on the contrary, Arthur Young's concrete example only had been followed, it is to be feared that many would have found themselves, as he did, constantly on the verge of bankruptcy.

Young himself would probably have explained his own want of success in much the same terms as he uses in speaking of one Mr. Arthur Whyn Baker in the "Tour in Ireland." In fact the whole passage describes the writer himself so aptly that it is worth repeating.

"He wanted capital: without a sufficient one it is impossible to farm well; a man may have all the abilities in the world, write like a genius, talk like an angel, and really understand the business in all its depth, but unless he has a proper capital, his farm will never be fit for exhibition; and then to condemn him for not being a good farmer in practice as well as theory is just like abusing the inhabitants of the Irish cabins for not becoming excellent managers."

Arthur Young was born at Whitehall on September 11, 1741, but the greater part of his life was spent at Bradfield-Combust, near Bury St. Edmunds, where his ancestors had owned the property of Bradfield Hall since 1620. From the date of their establishment in Suffolk the family had gone steadily downhill, and from being large landowners became, in the person of Arthur Young, what he calls figuratively, "a poor little gentleman." The description did not apply to him in any other sense. Like his father, Dr. Young, Prebendary of Canterbury, he was remarkable for his great height and his

striking good looks. The boy was educated at Lavenham School, where he tells us that he was allowed to learn only what he pleased. Nevertheless, he acquired the habit of reading, and it is a curious foretaste of his enterprising spirit that he began to write a "History of England" at this time.

His parents intended Arthur for a mercantile career, and when he left school he was apprenticed to a Mr. Robertson, of Lynn, to learn business methods. However, his tastes lay in quite different directions, and when the death of his father left him free to follow his own devices, he speedily found his way to London. With money in his pocket, and a winning personality which gained him friends everywhere, it was natural that he should enjoy life, and enjoy it he did, to the full.

In 1762 he started a periodical at his own expense, called the *Universal Museum*, and in connection with this he especially mentions his visit to Dr. Johnson. That magnificent old curmudgeon declined to help him, and prophesied failure to the enterprise. This prediction was unfortunately verified, and in 1763 Young returned to Bradfield, considerably impoverished by this and other similar ventures.

It was now that he came into his own at last, for, at his mother's request, he rented a small farm and began to study agriculture in earnest. We can judge of how thoroughly he threw himself into the work from the fact that in 1767 he made the first of his famous "Tours," and before 1770 he had travelled over almost the whole of England, and published the result of his observations.

In 1765 Arthur Young married Miss Martha Allen of Lynn, sister to Fanny Burney's stepmother. From the very first the marriage was a tragedy. The couple were utterly ill-assorted, and from this time onwards a constant strain of complaint and misery runs through Young's writings, especially in his journal and letters.

In 1771 we read: "The same anxiety, the same vain hopes, the same perpetual disappointment. No happiness, or anything like it."

In 1776 comes the bitter cry: "What would not a sensible, quiet, prudent wife have done for me?"

In 1799 we read: "I am alone, therefore at peace," and in 1803 we find perhaps the most pathetic, in a way, of all these entries: "I have never lived so well with Mrs. Young as for five weeks past." But again, on April 25th, 1806, we read this terrible indictment, all the sadder and more convincing when we remember that, when he wrote these words, Young had become a deeply and unaffectedly religious man: "Lamentable it was that no enemy ever did me the mischief that I received from the wife of my bosom by the grossest falsehood and the blackest malignity."

Yet bitter as the wrongs must have been which induced the husband to write thus, we must look, in common fairness, at the other side of the question.

We gather from contemporary writings that Mrs. Young was narrow-minded, fretful and evil-tempered ("How could he ever marry her?" sighs Fanny Burney), but it is nevertheless probable that Arthur Young was not an absolutely ideal husband. Those constant experiments in farming which swallowed up his own and his wife's fortunes, that very boyishness of disposition for which we love him, must have irritated and annoyed the nervous, fretful woman. Moreover, she was of a bitterly jealous disposition, and it seems possible that, in his younger days, he may have given her some cause to be so.

For about eight years after his marriage Young divided his time between the English Tours and a constant succession of experiments in farming, which exhausted both his soil and his pocket. He took farms successively in Suffolk, Essex and Hertfordshire, yet each fresh piece of land seemed less productive than the last.

During these years three children were born to him, Mary, Elizabeth, and Arthur; and with a growing family his poverty also increased.

In 1776 Young made an agricultural survey of Ireland, and during this tour he obtained an agency to Lord Kingsborough.

However, he did not hold the post for long. The fact of his being an Englishman evidently caused a great deal of bad feeling. Jealousy and backbiting did their work, and Young finally resigned, on condition that he was paid an annuity of £72 for the remainder of his life.

This was not the only result of his residence in Ireland. The account which he published of these tours made him famous. For the first time he allowed himself to be carried away from his primary object of an agricultural survey and, as a result, we have obtained an invaluable picture of Ireland as it appeared to a clear-sighted Englishman of that day. In the opinion of Maria Edgeworth, herself, of course, an Irishwoman, Arthur Young gave, in his "Tours in Ireland," "The first faithful portrait of its inhabitants."

In 1779 Young returned to England in worse straits than ever from a pecuniary point of view. It was at this time that he had serious thoughts of emigrating to America, but his mother's declining health induced him to rent a small farm at Bradfield once more.

In 1783 two of the most important events of Young's life took place. On the first day of this year he embarked on what he calls one of the greatest speculations of his life, the publication of the "Annals of Agriculture." His labours brought him instant fame, if not wealth, and pupils came from all parts of the world to Bradfield to study the science of farming.

The other event of this memorable year would certainly have been considered by Young himself to be of far greater importance than any literary or agricultural success. On May 5 was born his youngest child, Martha—"My darling child, my lovely Bobbin."

All the pent-up love of an affectionate nature, which had found no outlet in his married life, was lavished on this little girl. He was fond of all his children, although his only son, Arthur, was, as a boy, a constant disappointment to his father, who longed for that confidence which the boy could not or would not give him. There are very pathetic little touches in

some of Young's letters to his daughter Mary from France. Arthur has not written from Eton. The father is intensely eager to hear from him, but Mary is not, on any account, to tell the boy to write. A forced letter would be worse than useless. Between "Bobbin" and her father there were none of these clouds. The little girl was always in his thoughts, and from all accounts she must have been indeed a most lovable child.

The ten years which followed were the happiest and most untroubled, perhaps, of Young's life. He made his famous survey of France in the years 1787 to 1789. It is somewhat ironical that in spite of his services to agriculture, and the immense mass of his writings on this subject, the book by which Arthur Young is mainly known now is that which, in his own eyes, was his least important work. Moreover, the "Travels in France" is valued not for its comprehensive view of the state of husbandry in that country, but for the wonderful pictures which it gives of the political and social life of the day.

Yet this result is very natural. Agriculture must inevitably alter from year to year, and it is probably an entirely different science now from what it was in the days of Arthur Young.

Young had intended, he tells us, to adopt the same plan when he revised the "Travels in France" for the press, as he had followed with regard to the "Tours in Ireland," and "reject without mercy a variety of little circumstances relating to myself only, and of conversations with various persons which I had thrown upon paper for the amusement of my family and intimate friends."

A friend who remains nameless, however, strongly advised the author to publish the journal as it was, saying: "Depend on it, Young, that those notes which you wrote at the moment are more likely to please than what you will now produce coolly, with the idea of reputation in your head." Arthur Young followed the advice and we cannot be sufficiently grateful to the unknown and candid friend.

If the author had held to his original intention, we should have lost most of those little incidents which bring the history

of those days so clearly before us. No writer gives a more vivid description of Paris as it was at that time. In a few words he paints the crowded cafés, the inflammatory orators, the subdued and yet violent excitement which prevailed at the opening of the great Revolution.

Over and above all this, we should have missed something else, the lack of which could have been supplied by no historian. We should not have caught those little glimpses of the father beneath the writer, whose tender heart made him love the Pyrenean peasants carrying home drums for their children, in "thinking of my own little girl." He tells us that one of his greatest pleasures on his adventurous journey was "choosing for her a French doll," and we read how he hastened back hot-foot on one occasion because he had a fear, happily unfounded, that all was not well at home.

It is for these and many other little touches that we grow to love and honour Arthur Young. We feel instinctively that he was a man whom one would like to have owned for a friend—or perhaps I should rather say that his readers, one and all, become his friends.

It must not be forgotten that the merely technical part of the "Travels in France" was extraordinarily well done, and that voluntarily, in the face of dangers which few men would have risked unless compelled to do so by absolute duty.

Young had unusual opportunities of seeing below the surface of events in France. He knew the misery of the poor in that country as few others did, for his tours carried him everywhere, and he could not have shut his eyes to the state of the people even if he had wished to do so. His enjoyment in the magnificent roads of the kingdom was spoiled by the thought of the forced labour which had gone to make them, and he came to his well-known conclusion that "you could judge of the greatness of a Seigneur by the misery of the peasants on his estate."

The enormities which so quickly followed on the rising of the people were a shock to Young, but he excused them at first

on the plea of that ignorance and wretchedness which he had seen everywhere. Later, however, the advance of the "Terror" destroyed, in a great measure, his sympathy with the aims of the Revolution.

The "Travels in France" increased Young's fame enormously. The book was translated into a dozen languages, and it led to correspondence and friendship with some of the most distinguished men of that time.

His riches did not increase in proportion to his reputation, and in consequence, when the Board of Agriculture was established in 1793, Young felt it to be his duty to accept the appointment of secretary.

The work was never congenial to him, and it is a proof of his extraordinary energy and powers of concentration that he filled the post thoroughly well, besides finding time for a vast amount of literary work, including his huge "History of Agriculture."

Young now took his place in the most brilliant circle of London society. No man enjoyed a good play, a good picture, or a good dinner more than he did, and we may be quite sure that he was welcomed everywhere. Yet now, when life seemed at its brightest, sorrow was coming upon him apace. His daughter, Elizabeth, died in 1794 of consumption. Only a short time later signs of the same disease appeared in his beloved Bobbin.

His letters to the little girl during her illness are pitiful reading. His eagerness to hear the exact state of her health is terribly painful. Her small commissions are of more importance in the eyes of her father than the cares of an empire.

Everything possible was done to save her life, but all to no avail. Bobbin died in the summer of 1797, and with her was buried a great deal of what had been Arthur Young.

Yet what was best in him remained. It was a brave spirit which could write in his journal after the record of his child's death: "This was my call to God. Oh, may it prove effective!"

A great change came over Young both in body and in mind. From the time of his little girl's death he resolved to forsake the world entirely and to devote himself to the care of his soul. His overpowering desire to "meet his child again," as he simply expresses it, led him on to an almost exaggerated degree of self-analysis, and he speaks of himself as the greatest of sinners, compelled to suffer this overwhelming sorrow that he might be brought to a sense of his wickedness.

It is strangely pathetic to watch Young's struggles to keep his grief always fresh. To a man of his buoyant temperament it was inevitable that time should bring healing, if not renewed happiness. He fights against this forgetfulness as against a fresh sin.

In April, 1799, he writes: "I have no pleasures and wish for none, saving that comfort which religion gives me; and the sooner I make it my only pleasure the wiser I shall be."

Young did not give up his secretaryship, and this was well. The routine of work, the necessity for strict attention to business details, even those petty worries which irritated him so sorely were doubtless valuable in their way. For the reaction in his case was so violent that his self-reproach occasionally became excessive.

A great part of his time was now spent at Bradfield, either alone or with his son and daughter-in-law. His journal gives us pathetic little pictures of him tending Bobbin's little garden beneath his study windows, and dusting the books and treasures in her small room with his own hands.

In November, 1807, a fresh trial came upon him. His sight began to give way under constant overstrain. At first he thought little of the symptoms of approaching blindness, but soon he was forced to have a secretary, and he could scarcely read even his own notes and reports. At last there came a day when he could no longer write his private journal, and the bold, regular handwriting comes to an end for ever with a blotted straggling word in the middle of a paragraph.

The operation for the removal of cataract was performed,

but it was not successful. Young's attitude with regard to his blindness was very curious. It would seem as though he scarcely considered that he ought to take any steps to cure it. The following entry in his journal expresses his feelings in the matter better than any other words can hope to do:

May 3, 1811.—"I do not think that for the last twenty years of my life my general health has been better than at the moment when discontent, I fear, with the will of God induced me to oppose that will." (He probably refers here to the operation upon his eyes.) "In the most mild and merciful manner He had nearly deprived me of sight, without my feeling the smallest pain. Heavy as this dreadful dispensation is and must remain to me, I feel, in proportion to my convalescence, that even blindness itself may be a temptation; as a dispensation from God it must have been meant, as a calamity, and a calamity to be deeply felt. Is there not danger, then, that a mind which has been accustomed to look upon the favourable side of objects should gradually so accustom itself to its new situation as to deprive it in a good measure of the misery which might be the direct intention of the Almighty? . . . For a man of seventy to be struck blind and to continue worldly-minded, with his head and heart full of objects which, though not of sight, command attention, is to tempt God to send some deeper affliction in order to bring his heart home to its true centre. This is a subject which merits great attention, and may the Lord of His Mercy enable me to consider it as I ought to do!"

Although one may not agree altogether with Young's point of view, the courage and patient dignity with which he met his great affliction cannot be too much admired. He did not for one moment allow it to interfere with his work. He had two secretaries, and he kept them both most fully occupied all day long.

Every Sunday he catechized the children of the neighbourhood, and held an evening service at which he gave an address. Arthur Young is still remembered as a preacher in the country

district where his services to literature and agriculture are almost entirely forgotten. Until late in the last century, at least, old men and women of the country-side still preserved the memory of the tall, white-haired Squire. They told of the way in which his face lit up as he preached, standing erect with his blind eyes upturned, and they recollected the power and vigour of his sermons.

The last quiet years of that life of vivid contrasts, of brilliant successes and endless disappointments, were not the unworthiest, nor, we may be quite certain, the most unhappy. Arthur Young had always done with his whole strength whatever his hand found to do. It was the same now with the good works of his later days.

He died on April 20, 1820, and he lies buried at Bradfield, near the entrance to his old home. The quaint words on his tomb sum up his life not inaptly:

> "Let every real patriot shed a tear,
> For genius, talent, worth lie buried here."

This is the only outward memorial which has been erected to the memory of Arthur Young; nevertheless, he will not be easily forgotten.

There is that spark of life in his writings which will keep them from falling into oblivion, yet the value of his books lies really in what we learn from them of the man himself.

His was a hopeful nature. Even after he has apparently been reduced to a state of utter despair, we find him, a little later, eager and willing to make a fresh start. He was interested in everything; consequently he can make all things interesting. That boyish enthusiasm which inspired him makes us share his delight in a well-managed estate, or even in a finely-grown field of turnips or clover.

His very faults and weaknesses endear him to us almost as much as his great intellect and his kind heart. They help to make up the very human personality of the man whom Lord Morley has so truly called, "That wise and honest traveller."

"These from the Land of Sinim."

By the Rev. W. GILBERT WALSHE, M.A.

LONG years ago—when Ping Wang (Prince of Peace) ruled over the several petty States comprising the Chow dynasty, in the Western part of what we now call China, at the very period when the shadowy traditions of her earlier story began to give place to historic records—a Jewish prophet gave utterance to the phrase which heads this paper, "These from the land of Sinim," or, as it literally reads, "These from the land of the Sinae" (or Sinites); and an interesting question is suggested as to the identity of these Sinae, whom the prophet seems to differentiate from the expected arrivals from the North and West, from the indefinite and nameless distance. "Lo! these shall come from far, and lo! these from the North and from the West." The apparent absence of correlation or systematic arrangement between these "four quarters" becomes the more remarkable when we compare the evidently parallel expression used by our Lord: "And they shall come from the East and West, and from the North and South" (Luke xiii. 29), and makes the problem all the more difficult.

Perhaps the best way of arriving at a solution is to inquire first of all who are these whose location seems to be more or less definite, and then, by a process of reduction, endeavour to identify the remaining figures in the tableau.

"These from the North and West," we may safely assume, represent those great peoples who were the nearest neighbours of the Hebrew nation in Isaiah's day. "The North," or, more literally, "The Dark," represents that region which in his prophecy, and more especially in that of Jeremiah and the later prophets, is regarded as the source of political danger and war-like menace—*e.g.*, Isa. xiv. 31: "There shall come from the North a smoke"; Jer. i. 14. "Out of the North an evil shall break forth," pointing most clearly to the great world-power of

Assyria, whose empire in those days extended to the mountains of Armenia, and dominated the whole region of the North. Here the war-clouds constantly lowered, and, when at last they burst, it was as if a "whirlwind" (Ezek. i. 4), or an "overflowing flood" (Jer. xlvii. 2) had been let loose upon the devoted land, leaving a trail of death and desolation in their wake. The "West" is, literally, the "Roaring," and evidently refers to the Mediterranean Sea, and the nations dwelling upon its shores, or in "the Isles" (Isa. xlix. 1) which dotted its surface. In this connection the reference may be primarily to Egypt, the second of the great powers between which the land of Judah was in danger of being crushed, as corn between the upper and nether millstones; for in those days Egypt, by her alliance with the Philistines, was in command of the sea-coast of Palestine; and the conquests of Tirhakeh were said to extend as far as the Pillars of Hercules. The North and the West, therefore, represent the great nations on the frontiers of Judah in Isaiah's own time, and including by implication the South, where Egypt was predominant, and the East, where Assyria held sway. The prophetic vision would also include, we may suppose, the long line of nations and races which occupied these regions in the years which followed and until the consummation of the ages. "These from far" are those peoples of whose existence the Hebrews had been long in ignorance, until, by their recent acquaintance with the world-powers, their field of vision was enlarged. Hitherto Chaldæa and Babylon had been regarded as "far countries" (2 Kings xx. 14), but now that these have been included in the circle of neighbouring States, the nations lying beyond that circle, and formerly regarded as being at "the ends of the earth," are thus brought nearer, as it were, so as to occupy the middle distance, or outer circle; and the outermost circle being thus left vacant, the void is filled by a race hitherto unknown even by name —*i.e.*, the Sinim, or Sinae. Thus the four quarters, as we have called them, may represent Judah's proximate ("these from far") and immediate neighbours ("these from the North and from the West") the latter being specially differentiated by

virtue of their paramount importance at the moment; and those far-off peoples of whose existence little was known, and of whom the Sinae might well stand as the most distant and distinguished representatives. The omission of the interjection "lo," in this last instance, may furnish a possible hint of the tentative character of this representation, as if the prophet could hardly point, with any confidence, to a people of whose existence he possessed but the scantiest information; so that whilst he is able to indicate with some precision those with whom he is more or less familiar, namely, his nearer and more distant neighbours, he cannot add the same note of definiteness when he speaks of those who are supposed to inhabit the "Ultima Thule"; hence he says, "*Lo*, these shall come from far, and *Lo*, these from the North and West, and these from the Land of Sinim!"

The next question to which our attention is diverted is, Who were these from the land of Sinim of whom Isaiah speaks? The word is evidently of plural number and masculine gender. It does not refer to a land called "Sinim," but to a country inhabited by people called the "Sinim," according to the Hebrew spelling—Anglicè, "Sinites," or "Sinese." Judging by the importance with which the prophet invests them, standing as a class by themselves, and occupying, as they seem to do, the most remote regions of the world, we are forced to conclude that they represent some great nation of whose existence Isaiah had but recently learned, and whom he thus selects as a concrete example of the nations situated at the "ends of the earth."

Looking at the history of the world in Isaiah's time, say from 759-710 B.C., we can find, outside the circle occupied by Egypt, in South and West, and Assyria, in North and East, and the wider circle which included the more distant peoples on their frontiers, no nation so deserving of a place amongst these various powers, and of the honour of representing the nations so much further removed, in point of distance as well as relationship, as the "Black-haired people," occuping the Western marches of what we now call "China," or more correctly "Chin" (the final

"a" being a Portuguese addition for the sake of euphony, but having no radical authority); in other words, the land which was already known by this name for some two centuries in India, as the Institutes of Manu witness, and which the Latins called by this identical title, "The land of the Sinae," with which also the Arabic and Syriac names agree. When we further inquire into the origin of this name the explanation is a simple one; the Western frontier of the China of that day was occupied by an independent kingdom, which had severed its connection with the feudal States clustered round the banks of the Yellow River, and which, just about the date when Isaiah began his career, had arrogated to itself the prerogatives of the Imperial authority—*i.e.*, by building an altar and sacrificing to Heaven. This State embraced the districts now occupied by the provinces of Shensi and Kansu, and thus stood in the direct path of the trade-routes through Eastern Turkistan, by which, we have reason to believe, an active intercourse with the West was maintained even in those early days; and thus it may be said to have been the door of entrance to the great and ancient civilization represented by the "China" of that period. We must bear in mind that "China" was a nameless country at that time, as at the present; the ruling dynasty giving its name to the "empire," and thus furnishing an ever-changing nomenclature; and it is an interesting confirmation of what has already been argued that the name of the State with which we are concerned—namely, that lying nearest to the Western kingdoms which formed the link between China and Judea at that time—was "Ts'in," which, when reproduced in Hebrew letters, would naturally appear as "Sin" (pronounced "Seen"), the Hebrew language, like the English, being unable to reproduce the peculiar aspirate sound of the Chinese initial Ts'. Thus the people of Ts'in would be represented in Hebrew as the "Sinim"—"These from the land of the Sinim."

There only remains the question as to what Isaiah could have known of the "Sinim," and by what means that knowledge could have been communicated to him. The time during which Isaiah prophesied was remarkable as witnessing the rise of the

great powers of Assyria, Media, Scythia, and Ethiopia; with the latter we need not concern ourselves at the moment, but with reference to the first of these, we may quote the opinion that this was the "Golden Age" of Assyrian history, the "Romans of Asia" as they have been well termed. Pul, or Tiglath-Pileser, as he is called in the Bible, was the Napoleon of the East, a "military adventurer who usurped the throne, and determined to found an empire in Western Asia which should embrace the whole of the civilized world" (Sayce), an ambition which marks a new event in human history! The civilization of the Assyro-Babylonian Empire was carried eastwards far beyond the limits of the Empire in that direction, and commercial enterprises seem to have penetrated even further still through districts then traversable by caravans, but which have now been obliterated by the evaporation of the inland waters and the irresistible encroachment of the Mongolian desert, slow but pitiless, like the descent of a glacier. The finding of articles of white jade, amongst the ruins of Assyria and Babylon, is regarded by Colonel Conder as a proof of this position, since this is a product peculiar to the K'uenlun Mountains of Central Asia, and one which holds a high place amongst gems affected by the Chinese. The fact that porcelain vases, etc., bearing Chinese inscriptions have been discovered in ancient Egyptian tombs may also be mentioned in this connection.[1] Not only so, but as Assyrian trade proceeded eastward, so the victorious "Ts'ins," or "Sinim," penetrated westward, driving the barbarians on their frontier farther into the wilds. The distance between these two civilizations was thus further reduced, and it seems inevitable that that peculiar combination of commercial eagerness which the Assyrians derived from their Semitic ancestors, and the mechanical inventiveness with which their Babylonian subjects enriched them — inherited from the

[1] It was during this period also, as a study of Chinese history evidences, that Chaldean "astrology" and Persian "magic" were introduced into China, and Babylonian ideas of "cosmogony" were incorporated in Chinese historical records.

Akkadians, a Mongolian race, to which they owed their birth —should seek to establish an affinity with the hereditary traders and craftsmen who occupied the rich lands of the Farthest East, and who were thus connected with them, not only in sympathy, but also, to a certain extent, by ties of blood. The impact of Assyria upon Judea, of Media upon Assyria, of the Eastern barbarians upon Media, and of the Sinim upon the barbarians, would also have the effect of extending the knowledge of these distant people, and the prophetic vision, ranging over the larger panorama thus unfolded, foresaw not only the immediate prospect, the great world-movements of his own day, but also "that far-off divine event" which would prove an even greater attraction than the hope of extended Empire, or sordid plunder, or of a relaxing of the struggle for existence which now inspired these mighty developments; for what is the quest upon which these several nations are predicted as entering? It is the promise of Light and Salvation in the person of Jehovah's servant: "I will also give thee for a Light to the Gentiles, that thou mayest be My Salvation unto the end of the earth" (Isa. xlix. 6).

How that promise was fulfilled in the case of the ancient nations it is not our present purpose to inquire, but it is an interesting fact that during the twenty-five centuries which have elapsed since the days of Ts'in, the solitary State which finally conquered the feudal kingdoms and gave its name to the first Empire—the Ts'in dynasty, or "China"—no other dynasty has been called by a name of similar pronunciation until the present or Manchu line of rulers, which in Chinese is known as the "Ts'ing" dynasty, a name very similar in sound, and identical in tone with the "Ts'in" from which Sinim is derived; so that the China of to-day, if represented in Hebrew characters, would be "the land of the Sinim" as it was in Isaiah's time. And if we can recognize the proximate fulfilment of the prophecy in the mission sent by the Emperor Ming-ti in A.D. 65 to make inquiry concerning a new doctrine, which was reported from the West, and which resulted in the adoption of the Buddhist faith, which

his intercepted messengers accepted in lieu of the Christianity which awaited them in the further West of India, may we not expect to see its ultimate fulfilment in the present "Awakening," when the Chinese will no longer be satisfied with any lesser light than that of the "True Light" of which the prophet spoke, and which alone can merit the title of Sun of Righteousness: the one great orb for the enlightenment of the world, bringing at the same time both light and salvation, rising, as the prophet Malachi says, "with healing in His wings"?

Whitsuntide.

COME from the four winds, Breath Divine! and sweep
Through all Thy gardens, where the dense mists lie;
Come, gracious rain! from clouds that bend and weep
O'er parchèd land, o'er flowers that fade and die;
Flame! Fire of God, and souls that Thou hast made
In sunshine of that Love shall find their sheltering shade.

Of old Thy holy men inspired by Thee
Spake word by word, and wrote each sacred page
Wafted by Thy fair gale; now Victor! Free!
Scatter the cavils of this later age.
All things in heaven and earth through all the hours
Wait not for human guess, but Thy Divinest powers.

Come, Lord! and let each sacred court again
Tremble at Thy blest Presence and be still!
Take of the things of Christ and make them plain,
Uplift the valley, bow each vaunting hill!
For not by might nor power but by Thyself alone,
In heaven and earth the last high victory shall be won.

A. E. MOULE.

The Missionary World.

LOVERS of the C.M.S.—and that description covers practically all the readers of the CHURCHMAN—have been rejoicing over the anniversary proceedings, because of the note of hope and victory, and the recognized spiritual presence in the gatherings. The Society has narrowly escaped increasing its deficit, but in the goodness of God that has been averted, and the year's income and the year's expenditure meet. That justifies a certain amount of going forward, but nothing like the release which is needed in view of the responsibilities abroad. The close pruning which costs both missionaries and home administrators so much is doing its work, and the promise of resulting growth is manifest. Those who know most of the past of the Society are most full of hope as to its future.

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Month by month the *C.M.S. Gazette* contains some ten to twelve pages of brief extracts from letters from the mission field and summaries of recent news, classified under the various fields and missions. These pages are packed with "live" missionary facts. Take, for instance, the African pages in the May *Gazette*. Under Sierra Leone, a series of articles on "Comity and Co-operation," following up the Edinburgh Conference, is reported as appearing in the *Sierra Leone Outlook*, Bishop Walmsley and the C.M.S. secretary being amongst the contributors. (By the way, Bishop Walmsley's paper in the *C.M. Review* for May should not be missed.) The next note tells of Bishop Tugwell's return to Lagos in renewed health; the one after embodies a request for prayer for the meeting of the third Synod of the diocese of Western Equatorial Africa; then comes an announcement of the "new boat-train service" from Lagos to Kano in Northern Nigeria. From the Yoruba country, we hear of a valedictory meeting for fifteen students and twenty-four pupil teachers going out to work from the Oyo Training College, a much larger number being urgently applied for; of the strenu-

ous and successful efforts of young African Christians, aided by heathen women, to rebuild the schoolroom in their village; of the varied experiences of a missionary itinerating round Ilorin with a party of students from the Oyo Training College; of a former heathen slave now a Christian worker; and of joyful ingathering in the Ijebu Circuit, one missionary reporting the baptism of one hundred and eight men, eighteen women, and thirty-one boys and girls in the last year. From the Niger, an African pastor reports twelve baptisms one Sunday and five the next, the latter being the first-fruits of a station. A European missionary from a sphere of special difficulty where "a Christless civilization" is threatening, tells of fifty adults baptized in the year, and an average attendance of one hundred and twenty at church on Sunday; lastly, Mr. Alvarez reports a decided change of attitude among the Mohammedan Nupes, and advance on the educational side of the work.

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From British East Africa a charming sketch of work at Nairobi is condensed into a short paragraph. Mr. McGregor tells of a service in the mission church where twelve Europeans were present, and ten stayed to partake of the Holy Communion with their African brethren. Over a thousand attendances have been registered at the simple evangelistic school. A missionary in German East Africa gives some delightful illustrations of how Africans expressed Christian truth:

"We have brought our broken staff to Thee to be mended," is the way one prayed for help to a better life. "The blood of Jesus Christ is a rope that raises us up to God," was a native Christian's interpretation of the Atonement. "He is the hoe, Thou the Cultivator. The hoe cannot do work of itself; it must have the Cultivator's hand upon it," is the native's idea of expressing the impotence of the preacher apart from God. "May the bullet of the Word pierce and smash their bones," is an unsophisticated way of praying for the conversion of unbelievers, but it is essentially African. "Illnesses are the sweat of sin in Adam," is the way the Christian African reads affliction. "We are churned now by joy, now by sorrow, like milk, out of which comes butter," expresses his faith that "all things work together for good to those that love God."

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From Uganda we read a summary of the recent census returns, the table of religions for the whole Protectorate showing, in round numbers, 200,000 Protestant Christians, 230,000 Roman Catholics, 72,000 Mohammedans, and 2,000,000 pagans. In Uganda proper the figures are 140,000, 181,000, 58,000, and 325,000 respectively. The next paragraph tells of the success of the technical school attached to the Mengo High School, where a genius for cabinet-making is apparently being developed. Then comes a record of the building of the Martyrs' Memorial Chapel, given by the late Bishop Wilkinson, in connection with the King's School, Budo, in memory of the three boys mutilated and burnt by King Mwanga; a stirring description of a great "parish"—a district which has a population of 124,000 and an area of 4,000 square miles, with a European staff of one C.M.S. missionary and his wife, there being *in the same district* some fifty Roman Catholic missionaries; and, finally, a plea for the Acholi country, which goes right to the heart. Seventy Roman Catholic priests are there; not a single European Protestant missionary. African children in a Sunday-school 100 miles away support a teacher; the Bunyoro Christian women support two teachers there also. Of late the Christian women have been going out two and two itinerating; one of their journeys extended over 120 miles. In one village a boy teacher, absolutely alone, was teaching sixteen or seventeen other boys. Here the old chief offered to build a small church in exchange for the missionary's camp-stool. The brief note ends with the plea, "Send us a man for this vast Acholi country."

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Recent news of equal interest follows, in the unpretentious pages of this "Mission Field" in the *C.M.S. Gazette*, from Palestine, Persia, India, Ceylon, China, and Japan. Need we urge readers of the CHURCHMAN to turn themselves to those pages that their hearts may glow?

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A broad survey of current literature raises questions which bear directly upon missionary periodicals. A number of volumes,

handsomely bound, well illustrated, printed on good paper in clear type, are issued every season by the general publishers dealing with lands in which missionaries are at work. Few of these ignore the presence of missionaries entirely; still fewer are directly adverse to their work. Some refer briefly and sympathetically to missions; several have missionary authors, and give direct information as to the impact of the Gospel upon the people. Among the latter one might name Dr. Pennell's "Among the Wild Tribes of the Afghan Frontier"; Dr. Neve's "Beyond the Pir Panjal"; and a still newer book of fascinating interest, "On the Backwaters of the Nile," by the Rev. A. L. Kitching, one of the C.M.S. Uganda missionaries. In dealing with and illustrating the life of the people, such books leave our monthly periodicals nowhere. They are familiarizing the public with the conditions of the mission-field, and making the various races real and distinct. What, then, remains for the missionary periodical, bereft of its once unique store of photographs and strange habits, to do? Henceforth sole dependence must be placed on a living presentation of the *work*, of the power of the Gospel over men, of the problems which arise during evangelization, of the growth of the Native Church. These large attractive books give the accessories; it remains for the missionary periodical to give the centre—the mainspring of all. In the days to come, when missionary editors meet to confer over the development of the vast opportunities in their respective spheres, much fruit will come from the recognition of the contribution made to the cause by these impressive volumes, and the part which the missionary periodical can play with effect in relation to them. The question no longer is how to interest people in foreign lands and strange people; the need now is for periodical literature which will turn mere interest into a flame of missionary zeal. It would be a great idea to take month by month one of these volumes for review, setting it in a living record of the actual mission work and mission problems arising in its field. In the same way missionary speakers should use the knowledge and interest created by this new phase of literature as a powerful

anxiliary in deputation work. These books circulate widely through lending libraries.

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A good suggestion as to interesting senior people, by whom the ordinary study circle is seldom welcomed, comes to us through the Women's Department of the C.M.S. The quarterly numbers of the *International Review of Missions* are being used as the basis of study, first privately, and then in groups of from six to twelve or more. Certain articles are selected for special study; others are considered more generally. At the beginning of each quarter a thought outline with suggestion as to lines of work is issued to the members of these groups. The international aspect of the *Review* is proving singularly attractive, and the study is readily related to C.M.S. work. In several centres, both in London and in the country, groups have been already begun, and some really successful meetings have been held. The *C.M.S. Intercession Paper*, issued monthly by the Rev. C. C. B. Bardsley, is also used in all these groups. Although the work has been initiated on the women's side, one mixed group has come into being, and there is expectation that the plan will prove equally valuable among clergymen and laymen.

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Readers of the *Home Workers' Gazette* of the S.P.G., a little paper into which Bishop Montgomery is putting much spiritual energy, are following with great interest the membership scheme of the Society. There can be no doubt of its practical wisdom, and little as to its ultimate success. With the constant stimulus of head-quarters, and the active work of a specially appointed secretary, there will soon be in every diocese a large body of men and women "ear-marked" as "S.P.G.," and having their own elected representative on the central committee. Without doubt the Society will be advantaged; its supporters will be drawn more closely together, and will become an ordered phalanx capable of united movement. But we are not sure that it is best for the Church. What would happen if other societies began with like definiteness to close

up their ranks, if each one worked for a responsible membership, if each thus emphasized a permanent relationship to itself? There is, of course, in C.M.S., a "guinea membership," and in some districts a secretary who enrols members' names, but there has never been a widespread, concrete, all-embracing scheme. If it be desirable in one Society it would be so in another. We only suggest that the subject has a side which is not pure gain for the wider issues which lie before us. Without doubt the societies have a place, and a growing place, in the life of the Church, but it is a question whether their highest function is not to make Church membership missionary, rather than to institute an organized membership of their own.

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We must reserve for next month comment upon other matters arising out of the May periodicals, and in particular our appreciative study of the special Anniversary number of *The Herald* of the Baptist Missionary Society. G.

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The Soul's Recovery.

"Ipse valere opto et tetrum hunc deponere morbum."—CATULLUS.

AS one in Italy—whom dire disease
Arrests, unheeding the approach of night
'Neath some pestiferous garden's fair moonlight—
Repairs at last the vital powers, and flees
Those enervating climes—behind him sees
Fading from view the line of Alpine height,
And past the plains of France hails with delight
The salt sea scent, th' invigorating breeze;
So fares it with the soul that recklessly
Haunted the perilous pleasaunces of sin.
Stricken and scarred, the path so blithely trod
By valorous effort left, she soars on high,
Resolved at any price her home to win,
To breathe her native air, and rest in God.

FRANCIS ST. JOHN THACKERAY.

Discussions.

[*The contributions contained under this heading are comments on articles in the previous number of the* CHURCHMAN. *The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions"* must *reach the Editors before the 12th of the month.*]

ASTRONOMICAL EVIDENCE FOR THE DATE OF THE CRUCIFIXION.

(*"The Churchman," April,* 1912, *p.* 265.)

THE Rev. D. R. Fotheringham, in his article on "Astronomical Evidence for the Date of the Crucifixion," has done me the honour to mention my name so many times that I feel bound in courtesy to make some reply.

My interest in this discussion is purely astronomical, not chronological. The observation of the heavens, out in the open, and with the unassisted sight—"Astronomy without a Telescope," "Astronomy before the Telescope"—has always appealed to me strongly. But I find few who care for this subject, or have any practical experience of it, and therefore I welcomed a paper by Dr. J. K. Fotheringham on "The Smallest Visible Phase of the Moon" that appeared in the "Monthly Notices" of the Royal Astronomical Society for May, 1910.

But a year ago, the Rev. D. R. Fotheringham, in an article appearing in the CHURCHMAN for April, 1911, and based upon his brother's paper, stated that, "It is a happy circumstance that astronomy not only narrows the uncertainty of the year, but also definitely decides once and for ever the still more engrossing question as to the exact day of the Crucifixion"; and again: "Long as the controversy has been, it must be settled now. There was not a single year during the procuratorship of Pontius Pilate in which the fifteenth of Nisan fell on a Friday." Colonel Mackinlay brought this article to my notice, and asked me if these two statements were correct. There was only one answer possible. These two sentences were expressed too absolutely, and were not warranted by the astronomical facts that Mr. Fotheringham had brought forward.

Turning back to Dr. J. K. Fotheringham's paper, it is necessary now to point out, that, useful as it was, Dr. Fotheringham was in error in each of the three conclusions that he had formed in it.

First: he laid down a rule for determining a limit below which the young moon cannot be seen. The limit thus determined is, in fact, that above which the young moon ought to be seen if properly looked for; quite a different matter.

Second: this rule was determined from observations made only in N. Lat. 38°. The latitude, therefore, naturally does not appear in the

rule, and Dr. Fotheringham drew the unwarranted deduction, in which his brother has followed him, that the smallest phase of the moon visible is independent of the latitude of the place of observation.

Third: he drew the conclusion, which he strongly emphasized, that it is also independent of the atmospheric conditions. This is manifestly absurd; and was only reached by including a great number of irrelevant observations, and by disregarding those which were relevant but inconsistent with the conclusion sought. In effect, Dr. Fotheringham committed the solecism of asserting that the young moon could not possibly be seen under conditions, when the observations he was discussing stated that it had been seen. It has been since easy for me to collect other well-authenticated instances in recent years of similar "impossible" feats having been successfully performed.

It is interesting to note that the Rev. D. R. Fotheringham, while accepting his brother's emphatic conclusion that the smallest visible phase is independent of the atmospheric conditions, is at the pains to refute it; for in his recent article (CHURCHMAN, April, 1912, p. 271) he claims that an observation in the morning might be made at a smaller distance from the sun than in the evening, on account of the better atmospheric conditions of the morning air.

On page 273, Mr. Fotheringham criticizes Colonel Mackinlay for asserting that the new moon can be seen more easily in Palestine than in England or in Athens. Colonel Mackinlay did not owe this statement to me, but in any case he, and not Mr. Fotheringham, was right. The problem is analogous to that of the visibility of Mercury, and it is well known that Mercury is much more easily seen in low latitudes than in high; indeed, it is a fact that I have often verified by my own observations. Mercury, generally a difficult object here in England, is not only an easy object, but a conspicuous one in the latitudes of Athens or of Jerusalem.

If now we come to the particular question before us—the young moon of March, A.D. 29, was it first seen in Judea on March 4 or March 5?—it is evident that, given clear weather, it would be an easy object on March 5, but a difficult one on March 4. But for a keen observer and under good conditions, we cannot say that it was quite impossible.

What is the probability of the keen observer and the good conditions? Mr. Fotheringham correctly summarizes the rule of the Mishna (pp. 266 and 267): "The evidence of two independent witnesses, each of whom had actually seen the crescent, was required. Messengers hastened with the tidings to Jerusalem, and refreshment was provided for them on their arrival. On important occasions, such as the first and seventh months, they were allowed even to profane the Sabbath, if need were, in order to make their tidings known." But what was the intention of

requiring two independent witnesses, each of whom had actually seen the crescent? Why should they hasten to Jerusalem and be allowed even to profane the Sabbath in order to make their tidings known? "As a rule, when anybody saw the moon everybody might see it" (p. 268). If all that was wanted was to know when the moon was clearly visible to everyone, what need to wait for witnesses at all? The rule could have but one purpose—to engage the whole nation in the work of observation in order that even the thinnest, faintest crescent might never be missed, that the month might begin on the earliest day possible. We are, therefore, right to assume that, if the conditions approached those under which in modern times the moon has ever been seen, no matter with what difficulty, it would have actually been seen and employed for their calendar by the Jews in the time of our Lord.

The rule could only work one way. It could never put the beginning of the month later than common general observation would have done; it could only put it earlier. It could, and did sometimes, put it too early. Thus, only a few years after the Crucifixion, an attempt is stated to have been made by the Baithusites to bribe witnesses to declare that they had seen the moon one day before it actually appeared.[1] Another instance, referred to by the Rev. D. R. Fotheringham, but apparently misunderstood by him, is still more to the point. The Rabbon Gamaliel (not the Gamaliel of the Acts, but his grandson), in the course of his struggle for the autocracy, made a mistake which would have been fatal to a weaker man, but turned it to his own advantage. Two witnesses had reported that they had seen the new moon, and Gamaliel had accepted their report, and pronounced the formula which declared it to be the first day of the month; in this case, Tishri, the most important month of the whole year. But the following evening, though the weather was clear, the moon could not be seen, and Rabbi Yehoshua and Rabbi Dosa Ben Hyrcanus objected that a wrong date had been given to them. The astronomical fact was not in dispute, and the month had been manifestly fixed *two days too early* (not one day, as Mr. Fotheringham supposes). But Gamaliel stood his ground, and compelled Yehoshua to journey to him, bearing stick and purse, upon the day which he, Yehoshua, held to be the true day of Atonement.[2]

We have, therefore, indubitable evidence that on one occasion, at least, in the first century of our era, the most important month of the Jewish year was reckoned as beginning two full days before the moon could have been seen.

As I mentioned above, and as I pointed out both to Colonel Mackinlay and to the Rev. D. R. Fotheringham, the question put to me was a purely astronomical one, and I answered it as such, irrespective

[1] *Rosh-hashanah*, fol. 22, col. 2. [2] *Ibid.*, fol. 25, col. 1.

of any chronological inferences. The Jewish method of determining the first day of any month necessarily led to the earliest possible day being chosen. The Rev. D. R. Fotheringham now refers to the question of the identification of the first month of the (sacred) year. Here the method of practical observation would lead, in the case of ambiguity, to the later month being chosen, and it is undeniable that in A.D. 29 the new moon of March fell very early indeed to be taken as that of Nisan. To my mind, this is a more serious difficulty for the advocates of A.D. 29 to face than the difficulty of observing the young moon on March 4, A.D. 29. E. WALTER MAUNDER.

Notices of Books.

PRIMITIVE CHRISTIAN ESCHATOLOGY. By E. C. Dewick, M.A., Tutor and Dean of St. Aidan's College, Birkenhead. *Cambridge University Press.* 10s. 6d. net.

Let us at the outset express a very warm welcome to this book. In its original form it obtained the Hulsean Prize at Cambridge in 1908. Since then Mr. Dewick has found time to revise it thoroughly and make some additions. He divides his subject into six sections. The first deals with the foundations of eschatological language and sentiment in the Old Testament. The second examines the important developments which took place during the period between the two Testaments. The third grapples with the crucial problems of Christ's views and teaching. The fourth and fifth deal with the history of opinion in the Apostolic and sub-Apostolic ages. The sixth tries to gather up points about the "evidential value of primitive Christian eschatology," and, in accordance with the intention of the Hulsean Prize, "to evince the truth and excellence of the Christian religion."

It may be worth while to compare the scope of this book with what occurs to us as its most obvious parallel, Salmond's "Christian Doctrine of Immortality," first published in 1895. Two of Dr. Salmond's sections find little parallel in this book. He gives a careful examination of the "ethnic preparation" in the primitive races and in five countries, India, Egypt, Babylonia, Persia, Greece. Mr. Dewick has only three short appendices on Babylonia, Egypt, Persia. Salmond, in his concluding section, examines modern views upon universalism, conditional immortality, and eternal punishment. These fall outside the scope of the present work. In their sections upon the Biblical teaching the two writers overlap. The great service of Mr. Dewick's book is that he adds two sections wanting in Salmond—one upon the apocalyptic literature of Judaism, and one upon the Christian literature of the period from the close of the New Testament to Irenæus and Clement. For these sections, if for nothing else, "Primitive Christian Eschatology" will be invaluable to all students of the subject.

We should like to say a little about the method of the book. It is the

method of patient, careful scholarship. In any given section Mr. Dewick has read thoroughly the textual evidence; he has collected the passages bearing upon his subject and classified them. He has then set down in detail the points which emerge, and has transcribed into his manuscript sufficient passages to serve as illustrations and guarantees of his statements. He has finally tried to sum up generally the main results. No other method than this is satisfactory. It is sometimes tedious to the author, but it must be adopted if the truth is to be reached. Mr. Dewick has adopted it, and we are glad to be able without reserve to bestow the highest praise upon what he has done. He has produced a book in lucid language and easy style, which the amateur can read with profit and enjoyment; but he has given us a book also which can be used with confidence by anyone who desires to investigate more closely the several portions of the field. It remains to mention some details.

In the Old Testament two lines of development are traced. One of these is based on prophetic zeal for righteousness, and culminates on the one hand in the doctrine of a catastrophic ending to this world and the ushering in of the Kingdom of God, and on the other in the hope of personal resurrection. The other line is a mystical one developed by Job and particularly by the Psalmists. We should have liked to see the latter treated more fully. It is true that the evidence is scanty, but the mystical aspect is, we think, just as important as the other, and in some ways nearer to the heart of the matter.

Sixty pages are devoted to the apocalyptic literature. It is useful to have the short account of the criticism of the literature, and the convenient fourfold division into the Apocalypses of the Maccabees, those of the Pharisees, those of the fall of Jerusalem, and those of the Dispersion. These are examined separately for their teaching on the intermediate state, the Resurrection, the last Judgment, the Messianic hope and final destinies. Mr. Dewick thinks that the "fixed points" in the teaching are few and simple. "All the Apocalyptists, without exception, looked forward to a future Kingdom of God in which the faithful are to participate. Nearly all of them believed that the beginning of this Kingdom was very near, that it would be ushered in by violent and miraculous means, and that its inauguration would be associated with the resurrection of the dead and the last Judgment."

We come to the crucial question of our Lord's teaching on the Kingdom, and Mr. Dewick's conclusion is expressed in the following paragraph: "In our Lord's preaching of the Kingdom there was some other element besides eschatology—something which was a mystery to the Jewish people; which might rightly be spoken of in terms of this present world; and which allows us to attribute to our Lord's moral teaching that supreme importance which is given to it in the Gospels. And, on the other hand, we cannot doubt that whatever new meaning our Lord wished to put into the conception of 'the Kingdom,' He must have intended to include the current eschatological ideas, which would naturally be suggested to His readers by the language He chooses to adopt." This is an admirably balanced statement, which steers between Schweitzer on the one hand, and on the other those who

ignore eschatology altogether. We think it would have helped to establish this conclusion more firmly if Mr. Dewick had distinguished in detail the passages in Q, Mark, and Matthew. It would be interesting to have his views on the theory of development advocated by Mr. Streeter in the "Oxford Studies." It is significant that the immediate coming and Apocalyptic imagery are much less conspicuous in Q than in the other assumed sources. May we also suggest that on p. 128 the idea of speedy arrival should be added to the characteristics of an eschatological Kingdom, on p. 131 a reference to Emmet's chapter on the Political Messiah might be useful, and on p. 134 an early opportunity should be taken to discuss the ingenious way in which Scott, in his "Kingdom and Messiah," minimizes the force of the passages which, we quite agree with Mr. Dewick, teach that the Kingdom is already present? In the chapter on the Son of Man the evidence is perhaps not so clearly arranged as it might have been. The criticism of the "Messias designatus" theory is good. On the other hand, we are inclined to disagree with the statement on p. 157 that the people did not know from the first that Jesus was using "Son of Man" as a personal reference—even in the doubtful passages, Mark ii. 10 and 28. We fastened with great interest on the chapter on the eschatological discourse, to see what Mr. Dewick would say about the Synoptic parallels. It will be remembered that the Matthew account lends much colour to Schweitzer's theories about Christ being mistaken. Mr. Dewick alleges on p. 181 that "the present form of the discourse may not be verbally identical with the original words spoken, that the historical context of some of the Logia is not certain, and that the predictions of the future are not so unconditional as they seem," and he concludes that Schweitzer has not proved his case. With these principles we are in general agreement. We should have liked greater thoroughness in comparing the three accounts, and some reference to Westcott's view that the Marcan narrative clearly distinguishes the fall of Jerusalem from the end of the world, and therefore is probably true to Christ's teaching, which Matthew has misunderstood.

We must not stay over the Apostolic teaching, though on p. 256 a reference might have been inserted to Salmond's opposite view on 1 Peter iii. 18-20, and some of the statements on Pauline development ought perhaps to be modified in view of what Dr. Garvie has written in the *Expositor*.

The eschatology of the sub-Apostolic Church is carefully tabulated, book by book and tenet by tenet, and this part of the book will be particularly useful in saving others the dreary labour of reading late Apocalypses. Mr. Dewick's summary on the period notes that there was a slow and steady decline in the expectation of an immediate return, and a correspondingly increasing interest in the "accessories of eschatology," such as the intermediate state, purgatory, and punishment. Yet "the essential features of Christian eschatology were preserved by the Church. The doctrines of a future life, a future retribution, a future Presence of the Lord, were still joined with the Christian summons to repentance and holiness."

We should have liked to stay over many other points with which Mr. Dewick deals, but we must forbear, and end as we began, by an expression of sincere admiration for the scholarship of the book and of gratitude to its author for the service he has rendered us. C. H. K. BOUGHTON.

THE QUESTION OF DIVORCE. By Charles Gore, D.D. *John Murray.* Price 1s.

It is probable that Churchmen will soon be called upon afresh to state definitely what they conceive to be the teaching of the Christian Church on the subject of Divorce; and the Bishop of Oxford's little book, published a year ago, raises some of the fundamental points in the discussion, and pronounces upon them with no uncertain voice. It will be worth while to refer to one or two points here.

It is universally admitted that our Lord did not, as a rule, legislate on particular problems. The total opposition which His standpoint presented to that of the religious legalist was, in itself, quite enough to make detailed legislation, even on moral questions, unwise, as tending, at the very least, to obscure the spirituality of His message. Yet in the particular instance of marriage and its dissolution, He appears to have made an exception to His ordinary practice. And so the first questions that we have to answer are these: How far is it the case that this apparent exception is a real one? or can it be that even here we ought to look only for the revelation of certain broad principles of conduct, which it is left to this, as to every other, age to study to apply? In other words, are those particular regulations in which Christ embodied this part of His teaching of permanent authority, or were they influenced in important respects by the social and moral ideas of His country and His time? According to the answer which we make to this question will be the value for us of the attempt to settle certain controverted points in the teaching itself. That attempt is, indeed, important from any point of view; but while to some persons its value is directly practical, to others it is chiefly historical, and the practical bearing is only indirect.

The interest of this book is increased by the fact that, in recording this attempt, it expresses a deliberate change of opinion. In his exposition of the Sermon on the Mount, first published in 1896, Dr. Gore set forth his views on Divorce at considerable length. It was at that time his opinion that our Lord's teaching on the subject was recorded with the greatest fulness and accuracy in St. Matthew's Gospel, and that the other accounts ought to be interpreted so as to conform with these. Divorce *a vinculo* was therefore permissible in the one case of adultery, and carried with it—at least in the case of the injured husband—liberty of remarriage. Even now there are many persons who seem not to have observed the difficulties which this opinion presents, and the impossibility of bringing it into harmony with the accepted Christian doctrine that marriage is meant to imply a lifelong contract. The Bishop of Oxford, at any rate, perceives some of these difficulties, and in the small volume before us he retracts his previous statements, and now defends the view that a Christian marriage, once validly contracted, cannot be dissolved (otherwise than by death) in any circumstances whatever.

The book contains four chapters. In the first, the Bishop considers the law of the Church of England, and maintains that the old canon law which enforced the absolute indissolubility of marriage still possesses authority. Then there follows, in the second chapter, a discussion of our Lord's teaching, and we have already noticed the conclusions which are reached; a useful note on the trustworthiness of the Gospels is appended. The third chapter offers a summary of the opinions held at various times by different branches

of the Catholic Church before the Reformation; and the book concludes with the consideration of "what we ought to do." The author will not carry all his readers with him in his contention that, even though it is "in the highest degree probable" (p. 46) that our Lord prohibited divorce absolutely, yet still "it is competent for any part of the Church to admit the principle that adultery does, potentially at least, dissolve marriage" (p. 48). He is convinced that at present the abolition of Divorce in the State is not a practicable proposal; and he seems to be still in favour of compulsory civil marriage, followed by a voluntary religious service (p. 56, *cf.* "The Sermon on the Mount," pp. 217 *et seq.*). It is strange, indeed, that this excellent suggestion so often meets with opposition from the very quarter in which one would expect to find for it the greatest support—namely, from those who, in all other matters, are eager to remind us how great is the error of supposing that any spiritual benefit can be derived from a merely formal participation in the acts of religion. In this connection the Bishop points out that, with any increased facilities for Divorce, there would arise the need of insuring that the intention of the contracting parties is monogamous. Lastly, we may call attention to some wise words on the conflict between ecclesiastical and civil law, and the necessity of safeguarding to the Church its rights of discipline.

C. F. RUSSELL.

CHURCH UNITY. Introduction by the Dean of Ripon. London: *J. Nisbet and Co.* Price 1s. 6d. net.

Canon Hay Aitken's suggestion, at the Islington Clerical Meeting of 1911, that interchange of pulpits by Anglicans and Nonconformists was desirable as a step towards Reunion, gave rise to a correspondence in the *Westminster Gazette*, to which a number of prominent men contributed. This correspondence, together with a few short articles, is now republished in the volume before us. There are over forty letters, just half of them being written by Churchmen; and while they express divergent views frankly, the spirit which animates them is, on the whole, excellent. There are, of course, one or two exceptions; and, alas! the bitterest letter in the book is written by a prominent Evangelical (pp. 42, 43). As might be expected, the opposition to the proposal comes almost entirely from the Churchmen, a majority of whom condemn it.

The legal aspect of the question is little touched on, and the book is best regarded as an attempt to ascertain, or to form, opinion preliminary to a change (if required) of the law. Against the proposal itself the chief objection urged is this: Anglicans and Nonconformists differ fundamentally in doctrine, and so such pulpit exchanges would involve either unedifying controversy, or a reserve which would be practically dishonest. Some writers appear to exaggerate these differences, and we hope that not many would accept the Bishop of Worcester's amazing statement (p. 83) that Churchmen and Nonconformists "have not begun to agree on great principles, nor adopted systems of religion which approach one another." On the other hand, it is futile to ignore the differences, and it is no answer to the objection to point to disagreements within the Church of England. It is a more satisfactory reply to say that the great bulk of Christian preaching is, and must always be, non-controversial, although it is quite unfair to describe it on that account

as "a commonplace undenominationalism which presently would interest or edify nobody" (p. 82), or as "words, words, words, nothing but words, [so that] religion would thereby become the laughing-stock of the blasphemer" (p. 78). After all, it is essential to remember that, as Canon Aitken says, in his reply, "Reunion will never be brought about by doctrinal modifications on either side" (p. 116). If it is dependent upon complete doctrinal agreement being reached, we must give up hoping for it; indeed, we shall scarcely any longer desire it. But such a desperate point of view is, happily, not occupied by most members of the Church of England; and in the words of Canon Henson (p. 48), whose letter is quite the most useful of the series, "it cannot seriously be maintained that the policy of the National Church shall for all time be determined by the prejudices of a faction, however clamorous, well-drilled, and insistent."

The crux of the whole matter is really the theory of Orders; and Canon Henson reminds us that "the man who is recognized as rightly commissioned to the 'ministry of the Word' cannot be supposed incompetent for the ministry of the Sacraments" (p. 46). On the part of Nonconformists, it is frequently insisted that absolute reciprocity of action is essential. They will not be (and certainly they ought not to be) content to be admitted to our pulpits merely as if they were lay-readers; their admission must be grounded upon a recognition of their claim to possess a valid ministry. "Everything that implies a denial of this fundamental claim makes union impossible" (p. 95).

To touch on another point, in conclusion, we are very glad to see that Canon Aitken's remarks about "political Nonconformity" are vigorously repelled by many writers—some Churchmen included. The charge is about as much justified as would be one of extreme Ritualism brought by Nonconformists against the whole Church of England, and is based on exactly the same kind of evidence. C. F. RUSSELL.

THE SACRAMENT OF REPENTANCE. By the Ven. James H. F. Peile. *Longmans, Green and Co.* Price 2s. 6d. net.

This little book of seven chapters is a devotional commentary on Psalm li., and is based on Lenten Addresses given in London. The psalm is taken in its natural divisions, and a chapter is devoted to each. The title is justified by a reference to the Christian life as seen in action as an outward and visible sign of the inward change wrought by repentance. Archdeacon Peile has a good deal to say about sin and the modern need of its recognition and removal. It is neither the Bible nor the Prayer-Book which is wrong, but the prevalent moral lethargy by which we all form so favourable an estimate of ourselves. Punishment and discipline are real and inevitable, and the "old-fashioned Evangelical doctrine of Conversion" proclaims a "catastrophic experience" which must come to us all. God cannot be approached by "magical" methods either of phrase or ceremony. The only sacrifice we can make is that of our will. Outward forms are helps to weaker brethren—but the inward spiritual life is everything.

Matters of criticism and controversy are avoided, though room is found for a discussion of methods of evangelizing both at home and abroad, and we get a page or two of Christian Socialism of the best sort. There is

throughout a refreshing independence of thought and expression, and our author has given us a really helpful treatment of what sin and repentance mean in modern times.

AFRICAN MISSIONS. By Benjamin G. O'Rorke, M.A., Chaplain to the Forces, with Preface by Bishop Taylor Smith. *S.P.C.K.* Price 3s. 6d.

We welcome this volume, not so much because of what it is as because of what it stands for. In itself it is a simple, almost an elementary, record of missionary work in South, East, and Central Africa, embodying the stories of such great missionaries as Moffat, Livingstone, Bishop Gray, Stewart of Lovedale, and Bishop Mackenzie, and of such well-known centres as Zanzibar, Freretown, Mombasa, and Uganda. There are two or three introductory chapters on more general lines, and a closing one on "The Cross or the Crescent?" We should have been glad of more personal reminiscence, and some attempt at constructive study of the problems of Africa. The value of the book lies in the fact that its author is a Chaplain to the Forces, and has seen missions not from within. His transparent sincerity, his absolute conviction, his steadfast support, have great apologetic value. We can readily believe that his fellowship has meant much to missionaries wherever he has been.

AMONG THE WILD TRIBES OF THE AFGHAN FRONTIER. By T. L. Pennell, M.D., B.Sc., F.A.C.S., with an Introduction by Field-Marshal Earl Roberts, V.C., K.G. Fourth and cheaper edition. Illustrated. *Seeley.* Price 5s. net.

This book, in its original form, has justly made a name for itself, and has found a wide circle of readers. The new and cheaper edition, appearing just when the tragic death of Dr. Pennell has stirred public interest in his great work on the Indian Frontier, is bound to make many new friends for itself and for the cause. From every point of view the book can be recommended without reserve. Its literary style is attractive; its descriptions of scenery and of local life are realistic; its characters—mostly bold tribesmen—are vividly drawn; its discussion of missionary problems is sane and illuminating; its Christian message rings out with directness and truth. But the greatest power of the book lies in the personality of its writer. Dr. Pennell did not lack appreciation in his lifetime, but perhaps it is only now we realize how truly great he was. The book should be specially circulated amongst those who, in the first vigour of educated manhood and womanhood, are facing the question of vocation. If we mistake not, it will lead many to offer themselves for service in the "thin red line" upon the Indian frontier. There is a simplicity, a fearlessness, a high devotion, which makes the whole book at once a thrilling story and a strong appeal.

THE OLD TESTAMENT. By the Rev. H. C. O. Lanchester. *Edward Arnold.*

Under this somewhat vague title are presented the main conclusions of modern critical investigation of the Old Testament. It says much for the writer that he has contrived to pack his comments on these within the narrow compass of 250 pages without any sacrifice of lucidity or interest. The position he takes up shows him to be a moderate critic of the school of Dr. Driver. He cautiously and impartially handles the claims of more advanced criticism

and quickly dismisses its more fantastic assumptions. There is no attempt to obliterate the miraculous element of the Old Testament, and the historical character of the Patriarchs is firmly upheld. The book should receive a warm welcome from the student whose library is small, and whose time for reading is limited, but who wishes to keep abreast of modern critical research.

CHRIST AND ISRAEL. By Adolph Saphir, D.D. Collected and edited by David Baron. *Morgan and Scott.* Price 3s. 6d.

There are those still living who bless the memory of Adolph Saphir's public ministry. There are others who have been brought under the spell of his personality by his books of exposition and devotion. They will be grateful to Mr. David Baron for editing this new volume, which contains Dr. Saphir's more striking lectures and addresses on the theme so near his heart—the salvation of his own nation, Israel. His clear thinking as he unfolds the plan of God as revealed in the Scriptures has a message for the head; his simple spirituality and tender appeal have a message for the heart. That is why *any* Christian who gives a serious thought to the mission and mystery of Israel, or who shares the passion of Christ and St. Paul for Israel, will find much here to deepen his thought and to stir his passion.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS—KINGS II. Edited by T. H. Hennessy, M.A. *Cambridge University Press.* Price 1s.

A welcome addition to this useful series, which is being published in a revised and enlarged form.

The notes are pithy, but the pith is not dry, while the conciseness of the introduction has not been obtained at the expense of attractiveness. The introductory section, which treats of contemporary inscriptions, and the sketches of Babylonian, Assyrian and Syrian history, given in the appendices, are useful compilations, which distinctly enhance the value of the book.

LITURGY AND LIFE. By Canon R. C. Joynt. *Robert Scott.* Price 3s. 6d. net.

This is Canon Joynt's contribution to the "Preachers of To-day Series," and it is entirely worthy of an excellent series. It comprises a course of twenty-four sermons on the Prayer-Book, and is intended to show how the various parts of the several services help the living of the common Christian life. The book is devotional rather than historical or exegetical. It begins with an introductory sermon, and then, in turn, the Exhortation, the Absolution, the Canticles, and the Lord's Prayer, are made to yield their contribution. Two sermons are devoted to Holy Baptism, one to Confirmation, four to Holy Communion, and one to the Visitation of the Sick. The volume closes with six sermons on the Apostles' Creed. Canon Joynt's power to explain and to help is too well known and too much appreciated to need commendation. All that we need say here is that the book is marked by the thought, the reverence, and the earnestness which have made Canon Joynt's life and work a strength and a comfort to so many. We should hear less of the difficulties of our Prayer-Book if we had more preaching of this kind.

THE HIGHER CRITICISM. By S. R. Driver, D.D., and A. F. Kirkpatrick, D.D. *Hodder and Stoughton.* Price 1s. net.

These four papers have all been published before, but we are glad to have them in combined form. They are clear and explicit, and will tend to a

better understanding of what Higher Criticism is and what it is not. To that end we hope they will be read. We should like, however, to offer one suggestion. The Dean of Ely writes: "Courage, not cowardice, is the true child of faith; boldness, not bigotry, is the best bulwark of truth." We agree, with one proviso: let "caution" be substituted for "boldness," then we shall have no fault to find.

OUR BOUNDEN DUTY. By C. H. Robinson. *Longmans, Green and Co.* Price 2s. 6d. net.

A series of sermons by Canon C. H. Robinson, preached mostly in cathedrals at home and abroad. Canon Robinson exhibits the simplicity of illustration, the clearness of diction, and the pointedness of teaching, with which we are familiar in his other books. He writes clearly and interestingly, and always helpfully, so that of his sermons, as of few, we dare to say that we are as glad to read them as his various congregations must have been to hear them.

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