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THE CHURCHMAN

December, 1912.

The Month.

The Bishoprics Bill.

WE referred in our September issue to the Bishoprics Bill, and deprecated any policy of total opposition to it. The Bill was "ordered to be printed June 25, 1912," and has, in theory, since that date been accessible to the general public. It is only, however, an interested few who take the trouble to purchase copies of a Parliamentary Bill. A wider circle will now be able to study its provisions, as the full text of the Bill is given in the columns of the *Record* for November 8. We commend it to our readers as a subject for careful study. If it can be shown that the foundation of new Bishoprics is the true way of increasing the effective power for good of the Church, then Evangelicals will be the last to oppose such a praiseworthy scheme. But where there is full agreement on a general principle, there may be differences of opinion as to the best method of carrying it into practice. And it is here that Evangelicals will do well to walk warily, and to ponder the ultimate possibilities to which the Bill in its present form may commit them. For example, the Bill provides that "His Majesty may, from time to time, by Order in Council made on the recommendation of the Ecclesiastical Commissioners, provide for the formation of new Bishoprics." We have no wish to question the ability or impartiality of the Ecclesiastical Commissioners, but, in the present condition of the Church of England, might it not, in each case, be expedient to devise some pre-

liminary inquiry or process of a more public character, at which all those interested might be enabled to express their views?

The Proposed Safeguard.

It is true that Clause 7 of the Bill enacts what has every appearance of being exactly such a safeguard as we desire. It lays down that, "Before any Order is made under this section the draft thereof shall be laid before each House of Parliament for a period of not less than thirty days during the Session of Parliament, and if either House, before the expiration of that period, presents an address to His Majesty against the draft, or any part thereof, no further proceedings shall be taken thereon, but without prejudice to the making of any new draft Order." This looks like full protection, but in practice proves to be delusive. We are assured by some who have had prolonged and intimate experience of Parliamentary procedure that a clause of this kind is absolutely futile as a safeguard. As a matter of fact, the Bill has already been "blocked" by five notices of motion, three standing in the names of Liverpool Unionist Members, and two in the names of Radicals. For our own part, we have no wish to hinder a project that contributes to the welfare and efficiency of the Church of England, regarded as a body that is not only Apostolic and Catholic, but Reformed and Protestant. We have merely emphasized the foregoing points in order that our readers, if they support the Bill, may know what they are doing, and why they are doing it.

An Excellent Precedent.

We have long cherished the strong conviction that much preliminary ground must be traversed before we can gaze upon any near prospect of ecclesiastical reunion. We spoke of one such preliminary stage last month in supporting Mr. Wilson's "Practical Policy for Evangelicals," and pleading for more constant and friendly interchange of views between Anglican and Nonconformist clergy. Another preliminary stage is the co-operation of Anglican and Nonconformist scholars in the production of such

great works as Hastings' "Dictionary of the Bible," and in the academic life of both the older and the newer Universities. Men who work together in the cause of Christian scholarship must surely come to feel a great desire that they may not be divided in worship of the Master for Whom they work. Feeling this so strongly, we are delighted to quote the following paragraph from a recent issue of the *Methodist Recorder*, which describes an event of happy augury for the future of the University concerned, and, indeed, for the larger welfare of Christendom:

"Sheffield University has set a notable precedent. Last year the Senate inaugurated a Commencement Service, to be held on the first Sunday of October, alternately in Anglican and Nonconformist churches. The Archbishop of York led off last year, and last Sunday the service was conducted by Dr. J. H. Moulton at Glossop Road Baptist Chapel. An interesting and unique feature of the service was that the Bishop of Sheffield (Dr. Quirk) walked in the academic procession from the University to the chapel and attended the service. We wonder whether this is not the first time on record in England that an Anglican Bishop has listened to a Methodist preacher in a Baptist chapel, but we are quite certain that the genial Bishop will not have suffered any evil from the experience."

Evangelical Schools and Colleges.

Attention is called, and very rightly called, from time to time, in the Evangelical press, to the urgent need of supporting the educational institutions founded by the representatives of that school of thought. One of the most recent and most impressive pronouncements is that of the Dean of Canterbury in the *Record* for November 1. All educationalists are awake to the immense importance of environment. It is not only what a student learns that matters, but the mental and the spiritual atmosphere in which he learns it. We have already good boarding-schools both for boys and girls. We may reckon that in three non-graduate Colleges, two post-graduate Colleges, and one constituent College of a University—St. John's Hall, at Durham—Evangelical traditions are upheld, and Evangelical principles are taught. It is now for the great body of Church-people, to whom these principles are dear, to contribute generously to the support of these institutions. It is hardly too much to say that in all directions—

especially that of providing bursaries and exhibitions for deserving and able students—the work is limited and hindered. If Evangelicals, who have such a magnificent record for support given to practical evangelistic work, could similarly realize the need for supporting educational work, it can hardly be doubted that the cause they have at heart would progress by leaps and bounds.

The Eurasian Problem. We are glad to observe that the subject of the education of Eurasian children, to which we have occasionally called the attention of our readers, is not being permitted to disappear from the horizon of the Christian public. That excellent magazine, *The East and the West*, devoted a recent article to it, and in the *Educational Supplement* to the *Times* for the month of November Mrs. Forbes writes an interesting and informing article on the same topic. The problem, as she points out, is not one of the school only, but of the home. "It is solemnly true," she says, "that many an even well-to-do Eurasian home is the worst place for any child to be reared, and culture is entirely lacking." It is for this reason that the Bishop of Madras pleads "for industrial homes and schools in the hills, where the children can be lifted 'clean out of their vicious circle and degrading environment, and given a fair start and a better opportunity.'" One thing is certain. The Roman Church has perceived the immense possibilities of the work in this field. If her efforts should be crowned with success—and she is said in the past ten years to have added some twelve thousand Eurasians to her communion—she will have won a great base for her future work in India. Will the consecrated statesmanship of Protestant Christendom allow so great an opportunity to pass unused?

George Tyrrell. The Life of George Tyrrell[1] has just been published. It is partly autobiography, and partly biography, the latter being written for us by Miss M. D. Petrie.

[1] In two volumes. London: Messrs. Arnold. 21s. net.

It is a book of very real interest for two reasons. It is the story of a thoughtful man, and the search for truth of a thoughtful man, even if it be somewhat unsuccessful, is always interesting to seekers for truth. But the book is something more than the story of a man: it is the revelation of an ecclesiastical system. The reader who expects sensationalism will be disappointed, but he who wants to understand the spirit of modern Romanism will find ample material here. We want to be quite fair to Rome, and it is probably true to say that George Tyrrell was of such a type of mind as to make it unlikely that he should be quite happy in any of the Churches of organized Christendom. Tyrrell was an idealist, and in his ideal Church of the future he wanted to find a comprehensiveness which probably no Church will ever be able to give. There is modernism and modernism, some of it innocuous, even useful; some of it so entirely rationalistic that we pray it may never have a place within the Christian Church. But granted that Tyrrell was a difficult person to deal with, and we readily grant it, we cannot help but feel that the story of his relations with Rome is only another manifestation of the cast-iron narrowness and exclusiveness of that Church which dares to arrogate to herself, just as narrowly and exclusively, the sole right to the title of Catholic.

George Tyrrell was born a member of the Church of England, or rather of the Church of Ireland; he forsook the Church of his baptism for Rome. Now and again men are tempted to do what he did, for Rome has her specious attractions, and the Church of England's position has its difficulties. We hope that those who are beginning to find Rome attractive will read the sad story of Tyrrell's life, and we fancy the attraction will vanish. It is true that though Rome excommunicated him and refused him burial, he believed to the end that Rome might still be the Church of the future; but in all his dealings with the Church Tyrrell found much of system and but very little of that sympathy which does not quench the

smoking flax, very little of the pity of Him Who calls the weary and heavy-laden, and comforts when He calls.

White Slavery.

We are profoundly thankful that to the Criminal Law Amendment Bill, now before the House of Commons, there has been restored the clause which the Grand Committee omitted, and that the power to arrest has again been granted to any police officer who comes in contact with this nefarious trade. Once again the Christian public opinion of the country has triumphed over the timidity of the legal precisionist. And, further, we would express our frank satisfaction with the fact that, as the Bill now stands, a man convicted of this crime may be thrashed for it, though not upon his first conviction. We confess that we have not the slightest sympathy with the so-called humanitarianism which would protect the skin of the foulest blackguards the civilized world knows. Carefully administered, corporal punishment is no bad thing, as the discipline of our great public schools still clearly shows. But even supposing in ordinary cases we are averse to its use, either because we think it degrades, or because it seems too large a concession to physical force in matters moral, surely we need feel no squeamishness in the question before us. We were glad to see that men of such different experience and point of view as Colonel Lockwood and Mr. Crooks could express their willingness to inflict the punishment themselves, and that such kindly and sympathetic men as the Archbishop of Canterbury and the Bishop of Chester could cordially approve of the procedure. To those of our readers who differ from us on the grounds that we have suggested, we venture to commend the leading article in the *Times* of November 2, from which we quote the following paragraph:

"As to further degrading a brute who lives by bullying women into prostitution, and appropriating the earnings of their wretched occupation, the thing is simply impossible. No human being can sink lower than that, and none that has sunk so low can be securely appealed to except through his skin. By a happy provision of nature the skin appears actually to become more sensitive as the moral sense becomes atrophied. The police know that, and declare that if flogging were the punishment on a second conviction there would not be any more second convictions."

The Divorce Commission. At last we have in our hands the Report of the Royal Commission upon Divorce, and as was, perhaps, to be expected, it is a double one, a Minority Report being signed by the Archbishop of York and two others. It is too soon to form any judgment on the details of the Reports. About one thing we shall all be agreed—that man and woman should be put upon an equal footing in the eye of the law. On another point, too, agreement will be practically general—that if there is to be divorce at all, it must be as open to the poor as to the rich. Again, we shall all be thankful if the recommendation of the Commission regarding the publication of reports of divorce cases is carried into effect. On these points the two Reports agree, but in general principle and point of view they are poles apart. The majority seem to regard marriage much in the light of an ordinary contract, not indeed terminable at will, but to be regarded as broken on grounds which, in relation to marriage, we cannot regard as "very grave," to quote the Report's own description. Putting aside the religious aspect of marriage altogether, cruelty and desertion are such relative terms that to make them grounds for divorce will tend seriously to weaken the moral fabric of Society. But we cannot put aside the religious aspect, and although we are somewhat suspicious of the oft-quoted but rarely-explained law of the Church, we are quite clear that there is a Law of Christ in this matter, and that in the light of that Law these new proposals must be carefully scrutinized, and many of them stoutly opposed.

"Eternal Life" in the Plan of St. John's Gospel.

By the Rev. T. W. GILBERT, B.D.

(*Concluded from p.* 819.)

IT is obvious from John viii. 59 that there was no movement on the part of the Jews to follow the advice of Christ with reference to testing by personal experience the truth of His claims and offers to which the fourth and fifth signs had led. Hence there follows a sixth sign (ix. 1-7), calculated to draw closer attention to the offer of Christ as the Light and Life of the world (viii. 12).

In connection with this sign, it is noticeable in the first place how our Lord reiterates His statement that He is the Light of the world (ix. 5); what men had been slow previously to apprehend, He again proclaims as He proceeds to perform the sign. It is further noticeable what elaborate preparations were made by Christ before the sign was performed, in comparison with the spontaneity of the previous signs: *cf.* the spittle, the clay, the anointing, the journey to the Pool of Siloam for the purpose of washing (ix. 6, 7). It served to mark the difficulty encountered in bringing the Light of Life to those whose minds were darkened. The difficulty, however, only emphasized by contrast the subsequent condition of the man when his eyes were opened; but the significance of the sign lay in the fact that, although Christ had acted on the man, the latter had also acted both in going to Siloam and in the active faith which prompted him to go there, with the consequence that sight ensued. This aspect of the sign is apparent in the proceedings which followed.

The cross-examination of the healed man by the Pharisees made it clear that the latter had drifted even from their former position of incredulity, which had caused our Lord to insist on experimental knowledge as the proof of what He said, to a position of active opposition (ix. 34). For them, therefore, the sign had no enlightening influence (ix. 40, 41). The healed

man, however, had learned the lesson of the sign. In the presence of the Pharisees the sign itself forced him to some degree of belief in Christ as at least "a prophet" (ix. 17) and a "man from God" (ix. 33). When he came into the presence of Christ with his recovered sight, he was at once responsive to the question of his healer: "And who is He, Lord, that I may believe on Him?" (ix. 35, 36). And it is to this responsiveness of faith that Christ makes His definite offer of Himself as the object of personal faith: "Thou hast both seen Him, and He it is that speaketh with thee." Experimental faith, therefore, had brought the "blind" man into such close relationship with our Lord that his confession of belief in the Son of God (ix. 38) revealed how the light of the knowledge of Christ dispelled the darkness of ignorance, and brought him into close personal relationship of belief in Christ who is Life.

At this particular stage there comes the mark of deep and definite cleavage. The influence of the signs was meant to be positive; they were for the purpose of insuring a belief in Christ as the Son of God, and to bring Life to the believer in consequence. Step by step our Lord had tried, by means of them, to bring His hearers into the full light (chaps. vii. and viii.) of that for which He came into the world, but their influence had been negative as well as positive. A growing disbelief had been produced amongst many of the Jews, so that their refusal to obey our Lord's request for experimental test to realize that He was the Light and Life of men, accompanied as it was with a determined obscurantism against His teaching (*cf.* ix. 24), tended to cause an impassable breach between them and the influence of Christ. Hence occurs for the first time the note of separation (chap. x.). Our Lord still offers Himself as the Life of the world (x. 16); but if the world in general will not accept Him, then He must turn to individuals who will listen, and so teach them that in Him they may have eternal life. This is the line of thought which runs throughout the tenth chapter. He will call His own sheep by name, and lead them out (x. 3)—in contradistinction to the leaders of the Jews, whose influence

tended "to kill and destroy." He will lead forth those who hear His voice in order "that they may have life, and may have it abundantly" (x. 10). When they have come forth, and have been given eternal life, no other agency shall harm them; "they shall never perish, and no one shall snatch them out of My hand" (x. 27).

It was obvious that a crisis was at hand. The appeal to the ἐργά and signs was not calculated to produce dispassionate consideration from men who had descended to blasphemous abuse (x. 20, 21) and personal violence (x. 31, 39), but there were many Jews, even apart from the disciples, who had a certain belief in Christ (*cf.* x. 41, 42). It was to bring this imperfect faith to fruition that the great sign recorded in chapter eleven was performed (*cf.* xi. 15).

The first sign at Cana had demonstrated Christ's power over the world of Nature. The succeeding words with Nicodemus had revealed the necessity of birth "from above" and God's offer to supply it through Christ; this had been followed by demonstrating that faith was necessary to secure this new Life offered by Christ, and that even corrupt and sinful humanity could by faith appropriate the offered gift. This had again been followed by the signs revealing Christ as one who could give Divine sustenance which could be assimilated by every individual, and further by the sign which showed that experimentalism alone would demonstrate the illuminating and life-giving power of Christ. The seventh sign now reverts to the position taken up at Cana. There, without verbal introduction, Christ had shown His power over the world of Nature; now, in the same way, He will demonstrate the same power over human nature, to clinch His claims ere He closes His public revelation.

It is noticeable at the outset how our Lord implicitly infers that He has the power of Life and Death. In xi. 14, 15, He declares that Lazarus is dead, and that He is glad, for the sake of the disciples, that He was not present in answer to the appeal of the sisters (xi. 3). Had He been present He could have prevented the death of His friend; but His absence was

deliberate, "in order that the disciples might believe" (xi. 15), and that the Son of God should be glorified (xi. 4). The remarks of Christ reveal that there was a limitation in the belief even on the part of the disciples—a limitation which precluded the Son of God being glorified (xi. 4), and which, moreover, hindered their possession of eternal life. It is true that they did believe in Him in a certain sense. It is recorded, for example, in ii. 11 that "the disciples believed on Him," which expressed personal trust, at all events; and, again, in vi. 69, Peter goes so far as to say that Christ has "words of eternal life," and that He is "the Holy One of God." How far this belief was from the full acceptance of Christ as One with God, the Source of Life, and because of it giving Life Himself, is obvious, and is further demonstrated by the dialogue with Martha. The latter believes that in some way Christ had power over death, and could even give life: "If Thou hadst been here, my brother had not died" (xi. 21). The words which follow, however, show very clearly how imperfect her belief was—*i.e.*, "Even now I know that whatsoever Thou shalt ask of God, God will give it Thee." It was something to realize that she had the belief that Christ could in some way secure from God the great and miraculous boon of life for her dead brother; but the form of expression showed that she had not grasped the fact that Life was in Christ Himself. To her it was simply that Christ could, like a prophet of old, obtain His request from God, a request for which He must beg (*αἰτέω*, xi. 22, which implies dependence) just as ordinary men must beg (*cf.* xiv. 13; xv. 16; xvi. 23; contrast xvi. 26, *ἐρωτήσω*). So, again, her words in xi. 24 merely point to the general Pharisaic belief in a future Resurrection; there was no identification of her belief in eternal life with the Person of Christ. Hence our Lord directs her hope of life for the dead Lazarus to be obtained from God, and her general belief in a future Resurrection, to a belief in His Person. "I am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall

never die." She had been cherishing a truth somewhat in the form of a dogma. Christ asks her to cut herself loose from dogma and focus her belief upon Himself. Thus, in answer to Christ's question, comes the great confession : "I have believed that Thou art the Christ, the Son of God, even He that cometh into the world." Our Lord had become for her "the Christ," the fulfilment of Israel; He was now in her eyes the "Son of God," the completion of all Divine Revelation. He was the one "that cometh into the world," the expectation and salvation of the human race. Here, then, was a belief in Christ as a link between heaven and earth. Even yet, however, her faith was not full and complete, as xi. 39 clearly shows, the prevailing Jewish belief in the spirit departing from the body on the third day, and the proverbial idea about corruption setting in on the third day, being obviously stronger than her belief in Christ. The purpose of the seventh sign, therefore, was to raise faith to its proper level—*i.e.*, to faith in Christ personally as the Author and Giver of Life. He who raised the dead and gave back life to the dead body, surely He was the Author of Life, One with God, the Source of Life, and able to give Life to those who believed in Him.

Here, therefore, the signs cease, for the perfect number seven marked the perfect sign which fully revealed Christ as the Lord of Life. All the signs had in some way revealed Christ's power over Nature, both animate and inanimate, and the discourses connected therewith had been used to make clear the truth how man could gain Life for himself by belief in Christ. So before the tomb of Lazarus an ocular demonstration was given that our Lord had within Him the power to give Life, a sign which carried with it the necessary corollary that He could give Life to all who "believe in" or "had fellowship" with Him.

From this point the public revelation of Christ as the Giver of Life through belief in Himself as the Son of God draws to a close. Before withdrawing from the public view, however, Christ enunciated the principle of self-sacrifice by which He will be able to accomplish for men the life which He promises

(xii. 24, 25), a statement which brought with it a Divine attestation (xii. 28). In the narrower circle of the disciples this principle of self-sacrifice is made more explicit by the washing of the disciple's feet" (xiii. 1-12) and by insistence on the same spirit on the part of the disciples themselves (xiii. 12-14). The practical bearing of the section upon the general question is clear. Christ had by the seven great signs shown that He was the Lord of Life, and that "in Him was Life" for men. The influence of the signs had culminated in showing that faith in the Person of Christ was the pre-requisite to the possession of life, but this carried with it the difficulty that Christ could not always be bodily present to kindle faith in Himself personally, as in the case of Martha. So now our Lord shows how this difficulty is to be overcome. It is by the sacrifice of Himself (xii. 24, 25). When He is lifted up out of the earth He will be able to draw all men, irrespective of race or time, unto Himself (xii. 32) as the Giver of Life, by which the Son of Man, and God Himself, would be glorified (xiii. 31, 32). The words of Christ were obviously not fully comprehended by the disciples—as the remarks of Simon Peter reveal (xiii. 36-38)—the note of personal separation which our Lord had struck (xiii. 33, 36) gave no light to them concerning the great problem of how life was to be possible for all men through belief in Him. Hence the Upper Room discourses to the disciples in order to reveal fully this profound truth that "independent of physical presence or absence He will have in Himself for them (and for all men) life's inexhaustible supply."

The opening words used by our Lord in the Upper Room at once point the disciples to the profound truth which He desires to impress upon them, for xiv. 1-6 told them that it was not in heaven at some future date they were to find God and Eternal Life, but rather that through God in Christ they were to find heaven and Eternal Life now. This fact is summed up in xiv. 6. "I am the way" to the Father, declares Christ, the means by which two worlds are united, and by which men may pass from the one world to the other (*cf.* xiv. 9). "I am the

truth," in whom is revealed all that is eternal and absolute about God and heaven; and because I am the Way and the Truth "I am the Life." To you I have given the open sight of God, and "because I live ye shall live also" (xiv. 19).

The significance of these opening words is unfolded in the section which introduces the simile of the vine and the branches. The disciples are there told that their life of union with Christ had begun, but was not yet perfected (xv. 1, 2): this union had already had a beneficial result for the disciples (xv. 3), but its full purport would only be realized as they maintained their union with Christ (xv. 7, 10). Yet the very necessity of maintaining this union with Christ brought with it the further necessity of Christ's departure. This had already been hinted at (vii. 33, 34), and is now made quite plain. It was clear that the bodily presence of Christ was limited both as to time and as to space. The bodily presence of Christ had been the means of showing the disciples, by His signs, the way to God, the truth of God, and the life of God; but what of the time when the bodily presence was no more, and what of the people of that age and of subsequent ages for whom the bodily presence of Christ was an impossibility? Hence the teaching that the absence of His bodily presence was essential for a new relationship by which His universal presence could be realized. This universal presence was to be realized through the agency of "another Advocate," and this "Advocate" was none other than the presence of Christ Himself in Spirit (xiv. 18), after His bodily departure had come about (xiv. 26; xvi. 7). The Spirit of God and of Christ was to be "called to the side" of men, to guide them into the truth of all that which Christ had been teaching (xiv. 17, 26; xvi. 13). Christ had come from the presence of God, as He had stated before; He was now returning to the Father in heaven (xvi. 28); but the Holy Spirit (who already was abiding in them and already in them, xiv. 17, "He abideth with you and is in you") would make manifest what Christ had taught—*i.e.*, that there was Life for those who believed in Him.

One notices incidentally from xvi. 30 how even yet there was a certain limitation in the belief of the disciples (as also xiv. 8, 9), but it was a distinct advance when they declared their solemn belief that Christ "came forth from God." They had a definite belief now in the Person of Christ who came from the presence of God. It was the purpose of Christ to show them how that belief in His Person could be maintained even in His absence. He had repeatedly revealed the union of the Father and Himself. He had also revealed the mystical union between Himself and those who believed in Him (chap. xv.); there follows the necessary consequence—viz., the mystical union between Father, Christ, and believers in Christ, the certainty of which is secured and made known to us by the Paraclete. This is brought out in xvii. 3: "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." The knowledge here spoken of is not simply verbal or mental, it rather denotes the perfect intuition which one person has of the being of another; it is the perfect understanding which follows "belief." Therefore "to know" the only true God is in a sense to be one with God, and "to know" Christ, to feel His Spirit and influence with them, was to be one with Christ and God who sent Him; and so the prayer of Christ would come true "that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (xvii. 21). But this would only be realized for the disciples when the Spirit gave to men that perfect intuition, that "knowledge" of God (*cf.* xiv. 26, 21, 23). So Christ was to change His mode of being (*μεταβαίνω*, xiii. 1) that through the agency of the Holy Spirit the disciples and all men ultimately could "know the only true God and Jesus Christ whom He did send."

The close of the discourse brought the disciples to the grim method by which our Lord was to pass to His kingdom in the hearts of men, yet, even in the strangeness and apparent bathos of the Passion after the Upper Room, they could still discern certain patent facts. They would note the voluntariness of Christ's sufferings, and that He went forward to it in fulfilment

of the principle of self-sacrifice which He had previously signified in word (xii. 24, 25) and in deed (xiii. 1-10). (*Cf.* xviii. 4, 6, 11; xix. 28.) They would see also clear evidence of the definiteness with which Christ was moving to the realization of His universal presence for man in reference to His kingdom (xviii. 36), and to the absolute "truth" which His followers should know (xviii. 37), and also in the appeal to the inner consciousness of the Roman Governor (xviii. 37, 38; *cf.* vii. 17). But in the awful tragedy which seemed to crush out the hope, new born in men, of knowing God, there occurred the strange phenomenon which so keenly arrested the attention of St. John when the soldier pierced the side of Christ, "and straightway there came out blood and water" (xix. 34). To St. John it was the sign of life in death, for in some mysterious sense it showed the permanence of Christ's life even in death. It is in consequence of this that there come the words which tell of the growing perception of the deeper truth now being learned, "and he that hath seen hath borne witness, and his witness is true, and he knoweth that he saith true, that ye also may believe" (xix. 35). It needed but the evidence of the empty tomb to bring St. John himself to a true knowledge of that to which the signs and the Upper Room discourses had been pointing, and of which the "blood and water" was a token—viz., the absoluteness of life in the Person of Christ, and now "he saw and believed" (xx. 8), even before he had seen the risen Lord. That which to the unenlightened mind would have brought despair, was to him the key that unlocked all previous mysteries concerning life in Christ—the work of the Paraclete had begun (*cf.* also ii. 22; xii. 16).

In order to emphasize and clarify the conception which St. John now had, there are introduced the incidents connected with our Lord's post-Resurrection Presence. It is significant how, in the interview with Mary (xxi. 14-17), our Lord rejects her "physical" touch (xx. 17), because the time for such had gone with the Resurrection. But the spiritual contact has begun in its stead, for "I am ascending unto My Father and your

Father, and My God and your God" (xx. 17). The absolute life of Christ was returning to the presence of the Father from whence He came, the continuous and eternal life of Christ was departing to where He had "been in the beginning with God."

Before that event took place, however, there occurred the scene in the Upper Room (xx. 19-23), in which the dual aspect—Godward and Manward—was again revealed to show how the life of God could be man's. Our Lord first of all "breathed on them" (xx. 21)—from Himself He breathed forth on the disciples, associating them with His absolute life as the Risen One, and making them, by this symbolic act (*cf.* Gen. ii. 7), sharers in His glorified life, which was now ascending once more to God. Yet at the same time came the command, "Take ye (λάβετε) (the) Holy Spirit"; the personal action of the individual was necessary, because passivity has no place in realizing the presence of the Spirit of the Risen Christ. Paradoxical though it sounded, it was necessary to "take" in order to "receive" the sense of the Divine presence which the Spirit of Christ makes real to men.

With this pledge of the contact of the "spiritualized life" of Christ with those who believed on Him, the work of St. John draws to a close. But before the Ascension—spoken of as already taken place owing to the spiritualized state of Christ's Risen Body (xx. 17)—was really consummated, it was needful that the influence of the signs should have its ultimate purpose completely realized. Not once throughout the Gospel had our Lord spoken of Himself directly as God. The Evangelist had declared his own faith in Christ as God, at the outset of the Gospel, and Christ had frequently referred to God as His Father, and to His union with God, but not once had He declared Himself God. Now, however, in the interview with Thomas comes the full confession towards which the signs had been tending. The victory over death by the Resurrection, the proof of omniscience in knowing the thoughts of the absent disciple, and the sign of omnipotence in the "breathing forth"

of the Holy Spirit the week previous, were sufficient to bring Thomas to the full realization of the Divinity of Christ. No longer is it "Rabbi" or "Master," as in the former days, but full and absolute comes the confession, "My Lord and My God" (xx. 28).

It is here, therefore, that St. John draws to a conclusion, and inscribes the purpose of his writing (xx. 31). When the disciple had given expression to his faith in the person of Christ as God, in that confession and faith lay the fact of his own possession of eternal life through being linked on to the life of God Himself. Thomas only symbolized in his own person what is inherent in all mankind: that they have the competency (*ἐξουσία*) through faith in Christ—in whom, by the influence of the Paraclete, they may believe, though they have not seen Him (xx. 29)—to become sons of God and heirs of everlasting life. In the Upper Room the disciples had at length learned that "God became man, that man might become God," and that man might thus be partaker of the life which flows out from God.

The Practical Relationship of Psychology to Pastoral Life and Work.[1]

BY THE REV. F. S. P. L. GIRDLESTONE, M.A.

EVERY effect has a cause. To know the cause of an effect has a twofold value. On the one hand, knowledge of the cause deepens appreciation of the result, if good; while, on the other hand, a bad effect may be more readily avoided through familiarity with those circumstances which tend to its creation.

Psychology is neither cause nor effect, but a science which demonstrates how certain causes or sets of circumstances lead, in the natural order of things, to certain definite effects. In the physical world we recognize the facts that a scalded hand is the result of contact with hot liquid, or that exposure to intense cold will freeze the blood, and we take appropriate precautions. Correspondingly, if we perceive the tendencies of certain mental exercises, we can safeguard ourselves in approaching the attitude of mind which results. In other words, a situation will be dealt with correctly if the factors which usually create such a case are rightly understood.

Psychology is, then, the science of the mind, and furnishes the key to problems otherwise baffling. The science is in the practical service of men in other professions, and should be seriously studied by members of our own. We are all familiar with certain common phenomena: the falling off of the newly confirmed in their attendance at the Holy Communion; the Sunday-school whose attention is occupied by anything save the lesson in hand; the somnolent attitude of certain members of the congregation; perhaps the picture of the youth who hides behind the hedge because the parson makes tracks for him across the intervening field has also not escaped us. In the

[1] Paper read before the Ruridecanal Chapter of the Deaneries of Hodnet and Whitchurch, Salop.

one case, perhaps, we judge the communicants as careless, indifferent, or even altogether bad; the Sunday-school class as inattentive and idle; the congregation as sluggish, and wanting in common sense and qualities of appreciation; the youth is a lout, lacking in ordinary respect due to the "cloth." Now, to call these commonplace events by a new name will not assist us in solving the problem involved, or in eradicating the difficulties. True; yet a science that can point us to the causes, in others and ourselves, which produce (in the nature of things) the effects we have mentioned, must surely prove of incalculable value.

The study of the mind is an essential factor in the methods of the doctor and the lawyer in their respective dealings with patient and client. Is it because, in our frantic, zealous, and amateurish grabs after the souls of our parishioners, we are blind to the natural workings of the mind, and therefore fail? Is it because we are conscious of the superiority of our prolonged education over the tuition of many with whom we have to deal, that we pit our knowledge and methods against those of our flock, and wonder that so superior an array of forces should be so easily defeated? Can it be that frequent disappointments, which a wider knowledge of the mind's inner working might have minimized, have been able to quench enthusiasm, lessen power, and even threaten loss of spirituality? Are we not thus, too often, thrust within ourselves, into a groove, with a limited outlook on life, until the seed has been sown whose ultimate harvest can only be the proverbial "country cabbage," just because our wayward passion for souls has never been combined with the science of those souls' minds?

It is common knowledge that a man of the world is often able to deal with problems which would baffle the understanding of one less experienced. Is it not because constant contact with men, and practical experience of the human mind, have given the man of affairs such an insight into the devious routes along which the mind travels, that he is able for the most part to forecast how the mind will act under given conditions, or

philosophically to accept, as the natural effect of a cause, an event that would perhaps bewilder the mind of a man of smaller experience? *Experientia docet;* and one who has been for long an apt pupil is indeed a man of experience. Yet while we can, as we say, learn by experience, there are many branches of study where this is supplemented by the aid of textbooks. Is it not desirable that this should be so? Is it not possible that the acquirement of practical experience may be facilitated by the study of what may be called the science of that experience? It is easier to play the game when one knows the rules. We are told that "a science can only lay down lines within which the rules of the art must fall—laws which the follower of the art must not transgress. But what particular thing he will do within the given lines must be left to his own genius. Two methods of work will differ: both will succeed, because neither will transgress the lines." To study psychology, then, will be no guarantee that we shall be more capable priests. Psychology lays down laws, but to psychology must be added natural ingenuity in meeting another mind, and a consecrated tact for the concrete situation. The clerical student of psychology will at least hold this overwhelming advantage—he will know in advance that certain methods of approaching an attitude, a mind, or circumstance, are wrong. He will be saved, by his knowledge of the science of the mind, from the mistakes which his inexperience might otherwise lead him to make.

It will be necessary to review briefly the general machinery by means of which mental processes evolve thoughts and corresponding actions.

The human mind seems to be built up of fields of consciousness, reception of impressions, states of feeling, and conditions of sensation. Roughly speaking, the varied emotions of the mind may be classed under the names "centre" and "margin." For our present purpose the term "centre" signifies the main trend of the mind, while "margin" stands for the less obvious, or subconscious, thoughts or feelings. For example, even as I speak, your minds may be wandering to the

thought of luncheon which is to follow. Luncheon, then, has become the "centre" or main thought; this paper has a mere marginal place in the subconscious mind. On the other hand, the actual impressions of my voice and face may be occupying your fullest attention or your "centre" thought; epicurean pleasures to follow may be banished to a faint and marginal place. The change and interchange of these "central" and "marginal" thoughts, impressions, and sensations, are constantly creating streams and fields of consciousness. Now the functions of this field of consciousness are two—(1) knowledge, (2) action. Impressions are received, knowledge is set up; sensations are created, action results. All consciousness should be capable of development into action. A man's mental processes are worthless unless leading to practical results. The methods of educating the very young afford illustration. If impressions fail to arouse activity, the child is judged deficient in mental capacity. Every *impression* must have its correlative *expression*. It is a good thing that our children are taught the Church Catechism, but the answers received in the Confirmation class plainly show the ultra-uselessness of verbal recitation without a corresponding conception of the value of the words when translated into practical action. Man is an organism for reacting on impressions. It rests with us to make these reactions as numerous and as perfect as possible. During life we are massing in the mind's consciousness these impressions—from the stores of knowledge which may be turned to practical account as occasion demands, to the mere vocabulary which, gradually built into the subconscious memory, involuntarily responds to the call of the conscious mind. Psychology will tell the preacher to memorize ideas, not words; to marshal in the memory a regularly built scheme or skeleton of facts, trusting absolutely to the memory to supply the words with which the skeleton shall be clothed. The paper-bound preacher will admit that he is more fluent in the drawing-room, the club, or at table, than in the pulpit. Why? Because the pulpit is the only place in which men do not trust that God-given gift of memory for the words with

which to clothe their thoughts. In club and room we describe the accident or relate the anecdote, trusting the memory implicitly, and it respects our confidence by supplying words to every need. In the pulpit we seem to endow the memory with the personality of an enemy, to be treated with suspicion and trusted not at all; and the dog, conscious of its bad name, plays its master merciless tricks, and is fit only for the hanging which, so far as the extempore utterance goes, it gets. As well might we ask a broker, who juggles easily with complex figures, to go behind the counter and use a ready reckoner!

The man who habitually distrusts his "word-memory" by the constant use of manuscript may in time create partial atrophy of that part of the brain which contains his vocabulary until it will not be possible for him to announce the briefest notice without aid of the manuscript. Words are impressions made in the mind; but all impressions must result in constant action if they are to remain in a healthy condition. A remarkable passage in Darwin's short autobiography seems to prove this. He says: "Up to the age of thirty, or beyond it, poetry of many kinds gave me great pleasure, and even as a schoolboy I took immense delight in Shakespeare. . . . I have also said that pictures formerly gave me considerable, and music very great, delight. But now, for many years, I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, but found it so intolerably dull that it nauseated me. I have also lost my taste for pictures or music. . . . My mind seems to have become a kind of machine for grinding laws out of large collections of facts; but why this should have caused atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. . . . If I had to live my life over again, I would have made a rule to read some poetry and listen to some music at least once every week. . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." Here is, indeed, proof that even natural inclinations become atrophied unless opportunities

for regular practice and habit-formation are supplied, and that actual resolution *must* be accompanied by action, or the impression which gave rise to the resolve will go, and no action will follow. So that psychology tells me, that when, through God's grace, I have been the means of creating a good impression in the mind of a hearer, at all costs I must see to it that in some way or other practical action ensues, in order that the interest created may be appropriately fed, till such a habit is formed that it becomes second nature.

Psychology suggests not only the need of some method of assuring ourselves when impressions have been created in church, but that some means should be adopted for following them up. The practical utility of regular house-to-house visiting is an instance of the latter. Impressions made in the church will be consolidated in the home. In this connection, the value of the C.E.M.S. will be obvious, as an organization providing men with the means of acquiring active habits for good as the result of corresponding impressions and sensations. Psychologists would tell us that all our pother about the work and place of the layman in the Church of England is wasted words, until we recognize the one and only method by which the layman may form the habit of action—namely, WORK.

The question of Work is closely wrapt up with the subject of Resolution, for it will be by *resolving* to work for God that any tasks will be undertaken. The new year, some anniversary, or crisis in life, will lead many to make new resolutions. It is strange as one looks back, how the road seems strewn with tottering and broken resolves. "It is not the moment of forming resolutions, but the moment of their producing motor effects, that resolves and aspirations communicate the new set to the brain." Psychology tells us that every opportunity of putting our resolve into practical effect must be eagerly seized. It is the old "stream of consciousness" coming to light again. The resolve has created a native impression in the mind; action must follow, and follow repeatedly, else those habits which alone can make the resolution of value cannot come into being.

One psychologist speaks of the necessity of keeping alive the faculty of effort by gratuitous exercise, such as every day doing something hard simply for the sake of doing a hard thing. Those who have ever consistently tried to take the line of greatest resistance, and have proved successful, will testify to the extraordinary strength which is gained in the daily performance of little irksome duties, and the increase of reserve power laid up. Professor King says: "Character and power are developed not by general strivings, or by the inculcation of general principles, but by definite, concrete application in definite relations, which become definite associations in the mind. General self-denials and general self-surrender to God that involve no particulars will be useless." This is a strong affirmation of the science of psychology, and will come home with special force to the parochial missioner; for it is a striking fact that the majority of resolutions formed by those who make any profession during a mission consist of general desires "to lead a good life," etc., which, unless reduced by the missioner to one or more definite propositions, usually fail completely. Does not this also impel us to give no heed to the plausible platitudes of the teachers of a vague and general "Bible curriculum," and by plain, definite doctrines to form in our children habits of Christian principle and living?

Now we speak of "bad habits" often, and of "good habits" seldom; yet all our life is but a mass of habits, good or bad as the case may be, sweeping us on to our destiny. "Sow an impression, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap destiny." The student of psychology will realize that impressions, actions, habits, are but links in the chain which begins in the association of ideas, and ends in destiny. It belongs to the science of psychology to explain how the nervous system is being moulded by daily habits, how the thoughts, impressions, and sensations enter into our field of consciousness, creating definite actions which in turn become habits and so form character. An American psychologist says: "The plasticity of the living

matter of our nervous system, in short, is the reason why we do a thing with difficulty the first time, but soon do it more easily, and finally, with sufficient practice, do it semi-mechanically, or with hardly any consciousness at all. Our nervous systems have *grown* to the way in which they have been exercised, just as a sheet of paper or a coat, once creased or folded, tends to fall for ever afterward in the same identical folds." The truth of this can, of course, be proved by numberless instances within our personal experience. It will be recognized that the majority of our daily activities are mainly automatic and habitual—that is to say, they are habitual actions resulting from native impressions which have been received by, and built up into, the nervous system. Realizing this, the parish priest will be able to approach the difficulties, bad habits, and indifference of his flock with more of patient philosophy than if he were to regard these faults as obstinate, wilful, and conscious sin. The native impression must be dealt with before the resultant indifference can disappear. It was said by the Duke of Wellington, "Habit is ten times nature." If, then, nature is strong (and we know it), with what a spirit of love and sanctified tact must the ten-times-strong nature be approached by the fisher of men!

In passing, let us remember, in dealing with the habitual sinner, that moral victory depends on the power to attend to something other than the temptation which threatens to engross the sinner. In the country, I suppose, it is particularly true that our parishioners are people of but one interest. "A man's world," says a modern writer, "is no greater than the number of objects to which he can attend with interest." Christianity, whose influence is world-wide, involves a reasonable breadth of interests, and it behoves every parish priest to try to furnish the minds of those he seeks to save with varying and ennobling interests. Club, gymnasium, and reading-room should be helpful in stimulating wider ideas, counteracting the narrow indifference and sin, for which the habitual single interest has left such ample room.

In no sphere of Christian work will a study of psychology

prove of greater value than in work with the young. Much of the lack of discipline to be found in meetings for children—such as the Band of Hope, Scripture Union, and the "troublesome" Sunday class—might be changed, were those in charge familiar with the elements of the study of psychology. Watch a skilful teacher. A wrong or irrelevant answer is given by a scholar. The teacher recognizes that this is produced by some native impression latent in the child's mind, and he proceeds, by working from the wrong answer through the association of ideas which prompted it, to reach that impression and then substitute the correct answer. Every time that the correct answer is given, the right association of ideas will be strengthened, and the habit of giving the correct reply will be formed. The present writer recollects seeing a class of children who had been told to draw something that, in their opinion, made the greatest noise, and being astonished to find that nearly every child was drawing a pair of boots! The facts that it was a country school, and the boots were hobnailed, partly explained this; but the reason was made still more obvious by the master, who informed me that many times during the day the order was given: "Don't make so much noise with your feet." A very crude but logical association of ideas existed in the scholars' minds, and the master was wise enough to welcome this natural mental process, even though it resulted in boot-drawing! It will thus be seen that in the mind of every child there are native ideas, or instincts, and that nearly every answer given by a child springs directly or indirectly from one of these. The successful teacher will probe the mind by well-directed questions, in order to discover the existing ideas. In some cases the recital of an incident will suffice, when the child's involuntary comments will often furnish the clue to what already dwells in the mind. Once the teacher is conscious of any one instinct or native idea, it becomes a foundation on which more may be built. Psychology tells us not to waste our materials where no foundation has been laid; if the native idea is not there, the teacher must plant it before the tree of knowledge can grow. With this the question of

interesting children is closely connected. To some it is given to attract the attention and hold the interest of the young without apparent effort. I doubt whether what is called a "children's man" could define wherein lay his power of interesting children. Psychology, while unable to supply a natural gift, will at least show us how *not* to deal with children, and thus prevent many mistakes and much worry.

We have spoken of "native" ideas, or instincts—every child possesses them. Now, some situations appeal at once to these native ideas. Others fail to make any impression, or, at any rate, to arouse interest, until the proper links have been made between the new idea and the native idea; in other words, an association of ideas must be formed. In one case, the natural foundation already exists, and the lesson at once becomes interesting because there is a connecting link between the new idea—*i.e.*, the lesson—and what the child already knows; then the building grows apace. In another case, the object is natively or naturally uninteresting, and interest has to be roused by putting within the child's mind some thought which may serve as a foundation on which to build the association of ideas. The art of the teacher lies in discovering the native ideas in the scholar's mind, for any object, not interesting in itself, may become so through association with an object in which an interest already exists. I borrow a familiar story: A Sunday-school teacher flattered himself that at last he had gained the undivided attention of his class. One boy, in particular, gazed intently through the whole lesson at the teacher's face. Afterwards the teacher asked the boy what he had learned, and was amazed at the reply, which was, "Nothing!" "Why," said the teacher, "you were looking at me all the time." "Yes," replied the boy, "and I saw that you did not move your upper lip once!" The moral is obvious. The lesson was prepared; it was certainly taught—or should I say, delivered? (judging from the fact that the lower jaw did not cease to wag)—but the result was nil. The teacher had taught from *his* point of view, and had never once appealed to a single native idea in the

child's mind. Instead of working from the centre to circumference, he had pottered about the circumference in a futile search for the centre. There is obviously only one way in which to insure the interest of children, and that is, to make certain that there is something in their minds to attend with; and to work and dovetail the novel objects into the native instincts by means of a logical and systematic association of ideas.

Psychology has much to say in explanation of the mind's association of ideas. One psychologist has described human beings as pieces of "associating machinery." Just as habits of external conduct are formed by the frequency with which impressions react, so our thinking and feeling processes are largely subject to the law of habit, and the processes are generally known as the association of ideas. The "nature" and "character" of an individual means really nothing but the habitual form of his associations. Bearing this in mind, it will be possible to forecast with a measure of certainty how such and such a man will act in given circumstances. His habits will have been built up by his peculiar environment, home, and upbringing, and can only (unless he breaks from natural association) result in compatible actions. The action of the youth in hiding behind the hedge to escape the parson is, after all, perfectly natural. Does he not associate (in his narrow mental outlook) the parson with an invitation to attend church, or a scolding for stopping away? He does not always associate with the parish priest the human qualities of friendliness, sympathy, and good-fellowship. Knowledge of this psychological law of association will help us to see the necessity for building up, by our personal life and doctrines, those associations in the minds of our flock which will lead them to habits of trust in ourselves, and to the formation of correct associations regarding the truths we teach.

One aspect of the subject cannot be left untouched, owing to its immense value to the parish priest, and that is the influence of Memory. We are asked to remember a certain fact or inci-

dent. At once the mind is, as we say, set working; in other words, trains of thought, association of ideas, are awakened, and the incident is recalled. Memory, or the power of recollection, is brought into action through associative processes. A scented handkerchief, the notes of an old song, or the fragrance of flowers, will recall some far-distant scene, "for the laws of association govern all the trains of our thinking which are not actually interrupted by sensations breaking on us from without."

Here, then, is an immense field for reflection and profit in connection with pastoral work; and those whose work lies in country places, where each member of the flock is personally known, possess an especial advantage. It will help us in dealing with the habitual sinner to learn some facts of his earlier life, home, and surroundings, and to strive to arouse such a train of associations that his mind may be steered back along the devious routes of the associated ideas to the memory of his childhood, home, and love. Many have succeeded in awaking an old memory, but the awakening has been caused by some chance word in home or pulpit, and not by any definite aim on the part of the preacher. Will not the ministry be made more effective if we recognize that in the mind and memory of everyone some tender spot exists, long buried by an accumulation of deadening influences and ideas, which may be restored from spiritual death and freed from its grave-clothes by the recalling, along the train of associations, some memory of a sweeter life? The whole Christian year will provide us with countless opportunities for recalling forgotten hopes; and the time of preparation for Confirmation is an unrivalled occasion for a course of addresses on Confirmation, in the church, which, while instructing the faithful, will arouse in the callous those associations of brighter and holier days, when, in the freshness of unspoilt and undisappointed youth, they were the recipients of the Pentecostal flame.

While realizing the necessity for heart-conviction, let it not be forgotten that, if the *mind* is left unconvinced, the heart-seed will wither, because it will lack depth. There is a very real

sense in which the mind is the key to the heart. The lock must be turned before the door may be opened; the door must be thrown back before one may enter.

Psychologists tell us that the memory contains all sorts of items which we cannot now recall, but which may be recalled providing a sufficient cue is given and the right associations are set in motion. This law, while furnishing the preacher and teacher with a key to the vulnerable points in the adult mind, also forms a magnificent equipment for dealing with the young, especially in that all-important though difficult question of purity. With the recollection of this law in my mind, shall I not demonstrate to the child that the eye and the ear are like photographic lens, through which impressions pass, to be indelibly registered on the material behind? Shall I not point out that every suggestive picture, every obscene tale, passes through eye and ear, to be registered for ever on the plastic substance of the brain? And that though these impressions in the vigour and freshness of youth may be forgotten for years, yet a picture postcard, a suggestive story, twenty or thirty years after, has power to bring back the original impression by means of this law of the subtle association of ideas, and to set working trains of thought which, in the strength of maturity, must (unless checked) develop into action. This should greatly strengthen our hands in dealing with this difficult subject, and should prove a strong deterrent to the young. The reality of the law, "Whatsoever a man soweth, that shall he also reap," will become a living and practical influence, and the prayer in the Communion Service, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit," will receive a new and living significance.

Primitive Missions: A Double Comparison.

BY THE REV. W. S. HOOTON, B.A.

THERE is less disposition than there formerly was to underrate either the progress of modern missions or the benefits they confer upon the race. But occasionally the note of despondency is still heard; and especially at a time like this, when the Church of Christ stands face to face with unparalleled opportunities in every part of the world, when we are told that many of these open doors are likely to be closed if not soon entered, and when, above all, the order of the day is too often for retreat instead of advance, it may be helpful to gather up, along the two lines mentioned in the opening words above, evidence which has accumulated from many sides. "History," Bishop Lightfoot once said, "is an excellent cordial for the drooping courage."

It so happens that these two lines are suggested in a single sentence of a well-known volume on the History of the Christian Church. This gives a most convenient starting-point. It will be necessary to quote the context in order to explain the bearing of the complaint contained in the closing words: "In the first three centuries it is undeniable that many of the most enlightened and cultivated men were led after serious consideration to embrace the new faith. Considering that mankind is always most conservative in the matter of religious prejudices, Christianity appears to have advanced with giant strides between the accession of Marcus Aurelius and the death of Julian. In A.D. 161, when Hellenic philosophy mounted to the throne of the world in the person of the former Emperor, Christianity had made comparatively little progress. Two centuries later, when Julian, who in character was not altogether unlike Marcus Aurelius, tried to restore the ancient religion, the Empire was so completely Christianized, that the votaries of Hellenism, nay, the very philosophers and the priests, shewed

no great zeal to recover their lost influence. At the end of two years Julian was compelled to acknowledge that Christ had conquered. This is the more remarkable, when we contrast the slow progress of Christian ideas in the ancient civilisations of India and China. We are consequently led to consider whether Hellenism and Christianity had not much in common; whether, in short, Greek philosophy was not, like Judaism, a road which led men to the Gospel."[1]

This passage contains a statement and a suggestion, corresponding roughly to the two lines of thought already mentioned, and providing the double comparison named in the title of this paper. The statement is that Christianity has made much slower progress in India and China than it did in the ancient Roman Empire. The suggestion is that Hellenism was a kind of preparatory school for the Gospel in a way that cannot be affirmed of either of the great ethnic religions of the East in our day. It will not be possible in this paper to go deeply into both these questions, and it is proposed to deal chiefly with the former. The other, however, bears indirectly upon one of the two lines of inquiry proposed—viz., the benefits conferred by Christianity upon the race—and it will be best to clear the way by reversing the order and taking this more briefly first.

1. Dr. Foakes-Jackson suggests that Hellenism was a preparation for Christianity in some such sense as Judaism was; and the context implies that the same cannot be said of Hinduism, Buddhism, or Confucianism. For the latter thought it may not be out of place to express much gratitude. One is getting more than a little tired of dissertations which appear to lay stress upon the excellencies of ethnic religions to the extent of undervaluing the benefits which Christ has to bestow upon the world. It is common nowadays to find as much as possible made of the "gleams of light" in systems which are after all essentially idolatrous, and as little as possible of the

[1] "The History of the Christian Church," by the Rev. Dr. Foakes-Jackson, pp. 180, 181.

gross darkness which covers the peoples. Many contributions to current missionary discussion are so much taken up with what we shall have to learn from the nations that one begins to wonder whether we are supposed to have anything to teach them. Dr. Griffith Thomas, answering a correspondent in his "In Conference" column of the *Record*, expressed the opinion that the non-Christian systems and nations, when they come into Christianity, will contribute largely to the sum total of Christian experience, but nothing at all to Christian truth. Along these lines, no doubt, right judgment in the matter lies. National characteristics will reveal unknown treasures which have nevertheless been eternally contained in the everlasting Gospel; but nothing remains to be added to the revelation once for all completed in Christ. The benefits which He confers upon the race are both unique and exclusive.[1]

Dr. Foakes-Jackson's suggestion that Hellenism was a school to bring men to Christ seems partly open to the same objections.[2] It was the view apparently adopted more or less by Commission IV. of the World Missionary Conference, on "The Missionary Message in Relation to Non-Christian Religions." This Commission, however, was careful to disclaim any comparison with Judaism, if it be right to suppose that, in Dr. Foakes-Jackson's mind, that term included Old Testament revelation.[3] But it went further in one respect, for it applied the same theory to non-Christian religions to-day. At any rate it insisted on the parallel between Hellenism and Vedantism.[4] The whole application was cautious and tentative, and efforts were made to safeguard the uniqueness of the Christian revelation. Whether it is possible to do so while taking such a standpoint must be decided after much fuller study of the great issues involved than is possible within present limits. At all events the line taken caused some protests, and

[1] See Professor MacEwen's speech at Edinburgh in the "World Missionary Conference Report," iv. 323, also quoted by Dr. Griffith Thomas in the above context.

[2] It is right to add that, later in the chapter, he emphasises the essential differences between Greek and Christian ideals.

[3] *Report*, iv. 276. [4] *Ibid.*, 217.

those who desire to pursue the matter further will find these, with the Commission's reply, in a supplementary note to their volume of the Report.[1] The comparison with Hellenism seems to be based largely upon the transformation of Hellenic categories of thought by St. John and others for Christian use. Dr. St. Clair Tisdall quotes the late Principal Cairns as showing that, at any rate, neither the Logos doctrine nor any other part of Christian teaching was borrowed from any ethnic religion or philosophy.[2] The mere transformation of terms of thought seems a slight foundation for a doctrine so far-reaching as that Hellenism was *designed* as a preparation for Christianity; yet such a doctrine would seem to be implied at least by the comparison with Judaism, taken in the above sense. Much more likely is it that such a transformed usage of current terms merely represents the kind of attempt made by St. Paul at Athens to reach the heathen at a vulnerable point. That the gropings of heathen philosophers may have been *overruled*, as points of vantage from which to introduce Christian truth, is credible enough. That Christ supplied all the human needs represented by such gropings is certain. That before His coming men may have been especially stirred, as *individuals*, to seek for more light is likely. But that a heathen *system* such as Hellenism, which had "its . . . poisonous mythology, its corrupt sexual morality, its cruel system of slavery as well as its noble philosophy,"[3] could in itself be part of the Divine plan of preparation for the Gospel is surely incredible—whatever efforts may be made to distinguish philosophy from practice and from idolatrous worship. Indeed, as already stated, the Report of the Commission does not seem to go as far as Dr. Foakes-Jackson in this respect, for it expressly excludes the Old Testament from its comparison; and in this place, at all events, it almost suggests that there is legitimate doubt as to the bearing of the theory on Hindu thought.[4] Is it not enough

[1] "World Missionary Conference Report," iv. 275-280.
[2] See "Comparative Religion" (Anglican Church Handbook Series), by Dr. St. Clair Tisdall, p. 130.
[3] "World Missionary Conference Report," iv. 276. [4] *Ibid.*

gladly to recognize any stray "gleams of light" as relics of primeval revelation, or as the heritage of universal religious consciousness, and to welcome any individual efforts to rise above degrading associations as a proof that everywhere there are some earnest seekers like Cornelius, striving to reach the highest that is attainable and eagerly longing for more light? Christ comes as the answer to all such gropings and needs; but systems which in themselves must be a hindrance rather than a help to seekers can in no sense be part of a Divinely-planned *præparatio evangelica.*

Anticipating for a moment what immediately follows, it is plain that, if it can be shown that Dr. Foakes-Jackson's assertion of the more rapid spread of Christianity in primitive times is not supported by the facts, any conclusion which he draws on these grounds as to its supposed affinity with Hellenism will fall at the same time. It will then look as if Hellenism had no more than the ethnic religions of the East in common with the pure and spotless revelation of God in Christ.

2. This brings us to our main inquiry. Referring back to the extract already quoted, we find that the statement of contrast between progress in the Roman Empire and in Eastern nations respectively is heightened by a reference to the number of cultivated men who embraced Christianity in the first three centuries. It will be best to examine the general statement first, and the other reference later.

To begin with, it is fair to ask why the historian fixes a limit of time within which no comparison with modern missions is possible at all. "In the first three centuries," he says. When Christian effort is three hundred years old in India or in China, it will be time to begin to draw contrasts. As a matter of fact, the writer provides the answer himself from this point of view. He tells us that prior to A.D. 161 "Christianity had made comparatively little progress." In other words, the time of greatest growth does not begin till, roughly speaking, a hundred and fifteen years after Barnabas and Paul left Antioch on their first

missionary journey. But modern missionary effort is not yet a hundred years old in either India or China![1]

It is possible, however, as will appear more clearly later, even to take his statement much as it stands, and to compare, roughly speaking, one century of modern missions with two of primitive evangelization. Bishop Lightfoot as long ago as 1873 instituted a minute comparison on these lines, and gave the benefit of his investigations to an annual meeting of the S.P.G. That address, already twice quoted in this paper, still exists in pamphlet form, entitled "Comparative Progress of Ancient and Modern Missions."[2] It obtains some startling results by going back to first-hand authorities; and it is important to note that it always takes the most favourable view possible of the advance of the Gospel before the middle of the third century. Only a few of its main conclusions can be noticed here. The Bishop found that at this period (*circa* A.D. 250) "we may feel tolerably confident that we are overstating the proportion if we reckon the Christians at one-twentieth of the subjects of the Empire." As a matter of fact, it is plain that he was here following to the utmost degree his plan of not overstating his case; even in Rome itself one-twentieth was held to be somewhat above the mark, and he considered that "in the capital . . . the Christians . . . bore as large a proportion to the heathen population as in any part of the Empire, except possibly some districts of Africa, and some exceptional cities elsewhere, such as Antioch." Moreover, it is pointed out that the very word "pagan" is enough to show the condition of the rural districts. Evidently the Bishop felt he could afford to be generous. Do the facts really suggest a higher proportion

[1] It may be objected that this takes no account of Xavier and a few other missionaries, notably the Germans in South India. But these spasmodic attempts cannot really be considered any more than the still earlier work of the Syrians in Travancore or the Nestorians in China. Bishop Lightfoot follows Lord Lawrence in fixing the era of "general missionary effort in India" as dating from 1813 (evidently as the year of the renewed East Indian charter which opened the country), and China was still closed long after that. Similarly it will be noted that our comparison is not with the Christian Church after Pentecost, but after Antioch.

[2] It can be obtained from the office of the S.P.G. for 1d. Those who will follow its clear and convincing argument will be well repaid.

of Christians throughout the Empire than one-thirtieth, or even less?[1]

Of course, even this is much greater than in either India or China to-day. But who shall say what will be the case a century hence, when the fair limit of comparison will be almost exactly reached? One or two facts about India may be brought in evidence very appropriately after the recent Census; and there is no reason to doubt that prospects are equally secure in China, if only the Church of Christ will awake to its opportunity. One example comes from the north, the other from the south. Several periodicals have lately noted the remarkable growth in the Punjab since 1901. The figures seem to show an increase from 37,000 to 165,000—or considerably over 400 per cent. in ten years. This so greatly exceeds the estimates of the missionary societies that Dr. Weitbrecht thinks many of the depressed classes must have described themselves as Christians, though nowhere formally enrolled, and takes it as proof of a wide "mass movement."[2] Once again, the South India Missionary Association, embracing twenty-eight societies, with a total of 757,235 adherents, reports an increase of 22,437 on the *single year* lately concluded.[3]

Bishop Lightfoot's paper contains a statement which is perhaps even more striking than any yet quoted for the purpose of our immediate comparison. Gaul is taken as an illustration, and, being an outlying part of the Empire, it should compare very fairly, *e.g.*, with India under the same aspect. Yet he said: "In the middle of the third century we may reasonably infer that native Gaul was not more Christian than native India is at the present time."[4] "The present time," as we have seen, was 1873, after sixty years of Christian work in India, contrasted thus favourably with two hundred years of primitive missions! Adding the remarkable progress of the nearly forty years since he spoke, what may we not claim now, with the period of just comparison even yet only half over? As a fact, the Census

[1] For references in the above paragraph, see pp. 5, 6, 7, of the pamphlet named. For the two earlier references in this paper see pp. 3, 9 (note 1).

[2] See the *Record*, September 29, 1911.

[3] See the *C.M.S. Gazette*, October, 1911, p. 310.

[4] *Op. cit.*, p. 7.

figures show that the Christian population of India has more than doubled in that interval, so that in half the time the impression made is apparently twice as great.

Interesting light is thrown upon such discoveries by the last of a series of papers on "The Story of the Evangelization of Europe," by the Rev. W. E. Evill, which have been appearing in the *C.M.S. Gazette.* He calls his concluding chapter "The Last Strongholds of Paganism," and he sums up thus, with reference to "the complaints we sometimes hear of the slow progress of Missions in the great continent of Asia"[1]: "We have to do with populations there enormously greater than those to be found in early and mediæval Europe; more highly civilized, with a history of their own older than that of any European nation, and with religions of a higher type than the old European forms of paganism. We complain because a hundred years of missionary effort have only won over a fraction of those teeming populations, forgetting that it took fourteen centuries to evangelize Europe, that pagans are still to be found in the far north" (estimated at 25,000 in European Russia[2]), "and that Wickliffe had sown the seeds of the Reformation and passed away, and John Huss and Jerome of Prague were living before the last European State had put away its idols."

Strangely enough, Dr. Foakes-Jackson himself, a little later in the same book, grants exactly what is now argued with regard to the first three centuries. We have already seen how he provides his own answer as to the first hundred years or so. This is the second statement: "The stately fabric of the old heathenism, which in the first three centuries seemed impregnable, was fated to collapse before the end of the fourth, much in the same manner as the walls of the Canaanitish city fell down at the shout of conquering Israel."[3] Give us three or four centuries—if the Lord Himself shall not return before then and break down all opposition—and let us see if heathen strongholds in the East do not collapse in similar fashion. The solid results already so soon appearing, even after such pain-

[1] The *C.M.S. Gazette*, October, 1911, p. 297. [2] *Ibid.*, p. 296.
[3] "The History of the Christian Church," p. 208.

fully small obedience on the part of the Church, fully warrant the belief. Bishop Lightfoot's description of those early struggles might be transferred bodily to a modern missionary report, *mutatis mutandis.* "The religion of Rome was interwoven with its history, with its literature, with its institutions, with the whole texture of its domestic and political life." (Think, for instance, of Indian caste and Chinese ancestor-worship!) "Against this mass of time-honoured custom and prestige the wave of the Gospel beat for centuries in vain. Slowly and gradually it was undermining the fabric, but no striking results were immediately visible."[1] For us "striking results" are already appearing. They are a prophecy in themselves.

But it will be remembered that there was a special reference to the "most enlightened and cultivated men" of those early centuries. And it may be objected, What are these "striking results" claimed for modern missions? Are they not all connected with the depressed and ignorant and uncouth?

It will perhaps be thought bold to challenge also this point of the contrast. But, after all, what evidence is there of any large proportion of early converts of rank? Yet again to quote Bishop Lightfoot: "The progress of Christianity was less rapid among the wealthier classes in the earlier ages than in the later." This is clearly a general reference to all parts of the Empire, and includes, for instance, Antioch as well as Rome. Moreover, "the earlier ages" are seen, by the context, to include the middle of the third century.[2] He thought that even "more than half a century after Constantine's conversion" (viz., considerably more than *three* centuries after the start from Antioch) it is "plain that old Latin Rome—the senate, the aristocracy, the cultivated and influential classes—was still in great part pagan, so far as it was anything."[3] So that it is at any rate to the point to ask what evidence there really is of a large number of converts of high rank prior to, say, A.D. 150, which corresponds to our present stage of missions, and then to compare the evidence from the modern mission-

[1] *Op. cit.*, p. 9. [2] *Ibid.*, p. 6, note 2. [3] *Op. cit.*, p. 9.

field. A few probable names occur in St. Paul's Epistles—*e.g.*, Erastus, the "treasurer" of Corinth (Rom. xvi. 23). "They that are of Cæsar's household" (Phil. iv. 22) might include some, but the phrase is not decisive.[1] Drs. Sanday and Headlam point out that the names of Rom. xvi. are "largely those of slaves and freedmen." Philologus "seems to point to a certain degree of culture," and justifies a belief that there were other such. A few names are added of persons of high rank who had probably "come under Christian influence," viz., Pomponia Græcina, and in the next generation Flavius Clemens and Domitilla.[2]

But, when at any rate the earliest converts of rank can be almost counted one by one like this, is it not all remarkably like the modern missionary report? Perhaps we ought rather to say, like the reports of the first half of the nineteenth century; for this stage is passing for us also. Dr. E. Stock said, four or five years ago, that even now Brahman converts are becoming "common enough to be no longer specially reported in missionary publications as they used to be." He gives an example from a single one of the "unfruitful large northern cities," where a missionary recalled the baptism of twenty-three adult Brahmans within sixteen years, scarcely one of whom had been mentioned individually in reports.[3] And as to China, it is well known that leading men on both sides in recent stirring events have come under Christian influence. Where is the proof that there are fewer cultivated converts now than of old?

Nor must it be forgotten that we have an Apostle's authority that in those times "not many" wise, mighty, or noble, accepted the message. Curiously enough, the two commentators lately quoted seem to take these words as if they said "not any." After the very cautious conclusion that "even at this early date more than one of the Roman Christians possessed a not inconsiderable social standing and importance"

[1] See Lightfoot, "Philippians," pp. 167, 171. On p. 19 he concludes that the Church "was not generally recruited from the higher classes of society," in all likelihood.

[2] "International Critical Commentary," Romans, Introduction, pp. xxxiv, xxxv; *cf.* xxxvii.

[3] "First Annual Review of the Foreign Missions of the Church, 1908," p. 27.

(viz., in A.D. 58), they add that if there was any Church in which this text had an exception, it was at Rome.[1] What their evidence really tends to show is that the Roman Church was an illustration of the principle, not an exception to it.

Two briefest cautions are necessary. Such a condition of things casts no slur upon the Gospel, either then or now. From the days of our Lord onward it has been its glory to appeal mainly to the outcast and depressed. In the passage just quoted, St. Paul more than hints that this is the Divinely-planned order of things.[2] It is not insisted that there are high-class converts in India and China from any idea of reflecting credit upon missionary efforts there, but solely in reply to what has been alleged of earlier days in Rome and elsewhere.[3]

Again, though history, as we have seen on high authority, is an excellent cordial, it is not meant to make us satisfied with things as they are. It is precisely because the present situation is without precedent, as we saw at the outset—because it is unparalleled in primitive or any other times—that unprecedented sacrifices and unparalleled efforts are demanded of us in our day and generation. It is for this reason, and because of the slight response hitherto, that the situation is so critical; but—discouragement in the face of results? It is not to be thought of for a moment. Possibly, however, this is only meant as a cautious alternative.

It is not to be supposed, from the earlier part of this paper, that Dr. Foakes-Jackson consciously underrates the benefits of Christianity. Indeed, he afterwards emphasises so strongly the gulf between it and Stoicism that one wonders whether, after all, he thinks it has "much in common" with Hellenism, as the first quotation seems to imply. The ŏnly question suggested is, Does not any such implication, unconsciously, but necessarily, depreciate the uniqueness of the Christian relation?

[1] "International Critical Commentary," Romans, Introduction, p. xxxv.

[2] See 1 Cor. i. 26-29.

[3] Since this paper was prepared, the writer has found a passage in which Professor Ramsay states that the educated middle classes accepted Christianity widely. But, though he alludes to the evidence of "recent discoveries," he does not state precisely what that is in this connection. See "St. Paul the Traveller, etc.," pp. 133, 134.

Blaise Pascal: Mystic and Mathematician.

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THE terms applied to Pascal in the title of this paper are convenient rather than adequate. On his religious side he can hardly be classed with Thomas à Kempis, or Jacob Boehme, or Emmanuel Swedenborg. But I use the term "mystic" in its popular sense, of one who, in religion, is influenced less by logic than by intuition, and relies not upon the guidance of experience, observation, or external authority, so much as upon that of the inner light vouchsafed direct from God. Such mysticism, however, in Pascal's case left room for the intellect; and we must not forget that the famous "Thoughts" represent a mass of material intended to be worked up into a reasoned defence of Christianity.

Again, the term "mathematician" must be taken in its widest connotation, for Pascal's work was concerned with more than one branch of pure mathematics, and he was a great pioneer in natural science.

Mystic and mathematician, in default of more comprehensive epithets, may serve to bring home to us the general characteristics of a mind in many respects unique, the mind of one who has influenced, as few others have done, the course of religious and scientific investigation. Further, the title suggests a line of treatment; and this paper aims merely at giving a general biographical sketch of one whose life and work interest different classes of readers.

I.

Pascal was born in 1623 and died in 1662. Let us try to bring the dates home to our imagination. When Charles I. ascended the English throne little Blaise was two years old. When the same King perished at Whitehall, Pascal was a rising *savant;* and the rest of his life nearly coincides with the Com-

monwealth period. The "Caroline" Prayer-Book used in church last Sunday was authorized in the year Pascal died. Thus he was contemporary with Archbishop Laud, with Izaak Walton and the "Compleat Angler," with Pearson on the "Creed," with Herrick and his "Daffodils," with Hobbes and his "Leviathan," and with a certain young architect named Christopher Wren,[1] while at the time of Pascal's death there was an undergraduate at Cambridge destined to outshine, in some ways, the French scientist—he was Isaac Newton.

We cross the Channel. Pascal was born in the reign of Louis XIII. and died in that of Louis XIV.—the King who had the longest reign of any European monarch; of that reign of seventy-two years Pascal saw only the first period. His life pretty nearly coincides with the careers of the two Statesmen notorious for their success in promoting absolutism in monarchy; France was governed less by Louis Treize and Quatorze than by Cardinal Richelieu, and then by Cardinal Mazarin. Pascal was twenty at Richelieu's death, and he outlived Mazarin by a year. The era is famous for its brilliant men—and women. Many were the geniuses, the scholars, the poets, the wits, the orators, who flourished in the days of "le Grand Monarque." Pascal was born in the same year as Molière. Another famous dramatist, Corneille, was a personal friend of Pascal's father. So was Racine. La Fontaine and Boileau were contemporaries, and so were the "pulpiteers," Bossuet and Bourdaloue. The great scientist, Descartes, was a friend and a rival.

II.

Such being the historical *entourage* of Pascal, let us now make his closer personal acquaintance. Stephen Pascal, his father, was a magistrate at Clermont-Ferrand, in Auvergne, now the Puy de Dôme, in the Midlands. He came of a long line of worthy men who had held public office. Pascal's grandfather

[1] Pascal came into touch with Wren under somewhat interesting circumstances, for the latter was a competitor for a prize offered by Pascal and others for the solution of certain mathematical problems.

had been Treasurer of France; and the family had a right to call themselves "de Pascal," but preferred to be "commoners" and not "nobles" in outward style and title.

It was at Clermont on June 19, 1623, that our Mystic and Mathematician first saw the light of day. Why he was named Blaise I cannot discover. St. Blasius is commemorated in February, not in June; and he is the patron saint of the woollen trade. Pascal's mother died when he was only three or four years old; there were two little daughters, one older and one younger than Blaise; and their father decided to relinquish his official post in order to devote himself to his children; this his private means enabled him to do, and when Blaise was seven years old the family removed to Paris.

In considering the life of a famous man it is sometimes useless or profitless to record the doings of his family, particularly if he lived 250 years ago. But in making Pascal's acquaintance we come to know a singularly attractive and gifted family. There is the father, an upright man of ability and education, keenly interested in his children; there are the two girls, remarkable for their beauty and talent; and Blaise, delicate from his birth, but giving such promise of mental power as to be absolutely uncanny in his precocity. It may be feared that Pascal's subsequent ill-health and early death were partly due to the abnormal growth of his mind in early boyhood. Yet his father seems to have been judicious enough, not sending him to school, but directing—and restraining—his studies at home. Blaise was not allowed to begin Latin till he was twelve; Greek was to be added before mathematics could be commenced. But the boy's inborn aptitude was for mathematical studies, and he soon displayed this. An incident recorded of his twelfth year illustrates his bent. Sitting at table he was idly tapping an earthenware dish with a knife, and noticed that the ringing sound thus produced would stop if his finger touched the dish. But why should it stop? Further experiments with dish and knife resulted in a clear little essay on Acoustics—the author aged twelve years.

An almost incredible proof of his precocity came soon after this. His father had forbidden him mathematics: he would discover mathematics by himself. With chalk or crayon he drew straight lines and made circles, advancing to triangles without knowing any geometrical names or rules. Gradually he built up an original system of geometry, embracing the axioms and definitions and the propositions, up to the thirty-second, of Euclid, Book I.! All this was done in odd moments and secretly, in a play-room assigned to him; and here he was discovered by his father, who, in amazement, rushed off forthwith to tell some scientific friends. These came and examined the self-taught Parisian Euclid; school-books, in which a great deal seemed ABC to him, were procured, and before long Blaise was at work on higher mathematics. For a boy of twelve to "discover" geometry would seem preposterous enough. But there is no reason to doubt the good faith of his father and sisters, in whose memoirs this is recorded; while his subsequent achievements render it less improbable. Further, there is *a priori* no reason why if Euclid could discover such things three centuries before Christ, someone else should not do likewise nineteen centuries later.

A striking proof of Pascal's genius is afforded by a paper on Conic Sections published in Paris in his sixteenth year. Descartes, then at the height of his fame, refused at first to believe that so young a student could have written this—as undoubtedly he did—and it is a pity that professional rivalry should have been roused in the mind of Descartes by an essay which concluded with a modest expression of the writer's diffidence, and an intimation that if his work commended itself to experts, he would endeavour to extend his studies so far as God might bestow strength for the task.

The last few words of the passage seem prophetic of a brilliant career, destined, however, to be characterized by weary days and sleepless nights, and to terminate at the age of thirty-nine.

III.

But now Pascal and his family fall on evil days for a while. On removing to Paris, Stephen Pascal had invested his money in Government securities. The costly wars needed funds, and Richelieu decided to raise them by materially reducing the rate of interest. The investors objected publicly, and were promptly shut up in the Bastille. Pascal senior would have suffered imprisonment, but managed to avoid arrest by flight, taking refuge in Auvergne, from whence he paid risky surreptitious visits to his family. The children fortunately had good friends in Paris, but it was a sad enough time for them. Deliverance came from an unlikely quarter. The rescuer was little Jacqueline Pascal, a schoolgirl of fourteen, and as Blaise shared in the good fortune which ensued, it will not be unsuitable to tell the story. Jacqueline, or "Jacquette," was a pretty little maiden, very clever in amateur theatricals, and a good reciter. Further, she had a turn for verse, and won a prize in open competition. While her father was in exile, the cause of his misfortune, Richelieu, took it into his head to have some private theatricals; the lady who organized the entertainment invited Jacqueline to take part. The elder sister, Gilberte, demurred, but consented when it was suggested that there might be a chance of intercession on behalf of their exiled father. The eventful evening arrived; the play was a success. The great Cardinal was specially pleased with the acting of one young performer. It was little Jacqueline working for her father's freedom. The tragi-comedy represented by those Parisian maidens was surely transfigured by a daughter's love. On leaving at the close of the play the Cardinal was surprised to find himself listening again to the little performer who had won his approbation; but this time she was appealing to him, in verses of her own composition, for her father's freedom; and a man feared by Kings and potentates was vanquished by a little girl who loved her father. Richelieu told her to write to her father saying there was nothing to fear, and asking him to

call on the Cardinal as soon as he reached Paris. Then Gilberte was introduced, and the kind-hearted lady who had arranged it all put in a word on behalf of Blaise, reminding the great man of the young mathematician's achievements. It is a pleasant little story altogether; and happily Jacqueline's letter to her father has been preserved. Schoolgirls were much the same then as now; she mentions with delight the sweetmeats, lemonade, and all manner of nice things provided in an ante-room after the Cardinal's departure.

His little daughter's letter soon brought Stephen Pascal home. Richelieu was as good as his word, and gave him an official post at Rouen, whither the family removed in 1641. A gap in the home circle was caused by Gilberte's marriage, and Madame Périer accompanied her husband to Clermont, where she had lived as a girl.

A remarkable invention of Blaise Pascal's at this time was due to devotion similar to that which ended his father's exile. The duties of Stephen Pascal involved great labour in calculation; he had to superintend complex arrangements as to revenue and taxation.

The calculating machine was Blaise Pascal's gift to his father, an *ad hoc* invention. There is probably no contrivance now existing more wonderful in its way than this. In England a somewhat similar machine was invented by Babbage (died 1871), but its place is now taken by the logarithmic tables. Pascal's invention never "caught on," because of its complexity and its costliness; and it is to be regretted that the inventor's already feeble health suffered by the work and worry attending its construction. His sister affirms that from the age of eighteen Pascal never passed a day without suffering, whether from acute neuralgia or from dyspepsia. When about twenty-three he had a severe stroke of paralysis, and although he enjoyed brief intervals of bodily health, Pascal was really an invalid all his life; many, most, of his achievements were wrought when either mind or body was wracked with pain.

IV.

Some five years passed by quietly at Rouen, when a new epoch began for the Pascal family. The cause was trivial enough in itself. Pascal *père* slipped on the ice and hurt his foot badly. During his enforced idleness he was visited by two Rouen gentlemen, who were physicians not only for the body but the soul. They were eager adherents of Jansenism. This remarkable school of thought, named after Cornelius Jansen, Bishop of Ypres (died 1638), laid great stress upon the need of Divine grace, and upon the blessing of utter dependence on God. Paul, Augustine, Luther, Jansen; you trace the same leading conceptions in each. But the Jansenists were not Protestants. They were loyal members of the Gallican Church, and they leavened it with wholesome truth and the spirit of true devotion.

The Pascals were led by their Jansenist friends to see a new beauty and to realize a new power in the Christian faith. They soon became adherents of the Jansenists, especially of those with whom Blaise and Jacqueline Pascal were afterwards associated at Port-Royal. Blaise especially became inspired with a new enthusiasm. He began now to study Theology, and to read the writings of those who sought to cultivate the inner spiritual faculty. Our mathematician was by way of becoming a mystic.

But it is possible to commune with the unseen and yet be fully awake to the concerns of the visible world. It is during the time of his residence at Rouen that we meet with those achievements in science which would alone have given Pascal enduring fame. The earliest of these is a series of experiments relating to the pressure of the atmosphere. The barometer is largely due to the knowledge he thus gained. Torricelli, the pupil of Galileo, had, up to the time of his death, been investigating the subject; and he published certain theories which death prevented him from verifying. Pascal took up the problem at this point. He filled glass tubes with mercury and other

liquids, noting the variation of height at different altitudes; the mercury sank in the tube when taken to higher ground, atmospheric pressure sustaining it on lower ground; the column of mercury was lower at the top of a mountain than at its base. The hills near Rouen did not satisfy Pascal, and his experiments were elaborated on the mountain of Puy de Dôme, near his old home; his health would not permit of his carrying them on personally, and it was his brother-in-law, Monsieur Périer, who successfully demonstrated the truth of what Pascal asserted as to atmospheric pressure and its measurement.

About this time (1647-1648) Pascal was obliged to take great care of his health. He consulted the best doctors at Paris, who, in accordance with the ideas then prevailing, cupped and leeched him copiously, draining his system of what it needed most. Descartes had advised him, on the contrary, to "lie abed and drink beef tea." In 1649 he is staying at Clermont with the Périers. Next year we find him in Paris again. Then, in 1651, occurred the breaking-up of the home, for Stephen Pascal died. Blaise was twenty-eight, Jacqueline two years younger, a beautiful and accomplished woman. Of late years Jacqueline had felt increasingly wishful to renounce the world and enter the convent of Port-Royal, whose abbess was the saintly Angélique Arnauld; but devotion to her father had kept her at home. Now almost immediately she went to Port-Royal.

Blaise was now alone, and alone in Paris. It is at this juncture that some doubt arises as to his manner of life. Judging from his sister's memoirs, he became dissipated, forgetting the aims and desires of the old days at Rouen. But Jacqueline was a nun; ordinary amusements might appear to her perilous. There seems no real reason for supposing that Pascal was intemperate or dissolute. But he did mingle in the merry society of Paris; and it was in this way that he formed his strong and lasting friendship with the Duc de Roannez. He is said to have fallen in love with this nobleman's sister; but whether he feared to declare himself, or whether having

done so he found his love unrequited, cannot now be known. His essay on Love is probably due to this affair. It is a beautiful, lofty discourse, that of a good man who had a reverential regard for a good woman. Pascal never married. Possibly his disappointment strengthened him spiritually, and prepared him for the step he was erelong to take in following his sister's example and joining the Port-Royalists.

But before speaking of this it may be well to mention the scientific work which occupied Pascal in 1652-1653. He was the pioneer—nay, the founder—of modern hydrostatics and pneumatics. His discoveries in the former science were epoch-making. Pascal's "Hydrostatic Law of the Equality of Pressures" is beautifully simple, and capable of numberless applications. "Pressure exerted on any mass of liquid is transmitted undiminished in every direction, acting with the same force on all equal surfaces and at right angles to those surfaces." Thus the piston of 1 square inch pushed against the mass of water with a force of 30 pounds will push outward a piston of 4 square inches with a pressure of 120 pounds. Hence all the appliances of hydraulics—presses, lifts, organ-bellows, and so on.

V.

A story of Pascal, too striking to be passed over, though not strongly enough attested to be received as absolutely reliable, helps us to understand his withdrawal to Port-Royal. When driving across one of the bridges over the Seine the horses took fright, and jumped clean over the low parapet. Fortunately the traces broke, and, as the horses fell into the river, the carriage, with Pascal in it, remained hanging on the very edge of the bridge. Such a narrow escape would be likely to deepen serious impressions, and to strengthen any existing desire for a life of meditation and prayer. At all events, from that time, 1654, Pascal's one great aim was to cultivate a spirit of devotion, to restrain the flesh, to bring every thought into subjection, and to live, move, and have his being amidst high

and holy thoughts and ways and works. The last eight years of his life are inseparably connected with Port-Royal.

Port-Royal is a village about eighteen miles from Paris. The old Abbey was occupied by the famous sisterhood which Jacqueline Pascal had joined. The community was probably the most enlightened and earnest in France. At an old farmhouse away from the village dwelt the brothers, as remote, it may be remarked, from the Convent as if they were leagues off. They wore ordinary lay dress, but their life was not that of ordinary lay folk. From 3 a.m. until night they prayed and studied, and worked on the farm, meeting for worship in the little village church. This kind of life developed rapidly the mystic in Pascal, more especially as he became an ascetic, practising the most painful austerities. The brothers had no rules about fasting; certainly Pascal needed none to make him fast, and, not contented by undue abstention from food, he mortified the flesh by wearing an iron-spiked belt next his skin. One cannot but regret that Pascal now became so morbid, so introspective, so visionary. But *Est modus in rebus* could never have been his motto in anything, whether scientific or spiritual. His mysticism, like his science, attained to lofty heights. Of this a remarkable illustration is afforded by the "Amulet," as Condorcet appropriately called it. The Amulet was a written paper, folded up in a piece of parchment inscribed with the same words, and found, after Pascal's death, stitched in his clothing. It seems odd to reflect that the words upon it were penned by the same hand that wrote books on Conics and Hydrostatics.

"The year of grace 1654.
Monday, 23 November, day of St. Clement, Pope & Martyr, & others in the Martyrology.
Vigil of St. Chrysogonus, Martyr, & others.
From about half-past ten, evening, to about half-past twelve, midnight.

FIRE.

God of Abraham, God of Isaac, God of Jacob,
Not of Philosophers and Scientists.
Certainty. Certainty. Sentiment. Joy. Peace.
God of Jesus Christ.

*My God and your God.
Thy God will be my God.
Oblivion of the world & of all save God.
He is found only by the ways taught in the Gospel.
Grandeur of the human soul.
Righteous Father, the world hath not known Thee, but I have known Thee.
Joy, joy, joy, tears of joy.
I am separated from Him.
*They have forsaken Me, the fountain of living water.
My God will you forsake Me?
O may I not be separated from Him eternally!
This is life eternal that they know Thee, the only true God, & Him whom Thou hast sent, J. C.
Jesus Christ. Jesus Christ.
I am separated from Him; I have fled from, renounced, crucified Him.
O that I may never be separated from Him!
He is only retained by the ways taught in the Gospel.
Renunciation, total & sweet.
etc."

The document is in French except for the lines marked (*), which are in Latin. The most natural explanation of it would perhaps be that it is the record of a vision Pascal believed he had seen about the date of his entering Port-Royal. In moments of doubt and depression he would touch the little packet and be reminded of the glory he had beheld.

Another indication of Pascal's religious outlook at this period is afforded by the remarkable incident of the Miracle of the Holy Thorn. His niece, Marguerite Périer, a pupil at Port-Royal School, was suffering from an optical disease. A complete cure was effected, so it was affirmed, by the application of a supposed relic—a thorn from the crown of Jesus. This occurrence rather suggests certain happenings at Lourdes. The Abbess of Port-Royal, Angélique Arnauld, appears to have been somewhat sceptical. Pascal regarded it as an indisputable miracle, and was extremely impressed by it. Certainly the incident had great results. It stayed the hands of the Jesuits who wished to injure Port-Royal, and it suggested to Pascal the idea of writing a Defence of the Faith. This he did not live long enough to accomplish, but the material from which it was to be constructed is represented by the famous "Thoughts."

Pascal's "Penseés" are not suggestive of holy thorns or amulets. They are the beliefs of one who was a philosopher, a scientist, and a childlike—but not childish—believer. The main theme is man's insignificance in contrast with his Divine origin and destiny. The "Thoughts" are by no means exclusively religious, but it is those on religion which give the work its great value. They emphasize the truth that "we walk by faith, not by sight"; God is "not the God of *savants*" as the Amulet has it. Reason is powerless to find Him. Faith can, however, succeed where reason fails, and faith is necessary to the complete development of man's dignity.

The "Thoughts" have suffered, more than most books, from garbled quotation. For a long time after Pascal's death they were used in support of contradictory *theses;* and it is important to read them in a modern edition such as that of Havet.

The "Provincial Letters" are entertaining even to-day, although they deal with a controversy now extinct. A brother of the Abbess of Port-Royal had incurred the censure of the Sorbonne at Paris for defending the principles of the Jansenists. Pascal determined to wage literary war with the Sorbonne in general and the Jesuits in particular, who were in an overwhelming majority there and everywhere else in France at that time. The Jansenists had to face much bitter opposition, and their views were stigmatized as heretical. Pascal wrote a series of letters which reversed the situation completely. They were eighteen in number, and were written at first anonymously, later on under a pseudonym. The identity of the author was not generally known until after his death.

One or two examples will illustrate the way in which Pascal satirized Jesuitical casuistry and tactics. Jean D'Alba makes off with his employer's best pewter pots. When apprehended he ably defends the theft by quoting from casuistical manuals in his master's library. Or again, a man sets out with the intention of restoring some money he has been unrighteously keeping. On his way he calls at a book-shop. Is there any new

book of interest? Yes, a fresh work on casuistry by a Jesuit Professor. The man glances at it, notices what is said as to the lawful keeping of unlawful gains, and on the strength of this opinion changes his mind, and goes home without restoring the money to its rightful owner!

The "doctrine of intention" is effectively satirized. The Jesuits affirmed that if Mass were being celebrated at two altars in the same church, one Mass beginning at the first words of the service, the other Mass beginning at the middle, a worshipper might hear Mass in half-time by giving his attention to both priests at once. This idea is developed *ad absurdum.* One priest could be at this point, another at that, so that if you have enough priests and altars, it can be easily arranged for you to hear the whole Mass in one moment. Such a saving of time for the faithful when in a hurry!

The "Provincial Letters" are often eloquent with scorn and indignation, but more often still they are written in a tone of cultured banter. Ridicule is a potent weapon, and Pascal used it to the full as the champion of Jansenist against Jesuit.

VI.

Our regret at Pascal's early death is tempered by the thought that it meant relief from acute and protracted physical suffering, and that it did not occur until he had achieved far more than some of the greatest of mankind have accomplished in a lifetime twice as long. The old proverb, "He whom the gods love dies young," has never been better verified.

Two thoughts seem uppermost as we take leave of Blaise Pascal.

The first is the thought of his versatility. Has any man ever had a wider range of activity? To take down from the shelf volume after volume of his complete works and merely to glance through them is to receive a bewildering impression. Now the author is a scientist, now a philosopher, now a preacher, now a satirist. "Everything by turns"—but we cannot add

"and nothing long." To the very end, for instance, the mathematician is in evidence, as his works on the Cycloid and the Arithmetical Triangle testify. He touched life and thought at many points and *nihil tetigit quod non ornavit.* To this day are we indebted directly to Pascal for his scientific discoveries and appliances; and even that familiar object, the wildly-careering omnibus, owes its origin and name to a businesslike enterprise on the part of Pascal in conjunction with his friend, the Duc de Roannez.

The second thought is the significance of his religious outlook. Pascal is one of the many distinguished scientists who have held to, and have been held by, their faith. It is curious to speculate as to what camp in the religious world Pascal would join if he were living now. Would he be banned as a Modernist, and would he make the Vatican uncomfortable with a further series of "Provincial Letters"? Certainly he would find some brother scientists willing to aid him in contending earnestly for the Christian faith. It is not easy to picture him as an unbeliever. Some of us might feel that he was too inclined to keep faith and reason in separate compartments, but we should not have cause to complain that he did not keep the door ajar between them.

The Religion of the Future.

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

THE question, What will be the Religion of the Future? is one which has been often asked and never answered satisfactorily. Even Herbert Spencer was at last forced to confess that men need some kind of religion. The Religion of Reason (we know by whom represented) in the Reign of Terror in France, the Religion of Humanity or Comtism, Natural Religion, and many more, have been "made to order" on the shortest notice. Christian Science, Spiritualism, Dowieism, Theosophy, *et hoc genus omne*, are also candidates for the place which some are perhaps "a little previous" in declaring vacant. Certainly none of these can be said to show any sign of being likely to fill it.

Our Lord Jesus Christ, shortly before His Passion, made a clear statement upon the subject. In words, the meaning of which is unmistakable, He said: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

Only a generation ago it was possible for men to question, not the significance of this claim, but its justice. It seemed to many as if the Master had stated that, though men might strive hard to come to God in other ways, He had quite arbitrarily refused to accept them unless they came to Him through Christ. Men said that they could not reconcile this with their innate conceptions of the Divine Justice and Mercy. Surely He would accept all who came, however they came, whether they styled Him "Jehovah, Jove, or Lord."

Now, however, the difficulty has vanished, and we learn from both history and Comparative Religion that our Lord was not stating any arbitrary rule, but merely a *law of human nature* arising from our necessary limitations. This we now proceed to show.

It is related of Bishop Cotton that once while travelling in India, he saw a Buddhist monk laboriously engaged in turning

his prayer-wheel. The Bishop asked for what he was praying. "For nothing," was the answer. "To whom are you praying?" "To no one." This admirably expresses what genuine Buddhism teaches about God and worship. In one of his last addresses Buddha said to his disciples: "Being your own Lamp, abide ye as your own Refuge, recognizing no other Refuge." He recognized no power superior to the man himself who could help him in reaching *Nirvâṇa*, or extinction, the dreary goal which he set before his followers. Modern Buddhists have, indeed, many objects of worship, but this is completely contrary to their founder's teaching. Our late expedition to Lhasa has gained for us a truthful but no very noble picture of their worship in Tibet. In Burma the Census Report for 1901 informs us that Buddhism forms only a thin veneer over the aboriginal *Nat* or demon-worship of the people. In Ceylon Bishop Copleston states that the people, though professing Buddhism, offer adoration to evil spirits alone. In Japan Buddhism is losing ground, and has already lost the respect of the people. It has failed there and in China to give any knowledge of God, though it sanctions idol-worship. We find in Japan Shintoism, and in China another form of ancestor-worship and the adoration of evil spirits among the Taouists, but only once in the year was worship offered to "Heaven," and then only by the Emperor of China. In India we find 333,000,000 of gods and goddesses, mostly evil, and symbols so vile that we dare not describe their true nature. The "Mother" referred to in the cry, *Vande Mâtaram* ("I invoke the Mother"), so often quoted, is Kâlî, the goddess who delights in bloodshed. Some of the worst crimes human nature can commit are committed in India in honour of the gods. The more enlightened of the people, though sanctioning these evils, are pure Pantheists. One of their able writers, in criticizing Mr. Balfour's "Foundations of Belief," wrote to this effect: "This author seems to assume it as an axiom that God hates the evil and loves the good. But for thousands of years we Hindûs have been thinking about God, and we have never yet been able to believe that He is a moral Being, that He cares more for good than for evil."

If we pass to the Mohammedan world, we find that they conceive of God as, so to speak, an Oriental despot, devoid of love, justice, and mercy, though claiming titles which imply His possession of these attributes. One of their traditions, resting upon Mohammed's own statement, is that, when God wished to create mankind, ages before the creation of our bodies He created our spirits. Dividing the spirits of men, as yet unborn, into two hosts, He placed one on His right hand and the other on the left. Turning to those on His right hand, God said: "These to Paradise, and I care not"; and then, turning to those on the left, He said: "These to hell fire, and I care not (*wa lâ ubâlî*)." Such is the God worshipped by some 260,000,000 of the human race.

It is hardly necessary to speak of the various forms of heathenism found among savages in Africa and elsewhere, of their human sacrifices, of their unholy rites. Truly, "the things which the Gentiles sacrifice they sacrifice to devils and not to God." It cannot be claimed, even by the most ignorant of the opponents of the Gospel in England, that such religions reveal God to man. And the same is true with regard to the "great" religions of the past and of the present, as we have seen. The conception that they give of the Divine is evidently an impossible one. Even Islâm, with all its many Divine titles, regards that of "Father" as blasphemous. The study of all these religions, even at their best, shows how absolutely impossible it is for any human being by them to "come unto the Father."

What shall we say of the Philosophies of the world, if its religions have failed in doing what they claim to do? We find Socrates and Plato in Greece, with many before and after them, groping almost as in the dark, feeling after God, but never in this life able to find Him for want of the "Divine word" for which Plato longed. Later Greek philosophy, with its Epicureanism, Stoicism, Pyrrhonism, wandered farther from God instead of approaching Him. In India, in China, we find philosophy taking the place of Polytheism in a similar way, but in the case of every philosophy the failure to "find out God," a God whom man can know, and love, and worship, is manifest.

Pantheism or Atheism, or a declaration that God could not be known, was everywhere the result of ages of earnest search. In modern Europe, among men who have rejected or never accepted Christ, we find the same dismal failure to discover an object worthy of devotion. Men have told us of a "Power not ourselves that makes for righteousness," of "the Unknowable," the "Unknown." Agnosticism by its very name declares its failure. Such men, the best and most earnest of them, hardly attain to the level of the heathens of Athens in St. Paul's time, for they cannot even erect an altar "to God Unknown" (Ἀγνώστῳ Θεῷ).

Have we not then learnt from history, from philosophy, from all religions but one, by their failure, and from that faith by its success in changing hearts and consecrating lives, that the claim of Christ is true, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me"?

What then is to be the Religion of the Future in all lands? Only one religion is possible for thoughtful men. They have to choose between Christianity and Atheism.

Men urge us to let the heathen and the Mohammedan alone, to leave them to cling to their old faiths, and tell us that it is illiberal, fanatical, narrow-minded, to obey our Lord's last command and "preach the Gospel to all creation." However much or however little of the good and the true may be found in these Ethnic faiths, the advice to leave them alone comes too late. They are doomed. Not merely the missionary but the schoolmaster, the newspaper, the progress of even secular education, and the spread of European influence, good or bad, are rapidly destroying these false religions. Who among us Englishmen could go back to the worship of Odin, of Thor? could look forward to the Valhalla of our Saxon ancestors? Great Pan is dead. Just as even the greatest opponents of Christianity in Europe are devoid of all faith in such deities as our heathen forefathers worshipped, so more and more the Hindus, the Japanese, the Chinese, are learning the falsity of the gods they have long adored. Śiva, Vishṇu, Kâlî, Kṛishṇa, Râm, must

follow in the footsteps of Jupiter, Venus, Apollo. Various forms of Neo-Hinduism and Neo-Mohammedanism are endeavouring to stave off the evil day, but they are really hastening the downfall of these ancient creeds. The majority of the young Indians educated at Government schools and colleges have given up all faith in their ancestral gods, and many openly profess to be Atheists. In Japan, not long since, many were said to have "swallowed Herbert Spencer wholesale," and such could hardly claim to be Buddhists or Shintoists any longer. His influence there, as here, has waned—all such systems do—but the old gods are not again enthroned. The knell of all such religions has already sounded; they cannot be preserved as living faiths.

The question of the day in the mission-field is no longer whether these false systems are to last or not; it is, What is to take their place? That is what confronts us to-day abroad, what we have just as much to answer at home. Is the Religion of the Future to be Christianity, or is the world to lapse into the dreary blackness of hopeless Atheism?

Atheism has never yet ruled the world. Belief in a God or gods and in a future life has existed among all races of men, in some form, from the earliest prehistoric times of which we have any knowledge. This Anthropology has proved. Even a heathen poet has said: "Πάντη δὲ Διὸς κεχρήμεθα πάντες." In only one land has Atheism been even once tried for a time as a national substitute for religion—in France during the Reign of Terror. What the state of the world would be, were men in general to adopt the same policy, imagination shrinks from attempting to conceive. Yet, if the world is not to become Atheistic, there is only one thing to be done. Nothing can give us a new religion now. No religion can satisfy man but the one. The world must choose between Christianity and Atheism, and it rests largely with us Christians of the present generation what the answer shall be to that sad question of Christ: "When the Son of Man cometh, shall He find faith on the earth?"

Ecclesiastical Dilapidations.

By J. S. BLAKE REED.

THERE is, in some respects, an analogy discoverable between the holding that a parochial incumbent enjoys in respect of the freehold which vests in him by virtue of his office, and the position which is occupied by a tenant for life at common law. Both are, as it were, only partial owners of the property they enjoy, being in a large measure trustees for posterity or for the official successor who is to follow them in the enjoyment of their estates. Thus, as in the case of a tenant for life, the holder of an ecclesiastical benefice is not allowed by the law to effect such a diminution of the value of his premises as would amount to either voluntary or permissive waste. The former is committed by active destruction, such as the felling of timber, while the latter consists in such passive acts of negligence as suffering fences to fall into decay for lack of repair, or allowing houses or outbuildings to become ruinous by reason of neglect. Both forms of waste, though distinguished by the common lawyer, are equally included in the ecclesiastical law under the general name of dilapidations. The subject has been extensively dealt with by ecclesiastical legislation for centuries past, and the present position of the law is one of paramount importance for all holders of country livings. Sir Simon Degge, in his "Parson's Counsellor," includes under dilapidations "the pulling down or destroying in any manner any of the houses or buildings belonging to a spiritual living, or suffering them to run into ruin or decay; or wasting or destroying the woods of the Church; or committing or suffering any wilful waste in or upon the inheritance of the Church." Whether at common law or before the Ecclesiastical Courts, waste was always very seriously regarded. Rolle, in his Abridgement, states that for waste by a Bishop, parson, or Prebendary, a writ of prohibition of waste may be obtained at common law. Lord Coke even went so far as to hold that extensive dilapidations committed by a Bishop would be sufficient cause for deposing him from his office. "If a Bishop or Archdeacon abates or fells all

the wood that he has as Bishop, he shall be deposed as a dilapidator of his house." The High Court of Justice will grant an injunction at the suit of the patron of the living to restrain the committal of waste.

It has always been the legally recognized custom in England for rectors and vicars to leave their houses in repair for their successors, and it was held in the case of Bunbury *v.* Hewson (3 Ex. 558) that this custom became law in the case of Wales by virtue of the statute 27 Henry VIII. chap. 26, which applied the laws of England to the Principality. In the days of the early English Church, the question of leaving ecclesiastical buildings in repair was the frequent subject of canonical and lay legislation. In very early times it was treated by a Constitution of Edmund. This document enacted that "if the rector of the church at his death shall leave the houses of the church ruinous or decayed, so much shall be deducted out of his ecclesiastical goods as shall be sufficient to repair the same, and to supply the other defects of the church." At a later date the Constitution of Othobon enacted as follows: "We do ordain and establish that all clerks shall take care decently to repair the houses of the benefice and other buildings as need shall require: whereunto they shall be earnestly admonished by their Bishops or Archdeacons: and if any of them after the monition of the Bishop or Archdeacon shall neglect to do the same for the space of two months, the Bishop shall cause the same effectually to be done at the costs and charges of such clerk out of the profits of his church and benefice." The same difficulty was aimed at by a Constitution of Mepham, and legislation was undertaken on the subject by the statute 13 Elizabeth, chap. 10.

Besides the remedies by prohibition, it was originally considered that an action for damages would lie against the executors of the deceased incumbent in all cases where dilapidations had been committed. On this assumption, in the case of Huntley *v.* Russell (13 Q.B. 572), the representatives of a deceased incumbent were held liable for the value of gravel removed from a gravel-pit which the incumbent had opened. In Ross *v.*

Adcock (L.R. 3, C.P. 655), however, it was finally decided that the right of an incumbent to recover damages from the representatives of his predecessor was confined to cases of dilapidations to houses and buildings simply. It has been decided that a perpetual curate is liable equally with rectors and vicars for dilapidations that he has committed (Mason *v.* Lambert, 12 Q.B. 795). In the case of waste committed by the felling of trees, the purposes for which such may be legitimately felled are limited to the provision of proper repairs for the church, vicarage house, and buildings. This subject was treated by the statute of Edward I. known as "Ne Rector Prosternat Arbores in Caemiterio." This document affected to decide the question rather "by writing than by statute," and Lord Coke describes it as "a treatise only," and says that it is merely declaratory of the common law. According to its wording the parsons of the church are prohibited "that they do not presume to fell them [the trees] down unadvisedly, but when the chancel of the church doth want necessary reparation; neither shall they be converted to any other use except the body of the church doth need like repair." According to the old law, in the case of the death of an incumbent leaving behind him claims for dilapidations to be preferred against his representatives, though such claims were payable before legacies left by the deceased, they were postponed to the satisfaction of his debts, and in the case of small estates there were frequently no assets available to pay the claims. However, since the Ecclesiastical Dilapidations Acts claims under the Statutes rank as debts.

The Ecclesiastical Dilapidations Acts, 1871-1872, have consolidated, and to some extent modified, the law bearing on this subject, while at the same time they have introduced a totally new form of procedure in the case of dilapidations. The principal expedient has been to arrange for a competent inspection of ecclesiastical buildings, with a view to ascertaining their state of repair on such occasions as may be considered convenient. Under the provisions of the Act of 1871, the incumbent of a parish, the Rural Dean of the district, the Archdeacon

or the patron of the living, may apply to the Bishop of the diocese for the buildings to be inspected. On the receipt of such an application, the Bishop may order the diocesan surveyor to make the inspection desired, giving notice of such order to the incumbent of the parish a month before such inspection is to take place. The surveyor is charged with reporting on three separate points: (1) The repairs which are required by the edifices; (2) the probable cost of effecting them; and (3) the time when they ought to be executed. The incumbent is then allowed, if he so pleases, to object to the report; but if no such objection is made, the report is considered final. Should an objection be made, the Bishop proceeds to review the report, and such modification thereof as may be effected by his decision is final. It then becomes the duty of the incumbent to effect the repairs ordered, and if failure is made to execute them within the time prescribed, the Bishop may order sequestration of the benefice for the purpose of raising the necessary funds. When the repairs are completed to the satisfaction of the surveyor, the incumbent has the right to call for a certificate to that effect. The grant of this exempts him from all further survey of and report on the premises for a period of five years, and if he should vacate the benefice within such period, he and his personal representatives are freed from all liability, except in respect of acts of wilful waste. The position of the representatives is similar, should the incumbent die within the five years during which exemption is granted to him. Where any vacancy occurs in the tenure of a living, and no certificate of exemption has been granted during the five years immediately preceding such vacancy, an inspection by the diocesan surveyor must be directed within three months, when objections may be taken by parties interested either directly or as executors. To secure the buildings against loss by fire, the incumbent is required to insure them for at least three-fifths of their value in the names of himself and the Governors of Queen Anne's Bounty with some insurance company which meets with the approval of the Governors. The receipts for the premiums paid must be produced on the visitation of the Archdeacon or Bishop.

Some Saxon Crucifixes.

By M. ADELINE COOKE.

THE cross has always been the emblem of the Christian faith. It is significant to us of the death our Lord died to save the whole world—a fact of which we are often reminded by a cross in our churches, by the cross which we put above the last resting-place of our dear ones in God's Acre, or by the sign of the cross as used in Holy Baptism, whereby we are made members of Christ's Church and are pledged to fight under His banner. In very early times the cross was always represented in the plainest form; then the custom gradually commenced of carving a figure of the Saviour upon the cross. The crucifixes with which we are familiar nowadays represent the Saviour either as dead or dying, thus making a strong appeal to our pity and our gratitude. But the minds of those early sculptors who carved the first crucifixes thought of Christ as a King triumphing in death, and they pictured the Saviour as living, the Divine Nature as Victor, overcoming the sufferings of His manhood on the cross. Sometimes, too, the figure of Christ is represented clothed in a long straight garment, which is considered to be a reference to the seamless robe.

We have some of these ancient crucifixes, or roods, left to us in England, and if the figure evidences the characteristics just mentioned you may be sure it is not later than the eleventh century, for after that date no carvings in this style are to be seen; and, since the Norman period did not begin until William the Conqueror won the Battle of Hastings in 1066, it follows that these ancient crucifixes go back to Saxon times, when our England was ruled by the Saxon kings.

One of these interesting Saxon crucifixes is to be seen at the old church of Headbourne Worthy, which is only a few miles from Winchester. It is a very interesting church, dedicated to St. Swithun, and the stone rood was placed outside the western door. Weather and time so defaced it, however,

that in the fifteenth century a sort of annexe, continuation, or, as it is often called, a "galilee," was built at the west of the church in order to preserve it. A little low door in the thickness of the wall leads down by two steep steps into this built-on portion, and above the doorway is the stone carving of the Crucifixion of our Lord, very worn and with the head missing. On either side of the Saviour are represented the figures of the Blessed Virgin Mary and St. John. Battered and defaced as it is, there yet remains a dignity and a mystery about it, and we cannot help thinking of that sculptor who, hundreds of years ago, carved this rood so that all who came to the church might remember the Christ who died for them.

This "galilee" porch had two stories to it; we can look up and see where the dividing flooring came, and the piscina marking the position for the altar; for this apartment was long used as a cell for anchorites, or holy men who retired from the world and lived lives of prayer and meditation.

A very similar crucifix, although in far better preservation, is at Romsey Abbey, and it is so alike that we wonder that some authorities doubt its being Saxon, and consider it belongs to the first years of the Norman period. Certainly it is not so old as the one at Headbourne Worthy; that we can see for ourselves when we carefully compare the details of the two. Romsey was an abbey of Saxon foundation, and the crucifix is just outside the beautiful door by which the Abbess entered the stately church from the conventual buildings. It is an almost life-sized figure of our Lord on the cross, with head erect and open eyes, triumphing in death, victor over the grave, reigning from the Tree. Immediately above a Hand is stretched out from a cloud—the Hand of God the Father over His beloved Son.

Romsey possesses another Saxon relic in a carving of the Crucifixion which is now let into the reredos over the side-altar. It is very rudely carved, but we can see the attendant angels placed on the arms of the cross; there are also the figures of the Virgin and St. John, and beneath them the soldier with the

sponge and vinegar, and the centurion Longinus. There is a tradition that this is actually the crucifix King Edgar presented to the abbey; but there is no direct authority, so far as I know, for the idea, though it certainly carries with it the air of probability.

Without the porch at Langford is a very celebrated crucifix. The figure of our Lord is 5 feet 10 inches in height, and is clothed in a straight garment confined with a girdle. The head is missing, and it seems very likely, from the small amount of space left, and also from the fact that otherwise the stone is so little decayed, that the crucifix was formerly in another position within the church. Over the porch-door is a small crucifix with attendant figures of the Virgin and St. John, and it is evident that these at least must have been moved at some period, for they are not in their customary positions, and look away from, instead of towards, the Saviour on the cross.

Christmas Hymn.

Isaiah ix. 6; St. Luke ii. 11.

1.

CAPTIVE people, wasted country,
Glory faded, honour gone;
Once the greatest of the kingdoms,
Now despised by everyone!
Weeping sitt'st thou by the waters,
Zion's daughter, grief-opprest;
Silent now upon the willows
Hangs thy tuneful harp at rest.

2.

Grieve no longer—for a Saviour
God hath sent to set thee free!
Tune your harps again with gladness,
Sing with holy melody:

"Unto us a Son is given,
Unto us a Child is born,"
In His hand He bears the sceptre,
Grace and Truth His brow adorn.

3.

Captive heart, in bondage lying,
How dost thou thy state bemoan!
Once in pride and sin uplifted,
Now thy fancied peace hath flown.
Weeping, sitt'st thou in repentance,
Knowing not which way to turn;
Bowed in anguish, shame, and sorrow,
Dost thou now for freedom yearn?

4.

Grieve no longer—God in mercy
Sends a message now to thee,
Sends His Child to break thy fetters,
And from sin to set thee free:
Hark! in David's royal City,
There the joyful strains begin,
Swelling louder still and louder:
Jesus—Saviour from all sin!

A. J. SANTER.

The Missionary World.

POLITICIANS and missionary workers are alike watching with breathless interest and deep concern the rapid changes in the situation in the Nearer East. Rumour is rife, but day by day facts are emerging which point to the victory of the allied states over Turkey. The *Spectator* of November 2 quotes Isaiah x. 28-33 as a description of the "huddling" of one terror on another, as "The Burden of Turkey" sounds in our ears. One way or other the issues may be decided before these words are read. All war has become a painful anachronism: the war of the Christians upon the Moslem, however justified by oppression and cruelty, has a special sting. The present conflict touches great issues in two directions. Politically, the European Powers are concerned, and gravely so, in any dismemberment of Turkey. Earnest prayer should be offered that conflicting interests may be reconciled. Religiously, the Moslem world is being touched at its heart. We shall soon know whether Pan-Islamism is a practical reality, and whether, which is perhaps more doubtful, it really centres round the Sultan of Turkey, or whether Arabia, its ancient home, will become its rallying ground. Meantime there is need for watchful intercession for the Moslem work of the Christian Church in every land, that the people in their ignorant fanaticism may not be stirred to anger, and that missionaries, especially Christian converts, may be sheltered from harm.

* * * * *

Widely different is the assault upon the strongholds of Islam which is being developed now at Cairo. A study centre for Islam and Arabic, arising out of the recommendations of the Lucknow Conference of 1911, has been formed, with Dr. S. M. Zwemer, formerly of Bahrein, Arabia, a missionary of the Reformed Church in America, as Secretary, and the Rev. W. H. T. Gairdner of the C.M.S. as one of the principal instructors. The facilities of Cairo, which are unique, are being fully availed

of by this scheme. All missions at work in Egypt are co-operating, and a new day seems dawning for Moslem work. Missionaries of some experience in Moslem work in other lands, as well as new recruits, will thankfully avail themselves of the equipment thus offered.

* * * * *

The Times of November 1 publishes a letter from Bishop Stileman, on the eve of his departure for Persia, reporting the opening of a Henry Martyn Memorial Fund, as an outcome of the recent centenary, to raise not less than £150 per annum for the strengthening of mission work in Persia. The scheme has strong backing both in the University of Cambridge and from Church leaders. The required sum should easily be raised. The Treasurer is the Rev. H. F. Stewart, Dean of Henry Martyn's College at Cambridge, St. John's.

* * * * *

The Report of the Student Christian Movement of Great Britain and Ireland has just been issued to subscribers. It is full of strenuous purpose, a stirring record of "something attempted, something done," and of a true out-reaching to what lies beyond. The Movement has three departments—for general College work, for the Theological Colleges, and the Student Volunteer Missionary Union, fed by the other two. The S.V.M.U. declaration of purpose to become a foreign missionary if God permit has been signed by over 2,700 men and over 1,300 women. Of the men, 1,244 have already sailed for the mission-field, and 743 are either still in college or in training. Of the women, 450 have sailed, and 565 are in college or in training. Of the remainder, some died before sailing, a few are untraced, the remainder are either permanently or temporarily hindered or have withdrawn. Every mission-field can bear witness to the influence of the Union upon its members. We at the home base know its influence upon the Church. By the way, the October number of the *Student World*, the magazine of the World's Student Christian Federation, contains a powerful article by Professor Cairns,

comparing the British and American Student Movements. It goes far to the heart of things.

* * * * *

The Oriental students resident in Great Britain have a claim upon Christian fellowship which is only slowly being recognized. They number well over 2,000 (80 per cent. are from India). Many of them have been educated in mission schools. These come to the West, we are told, "frank and confiding and sometimes eager to learn of Christ. They return again secretive, suspicious, and witnesses against the gospel." Their lot in our midst is often a hard one. Government is now taking some steps to secure their welfare; a few individuals, both men and women, are seeking to show them kindness and give them Christian aid. The Executive of the Student Christian Movement have recently appointed Mr. McEwan G. Lawson as secretary for this special work. Great things are hoped for from this new effort. Help in prayer and in offered hospitality will be specially welcome. The Movement defines its task with regard to foreign students as follows:

"1. Untiring effort to save these men, by information and personal companionship, from meeting initial difficulties and temptations defenceless.

"2. Repeated insistence on the importance of all Christian Union members adopting a Christian attitude towards these students, and maintaining that attitude in the face of unpopularity. In no other way can confidence be restored among Oriental students.

"3. A direct presentation of Christ to Orientals in a sympathetic and understanding way."

* * * * *

News of the meeting of the Continuation Committee of the Edinburgh Conference continues to filter out through private individuals: we understand that an official statement will soon be before the Missionary Societies and the Church. On all hands there is thankfulness for the wonderful spirit of the meetings: this is illustrated strikingly by the extract from the Bishop of Winchester's letter in his *Diocesan Gazette*, which is reprinted in the *Record* of November 8. The Committee has practical work in hand which should effect much for efficiency

and economy in missionary enterprise ere long, but no contribution can be greater than that of the spirit of truth and unity in which its work is done. The Bishop writes:

> "The Committee, and any work done in its name, is open to every Church in Christendom; if any stand outside, it is by their own act. . . . I have never known, I think, quite so entirely Christian 'an atmosphere' full of reverent faith and remembrance of God—full of delicate and quiet consideration."

Bishop Talbot further asks from his diocese "a contingent" of earnest prayers for Dr. J. R. Mott, who is travelling in India, China, and Japan, on behalf of the Continuation Committee, meeting missionaries of all Societies in conference to gather their collective experience, and to carry further inquiries begun before the Edinburgh Conference.

* * * * *

The Missionary periodicals for November are full of good reading. Space will only allow us to mention a few articles which should on no account be missed. In the *C.M.S. Review* the Committee's "Instructions to Outgoing Missionaries" are statesmanlike and timely. Mr. Denton's account of Hampton Institute—"The Negro Problem in the State: A Solution"—should be read in conjunction with the Rev. A. G. Fraser's on the same subject in the current number of the *International Review of Missions*. The S.P.G. *Mission Field* has "A Scripture Message" on 1 Tim. vi. 20, which is well up to the level of this remarkable series. The *Bible in the World* is specially good in "The Crusade with the Book," an account of the colporteur work in Moslem lands, and in "The Heart of the Treasure," examples of the spiritual energies of the Bible working in men's hearts. "A Study in Survey and Occupation," in *China's Millions*, is a careful piece of work: the missionary map of Chekiang Province and the missionary statistics are full of contemporary interest. In the Wesleyan *Foreign Field* we specially notice "Leprosy and Lepers, Past and Present," with a remarkable map showing the distribution of leprosy; in the Baptist *Herald* (whose articles continue all too short), "Through

Bolola's Hinterland"; in the L.M.S. *Chronicle*, a touching account of the celebration in Madagascar of the jubilee of the return of the missionaries after the great persecution. *Our Missions*, the quarterly of the Friends' Foreign Mission Association, continues its two good series, "The Training of Workers" and "Typical Days in the Field." The *Missionary Review of the World* has an admirable article by Professor Harlan Beach on "The Missionary Occupation of South Africa." We also welcome a new contemporary in the *Women's International Quarterly*, published by the World's Y.W.C.A. There is a wide field before a well-worked journal on these lines.

* * * * *

The report of the Conference of women educationists recently held at Oxford is now ready—"The Christian Education of Women in the Far East"—and can be ordered from the offices of Student Christian Movement, 93, Chancery Lane, E.C. The closing sentences of the Rev. W. Temple's address on the last evening of the Conference make so fitting an ending for these Missionary Notes for 1912 that we quote them here:

"We need for our problem all the thought and study that we can give, but the kingdom of God is only going to be advanced in the spirit in which it was founded; all will be useless without the spirit of Christ, which is the spirit of Gethsemane and Calvary. We do not know what it is going to cost us. The call may not come to any one of us in the form of having to give up something that we specially value; it does come to all of us in the form of being ready to give up everything that we value. The power of the Cross has carried Christianity wherever it has triumphed; it is the power of the Cross that must carry us. And so we dedicate ourselves to the service."

Notices of Books.

EPISCOPACY AND UNITY. By H. A. Wilson. London: *Longmans*. 1912. Price 3s. 6d.

The scope of this volume is indicated by its sub-title: "A Historical Inquiry into the Relations between the Church of England and the Non-Episcopal Churches at Home and Abroad, from the Reformation to the Repeal of the Occasional Conformity Act." It contains a great deal of information which has not hitherto been readily accessible; and the conclusions reached have a direct and practical bearing upon the attitude of Churchmen towards the problem of Christian unity.

The early chapters deal with the Reformation settlement and the compilation of our Prayer Book. The formulæ of our Church, which bear upon the doctrine of the Ministry, are here viewed in their true historical "setting," and are interpreted in the light of the opinions and conduct of those who compiled them. With regard to Article XIX., Mr. Wilson says:

"The caution and restraint so apparent in the language of the article was certainly deliberate. . . . All reference to episcopacy as essential to a valid ministry was studiously avoided, both at the first drawing-up of the articles and in the subsequent revisions, and one feels driven to the conclusion that the underlying intention was, not merely not to exclude Presbyterian bodies from the Catholic Church, but definitely to include them in that body."

Similarly with regard to the Preface to the Ordinal (p. 25 *et seq.*), Mr. Wilson's conclusions are as follows:

"Reading this preface in the light of the times when it was drawn up, it is nothing more than the statement of the law for a National Church. The transition from 'Church of Christ' in the first sentence to 'Church of England' later on, points clearly to this conclusion. . . . The change of expression hints pointedly that the compilers of the Ordinal deliberately refrained from maintaining that no minister was a lawful official of *Christ's* Church unless he had been episcopally ordained" (p. 31 *et seq.*).

Mr. Wilson supports these contentions with a strong array of quotations from first-hand sources. The evidence which he adduces shows that until the middle of Elizabeth's reign the claim of exclusive validity for episcopal Orders was unheard-of in the Reformed English Church. The episcopally ordained Reformers in this country never claim any superiority over their non-episcopalian brethren on the Continent by reason of the difference in the form of their ordination. Mr. Wilson discusses carefully the cases of the non-episcopalian ministers who were admitted to English benefices without reordination. The cases were not numerous, and Mr. Wilson points out that on purely legal grounds the position of these men was open to criticism; but there is no sign that in Elizabeth's reign any *doctrinal* objection was urged against them. Indeed, the form of the Vicar-General's licence to John Morrison, a Presbyterian minister from Scotland, is quite surprisingly explicit:

"We . . . approving and ratifying the form of your ordination . . . grant to you a licence and faculty, with the consent and express command of

the most reverend Father in Christ, the Lord Edmund [Grindal] . . . to celebrate divine offices, to minister the Sacraments," etc. (p. 75).

In the later chapters of the book, Mr. Wilson describes the rise and development of the "exclusive" claim of validity for episcopalian Orders. The stages of this development are set forth with admirable clearness, and show that the writer has a thorough grasp of his subject, and is well versed in the original authorities for the period. Starting from Bancroft's sermon at St. Paul's in 1589, in which the Bishop "advanced entirely novel claims for the ecclesiastical system he favoured" (p. 97), Mr. Wilson shows how the "exclusive" claims for episcopacy were generated mainly by the provocative intolerance of the ultra-Puritans, and, once generated, were fostered by sentiments far more political than theological.

Mr. Wilson brings us to another landmark in the history of the "High Church" theory of episcopacy when he comes to Laud and his teaching, where for the first time we find the "unchurching" not only of English Dissenters, but also of Continental Presbyterians. For this he was "rebuked by the Regius Professor (at Oxford) as 'a seditious person,' who by this 'novel Popish position' would 'sow division between us and them.'" Clearly the English Church as a whole was not prepared to endorse Laud's policy in this matter.

Mr. Wilson's account of the Commonwealth and Restoration periods is particularly interesting, and should be read especially by those who have gained their knowledge of this period from Church histories written from the High Church standpoint. They will find here many facts which have often been studiously ignored by other writers—facts which may induce them to reconsider their estimate of the period. One important fact upon which Mr. Wilson lays stress is the existence of a strong body of "Moderate Episcopalian" feeling within the English Church throughout the seventeenth century. The men of this school held episcopacy to be desirable, but not essential; and their views, being acceptable to neither extreme party, have received but scant notice in most histories of the period, though their eighteenth-century successors, under the title of "Latitudinarians," have received at least a full share of "odium theologicum."

The remaining chapters deal with the relations between Church and Dissent after the Restoration, including the various comprehension schemes before the repeal of the Occasional Conformity Act in 1718.

The book closes with an appeal to Churchmen of the present day:

"Let there be a frank recognition of the validity of the Nonconformist ministries, and a cordial acknowledgment of their equality with us; and let baptized members of the non-episcopal Churches receive from us, at least occasionally, a cordial welcome to the Table of the Lord" (p. 249).

It is perhaps too much to expect that Mr. Wilson's bold advice should at once meet with a widespread response among Churchmen; but we would urge those who are inclined to dispute the wisdom of his policy to read the evidence adduced in this volume before condemning its conclusions. We wish the book a wide circulation, not only among Evangelical Churchmen, but even more, among High Churchmen and among Nonconformists. It will give them all something to think about, and something to work for.

It is perhaps permissible to suggest that the references in the footnotes to

works cited might with advantage give fuller details as to date of publication and the *full* title; and that the phrase "*op. cit.*" is sometimes rather difficult to trace to its source. But these are trivial matters. The book is one which is likely to be of real service, not only to the Church of England, but to the whole cause of Christian unity.

THE CHURCHES IN BRITAIN BEFORE A.D. 1000. By Rev. Alfred Plummer, M.A., D.D. London: *Robert Scott.* Price 6s.

AN ANGLO-SAXON ABBOT. By S. Harvey Gem, M.A. Edinburgh: *T. and T. Clark.* Price 4s. net.

To those who already have his first volume, these studies of early Church history from the pen of Dr. Plummer will need neither introduction nor welcome. His easy style, his wealth of learning, his attractive method, have made Church history a living thing to many a reader. We need do no more than give a cordial welcome to these new studies, and to express a hope that they will be still further continued.

Canon Gem believes that we sometimes lose our interest in the study of Church history because we attempt to cover too large a period at a time. So he tells us here the story of a Saxon Abbot who flourished at Eynsham in the late tenth and early eleventh centuries. Canon Gem dedicates his book to educationalists, temperance reformers, and advocates for military training, and contrives most skilfully to interest the twentieth century in this simple story of a prominent ecclesiastic of the tenth. An excellent piece of work and an interesting one.

STUDIES IN THE ENGLISH REFORMATION. By Henry L. Clarke, D.D., D.C.L. London: *S.P.C.K.* Price 5s.

ENGLAND'S FIGHT WITH THE PAPACY. By Walter Walsh, F.R.Hist.S. London: *Nisbet and Co.*, 22, Berners Street, W. Price 15s. net.

PRAYER-BOOK OF QUEEN ELIZABETH, 1559. London: *Ch. J. Thynne.* Price 2s. 6d. net.

The Archbishop of Melbourne writes, as Archbishops should, dispassionately and with dignity. His book is a study of the Reformation from the viewpoint of the lives of Wolsey, Cranmer, Parker, Bancroft, and Laud. To them all he strives to be fair—so fair that he attacks the traducers of Cranmer and Laud alike. The Archbishop looks back to the Reformation as a rich heritage for the Church to-day. He understands it: "The Reformation was the reform of the English Church, whose legal continuity was preserved, and whose ecclesiastical continuity was maintained, in the succession of the ancient Orders. There was not, as some people suppose, any single act called the Reformation." He appreciates its causes and the incidents that were not really causes: "The divorce case in the reign of Henry VIII., which looms so large in the mental horizon of many, was at best or worst no more than an incident around which the great movement centred for a while." Dr. Clarke is a Protestant and a Churchman; he makes light of the pretensions of Rome, and much of the claims of the English Church. The book is an interesting and vigorous contribution to the study of the most important epoch of our Church's history.

Another useful publication dealing with the Reformation period is the edition of the Prayer-Book of Queen Elizabeth just issued by Mr. Thynne.

It not only contains the Prayer-Book of 1559, but the Ordinal and several of the forms of prayer issued during the reign. It is prefaced with a brief but weighty introduction dealing with the story of the book generally, and in some detail with that of the Fraud rubric which has helped to make the Ornaments question as confused as it is. We fancy most people will be able to name the writer of this interesting introduction.

Covering a longer period, but dealing with our relationship to Rome, there comes from the press Mr. Walter Walsh's last book. He was a keen fighter, a careful student, one who could use effectively in the fight the results of his studies. Here we have a brightly-written book, full of useful information. Mr. Walsh is not concerned with the doctrinal side of the controversy, but with the political. We sometimes do well to remember that Rome is, and means to be, a political force, and to learn from the past our proper attitude in the present. In the method of her warfare lies Rome's greatest claim to be *semper eadem.*

The Autobiography of Robert Gregory, D.D. By W. H. Hutton. London: *Longmans, Green and Co.* Price 6s. net.

Dean Gregory's passing breaks a link in the chain that binds us to early Tractarian days. He was a prominent figure in the Church life of more than half a century, and in many ways a remarkable man. We are glad to have this brief autobiography, both for its own sake and for its contemporary interest. We have tried to read it with unbiassed eyes, but are bound to confess that it in no way attracts us towards the Oxford position. Again and again the weaker spots in the movement seem to emerge. For instance, an old scout comes into Gregory's rooms at Oxford, and tells him of an undergraduate who in Lent has eaten nothing between Sunday and Sunday except a handful of rice daily. Then Gregory adds: "The consequence was that he began to see visions and dream dreams, and then for a time he had to be placed under the care of an experienced keeper. Both these good men turned Roman Catholics." The neurotic temperament sometimes seems to find its attraction and its Sedan in a hyperæsthetic religiousness.

The Sacrament of Holy Baptism. By Rev. De Lacy O'Leary, D.D. London: *S.P.C.K.* Price 2s.

The Protestantism of the Prayer-Book. By Dyson Hague, M.A. London: *C. J. Thynne*, Great Queen Street, Kingsway, W.C. Price 1s. net.

The first of these two books is a general discussion of the doctrine and history of Holy Baptism. Doctrinally Dr. O'Leary adopts the popular view that in Baptism is implanted the germ or seed of the new life. "The gift of the Holy Spirit is made in Baptism; this gift means the presence of a power of life not yet perfect and complete, but germinating and capable of producing fruit in subsequent time." This germ theory is capable of being squared with true teaching on the subject of conversion, and to that extent it is better than the mechanical regeneration theory; but the chief and fatal objection to it is that it has no warrant in Scripture. The only explanation of the Baptismal Office which is true to Scripture, true to experience, and true to the Prayer-Book elsewhere, is that its language is the language of charitable assumption, and that the atmosphere of the whole service is the atmosphere of Covenant. That this was the mind of the Reformers is clear from their

other writings, and it is the only explanation which fits all the facts. Canon Hague, a new impression of whose book we are glad to welcome, is a truer teacher in this matter than Dr. O'Leary, though the latter expounds his view with studied moderation in a helpful and useful book.

MESOPOTAMIAN ARCHÆOLOGY. By P. S. P. Handcock. *Macmillan and Co.* Price 12s. 6d. net.

This book, which deals with the antiquities of Babylonia and Assyria, will prove a great boon to the English student of the Early East. The bas-reliefs of Assyria and the clay tablets of Babylon are known in some measure to a wide circle; but the architecture, painting, and other artistic pursuits of these ancient civilizations have scarcely passed beyond a little group of specialists. Mr. Handcock, whose official connection with the British Museum has given him exceptional facilities for the task, has produced a most readable and most exhaustive account of these early cultures; his last chapter on life in Babylonia and Assyria in different periods, is particularly valuable to those who are interested in the background of Hebrew history, for we have here a detailed account, written with no controversial purpose, of the surroundings through which the first ancestors of Israel passed before reaching Palestine. Some points call for criticism. It seems strange that the author, when he is discussing the reduction of the very early dates of Babylonian history, does not refer to the work of his colleague, Mr. L. W. King, whose discovery that certain early dynasties were partially contemporary, instead of consecutive, has both turned probability into certainty, and has also explained how the later Babylonian chronologers were misled; and in the summary at the end the date assigned to Khammurabi (1900 B.C.) is rather later than what is given by any other chronological system. Two small slips need correction on p. 11. Herodotus is not a *seventh* century writer; and it would be truer to say that Babylonia is a waste now owing to the neglect of the necessary systems of irrigation, which have allowed much of the land to relapse into marsh, than to put this effect down to a mere discontinuance of cultivation. The chapter on architecture would be made much clearer by the inclusion of ground-plans, however rough, of some of the buildings described; the brain reels as it tries to follow a mere description, however lucid and careful, of a maze of courts, rooms, halls, wings, and the like which went to make up an Assyrian palace or a Babylonian mansion. The book is pleasantly written, though occasionally there is a straining after effect which is rather irritating, and the figure of a momentarily smoking flame kindled into a wave is rather alarming. The statements that Khammurabi-ilu (Khammurabi is god) was a common Babylonian name, and that Khammurabi was deified before his death, suggest an explanation of the obstinate "l" in Amraphel, which has sometimes been brought against the identification of the Babylonian king with the vassal of Chedorlaomer in Genesis xiv. Altogether the book is one in which a needed piece of work has been efficiently performed. M. LINTON SMITH.

Received: GOD'S LOVE AND CARE. By the Rev. S. Kirshbaum, B.D. CATECHISM: PRAYER AND SACRAMENTS. By Canon Morley Stevenson, M.A. OUR LORD AND SAVIOUR JESUS CHRIST. By the Rev. Edwin Hobson, M.A. CATECHISM: THE LIFE OF FAITH AND ACTION. By the Rev. H. A. Lester, M.A., and the Rev. E. G. Wainwright, M.A. London: *Longmans, Green and Co.* Price 1s. 6d. each. The first-fruits in literature of the new

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