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THE CHURCHMAN

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The Month.

A Problem for Methodists.

Our brethren of the Wesleyan Methodist Church are passing through a season of dissension and acute controversy. The point at issue is the suitability or otherwise of the Rev. George Jackson for the post of Theological Tutor at Didsbury College, and the trouble has arisen from certain "higher critical" views to which he has given expression in his recently delivered Fernley Lecture. To take any part in the discussion either as critics or as partisans would be for us an impertinence. The Methodist Church must settle the difficulty for itself, and we can only pray that it may be guided to a wise and sound decision in the matter. The controversy, however, has called forth expressions of opinion not only from the rank and file of Methodism, but from some of its eminent and well-known leaders, and our present reference to the matter is made with the aim of calling attention to some wise words of counsel offered by Professor John Shaw Banks. He is a veteran scholar, whose fame has long extended far beyond the limits of his own communion, and the fact that his own sympathies are probably on the conservative side may give added weight to his attitude of kindly toleration. Churchmen who are faced with similar problems may listen with profit to his words.

The "Higher Criticism."

"Most of us," says Dr. Banks, "will agree that within a due limit latitude must be allowed on questions chiefly affecting the letter and form of Scripture, and the due limit can be no other than fidelity to

the essential truths of salvation. . . . Latitude within such a limit is allowed and acted on, tacitly or avowedly, in all other Churches. To advocate any other course is greatly to narrow our outlook and to sacrifice our influence for good among intelligent inquiring youth. . . .

"How unwilling we all are to give up old opinions, even on secondary questions of religion, we all know. There are few, indeed, who have not had to do this. We forget that inquiry is not closed. The trial of spirits is not over. The last word is not spoken, though the last speaker often thinks so. German experts who may be named as occupying this intermediate position are numerous — Kittel, Koenig, Oettli, Orelli, Sellin, Seeberg, Loofs, Haering, Ihmels, Feine, Schlatter. English-speaking scholars of the same class will occur to everyone. These writers are proof-positive of the tendency to rest at or return on questions of Biblical criticism to old positions. Can we not be satisfied with believing that such subjects may be left to the play of free discussion, and that truth will, in the end, assert itself without the exercise of authority?"

A Plea for Toleration.

Dr. Banks' concluding words deserve to be carefully weighed:

"We shall do well silently to accept trials of faith in revelation as in the experience of life. We may prefer sight, but we live by faith. In the last resort, our confidence rests less on intellectual than on experimental certainty. Scripture grips us in the depth of our being as no other literature does. We have verified its truth too often in great moments of our personal life, and especially in the fight against evil, to listen to doubts coming from without.

"With all respect let me submit that in these days, when religion does not always gain a ready hearing, when general intelligence is growing fast, when our chief hope rests on our ability to win youthful eagerness and enthusiasm to our side, that it would be a serious mistake to run the risk of division and strife on questions which, however important, are scarcely

supreme. On such questions I would rather rely on time and truth, and even run some risk on the side of generous, brotherly tolerance. Indiscretion is not a capital crime."

Kneeling at the Epistle.

Evangelical Churchmen have now for some time been giving expression to views on the subject of appropriate and suitable ritual. In this connection there is one particular point of detail on which it is well to have clear views and a correspondingly consistent practice. The custom is becoming very common in churches which would hardly be classed as "extreme" of kneeling during the reading of the Epistle in the service of Holy Communion. This is probably due to a general instinct of reverence—a feeling that each part of so sacred a service should be gone through kneeling. It should be borne in mind, however, that this custom of kneeling at the Epistle is not primitive, but is a medieval innovation. Amalarius wrote in the ninth century that while the Lesson or Epistle is being read "we are accustomed to sit *after the manner of the ancients*." Obviously the sitting position is a natural one for the congregation during the reading of Scripture or the preaching of sermons. But from very ancient times an exception to this general rule was made at the reading of the Gospel in the Office of Holy Communion. In the Gospel the acts or words of our Lord Himself are brought before us, and it was felt that the standing posture was most expressive of reverential hearing.

Reasons Against it.

The custom, then, of standing at the Gospel is not only of high antiquity and practically universal usage, but it is specifically enjoined in our own rubric. Now, no claim of this kind can be advanced for kneeling at the reading of the Epistle. It began in the Middle Ages, when the people did not know what was being read until they witnessed the ritual that immediately preceded the Gospel. It continues to this day in the Roman communion under similar conditions. When in our own Church provision was made for

the services in English, there was also a general revival of the ancient and primitive custom of sitting to hear the Epistle read. This continued as the general Anglican practice until the Roman habit of kneeling was introduced in a few churches, and has now obtained a very considerable prevalence. Probably many people do it now, without the least idea that they are conforming to a Roman custom. But it cannot be said that the practice has really any claim on our observance. The practice of sitting at the reading of the Epistle should be maintained not only as being more reasonable in itself, but as being in closer conformity with primitive antiquity as well as with the usage of the Reformed Church of England.

Another Ritual Point.

Another common custom is worthy of consideration, especially as it is more significant, and therefore more important, than the practice of kneeling at the Epistle. It is the custom of bowing to the Holy Table. There are varieties of practice: sometimes it is done once only, as the church is entered; sometimes it is done on every occasion that the chancel is crossed; sometimes additional reverences are made before and after the act of reception at Holy Communion; sometimes the bowing becomes genuflexion or even prostration. The practice is intended to make for reverence, and we do not want for one moment to set ourselves against a practice which in an irreverent age helps us to be reverent. At the same time we are Catholic Churchmen, with a real reverence for that which is primitive, a real desire for purity of doctrine, and a real loyalty to the Church of England as reformed in the sixteenth century. We are also anxious that our ritual observances shall not be doctrinally misleading. What is to be our attitude to this growing practice? First, we must examine the facts.

Bowing at the Name of Jesus.

A slightly mistaken, but entirely harmless, exegesis of Philippians ii. 10 brought into existence in quite primitive times the custom of bowing at the Name of Jesus. The custom is a beautiful one, but, like many such

customs, unless care is taken may become slipshod and irreverent. The Canon of 1604 makes the custom a universal one throughout Divine service, ordaining: "When in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." Whether the Canon was intended to cover the singing of hymns, in many of which the frequent repetition of our Lord's Name makes the custom difficult, is open to dispute. But the custom itself is primitive; and although the authority of the Canon over the laity is not unquestioned, we do well to maintain a custom which enshrines so beautiful an ideal. Let the practice of it be as reverent as the ideal behind it should make it.

"Bowing towards the Altar."

This is an entirely different custom, and in our judgment very difficult of defence. It is defended on two grounds: because it is canonical, and because it is a very natural and necessary act of reverence. Let us take the latter ground first. We are told that we bow to the throne in the House of Lords, and that we salute the quarter-deck of a battleship. Precisely so. We do the one because it is the place where our earthly King sits; we do the other because it is the place from which the supreme authority of the ship is exercised. But the Holy Table of the Lord is not his altar-throne. That is just the point at which we differ from all that doctrine of Holy Communion which culminates in Transubstantiation itself. An act of reverence directed to the Table tends to a materialistic notion of Holy Communion, which draws perilously near to the overthrowing of the nature of the Sacrament. We do not wish to impute motives or to be uncharitable. In many cases those who use the custom do not at all intend it to be directed to the Table. In many cases, however, the method of the act is such as to exclude any other intention. For us it is sufficient at this moment to say that Holy Communion is not a re-enactment of Calvary, but of the scene in the upper room the night before He suffered. It is a feast in which He, as Giver of the feast and Consecrator of the elements,

assures to us by faith and Sacrament the blessings which flow from His death for us. There is no altar, there is no altar-throne, and we can, therefore, make no reverence to it such as men make to the King's throne or the quarter-deck. We could bow in the presence of that upper room, we could bow to the counterpart of it in our own day, but we should want to bow to more besides, to mark our reverence for the places where the other Sacrament of the Gospel is administered and the Word is read and preached. But we cannot bow if by our bowing we are yielding to superstition or fostering a doctrine that is misleading and false.

The Canon of 1640.

But it is urged that the practice is binding upon us on the ground of the Canon. The Canon referred to is the Seventh Canon of 1640. It is quite unnecessary to remind our readers that there is all the difference in the world between the Canons of 1604 and those of 1640. The authority of the former upon the laity is, as we have said, questioned, and some of the Canons, at least, have lost their validity owing to disuse and change of habit. But concerning those of 1640, there is no question. They were unauthorized, and are binding upon no one. Even if the Canon with which we are concerned said that we were to bow to the "altar-throne" every time we crossed the chancel, it would have no compelling voice for us. It is almost an insult to our readers to mention so well-known a fact. We have risked the insult because we believe that too many English Churchmen have allowed themselves to imagine that both sets of Canons are of equal authority. But when all this is said, there remains the extraordinary fact that the Canon of 1640 gives no warrant to the modern practice, and on the doctrinal side carefully guards against the view of Holy Communion which the practice of bowing to the altar is sometimes made to support. The words of the Canon are so striking that they claim quotation:

"Whereas the church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine Majesty; certain it is that the acknowledgment thereof, not only

inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence, both at their coming in and going out of the said churches, chancels or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion Table, the east, or church, or anything therein contained in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in the mystical elements, but only for the advancement of God's Majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or mission of this rite we desire that the rule of charity prescribed by the Apostle may be observed, which is that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it."

This speaks for itself. It is reverence for the house of God which is enjoined—for the house of God as a whole, and not for any particular part of it. The language of the Canon is such that it cannot be quoted, at any rate in full, by the advocates of the "altar-throne" theory. The purpose of the Canon is a good one; we are not quite so sure as to its method. In a day when the Canon is misused, and the mischievous and misleading practice being introduced, we do not feel that it would be wise for Evangelicals to introduce as part of their ritual the harmless practice of making a reverence as they enter and leave the house of God. We do need to do all that we can to cultivate reverence in the house of God and elsewhere. Reverence of posture and ritual does help reverence of heart and mind, but this reverence is not to be won by the introduction of practices which tend to superstition and materialism, neither of which things can ever be really reverent.

Mr. Balfour on the Ideal of Union.

Mr. Balfour, in a recent address to the Young Men's Guild of the Church of Scotland, gave some wise counsel, by which Anglicans as well as Presbyterians may well profit. He spoke of the feeling "that there is

so deep a bond of real unity among Christian men and women, uniting even, when they know it not, every member of the universal Church, that more and more every thinking man must feel that he has got to get the very best he can out of the history, and the present organization, and the present work, and the future hopes, of the religious denomination to which he belongs; but in doing that he must never for one instant forget that that denomination is but one in an even greater whole. . . . What we in our several ways have got to recognize is a firm loyalty, and unswerving loyalty, to the historic Church to which we belong, combined in the fullest measure with the sense that we are all working—all the Churches are, or should be, working—to a common end, and that to waste in conflict forces that ought to be combined against a common enemy is not only folly, but it verges upon wickedness." No words could more clearly express the ideal of the Evangelical Churchman to combine the most whole-hearted loyalty to his own historic communion with a passionate yearning for the doing away of the barriers which at present separate him from his other brethren in Christ.

The Church and the Poor.

A SERIES OF HISTORICAL SKETCHES.

By W. EDWARD CHADWICK, D.D., B.Sc.

VIII.

The Reigns of the Tudor Sovereigns: Henry VIII. to Elizabeth.

IN this chapter I shall consider the means which were taken in England during the reigns of Henry VIII., Edward VI., Philip and Mary, and Elizabeth, to deal with the problem of the poor—a problem of exceptional difficulty during this period, partly owing to new economic conditions (to which I have already drawn attention[1]), and partly through the suppression of the monasteries and other religious institutions.[2] It was a time when there was at least an unusual amount of distress, and during which sources of help to which the poor had long been accustomed to look for relief were suddenly cut off.

In A.D. 1515 an Act of Parliament[3] was passed, "concerning pulling down of towns," which states "that great inconveniences are occasioned by the pulling down and destruction of houses and towns, and laying to pasture lands which have been usually occupied in tillage." It further states that owing to this many people have been thrown into idleness, and it orders that all "towns, villages, hamlets, and other habitations so decayed, shall be re-edified within one year," and that "tillage lands turned to pasturage shall be restored again to tillage." Nineteen years later (in A.D. 1534) another Act[4] was passed, the preamble to which is extremely informing. In this we are told that divers of the

[1] See pp. 432 *et seq.*, and 499.
[2] "Cambridge Modern History," pp. 467 *et seq.*
[3] Actually there were two Acts: 6 Henry VIII., cap. 5, and 7 Henry VIII., cap. 1. See Nicholls' "History of the Poor Law," vol. i., p. 111.
[4] 25 Henry VIII., cap. 13. Nicholls, *op. cit.*, p. 112.

King's subjects "to whom God of His goodness hath disposed great plenty of moveable substance"—a reference to the growth of capitalism—have "invented ways and means" to gather into a few hands "great multitude of farms," putting the same to pasturage; in consequence the prices of provisions have so risen that "a marvellous multitude of the people of this realm be not able to provide meat, drink, and clothes necessary for themselves, their wives, and children, but be so discouraged with misery and poverty that they fall daily to theft, robbery, and other inconvenience, or pitifully die for hunger and cold."

By an Act passed in 1531[1] it is enjoined that a search be made for "all aged poor and impotent persons which live by alms and charity"; these are to have a licence to beg within certain defined limits. By the same Act if any person, "being whole and mighty in body and able to labour," be found begging, he is to be severely punished, and then "to be repaired to where he was born, or last dwelt for three years, and there labour for his living without begging so long as he is able so to do"; also by this Act any person found relieving "beggars being strong and able to work" is to be heavily fined. This Act naturally failed to accomplish its purpose, because it made no provision for sustaining the weak, and it did not help the strong to find employment. Five years later, in the year of the suppression of the smaller monastic houses,[2] an amending Act[3] was passed, by which the chief officers of cities, towns, and parishes are ordered to relieve poor people so that they need not "go openly in begging," and also to "set and keep to continual labour sturdy vagabonds and valiant beggars." For every month in which these regulations are not observed, a fine of twenty shillings is imposed upon the parish. The Act also states how the necessary funds are to be raised—*i.e.*, to help the impotent and to provide work for the able. The mayors and other chief officers in towns, and the churchwardens or two others of every parish, are

[1] 22 Henry VIII., cap. 10. Nicholls, *op. cit.*, p. 114.
[2] In A.D. 1536.
[3] 27 Henry VIII., cap. 25. Nicholls, *op. cit.*, p. 121.

to procure "voluntary alms of the good Christian people within the same, with boxes, every Sunday and holiday, or otherwise among themselves." Also, "every parson, vicar, and curate is to exhort people to extend their charitable contributions . . . towards these objects." This same Act also makes another extremely interesting provision—viz., "that no person shall make any common or open dole, nor shall give any money in alms, otherwise than to the common boxes and common gatherings."[1] If anyone be found doing this, he is to be heavily fined. The Act even goes further, and enjoins "bodies politic and corporate that are bound to give or distribute any money, bread, victuals, or other sustentation to poor people," to give the same into the "common boxes." Two reasons for this suggest themselves —first, that otherwise the collections would prove to be insufficient for the poor; secondly, that the Government was determined, if possible, to cut off the supplies which encouraged mendicancy.[2] Yet another provision of this Act deserves notice; by its fourth section authority is given to take up all children between the ages of five and thirteen who are begging or in idleness, and appoint them to "masters in husbandry or other crafts to be taught."

It will be seen that in this Act we have at least the foundations laid of many of the provisions of our present Poor Law; and from it we can conclude that the condition of the poor was a source of care both to the King and Parliament. Before leaving this Act two points should be carefully noticed: First, that as yet there was no *compulsory* assessment for the poor; practically all the funds needed for administration of the law were to be contributed voluntarily, "but parsons, vicars, and curates, when preaching, hearing confessions, or making wills, were to exhort people to be liberal." Secondly (as I have already noticed), that since the Act must have at least been drawn up, if not actually passed, before even the small monasteries were suppressed, we are driven to the conclusion that these and other religious

[1] Nicholls, *op. cit.*, p. 122.

[2] Those who, in the interests of both the nation and the poor, wished to suppress mendicancy had, as the Italian Government has to-day, to fight against a national habit which had become a tradition.

institutions were already to a great extent failing to provide for the needs of the poor.

Having now shown what the central Government, with the help of the clergy, attempted to do for the whole kingdom during the reign of Henry VIII., I would indicate very briefly what was being done by the municipal authorities, also by the help of the clergy, during the same period. In the early part of the sixteenth century municipal rulers were much more independent than they are to-day. For instance, "they could impose taxes without the authority of Parliament";[1] they could also make their own regulations as to the manner of dealing with their own poor. "Each town was a law unto itself." If we study side by side municipal regulations and Acts of Parliament, we can see that frequently the Acts embodied and made general for the whole country regulations which in certain municipal areas were evidently deemed to have been proved useful. In London, between 1514 and 1524, we have a series of regulations forbidding vagrants to beg, and forbidding the citizens to give to unlicensed beggars.[2] This last injunction may well have been the source of the similar injunction in the Act of 1535-36. In 1533 it was found that the alms of the charitable in London were insufficient to provide for those having a licence to beg; consequently persons were chosen to gather "the devotions of parishioners for the poor folk weekly" (we presume in church), "and to distribute them to the poor folk at the church doors."[3] Naturally the dissolution of the monasteries largely increased the difficulty of poor relief in London; consequently the citizens petitioned the King that certain of the old hospitals might be retained for the purposes for which they had originally been founded, or that they might be devoted to purposes connected with the amelioration of the lot of the needy. Four of these were saved, and to a certain extent re-endowed—namely, St. Thomas's, St. Bartholomew's, Christ's Hospital, and Bethlehem Hospital; to these must be

[1] Leonard, "English Poor Relief," p. 23. [2] *Ibid.*, p. 25.
[3] *Ibid.*, p. 26.

added Bridewell,[1] though that was devoted to a different purpose —a workhouse and a house of correction for the able-bodied. The history of the methods adopted in London during this period to solve the problem of poverty is full of interest. We witness the first beginnings of a serious attempt to discriminate between various classes whose needs were due to different causes—*i.e.*, the sick were treated at St. Thomas's and St. Bartholomew's, the children at Christ's Hospital, the lunatics at Bethlehem, and the able-bodied at Bridewell. We see the increasing difficulty of providing sufficient funds now that the self-regarding factor in giving charity was being undermined; we notice the first traces of a compulsory assessment;[2] we also see the danger—of which there have been several examples in our own time—of people being attracted to the Metropolis because of funds being there available for relief.

Ridley became Bishop of London in 1550, and for three years he worked hard on behalf of the poor of his diocese. It was largely owing to his efforts and to those of the contemporary Lord Mayors that St. Thomas's, St. Bartholomew's, and Christ's Hospitals were re-established and their endowments increased. But Ridley was not content to help the sick and the children: he wished, if possible, to clear the streets of beggars. With this object he desired to obtain a place where they might be taught and compelled to work. In pursuance of this purpose he addressed a letter to Cecil, in which he writes: "I must be a suitor to you in our good Master Christ's cause; I beseech you be good to Him. The matter is, Sir, alas! He hath lain too long abroad (as you do know) without lodging in the streets of London, both hungry, naked and cold. . . . Sir, there is a wide, large, empty house of the King's Majesty's called Bridewell, that would wonderfully well serve to lodge Christ in, if

[1] Originally a royal palace.

[2] "This is probably the first time a compulsory tax was levied for the relief of the poor. The assessment is ordered by the London Common Council a quarter of a century before Parliament had given authority for the making of assessments for this object" (Leonard, *op. cit.*, p. 29). [This is a clear instance of a municipal regulation being afterwards adopted in an Act of Parliament.]

He might find such good friends in the Court to procure in His cause."[1] Ridley was one of those who believe that the work of social amelioration should go hand in hand with definitely spiritual work—indeed, that the two cannot properly be dissevered. Ridley's earnestness was rewarded, and so long as he remained Bishop of London the hospitals in which he took so warm an interest seem to have been supplied with sufficient funds;[2] but when his influence passed away they failed to receive adequate support, and the numbers of those maintained in them had to be reduced.[3]

Possibly the most interesting and instructive lesson to be learnt from the various efforts to help the poor in London during this period is that there was evidently a serious attempt towards a definite and comprehensive organization. The various institutions re-established worked—at least to some extent—in connection with each other.[4] Each supplied an essential part of a comprehensive scheme. Without each of these parts the scheme as a whole must have failed. Men like Bishop Ridley had risen above the idea that alms were to be merely palliative: he and his co-workers were making at least some attempt to prevent mendicancy by the removal of its causes. They tried to educate the children, to heal the sick, and to train the idle to work.

Efforts to help the poor, to train the children, to find work for the idle and so prevent mendicancy, were made in many other towns besides London. In Lincoln no one was to give to beggars who had not a badge, the idle were to be set to work, and those who refused work were expelled; also "young people who lived idly" were apprenticed. In Ipswich compulsory assessments were made for the poor, and those who refused to pay

[1] Leonard, *op. cit.*, p. 32.

[2] It is interesting to note that in 1553, besides the 280 children maintained within Christ's Hospital, another 100 were boarded out in the country.

[3] Leonard, *op. cit.*, p. 38.

[4] "Vagrants who were taken to Bridewell, and found to be ill, were sent on to St. Bartholomew's or St. Thomas's, while, on the other hand, a whipping was administered to the idlers after cure at St. Thomas's, and the beadle of St. Bartholomew's had special orders to prevent discharged inmates from begging" (Leonard, *op. cit.*, p. 39).

were to be punished. At Cambridge the churchwardens made a careful list of all the poor people in their respective parishes; they were also to inquire into the cases of those who had come into their parishes within three years; and collectors were chosen to obtain alms in the churches. These are sufficient instances to show that during this period the relief of the poor was regarded more as a municipal and parochial than as a national responsibility.

During the short reign of Edward VI. several Acts of Parliament were passed which cannot be neglected by those who would study the development of opinion in regard to the treatment of the poor. An Act of the first year of this reign[1] states that "idleness and vagabondage is the mother and root of all thefts, robberies, and other evil acts and mischiefs," which the King and Parliament had long tried to repress; "but owing to the foolish pity of them which should have seen the laws executed, the said goodlie statutes have hitherto had small effect." In the same Act we have an official recognition of what can only be described as one of the worst abuses of actual slavery. By a provision of this Act any young beggar, or child of any beggar, between five and fourteen years of age might be taken from such beggar by any person who would promise to bring the child up in some honest occupation. This child, if a male, was bound to this person to the age of twenty-four; if a female, to the age of twenty; and "may be used in all points as a slave for the time above specified." The master or mistress is even empowered "to let, set forth, sell, bequeath, or give the service and labour of such slave-child (*sic*) to any person or persons whomsoever he will."[2] The Act goes even further than this: it enjoins that "slaves or children so adjudged, wounding their master or mistress in resisting their corrections or otherwise," are "to suffer the pains of death as in case of felony." It is somewhat difficult for us to understand what the conception of "My duty towards my neighbour" must have been among the men who

[1] 1 Edward VI., cap. 3. Nicholls, *op. cit.*, vol. i., pp. 129 *et seq.*
[2] Nicholls, *op. cit.*, pp. 131 *et seq.*

framed this Act, or among those who voted for it; yet both must have been—whether at heart they held Reformation principles or not—at least conforming members of the Church of England. At the same time we must remember that far into the eighteenth century Guardians of the poor, and manufacturers who obtained children from the Guardians, if they did not actually condemn to death "slave-children conspiring to do their master or mistress mischief of any kind," did so treat such children or permitted them to be so treated that thousands of them came to a premature death, and still more thousands were condemned to a life of constant ill-health. Whether because even in that age the Act (upon reflection) was regarded as too savage in its punishments, or whether it was proved by experience that "force was no remedy" (the examples of which are numerous), I know not, but this repulsive Act was repealed within two years of its promulgation, and an Act of Henry VIII. was revived in its place.[1]

In 1551-52 another Act[2] was passed which, because we are specially considering the connection between the Church and the poor, demands more than a passing reference. This Act shows that although the State was now busy in laying down laws with regard to the treatment of the poor, it was still to the Church that help was mainly looked for. In this Act it is directed that in every city, town, and parish, a book shall be kept by the clergyman and churchwardens, containing a list, first of the householders, and secondly of the impotent poor; also that in towns the mayor and head officers, and in every parish the parson and churchwardens, shall yearly in Whitsun-week "openly in the church and quietly after Divine service" call the people together and there elect two or more persons to be collectors of the charitable alms for the relief of the poor. Then, on one of the two next Sundays, when the people are at church, "the said collectors shall gently ask and demand of every man and woman

[1] It is interesting to notice that in this same Act "the curate of every parish, 'according to such talent as God has given him,' is enjoined to exhort his parishioners to remember the poor according to their means, and the need there be for their help" (Nicholls, *op. cit.*, p. 132).

[2] 5 and 6 Edward VI., cap. 2.

what they of their charity will give weekly towards the relief of the poor, and the same is to be written in the same book. And the collectors shall justly gather and truly distribute the same charitable alms weekly to the said poor and impotent persons, without fraud or covine, favour or affection, and after such sort that the more impotent may have the more help, and such as can get part of their living have the less, and by the discretion of the collector to be put to such labour as they are able to do; but none are to go or sit openly begging." Then the Act goes on to state that if anyone refuses to give help towards the poor, or discourages others from so doing, the "parson and churchwardens are gently to exhort him"; and suppose he still remains obstinate, then the Bishop is to send for him, "to induce and persuade him by charitable ways and means."[1]

This Act proves—and there is much other evidence to the same effect—that it was becoming more and more difficult to obtain, by voluntary methods, sufficient money to support even the impotent poor. It also shows that it was still to people in their Christian capacity—that is, as members of the Church—that the appeal to provide for the poor was made. For we must presume that the exhorting by the parson, and the inducing and persuading by the Bishop, would be based upon Christian teaching, and would appeal to that teaching as the chief reason for making this provision. It should also be noticed that, apparently, begging of any kind by any person is forbidden by this particular Act. Two or three other Acts were passed in this reign which are of considerable importance in tracing the changes in method in dealing with the poor, but as they make no direct reference to the Church or any religious or ecclesiastical agency, they lie outside our present treatment of the subject.

Two years after Mary came to the throne—that is, in A.D. 1555—an Act[2] was passed for "putting down valiant beggars," and for relieving those "who are poor in very deed." This Act confirms certain previous legislation, but makes various amend-

[1] Nicholls, *op. cit.*, p. 134.
[2] 2 and 3 Philip and Mary, cap. 5.

ments to this. The first of these is that instead of in "Whitsun-week," it enacts that now "on some one holy-day in Christmas" the people shall "openly in church, after divine service," be exhorted to give in aid of the poor. The reason for this change of date is not evident. Was there a diversity of opinion between those of the old and those of the new ways of thinking as to the relative importance of Christmas and Whitsuntide? Another amendment is to the effect that "if any parish has more poor than it is able to relieve, upon certifying the number and names of the persons with which it is overburthened to two justices of the peace, they may grant to as many of such poor folk as they think good "a licence to go abroad to beg and to receive charitable alms out of the said parish, in which licence the places to which such poor folk may resort shall be named." "Such licensed beggars are to wear openly, on the breast and back of their outermost garment, some notable badge to be assigned by the parish authorities." Here we seem to have very clear evidence of the recrudescence of the permission to go begging which was so widely recognized in pre-Reformation times.

The reign of Elizabeth is from almost every point of view one of exceptional interest and importance. It certainly is so in regard to measures taken for dealing with poverty. On the surface these changes appear to be due to national and civic authorities, and to be only very indirectly due to religious or ecclesiastical influences. Actually, I believe, they were very largely owing to these; for if we look for the causes of the immense changes which took place in various directions during this reign, we cannot fail to see that these were largely due to an improvement in the national character; and this was surely, among other causes, due to a more true teaching of Christianity. The effects of the Reformation were now beginning to be felt; there was an altogether healthier tone both in the rulers of the nation and in public opinion generally.

There can, I think, be little doubt that during the latter part of the reign of Henry VIII. and during the reigns of Edward VI. and Mary the condition of the mass of the people had been

growing steadily worse. This period has been compared to that between 1760 and 1830, one to which later we shall have to pay special attention. "In each case great economic transitions are in progress, and in each case they are complicated by avoidable and irrational evils. In each, also, the misery of the mass of the people advances rapidly."[1] I would venture to add that in each period what little influence religion exerted was not directed towards the real or permanent welfare of the people.

"The general aims of Elizabeth's government were to maintain the naval and military power of the population, and to provide a decent and secure subsistence for all Englishmen . . . a well-nourished, regularly employed, and prosperous population seemed one main condition of national power."[2] We are to-day very apt to complain of interference with the liberty of the subject. Probably such complaints have been made in many periods. But the interferences which we suffer are small indeed compared with those, not only attempted, but put into force in the sixteenth century. Government was then very really "paternal," both locally and nationally, and the minute regulations in force in regard to the conduct of the individual (and it was assumed that all these regulations were for his benefit) were extraordinary both in their extent and variety.[3] This "paternal" conception of governmental function is one of the many proofs that at this time there was undoubtedly an increasing sense of social responsibility, which is further proved by the many attempts to prevent further sheep-farming in place of tillage,[4] and also in the efforts to regulate prices in favour of the poor.[5] I would also notice the integrity of the great Elizabethan statesmen. They took their work seriously; they were not self-seeking; on the

[1] Meredith, "Economic History of England," p. 99.

[2] *Ibid.*, p. 99.

[3] On the "minute domestic character" of the Elizabethan legislation see Loch, "Charity and Social Life," chap. xxix.

[4] *E.g.*, by 5 Elizabeth, cap. 2.

[5] There was undoubtedly a considerable rise in the price of provisions during the latter half of the sixteenth century; but, on the whole, the rise in wages seems to have been proportionate with this. That this should be so was the object of 5 Elizabeth, cap. 4, which admits that "wages and allowances limited and rated" in former statutes "are too small."

contrary, they seemed to have had a real and honest desire to promote the public welfare.

In 1562-63 an Act[1] was passed which, because it marked a new departure, demands special attention.[2] This Act perpetuates most of the provisions of the Act passed in Mary's reign—*e.g.*, it provides for the appointment of collectors of alms; it licenses the poor to beg where a parish is overburdened, and requires such beggars to wear badges. It likewise enacts that those who refuse to give to the poor are to be gently exhorted and persuaded thereto by the clergy and churchwardens. But in the case of those who after this refuse to give, it provides a means whereby they may be *compelled* to give. It orders that if after exhortation, first by the parson and churchwardens of the parish, and then by the Bishop of the diocese, "any person of his froward or wilful mind shall obstinately refuse to give weekly to the relief of the poor according to his ability," the Bishop shall have authority to bind him under a penalty of £10 to appear at the next sessions. Here the justices are again "charitably and gently to persuade the said obstinate person to extend his charity towards the relief of the poor." If this persuasion fails, the justices "may sesse, tax, and limit upon every such obstinate person so refusing, according to their good discretion, what sum the said obstinate person shall pay." If he then refuses to pay, the justices may, "upon the complaint of the collectors and churchwardens of the parish," commit him to prison until he pay the same, "together with the arrearages thereof." Thus this Act marks the first instance of a national compulsory assessment for the relief of the poor—one which has continued down to the present time. In the same year another Act[3] was passed—first compelling certain classes of people to work, and all classes in time of harvest, and then regulating the rate of wages[4] and the price of certain kinds of provisions.

[1] 5 Elizabeth, cap. 3. [2] See Nicholls, *op. cit.*, pp. 151, 152.

[3] 5 Elizabeth, cap. 4. Upon this Act see Loch, "Charity and Social Life," pp. 310 *et seq.*

[4] These were fixed by the justices, "after calling to them such discreet and grave persons as they shall think meet, and after conferring together

Ten years later—that is, in 1572-73—another important and extremely comprehensive Act[1] was passed, which not only dealt with almost every conceivable kind of poverty, but stated what particular means should be taken for the prevention or suppression of each. Though this Act does not mention the ecclesiastical authorities, and so lies to some extent outside our present purpose, yet it must be noticed, because it marks another step in the development of the national conscience with regard both to the evils of poverty and of the duty of doing everything possible to combat these. By its provisions "beggars are to be severely punished; persons harbouring or relieving them are to be fined;[2] aged and infirm poor are to have appointed for them by the justices meet and convenient places . . . for their habitations and abidings." It also provided that "if any of the said poor people refuse to be bestowed in these abiding-places . . . but covet still to hold on to their trade of begging, or after they be once bestowed in the said abiding-places do depart and beg," they are to be severely punished.

Of many other Acts passed during Elizabeth's reign, one at least must be mentioned,[3] if for no other reason, because it "is still the foundation and textbook of English Poor Law."[4] By this Act "four, three, or two substantial householders" are to be yearly nominated in Easter week, and these, with the churchwardens, are to be the overseers of the poor. These are "to raise weekly or otherwise in every parish by taxation of every inhabitant . . . and every occupier of lands, houses, etc.," such sums of money as "they shall think fit"—(1) for setting to work the children of parents not able to maintain them; (2) for setting to work poor people "who use no ordinary trade of life to get their living by"; (3) for providing various materials

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respecting the plenty or scarcity of the time, and other circumstances necessary to be considered." Justices, in theory, fixed wages until 1814.

[1] 14 Elizabeth, cap. 5.

[2] Sir George Nicholls points out that the encouragement given to beggars by the statute of Philip and Mary, and unfortunately continued by 1 Elizabeth, cap. 18, had evidently produced very evil results.

[3] 43 Elizabeth, cap 2. [4] Nicholls, *op. cit.*, p. 189.

for these to work upon; (4) "for the necessary relief of impotent persons not able to work.[1] To carry out these objects the churchwardens and overseers are to meet together at least once in every month in the parish church, after Divine service on the Sunday, to consider of some good course to be taken." By this Act it is also enjoined that if any parish cannot provide for its own poor, then any parishes within the hundred or county "may be taxed, rated, and assessed . . . for the said purpose."

As we look back over the efforts, whether legislative or otherwise, made to deal with the problem of the poor from the time of the dissolution of the monasteries to the death of Queen Elizabeth, we can see, I think, a gradual acceptance in practice of this undoubted truth—that, while mendicancy and vagabondage must at all costs be as far as possible abolished, merely coercive or repressive measures will not suffice to effect this. There must be remedies as well as punishments. The sources of the evil must be attacked: children must be trained to work, and work must be found for those who apparently cannot find it. There must also be adequate relief for the impotent poor. But side by side with this development in public opinion, we see another development—namely, in the methods adopted for finding the means to deal with and to relieve the poor. We see the method of compulsory assessment being gradually adopted; and though private charity did not cease, though we constantly come across earnest exhortations towards a greater liberality in bestowing it, we find a growing conviction that by itself it was wholly inadequate to provide the money necessary for the poor, if these were to be raised out of a state of destitution.[2] Undoubtedly during the reign of Elizabeth, and during the succeeding reigns, a very considerable amount of

[1] Upon the effects of this Act see Loch, "Charity and Social Life," pp. 314 *et seq.*

[2] "The aim of the two Acts of 1601, taken together, was to utilize charitable gifts and to encourage donors to bequeath them. What was not available from voluntary sources was to be raised by taxation" (Loch, "Charity and Social Life," p. 319).

private charity was given for specific purposes, but there was a growing tendency to place this charity more and more in the charge of the municipalities or other lay trustees. The dispensing of it was not as a rule confided to so-called spiritual persons—*i.e.*, to the clergy.

There is, it appears to me, a very remarkable analogy between the development of compulsory assessment for the poor in the period we have been considering and that of the compulsory payment for elementary, and even other, education during recent years. Both were at first instituted as merely supplementary to voluntary or charitable effort, but both in process of time gradually superseded such effort. As to how far it was inevitable that they should do so, opinions will probably continue to differ.

Rudolf Eucken and the Education Question.

By MEYRICK BOOTH, Ph.D., Jena.

AT the centre of Rudolf Eucken's philosophy lies the firm belief that what man really needs is not a new environment, or even a new set of opinions, but a new life. Eucken is deeply convinced that there can be no genuine progress and no real elevation of humanity save through a re-birth of the spirit. A mere re-arrangement of life which takes the natural man as he is and builds upon that foundation can never prove adequate. It is essential that a new spiritual power should enter into man and compel his obedience and reverence.

Modern science has created a picture of the universe in which there is no room for man as anything more than a fragment of nature, a mere higher animal: it does not see in man anything essentially new, as compared with the rest of the universe. The higher faculties of humanity—feeling, imagination, intuition, will, moral sensibility, and so on—are all classed as developments of primitive animal instincts. Man is looked upon purely and simply as an outgrowth of the material world. There is no recognition of the soul as a reality, no room for belief in a future life, and no opportunity for the exercise of moral and spiritual freedom. This point of view is still steadily gaining ground amongst the less educated classes, although, as is well known, it has suffered a severe set-back of recent years in the academic world.

The world-wide influence and popularity of Eucken and Bergson clearly shows how extensive is the reaction against the materialistic view of life, and how eagerly humanity desires something beyond it. Both philosophers present a picture of the universe which, in opposition to that I have outlined above, sets man free from the bondage of scientific determinism and opens the door to the recognition of spiritual religion.

The German thinker's method is one of elimination. One by one he examines the various attempts at a synthesis of life

with which the thought of the day provides us; one by one they are found to be incomplete or to be involved in inner contradictions. In each case, however, it is seen that the recognition of *an independent spiritual life* would remedy the incompleteness or remove the contradictions. Eucken thus regards the spiritual life as nothing less than a necessity. Through its recognition alone can we explain the actual content of the universe as we know it. The spiritual life, as understood by the great Jena philosopher, is a living, personal, and self-active principle at the core of the universe. This life is more primary than matter itself, and is the most central and positive reality of which we can have any knowledge. It is not derived from any natural basis, and is not a product of evolution. The foundation of truth and knowledge, it is cosmic, absolute and eternal.

The spiritual life is at one and the same time transcendent and immanent. It is superior to man and independent of him. Yet it dwells within man and forms the centre of his being. In an external sense man may be natural, but in an internal sense he is spiritual. It is the spiritual life within him which distinguishes man from the animals and forms the root of his unique unifying capacity, as well as of his ethical and religious nature. We attain to our spiritual selves, says Eucken, by rising above our human and natural selves. Here we find a strength greater than our own. This inward elevation is not to be attained without difficulty and struggle. We cannot participate in the cosmic spiritual life, thus finding our own true selves, without continual and *active* effort; hence the name *Activism*, which Eucken has assigned to his type of thought.

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With an apology for this somewhat digressive, and yet, I think, very necessary preface, I will go on to the subject of the present little sketch. The spirit of uncertainty that permeates the society of to-day makes its influence felt in every department of life; if the Churches cannot escape it, neither can the schoolroom. The old ideals and methods have largely passed

away from the schools, and such a host of new ones have been suggested that the teachers know not where to turn between so many prophets. There is certainly no lack of educational energy, while on every hand we hear talk of educational reform. But there is no guiding, positive ideal. We lack a definite, generally recognized ethic, and in its absence we cannot hope for any abiding settlement of the educational problem, in spite of all our enthusiasm. In his whimsical way, Mr. G. K. Chesterton has put the situation in a nutshell: "He (*i.e.*, the modern man) says, 'Neither in religion nor morality, my friend, lie the hopes of the race, but in education.' This, clearly expressed, means, 'We cannot decide what is good, but let us give it to our children!'" This belief that the problem of education depends upon the wider questions of ethics, philosophy, and religion, that we must know our own position with regard to the great questions of the universe before we can bring up our children in the way they should go, is entirely shared by Eucken, who has stated that the educational work of the modern world is endangered by the lack of a "securely established conviction concerning life as a whole."

Of great interest to us is the question whether (as is so widely maintained) education can be put upon a neutral basis—that is, a basis free from definite metaphysical conviction, or whether it must be connected with such conviction. This is practically identical, since the first object of education must be the development of moral character, with the question: Is morality independent of metaphysics and religious belief? Upon the latter point, Eucken leaves us in no doubt as to his position; on p. 389 of "Main Currents of Modern Thought" we read: "No matter from what side we regard it, morality involves the demand for a new world. It brings with it a reversal of the first appearance of things, and is therefore metaphysical. Hence by having recourse to morality, we do not rid ourselves of metaphysics. If we are really earnest in keeping morality free from all metaphysics, we unavoidably reduce it to a state of lamentable superficiality."

Eucken has not, as yet, written much which bears directly on the question of education ; but it is by no means difficult to perceive the nature of the influence which his philosophy as a whole must exert upon the development of educational work. For example, with regard to the matter of the moral basis, his influence must tell strongly against all attempts to base moral training solely upon a utilitarian foundation (training for "good citizenship," for "social duty," etc.), since his whole conviction is a protest against "this worldliness," against every sort of merely humanistic civilization. According to the activistic philosophy, the essence of morality is the re-birth of the individual into a new world of eternal, spiritual values. It thus indissolubly links together morality and religion.

The great Jena philosopher's view of man's nature leads to valuable pedagogical consequences. If man be regarded as a purely material being, and his soul as a mere product of natural growth, education must direct itself towards the development of natural faculties alone ; its highest aim will be the harmonious adjustment of these faculties to the environment and to society in general. There will be no recognition of an inner depth within man's soul, of a struggle between the lower and the higher man. Personal development will become a quiet, harmonious growth, like that of a flower from its parent plant. Here is no room for the ancient Christian conflict between spirit and flesh. Here is no truth higher than that revealed by sensuous perception. But if, as Eucken would assert, man is a being living in the natural world, yet partaker in a higher world of spiritual reality, the whole matter takes on an entirely different aspect. The central task of education now becomes the awakening of the moral and spiritual nature, and its establishment in a position of independence in the face of all those merely human and selfish instincts which act as a constant downward drag.

This brings us by a natural transition to one of the most important and much-discussed questions of present-day psychology and pedagogy—the problem of *personality*. The develop-

ment of a true personality (in a sense sharply to be distinguished from the cheap popular cult of personality) is one of the chief concerns of the ethico-religious philosophy of Rudolf Eucken. In this connection Eucken comes forward as an opponent of the modern tendency to a weak, subjective individualism. He protests against the current theories of "self-expansion" and "self-development," with their rejection of definite standards of conduct and their glorification of egoism. In direct opposition to this trend of thought, he appeals to the Christian truth (now often forgotten, even in religious circles) that the highest development of self demands the forgetfulness of self. A true personality demands the death of the natural man: "We are concerned not with the development or adornment of the natural self, but with the gaining of a new self."

In "Life's Basis and Life's Ideal," attention is called to the overwhelming wealth of subjects with which the modern educator is confronted: English, French, German, Latin, Greek, Mathematics, Physics, Chemistry, History, Geography, Art, Music, Handwork (in several forms), Gardening, Games, Military Training, and finally Moral and Religious Instruction —all these, and possibly others which have escaped my mind at the moment, are looked upon as almost essential; and yet how impossible it is that they can all be adequately taught! To make a proper selection and to determine what is really primary and what secondary, it is absolutely essential that we should possess some definite central principles by which to guide ourselves. Unfortunately, as Eucken says, "we do not possess enough life of our own of a definite character to be able to test and sort, to clarify and deepen, that which is presented to us." Hence the wretched chaos of our present system.

A few paragraphs of "Main Currents of Modern Thought" are devoted to pointing out some of the chief dangers which threaten our modern educational work. Eucken refers in the first place to the steadily increasing tendency to reject all authority and discipline. This is a feature of the life of to-day which is by no means confined to the educational world, and is

perhaps most marked in the Anglo-Saxon countries. It goes hand in hand with the spread of materialism, and is a necessary corollary of the new Anglo-Saxon gospel as expressed in the phrase "Let's have a good time!"[1]

Further, our philosopher takes a strong line in opposition to the modern cult of equality, merely as such, and apart from a recognition of definite spiritual values. He says ("Main Currents of Modern Thought," p. 360): "This sort of worship of equality will inevitably cause civilization to become flaccid and colourless, to avoid everything powerful and all clearly-defined individuality, as it would avoid evil or error; and what is still worse, it will cause it to lose that which, according to Goethe's saying, 'nobody brings with him into the world, yet which is all-important if a man is to become a *whole* man'—veneration." While dealing with this false levelling, Eucken takes the opportunity of criticizing a mistaken development in the women's movement—namely, the endeavour to obtain for women, not that which best corresponds with their own specific nature and spiritual needs, not merely their due rights, but that which men possess, simply because it is possessed by men; it is thus sought to obliterate a distinction which, rightly interpreted, brings with it a deep enrichment of life and civilisation.[2] In this connection, I should like to quote Professor Harnack, whose opinions seem closely to correspond to those of the Jena professor: "I do not admit the conclusion that women's education must be modelled exactly on the lines selected for the education of men, or that society is in a healthy state when women are competing with men in every sphere of action. . . . To the eyes of all but the wilfully blind, it has, in any case, long ago been clear that woman is physically less fitted than

[1] While this article was in the Press, I was informed that Professor Eucken has become a Vice-President of the Duty and Discipline Movement (117, Victoria Street, S.W.), an organization which exists to combat juvenile indiscipline.

[2] These remarks should not be understood as applying especially to the suffrage question, as I have no reason to suppose Eucken had this in mind. He is referring, in particular, to the importance of preserving true natural distinctions.

man for a number of occupations. The difficult task that lies before us is to determine what professions are suitable for women, and to see that these are undertaken only under such conditions as are adapted to the mental and physical organization of the sex. This task is but newly commenced, and until it is accomplished, there will be a constant sacrifice of valuable human lives" ("Essays on the Social Gospel," p. 129).

Goethe once wrote: "Whatever liberates our intelligence, without at the same time giving us self-control, is fatal." This saying, brief as it is, carries within itself a whole philosophy of education. It is the expression of a truth which is to-day lamentably neglected. Modern education (especially, of course, if purely secular) produces a type of man whose intellect is not restrained, complemented, and balanced by other portions of his nature. In such cases the intellect attains a kind of false independence; it works out of harmony with the higher qualities of the soul. The education of to-day, instead of promoting, as it should, individual and social wholeness, simply acts disruptively by turning out thousands upon thousands of young men and women whose intellects have been aroused to action, but who have not learnt that deeper wisdom expressed by Pascal in the phrase, "The highest use of the intellect is to discover its own limitations," and who are therefore intelligent enough to be critical of all the moral and spiritual fare which may be offered to them, but not wise enough to realize the need for an authority higher than the individual reason. As a well-known German psychologist (Dr. F. W. Foerster) has written (in his book "Autorität und Freiheit"): "To-day a generation of young people is growing up whose characters have not been trained under the influence of inviolable truths. The more confidently they deal with the problems of life, the more speedily, in consequence, religious and ethical anarchy spreads, the more will thoughtful people be driven to perceive the instability of the whole principle of intellectual individualism." The intellect can do nothing for man unless it subserves the development of spiritual life and personality, and Eucken has done no greater

service to the civilization of to-day than that which he performs in his attack upon one-sided intellectualism and the worship of the individual reason. He points out again and again that intellectual work does not become really positive and productive until it is associated with a *great view of life as a whole*, until the mere individual reason has found its right place in the world of spiritual values and is itself guided and impelled by eternal and super-individual forces.

Regarded from such a standpoint as this, how deplorably false is our modern education! Its failure is rooted in the fact that it does not provide a spiritual view of life as a whole, and does not affect that transference of the centre of gravity of life from the natural to the spiritual world, which is demanded by Eucken. It operates, indeed, as would a shipbuilding yard which constructed vessels complete in every other particular, with elaborate machinery and highly-trained crews, but devoid of steering gear and compasses.

This little article should have made at any rate one thing clear—namely, that the main need of the day and the one thing which can really solve the complications of the educational problem, is, in Eucken's words, "a securely established conviction concerning life as a whole."

I cannot do better than close on a note struck by Harnack in the work quoted above, p. 135: "All true education starts from a complete and definite theory of existence, and it is only valuable in so far as it enables men to see life steadily and to see it whole. . . . We must never encourage the dissemination of knowledge or the spread of education, unless at the same time the moral consciousness of those who are taught is invigorated, the inner harmony of their personalities strengthened, and the eternal significance of their lives enriched."

Authority in Religion.

By the Rev. H. A. WILSON, M.A.,
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II. Authority of Personal Experience.

PERSONAL experience of the living Christ within us is the only sure and authoritative basis of faith. By this personal experience of Christ we mean the innate consciousness of God in man developed, drawn out, and ultimately perfected by the ministrations of the Divine Spirit within, taking of the things of Christ and showing them to us. There can be no faith, in the true sense, without this personal knowledge of Christ; and when it is ours, in however slight a degree, nothing can be more real, no proof more irrefragable. Historical arguments however closely reasoned, philosophical disquisitions however clever, pale beside this consciousness of Christ. When the Spirit of God witnesseth to our spirits that we are the children of God, we are above the reach of hostile arguments and beyond the need of favourable ones. For instance, the faith of a believer in the Resurrection of the Lord can be shaken by no possible argument. The Resurrection may be proved physically impossible and generally incredible; but if he has had dealings with the Risen Lord, *he knows*, and he is as certain that his Lord is not mouldering in His tomb as he is of his own existence.

"All religious philosophies which seek other subjective grounds for faith than that claimed in the New Testament—the witness of the spirit of God in the spirit of man—utterly fail to recognize, and must finally fail to satisfy, the central needs of the human soul."[1]

"In the absence of" this "experience we do not know to what we can appeal. But to one who has really gone through this life-experience, the fact of such a salvation is the truest thing we can know; it is more of a fact even than the soul it

[1] Whately, "The Inner Light," p. 1.

saves. To him it is at the least *as* true as his own soul and his own sin. He knows that salvation, that Redeemer, as he knows his own life—nay, more intimately; he stakes his eternal all on such knowledge." [1]

Christ told us definitely and explicitly that He was ever present in the world, that the Holy Spirit would come to us, take up His abode in us, and minister the truth to us. The Incarnation did not terminate with the Passion and Death: they only ushered in a fuller and deeper epoch in its activity. The Death of Christ "was the inauguration of a new dispensation of revelation, not the termination of an era of direct Divine intercourse with mankind; and . . . this new dispensation is characterized by *inwardness*—by the action of the Spirit of Christ bearing witness with our spirit." [2]

Having made sufficiently clear what we mean by the authority of personal experience, we can pass on to consider the subject in some detail.

The advantages of this position are many.

1. *It recalls us to the true idea of faith.*

We have already seen the danger of confusing faith or belief with a mere acquiescence in a body of truth; indeed, we see the danger around us in every direction to-day. It is not enough for salvation that a man "should thus think"; he must also thus feel and know. When St. Paul said, "I know whom I have believed," he was basing his words upon a direct and personal intercourse and knowledge, and, without this, no man has any vital faith in Christ. It should hardly be necessary to labour this point, but in view of the present level of religious life, this fact must be constantly emphasized. Our churches are filled with multitudes who, Sunday by Sunday, murmur a mechanical assent to a body of truth, and one feels sometimes moved to interrupt the volume of murmuring with an earnest and searching "Do ye now believe?" They assent to the statement that they believe in the life and death and rising

[1] Forsyth, "Principle of Authority," p. 20.
[2] Inge, "Faith and its Psychology," pp. 129-130.

again of the Lord, but this may be far removed from knowing "Him and the power of His Resurrection." True faith, we insist, begins and finds its expression in a personal love for, and experience of, the Living Christ. "This love to Jesus we have when once we have experienced that it is through Him that God communes with us. The religious life of the Christian is inseparable from vision of the personal life of Jesus. That vision must be the Christian's constant companion." [1]

2. *Its evidential value.*

By this stress upon the reality of faith, we make it a more attractive thing and infinitely more impressive to the world at large. A Christian *professor* may be anything or nothing; his creeds may be, and most often are, things outside of his real self; his religion a mere externality. But the Christian *believer* can be only one thing: a man with the power of God within, ever seeking to express the inner power in holy life and conduct. There is an arresting power in such a thing as this, which the non-believer is quick to admire and envy. If true religion is such as this, he desires it, but a mere abstract profession, detached from the truest part of his nature, he values and desires not at all. How, too, can he deny the reality of a religion which produces such a belief?

"Common sense and scientific criticism and medical pathology may freely prune its eccentricities to the limit of their will. But there remains an immense and unexplained residuum, of the best and noblest of our race, men and women, who . . . have lived the lives of saints and heroes, or died the death of martyrs, and furthered by their action and passion, and, as they trusted, their prayers, the material, moral, social, spiritual welfare of mankind, solely in reliance on their personal intercourse with God." [2]

A belief of this kind cannot be a delusion, for if so then a lie is more beautiful and attractive than the truth.

[1] Herrmann, "Communion with God," p. 109.
[2] Illingworth, "Personality, Human and Divine," pp. 132, 133.

3. *It gives scope for the expansion of the truth.*

True enough the faith was once for all delivered to the saints, but that faith is embodied in—nay, it *is*—Christ Himself, who told His disciples He had many things to say unto them, but they could not bear it then. That faith is Christ, who is for all times and for all men ever adapting Himself (if one may so speak) to the needs and requirements—intellectual, social, and personal—of every man. To use the words "faith once delivered" as evidence that all God's truth has been enclosed in a creed, or in all the creeds put together, is to devitalize the Gospel and to deny the truth of Christ's words that He had yet more to reveal to men.

"The abiding claim of Christ to our allegiance is that He, and He alone, by His life and, pre-eminently, by His death, has fully disclosed to humanity the redemptive purpose and the redemptive *action* of God. But inasmuch as the disclosure, while valid for all time, has been made in a historic life correlated to the environment of a particular age, the eternal truth embodied in Christ is perpetually undergoing re-interpretation under the changing conditions of humanity. Since it is the will of God that man is subject in every part of his nature to the law of development, and since it is the redemption and consecration of that nature in its totality which Christ came to achieve, man's apprehension of the Incarnate Verity cannot but vary with the form and content of his intellectual and ethical experience. What he sees he must see with his own eyes in that definite concrete shape which makes it the illumination of his individual life." [1]

But on the other hand there are objections which can be urged with much force against the position that personal experience is the only and final ground of faith.

1. *It is argued that this is mere subjectivity, and consequently of no objective value.*

"A direct experience of God is something merely 'given.' We have it while we have it; but we cannot pass it on to any-

[1] Forrest, "The Authority of Christ," pp. 429, 430.

one else; and if we try to establish its rationality, then it loses its immediacy, and becomes merely one phenomenon among religious phenomena in general. If analyzed, it is direct experience no longer. So it stands high and dry amid all the stress and change of our intellectual life."[1] In this clear way Dr. Whately states this objection with which he proceeds to deal.

Though we admit that this experience is subjective, yet we protest that this does not rob it of all objective value—far from it. It is subjective experiences which dominate the nature and mould the character, and, as we have above stated, the life within will out. A personal experience and knowledge of Christ will prove itself to be the mightiest force in the purification of the individual; Christ will little by little be "re-incarnated" in him. The objective force of such a fact cannot be overestimated. "Experience is personal and individual, yet it carries conviction even to those who are strangers to it."[2] And when we go further and see that that individual experience, manifesting itself in holy conduct, is infinitely multiplied and "Christ is formed" in men, women, and children of all classes and kinds, and ages and countries, it becomes an objective proof of truth and reality which admits of no denial.

2. *But what guarantee does it give against the vagaries of the individual?*

It must be freely conceded that here is a forceful objection. One man's experience has as much right to respect as another's; and it is a plain fact of history that the doctrine of the Inner Light has been the refuge, and is to-day, for cranks and eccentrics of all kinds. Even heretical and inadequate forms of religion have based themselves upon a special illumination.

The vision of the Virgin at Lourdes, *e.g.*, it is urged, stands upon the same plane as the Christian's intercourse with his Risen Redeemer. But this is not really so. The change which personal experience with Christ achieves is different in essence

[1] Whately, "The Inner Light," p. 30.
[2] David Smith, "The Historic Jesus," p. 109.

from all others ; it is not merely sensational and emotional, it is a spiritual and moral upheaval at the spiritual and moral centre of the life "as is shown by the absolute rest and decisive finality of its moral effect in" the "life and conduct." [1]

But what safeguard does it afford against inadequate forms of religion?

It is well known that the basis of Quakerism is this teaching of Illumination, and their system has no real place for the Sacraments; that Dr. Martineau took his stand upon "the Inner Witness of the Spirit" and denied the divinity of Christ.

Our answer to this really difficult question must be short, but we must strive to be clear.

The term "religious experience" embraces all the highest functions of the man, not only spiritual and moral activities, but all the mental and intellectual processes as well. So that mere fads as contrary to the general experience and general intelligence are at once suspect. A genuine experience, then, cannot be contrary to reason, though it may be beyond reason. Freedom must be conceded to the individual ; but though the range within which freedom is allowed is vast, yet it has limits, and those limits are fixed by the general consensus of belief. In our national life we boast of our freedom, and that freedom is a very real and very precious thing ; but at the same time there are lines drawn, beyond which the individual must not claim the right to transgress. This, indeed, may be pressed further in the direction of character. "For every man is a member of the human society, and it may well be that there is a specific type of character which he ought to acquire." [2] So, too, in spiritual things. The religious eccentric is not to be encouraged. The passive resister and the militant suffragist are not sufficiently popular and satisfactory to justify any encouragement of their prototypes in the religious realm.

What, then, can we place as checks to extravagance of religious fervour?

[1] Forsyth in *Hibbert Journal*, vol. vi., No. 3, p. 492.
[2] W. Temple, "The Kingdom of God," p. 46.

It is here that the authority of Bible and Church step in to control and direct. An experience contrary to that of the Christian Church must be regarded with grave suspicion, and an experience contradictory to the primary revelation and to the men to whom that revelation was vouchsafed cannot be accepted as genuine, for truth cannot falsify itself.

So these three—Bible, Church, and personal experience—must stand together, and standing thus united in their testimony they cannot be shaken.

Leviticus and the Critics.

By the Rev. MARCUS JOHNSON, A.K.C.

I.

THE Book of Leviticus as it has come down to us consists of seven parts: The law of sacrificial offerings with the priests' portions (i.-vii.); the consecration of Aaron, his sons, and the Tabernacle (viii.); the inauguration of the Tabernacle service, and the sin and punishment of Nadah and Abihu (ix., x.); the law of the daily life (xi.-xv.); the ceremonies of the great Day of Atonement (xvi.); the law of holiness (xvii.-xxvi.); and an appendix concerning vows (xxvii.).

This book has been known among the Jews from time immemorial by its first word, וַיִּקְרָא, "And He [*i.e.*, Jehovah] called," which closely connects Leviticus with Exodus. But the Mosaic origin and Divine inspiration of the former are not testified to by its first verse merely, but by the occurrence fifty-six times of the words: "And Jehovah spake unto Moses." With modern Higher Critics, however, such evidence carries, of course, no weight. "This verse (i. 1)," says Dr. Kennedy in the Century Bible, "has been prefixed by an editor in order to connect the manual of sacrifice with the situation described in Ex. xl. 34 ff." (p. 38). But this is pure presumption. As is well known, present-day critical theories suppose the Levitical legislation to be the work of exilic or post-exilic scribes, the law being so elaborated as to be practically a new thing. To this, it is asserted, was given an "historical setting," or, in plain words, a fictitious Mosaic dress. The tabernacle and its services, the consecration of Aaron and his sons, the choice and setting apart of the Levites, had no more solid foundation than the imagination of priests and scribes (*cf.* Kuenen, "Religion of Israel," ii., 171, etc.). A cycle of feasts with new historical meanings is established, and an annual day of atonement

appointed as complete novelties. For the first time tithes are now heard of for the support of priests and Levites, and forty-eight cities are assigned to the latter. Ezra's law-book was practically identical with our Pentateuch, according to Wellhausen ("History of Israel," p. 497), but according to other critics it was the Priests' Code only which was then read to the people; and the opposing critics find that neither can answer the others' reasons for their theory. Now, as the laws and institutions were attributed to Moses, Ezra must have been able to induce the men of his generation to believe that the whole complex system had been given by Moses, and had been in operation since his day, and yet had never been heard of before by anyone living in Ezra's time. Indeed, there is a manifest contradiction in the critical theory: "For they were not," says Kuenen, "laws which had been long in existence, and which were now proclaimed afresh and accepted by the people after having been forgotten for a while. The priestly ordinances were made known and imposed upon the Jewish nation *now for the first time* . . . no written ritual legislation yet existed in Ezekiel's time," etc. ("Religion of Israel," ii. 231).

Dr. Driver says that critical conclusions such as those expressed in his "Introduction to the Literature of the Old Testament" "affect not the fact of revelation, but only its form. They do not touch either the authority or the inspiration of the Scriptures of the Old Testament" (p. viii). We may be allowed to think differently, and to do more than hesitate to ascribe inspiration and Divine authority to a compilation of exilic priests, who had not the courage to give to it their own names. It is argued that it was a well recognized custom to attribute all new legislation to Moses. But where is the evidence of this custom? Circumcision was not attributed to Moses; the Chronicler ascribed the extensive ordinances in 1 Chron. xxiii., not to Moses, but to David; Ezra and Nehemiah are not found attributing any modifications of theirs to Moses, nor does Ezekiel assign to him any of the prophets' laws. But even if

the attribution to Moses on the part of exilic or post-exilic priests were an instance of a well-known literary custom, the morality of such a course here forbids the idea. For here was a knowingly false attribution, with the object of thereby gaining a real and authoritative advantage. Most certainly such men as Jeremiah, Ezekiel, and Ezra were as incapable of confusing truth and falsehood, zeal for God's honour and deceit, as any man since. Inspiration can be no friend to falsehood, nor could a revelation from the God of truth be conveyed by means of fraud and a lie.

Again, a hypothetical set of exilian scribes elaborated details of tabernacle and ceremonial, framed new laws, and appointed unheard-of festivals for situations wholly imaginary, so perfectly that no real anachronism can be detected. But by what means did they get their carefully concocted scheme accepted? Would a people submit without a single objection to the sudden levying of a heavy system of tithe never heard of before? Would the elaborate ritual of a solemn day of atonement never before known have been accepted at once without question? Levites hear for the first time that their tribe was set apart for Jehovah's service even in the wilderness, and had cities assigned to them as their dwelling-places, yet they are not astonished. Further, as a matter of fact, a large portion of this law was already in operation at the time of the first return under Zerubbabel (B.C. 536). There was *then* an organization of worship, there were *then* priests and Levites. Whence were they derived if the Levitical law was a post-exilic priestly fabrication? Once more, although a so-called "historical setting" is conceivable as necessary to the plan of fraudulent priests endeavouring to foist upon the people a Mosaic system which was not Mosaic, yet why should the priests go so far as to frame so many laws which were entirely unsuitable to present requirements? This Code must have been drawn up during the exile in Babylon, to be put in practice after the return. Surely a simpler historical framework than the whole elaborate wilderness setting would have been sufficient. Is it conceivable that trouble should have

been taken to frame such a law as that of Lev. xviii. 4, enacting the penalty of excommunication for the slaying of an animal anywhere than at the door of the tent of meeting, when the sanctuary would be no longer a tent but a temple? By the Levitical Law (Num. xviii. 24-26) the tithes were to be paid to the Levites, who themselves were to pay tithes on what they received to the priests. This law is grounded on the assumption of a large body of Levites and a comparatively small number of priests. But the Book of Ezra shows that the reverse was the case after the return. Instead of ten Levites to one priest, there were twelve or thirteen priests to one Levite (Ezra ii.; viii. 15 ff.). The arrangements of the Code, therefore, were useless in this respect. How comes it again that under Nehemiah we hear of tithes of produce of the field only (Neh. x. 3; xiii. 5), whereas, according to the theory, the priestly document mentions tithes of cattle (Lev. xxvii. 32)? Much use is made by the critics of the argument from silence, viz., with regard to absence of mention of the institutions of the Code—*e.g.*, the existence of the Levites as a class and the observance of the Day of Atonement. While this form of argument is proverbially unsafe, it may be added that there are references to the Levites in 1 Sam. vi. 15 and (when the text is fairly dealt with) 2 Sam. xv. 24, and Samuel himself seems to have served Eli in the capacity of a Levite. But the fact is there are few references to the Levites in the Priestly Code itself; a large part contains no reference at all to them. Only once in Leviticus itself are they named (xxv. 32, 33). And if we are to argue from silence, we must note that, not only pre-exilian but post-exilian literature is largely silent on these topics. There are but three references to Levites in the New Testament—Luke x. 32, John i. 19, Acts iv. 36. As to no pre-exilic notice of the Day of Atonement, this does not stand alone. The observance of the Sabbatic year, the year of Jubilee, and of many other institutions, is not recorded. The Day of Atonement is not mentioned by any of the post-exilic prophets, nor by Ezra or Nehemiah, nor in any of the Gospels

or the Acts. Yet the Epistle to the Hebrews shows how familiar were the rites of that solemn day.

To the salt which accompanied the sacrifice our Lord Himself alludes in one of His most solemn and difficult utterances (Mark ix. 39), the importance of which must surely be based on a Divine command. But Dr. Kennedy's view is that "for the school of P. . . . the salt of the sacrifice has become a symbol of the irrevocable character of Jahweh's covenant with Israel" (ii. 13, p. 43). But why not for Jahweh Himself, "Who is not a man that he should lie nor repent?" We said above that no real anachronism was discoverable in the Priestly Code. Commenting, however, on Lev. xviii. 25, where the Hebrew tenses are in the past—"visited," "vomited"—Dr. Kennedy quotes Dr. Driver with approval "an interesting anachronism of the compiler." But even if the tenses must be rendered in the past, Israel's contemplated standpoint being that of their establishment in Canaan explains all. Dr. Kennedy allows that chap. xix. 26-31 are "a series of prohibitions directed mainly against the adoption of Canaanitish practices" (p. 133). But what need for such a series if we have before us a priestly compilation of late date? Is this part of the "historical setting"? If so, it is a quite fraudulent one. On chap. xxv. 8-13, the law of the Jubilee year, Dr. Kennedy says: "The probability is . . . that we have here the ideal of a later legislator, in which the Sabbath principle is carried to its extreme limits. Even Jewish tradition admits that the provisions of this and allied sections were never carried out as here detailed." And why? Because of Israel's want of faith and hardness of heart. We are moved to exclaim: "Let the signs of authenticity and genuineness in the narrative be ever so strong, these will be made only the occasion of charges against it." Of what use for Moses to write history! Dr. Kennedy writes: "It is important to observe that the institutions we have cited"—those of the Sabbath, "the blood taboo" (*ibid.* ix. 4, *cf.* Lev. xvii. 10 ff.), "the rite of circumcision" (Gen. xviii. 10-14)—"are all introduced in a definite historical setting, for this is one of the most

useful texts for distinguishing the ritual law of P.J. from those of the legislative sections of the composite Priests' Code" (Introduction, p. 22).

That portion of Leviticus now commonly styled the Holiness Code (xvii.-xxvi.), part of the so-called Priestly Code, has many striking correspondences with the prophecy of Ezekiel, and it has been contended—*e.g.*, by Graf, Kayser, and Colenso—that the prophet himself wrote this section of Leviticus, and subsequently, by other critics, that someone acquainted with Ezekiel, and working in his spirit, wrote it. So strong are the resemblances of phrase and thought, particularly in the case of Lev. xxvi., that no one doubts that one of the writings depends on the other, but the question is which. Dr. Driver gives a list of many such identical expressions in his Introduction (pp. 146, 147, seventh edition). But, "notwithstanding the omnipotence which resides in the ink of a German scholar," it has not been found possible to maintain the positions confidently assumed by the critics. There are differences in the two Books both in vocabulary and representation as well as resemblance. "That the Law of Holiness is formed after the model of Ezekiel's speech," says Delitzsch, "is to unprejudiced literary criticism a sheer impossibility" (Luthardt's *Zeitschrift*, 1880, p. 619). Dr. Driver himself says of Ezekiel: "In each instance he expresses himself in terms agreeing with the law of holiness in such a manner as only to be reasonably explained by the supposition that it formed a body of precepts with which he was familiar, and which he regarded as an authoritative basis of moral and religious life" (*ibid.*, p. 146). Why need we look further than the simple explanation that the prophet was well acquainted with the Law, and made much use of it? This suits well with the character of his writings, which, unlike the prophecies of Isaiah and Jeremiah and more of the other prophets, betray no trace of spontaneity, but many of study, reflection, meditation, and methodical arrangement. But if this be the case, then it is demonstrated that there was at least one code of priestly law, and an important code, prior to the exile.

If there was one, why should it not have been of greater extent than that portion which Ezekiel studied, and why should not many institutions, whose existence in pre-exilic times is disputed, have existed nevertheless? Professor James Orr has well said: "This Code is in a very real sense the quintessence of Levitical law. We find in it, to adduce only main instances, the Aaronic priesthood, the high priest, sin and trespass offerings, the Day of Atonement, the three historical feasts, the Sabbatic year, the year of Jubilee, the Levitical cities, etc. We shall think twice and require strong evidence before surrendering all this at the bidding of critical theory to post-exilian hands" ("The Problem of the Old Testament," p. 311). Dr. A. B. Davidson, in his Introduction to Ezekiel in the Cambridge Bible, says: "It is evident that the ritual in his book had long been a matter of consuetudinary law. . . . The people's dues to the priests are also so customary that no rules are needful to regulate them (xliv. 30). Ezekiel is no more a 'legislator' than he is the founder of the temple" (pp. liii, liv).

One of the most recent books connected with the Levitical law is "Israel's Laws and Legal Precedents," by Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. In an elaborate diagram in black and red at the commencement of his book Dr. Kent professes to trace the gradual growth, and approximately fixes the dates, of the Old Testament laws and legal precedents. Moses is responsible for oral teachings only, though our Lord explicitly declared "he wrote of Me" (John v. 46). The Decalogue of the Two Tables was never written either by God or Moses on tables of stone, for it was not committed to writing until the time of Solomon. The law did not exist as a whole and was not adopted by the Judæan community till, at the earliest, the fifth century B.C., and the most important sources of that law are the Primitive Codes of the time of Amos (750-740 B.C.) and the Deuteronomic Code (Book of Deuteronomy), the Holiness Code (Lev. xvii.-xxvi.), and Ezekiel's Code (Ezek. xl.-xlviii.), which are placed between 597 and 560. The diagram is all so beautifully arranged and

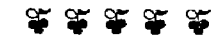
precisely drawn that one feels as though Dr. Kent must have been present in spirit during all those centuries in which, according to him and some other critics, the so-called Law of Moses was growing up. The "critical" dislike to the idea of direct revelation from God to Moses, or indeed anyone previous to the prophetic period, comes out very plainly in Dr. Kent's book. Thus he says: "The declaration that Jehovah talked face to face with Moses, or wrote with His finger on tables of stone, reflects the primitive anthropomorphic conceptions of God which are so prominent in the story of the Garden of Eden and the earliest patriarchal narratives. But this is only the early graphic manner of stating the eternal fact that God communicated His truth directly to His prophets and people, and inscribed a knowledge of His law, not with His finger on perishable stone, but by means of individual and national experiences upon the imperishable consciousness of the Israelitish race" (p. 9). But if God communicated His truth "directly"—*i.e.*, we suppose by personal internal inspiration—why may it not be said that God "talked face to face" with Moses? No one is so foolish as to believe that such language means that the invisible God has fingers or a face—unless, indeed, there were here a theophany of the Messenger of the Covenant. What, again, on Dr. Kent's supposition, becomes of the narrative of Moses breaking the first pair of stone tablets, and subsequently bringing Israel a second pair? Again, Dr. Kent says: "There is no reason for doubting that through Israel's first great prophet there was transmitted a primitive decalogue — and possibly several — which defined in ten brief sentences the nation's obligation to its God. It is probable that these ten words were not originally inscribed on two tablets of stone by the finger of Jehovah, but upon the memory of each individual Israelite by association with the fingers of his two hands" (p. 29). Thus the various torahs which are asserted to be at the base of the Mosaic legislation were framed apparently, on Dr. Kent's theory, upon the Code of Hammurabi (dated 2250 B.C.), which "for more than 1,500 years continued to be the fundamental

law of the Babylonian and Assyrian Empires" . . . and "was in force through a large part of South-Western Asia for over a thousand years before the advent of the Hebrews, and bears a striking analogy in theme and content and form to many Old Testament laws" (p. 6). But why should not God, through Moses, have made use of some existing laws which His Spirit had put into the hearts of some outside His chosen people? Indeed, Dr. Kent has presently to confess, somewhat inconsistently: "Striking as are the external analogies with the laws of other ancient peoples, especially in ceremonial regulations, the majority of the Old Testament laws are informed by a spirit and purpose which have no ancient parallel" (p. 7). In support of the post-exilian authorship of the so-called Priestly Codes, the Yale Professor of Biblical Literature asserts: "Their vocabulary and conception of the ritual, as compared with those of the pre-exilic law-givers, have undergone a fundamental transformation. Thus, for example, the earlier word for sacrificial gift (*minhah*), a word that signified both vegetable and animal offerings, is used fully ninety times, but always with the restricted meaning of *cereal offering*" (p. 43). In reply, it may be pointed out, first, that the original alleged basis for the post-exilic date of the Code was not linguistic, but historical; the grounds of vocabulary, etc., came afterwards. The highly unsatisfactory nature of these is shown by so many critical writers, such as Dillman, Kittel, Baudissen, etc., rejecting them. Comparison between the language of Leviticus and other legal sections is impossible, no data existing to enable theories to be built on certain expressions as pre-exilic or post-exilic. With regard to the word *minhah* (מִנְחָה), for instance, it is used in its broader sense in Ps. xl. 6, xcvi. 8, which the critics tell us are post-exilic; while, on the other hand, in the historical books its occurrence in any sense but the technical one, which was evidently familiar in pre-exilic times, is rare.

In the light of the knowledge that writing was practised millenniums before Abraham's time, it can no longer be contended that the Mosaic law could not have been written in Moses'

day. Therefore the critics again change their front. Dr. Kent says: "During the nomadic period there was no need for written laws" (p. 13). This is a purely gratuitous assumption, and there are many positive testimonies to the contrary in the Biblical narrative. Are these to go for nothing? And if so, why? For "it is not to be thought of," as Professor James Orr has said, "that while every scrap of testimony from profane sources is welcomed and made the most of, the Scriptures alone are to be treated like criminal suspects, whose every word is to be doubted unless hostile cross-examination fails to shake it, or independent confirmation of it can be produced" ("Problem of the Old Testament," p. 80). Moses, then, we are told in the Pentateuch itself, "wrote all the words of Jehovah. . . . And he took the Book of the Covenant and read in the audience of the people" (Exod. xxiv. 4, 7). He was bidden to write in a (the) book God's decree against Amalek (Exod. xvii. 4); wrote Israel's "goings out" from Egypt according to their journeyings (Num. xxxiii. 2); wrote "the words of this law" at Moab "in a book until they were finished" (Deut. xxxi. 9, 24, 26); wrote his "Song" and "taught it to the children of Israel" (Deut. xxxvi. 8); and "all the words of this law" were to be written on stones at Mount Ebal (Deut. xxvii. 8). If Moses wrote so much, we cannot say how much more he and his contemporaries and immediate successors may have written. But the Yale Professor is considerate. For "the later editors," he says, "of the Jewish law not to have acknowledged the supreme debt to Moses would have been unwarranted. It is but fair to say that they represent what the great prophet would have taught had he been confronted by the later needs and stood in the light of later revelation" (p. 32).

(*To be continued.*)



Sunday.

By the Rev. J. HUDSON, M.A., F.R.S.L.

THERE are few more striking changes, even in an age of change, than the attitude which has come over society—classes and masses alike—in the observance, or rather non-observance, of Sunday.

It is in evidence on all sides—in the open shops, the crowded trains, the week-end parties, the Sunday newspaper and its noisy vendors, the thronged river, and the half-empty churches. It is quite certain that a much higher standard of duty and self-denial and discipline with regard to Sunday was held up before a past generation than is put before the present one.

Now, while few would desire to bring back the Puritanical Sunday, such as we may read of in old-fashioned books (was there not a special class of books termed "Sunday books," so called from their title on their cover rather than their contents?), there is surely some *via media*, some golden mean, between superstitious dulness and the laxity that turns liberty into licence. A man may be a very strict Sabbatarian and a very indifferent Christian. It is possible to idolize, or idolatrize, the day without doing much honour to the Deity, and we have probably all known individuals or communities where such a frame of mind has become a fetish. We may some of us remember the anecdote in *Punch*, where an English lady asked a Scotch Elder to whistle for her little dog which had gone trespassing in a wood: "Wumman," replied the Scot, with virtuous indignation, "is this a day for whustlin?" And it is recorded of Professor Adam Sedgwick, the famous Cambridge geologist, that when on a walk in the Highlands one Sunday morning he passed an interesting rock, and the habit of research that was strong within him induced him to take out his little pocket-hammer and break off a piece for investigation, whereupon an angry Gaelic voice was heard to say, "Man, do ye no ken that ye're braakin the Sawbath as well as the stane?"

Now, extremists on either side would do well to remember Tennyson's words, and apply to Sunday what the poet says of freedom, and pray:

> "That her fair form may stand and shine,
> Make bright our days and light our dreams,
> Turning to scorn with lips divine
> *The falsehood of extremes.*"

But is it not true that to-day the bugbear of many lives (that seek more and more to throw off all restraints and restrictions) is *being bored?* The fact that a thing is a bore is considered a quite good enough excuse for giving it a wide berth, and the idea of any Sunday observance at all is to many very boring indeed. And hence it has come to pass that to meet this state of things there has arisen a new class of pastors and teachers who, as they would say, from a desire to "become all things to all men," have inaugurated many curious innovations, such as "Pleasant Sunday afternoons" with orchestral bands, discussion of social questions, ethical debates, with just so much of a religious atmosphere thrown round it as to justify them in saying that if people will not seek religion in church, they will bring some religion, at any rate, to the people out of church. Now, no one would question the sincerity of these persons, or their genuine desire to reach a class that are unreached by more orthodox or conventional methods, and yet there is a grave danger of their losing their own and the Church's ideals, of lowering the Sunday to suit the people, instead of uplifting the people to suit the Sunday, of undermining the claims of public worship, and, of course, of minimizing the value of the Sacraments. It is certainly true that "fishers of men" should angle in all pools and use all kinds of bait, as Keble says:

> "Cast after cast, by force or guile,
> All waters must be tried."
> ("*Christian Year*": *Fifth Sunday after Trinity.*)

But there is a serious possibility that these innovators may eventually "sacrifice unto their net, and burn incense unto

their drag" (Hab. i. 16), or even attempt the impossible feat of "casting out Beelzebub by means of Beelzebub."

Now the subject of Sunday and its observance is such a well-worn (though never worn-out) topic, that it is impossible to say anything very original about it, yet if we go to the very root of the matter, to its very *fons et origo* as it were, we may remind ourselves of the essential characteristics of the day, and take up such a firm position that smaller questions as to whether this or that is lawful or expedient, will be in the nature of details, and will settle themselves very simply in our minds, because we shall have gained an insight into the mind of the Master, Who was Himself called a Sabbath-breaker, and yet gave the impress of the divinest sanctity, and the seal of the most hallowed associations to the Christianized Sabbath—our English Sunday, our first day of the week.

Let us go back to the highest authority, and consider what the Bible tells us of the matter. To begin with, it is incorrect and misleading to speak of the consecration of one day in seven by a cessation from work, as if it were merely or mainly a part of Jewish legalism. *The Sabbath Day was instituted before the Mosaic Law.* The fourth commandment says, "*Remember* that thou keep holy the Sabbath Day," and that very significant *memento* bases its observance, not on the promulgation of a new law, but on God's own mysterious rest after the creation was completed, and recalls to the Jewish minds a principle with which they were already familiarized. For we must not forget that the Sabbath Day's rest—*e.g.*, from gathering the manna (Exod. xvi. 23)—was enforced before Mount Sinai and the giving of the Law. But when *He* came, Whose mission it was "not to destroy the law, but to fulfil the law," and found that the very rigidity of its observance had made it a day of bondage and bereft it of all spiritual value, He set Himself to reinvest it with its true meaning, to show both by His words and deeds that He was Lord of the Sabbath, and that "the Sabbath was made for man, and not man for the Sabbath."

Many of our Lord's most significant miracles were wrought on the Sabbath Day, as if He wished them to connect His

healing power with that day; and when He bade the healed man, "Take up thy bed and walk," it was a rebuke of the narrow literalism of observance that made it a day of slavery instead of a day of freedom. And so He gradually weaned them from their unprofitable ceremonialism till the greatest miracle of all, His own Resurrection on the first day of the week, invested that day with a special consecration, till it finally superseded the other, and, through the honour which our Lord Himself put upon it, was plainly meant to mark the dawning of a new era. To the disciples of Jesus the last Sabbath of the old dispensation was the day their Master lay in the grave. With His Resurrection on the morrow the "old order" had "changed." We are repeatedly told that our Lord appeared to His disciples on the first day of the week. His presence was especially manifested, and the Holy Spirit subsequently bestowed on that day.

"He draws near and goes with them" (Luke xxiv. 15); "He comes near and stands in the midst" (John xx. 26). And in the Acts of the Apostles we find the first day of the week, which had been thus marked with special honour by Christ Himself, had been set apart by the infant Church for prayer and the breaking of bread (Acts xx. 7; *cf.* 1 Cor. xvi. 2). The "Lord's Day" was established.

And we cannot doubt that this is the meaning of St. John's words in the Apocalypse, "I was in the spirit on the Lord's Day," and that expression, "the Lord's Day," common to many languages—*Dominica dies*, *Dimanche*—has now become part and parcel of the language of Christendom. If we cease to keep *one* day in *seven* holy, we are out of harmony both with the Patriarchal and the Apostolic custom, and with the whole Catholic Church and its Divine Head.

What, then, are the leading ideas that should shape our conception of Sunday? and make us feel that

"A Sunday well spent brings a week of content."

I think these *three*—(1) Rest, (2) Restoration, (3) Worship.

1. What, then, should our *rest* be? Clearly not indolence, nor laziness, nor frivolous idling, but a pause from secular things

to ponder on sacred ones. Sunday should be emphatically restful and tranquil. "When thou hast shut thy door," said our Lord when speaking of private prayer. Sunday should *shut the door*, as it were, on the roar and rabble of the week-day and the work-day world. It used to be the *quietude* of an English Sunday that impressed the traveller as marking such a contrast with Continental Sundays, say, at Rome or Paris. And, indeed, apart from all spiritual considerations altogether, the idea of a day of rest has a basis of necessity even from the view of physical requirements. Human nature is so constituted as to need rest and repose, and experience has proved that a seventh, or thereabouts, is a fair allotment of time for the invigoration of body, mind, and spirit for the resumption of labour. This is an age of restlessness, of nervous disorders, and neurasthenia. May not this often arise from a neglect of the divinely appointed day of rest, or from turning it into a day of such laborious pleasure as to be more exhausting than labour itself?

We sometimes hear of what are medically called "rest-cures." Would there be any need for them if we had gone to the Good Physician and taken the "cure" He has already provided in the soothing medicine of the Lord's Day? So, too, we hear of "quiet days" spent in retreats, whether beneficially or not may be a matter of opinion, but are they necessary when we have every week, if we will, "a quiet day," sanctified and blessed by God Himself, and consecrated by His own Incarnate Son?

2. When our Lord healed, as He constantly did, on the Sabbath Day, He was really *restoring* God's creation to its pristine health and beauty. He was bringing back that original state of things when God saw everything that He had made, and "behold it was very good." So Sunday should be a day of healing, of *re-creation*, of *restoration*. Even physically, as we have said, Sunday may be a great *healing* force, how much more so spiritually! It may be that the strain and stress of this modern age, which makes every day alike, and leads to the perpetual breakdown of public men, and an increase of insanity,

may *drive* our leaders and legislators to recognize the importance of Sunday, and, it may be, to acknowledge the power of Christianity, which is at once its foundation and coping stone. It is also instructive and interesting to reflect that the manna probably first fell on the first day of the week (Exod. xvi. 21, 22), and so our Sunday, the day specially set apart by the Church for the Holy Eucharist, and consecrated by our Lord in the breaking of bread, is meant to be a day of spiritual nourishment and refreshment, chiefly in the Sacrament of His love, but also in many other subsidiary ways as well.

3. And the foregoing considerations naturally lead up to and converge in the idea of worship. Bishop Welldon used to tell his Harrow boys that the highest aim and object of Sunday was, by the consecration of a part of the life, to raise the whole life a little nearer to God. It is only in the spirit of worship, which is the spirit of humility, that we shall feel the presence of the Lord on the Lord's Day—feel it on the same day and in the same way as Mary Magdalene in the quiet garden, as the other women in the early dawn, as the disciples when the doors were shut—yea, and as all the saints have felt it in every clime and time. For Sunday is the great link which unites all our sadly divided bodies—the Church and the Dissenter, the Roman and the Greek, the East and the West. Sunday is Sunday all the Christian world over. With such an ideal as that faintly sketched, the minor questions of what is right or wrong will settle themselves if considered in the right spirit, for though it may perhaps be true that nothing that is right on week-days can be *absolutely* wrong on Sundays, yet it may be *relatively* wrong in reference to our souls' highest interests, and wrong in reference to our regard for the welfare of others, and our influence upon them. Who, with such an ideal as we have faintly outlined, would ever care to secularize the day with loud and low-toned amusements, to over-work servants, to be selfish or exacting, or to make it hard for others to follow the dictates of their own conscience?

And for those who have no time for recreation in the week, who are hard-worked for six days, the Christian will feel nothing

but sympathy and charity. He will not judge harshly, like the Pharisees of old, nor grudge them their one holiday, which may yet be a holy day, and because holy, happy. Certainly, it is no desecration of the Lord's Day to spend a part of it in contemplating the beauties of Art and Nature; it may be that the appreciation of the holiness of beauty is one step at least towards the appreciation of the beauty of holiness. All the poetry that is in a man should come to life on this day. I knew one who said that he never really grasped the sublimity of Tennyson's "In Memoriam" till he read it one sorrowful Sunday when his own bereavement was still fresh. I am more and more convinced that there are many men to-day who are more readily influenced through their æsthetic side than through their moral side, and though it may sound paradoxical to say it in an age of *rationalism*, I believe it is true that when the heart is touched reason is reluctant to resist.

The historian Josephus in one of his works tells of a stream which failed for six days, leaving its channel dry, but on each seventh day flowed with a clear and copious current. People called it the Sabbatic River. Such in an allegory is Sunday, and the thought finds expression in one of our hymns on Sunday—

> "Thou art a cooling fountain
> In life's dry dreary sand."

One word in conclusion. We often hear the cheap and cynical sneer that Sunday is for women, and that only women go to church nowadays. The sight of many congregations might give grounds for the sneer, and yet may give food for thought. For, remember that after the creation of woman came the Sabbath rest, and there may be a deep significance in this, not merely that woman was meant to symbolize peace, to exercise a gentle and soothing influence on the rougher life of man, but because these two final creations of God go very closely together. *Corruptio optimi pessima.* The deterioration of woman, and the desecration of the Sabbath, may be the surest signs of national decadence, and the most terrible symptoms of national decay.

Rationalism.

By the Rev. P. NORMAN KENNEDY.

MODERN Rationalism had its origin at the Reformation. It is the liberty which was then asserted run to the extreme. Broadly speaking, the Reformation was a protest against the abuses of the Church of Rome. The right of private judgment must be recognized and allowed. It is true the Reformation was more than this; it was an assertion of the Scriptures as the ultimate authority in matters of faith and religion, together with a great revival of Evangelical and experimental Christianity. But when once the experimental religion and deep spiritual excitement which had carried on the movement to its triumphant issue began to subside, the principle of private judgment which had been vindicated began to run wild. Reason, let loose, ran off in the joy of liberty, and began to perform the wildest freaks and vagaries. But it is worthy of note that these vagaries of reason were not committed until the Evangelical impulse had declined, and the creeds of Protestantism had settled down into systematic and dogmatic forms. Then it began to be thought that, since reason had been used against Rome, why should it not be used against the Reformation, or against any religious system? Since reason had rejected the infallible authority of Rome, and since Revelation, the ultimate authority recognized by Protestants, must be authenticated and interpreted by reason, why should not reason be regarded as the supreme authority in all matters of religion? It was thus that that form of religious thought came into operation which is denominated Modern Rationalism.

Ground Principles.

The fundamental principle of Rationalism is the *supremacy of reason* in all matters of religion. In this ground principle the Rationalists are all at one. But this unity does not long continue. They differ as to that conception of reason which is

the final ground of certitude, one class making it personal reason or the reason of the individual, while the other would make it impersonal reason or a universally diffused and infallible reason which is said to regulate and determine the convictions of the human mind.

The Rationalists, adopting one or other of these views of reason, have proceeded to apply their system to the determination of truth. And here we may, for the sake of clearness, observe that they have adopted two modes of operation :

1. The *philosophical*, which may be regarded as generally constructive in its tendency, as it was directed to the evolvement of a creed based on the investigations of reason into the nature and laws of the universe. The result has been that they have landed either into Pantheism, Idealism, Positivism, or some other hybrid species of belief which they represent as both *philosophy* and *faith*, but which a practical and common-sense Englishman would not discover to be either one or the other. In some cases it resulted in a Theistic belief.

2. *Expository*.—The other way in which Rationalism has applied itself is the expository position. The former class reject supernatural revelation as superstition. They regard Christ as an enthusiast. But most of the Rationalists accept the Bible as containing important truth, but it needs to be explained and harmonized with reason. Their interpretation as relates to the orthodox Creed may be regarded as destructive, since its effect is to destroy so much. In fact, its effect is to expunge the supernatural element entirely from the Bible. They have said : "We accept the Bible, and we are going to explain it." This was good, but when they have explained it we have none or very little Bible left. We regard the Bible as containing inspired truth ; but by the Rationalist inspiration is explained away into genius or the natural insight of reason. We regard the Bible as containing important historical truth ; but when Rationalism has explained it, the Bible is not historical, but mythological. We have been in the habit of regarding the Bible as a direct revelation from God ; but Rationalism explains it to be a revelation

only in the same sense that science is a revelation. Whatever is true in it is Divine, but whatever is true in history is Divine also. Christ was either a myth, the personification of the ideas and aspirations of His age, or, if a real person, He was an enthusiast, a deceiver, or at least a lofty religious genius and a kind of Pantheistic Rationalist. He performed no miracles, but powerfully impressed the imagination of His followers, who invented the miracles afterwards. He uttered prophecies beyond the effect of His natural foresight; He accomplished no redemption except such as any great teacher or reformer may accomplish.

This is how Rationalism explains the Bible. I do not say each individual Rationalist, but this is the result when Rationalism as a whole has finished its explanation.

In considering this system among men we shall confine our observations to those of our own land. There can be no doubt that the Rationalistic spirit has taken some hold upon the people of this country.

I. Its Medium of Introduction.

1. The habit of mental application required in many branches of skilled labour may be named as one medium. Attention being thus directed to the examination of mechanical and natural laws, and seeing that they produce beneficial results, a habit of depending on the conclusions of reason is induced.

2. Another medium is the literature imported from the Continent. It suited their taste, as it gave them an apparently more reasonable and scientific exposition of religion. It has been dressed up in the shape of poetry, fiction, and biography. This literature has influenced our own country, and it has descended upon the people and, to some extent, upon the working classes in the writings of several authors.

3. The teaching of some of the ministers of religion may also be reckoned as definitely furthering the same end.

4. The habit of debating without adequate knowledge and scholarship may have a similar result.

II. Its Operation among the Working Classes.

It may be observed that, owing to the practical character of the working classes of this country, Rationalism amongst them is less speculative than on the Continent.

1. *Those in the Churches.*—Here it manifests itself in criticizing the miracles and doctrines of Scripture, and in reducing them all to the operation of natural laws. The result is, they give up the effort to reconcile the Bible with anything a professor of science may say. They give up the doctrine of inspiration.

2. *Those outside the Churches.*—Here it throws itself into two forms:

(1) *Indifferentism.*—The creeds are conflicting, say they. There is perhaps some good in all. Religion is one thing, creed another. Religion means a sense of dependence; consciousness of God may be felt by the influence of nature better than by the teaching of the clergy. Creeds are the effect of circumstances or mental proclivities. There is no essential connection between them.

(2) *Secularism.*—The spirit of Rationalism among the working classes has chiefly taken the direction of speculation on social reform. This is pressed upon them by their position in the social scale, the natural desire to rise, and the idea, true or false, that they are unjustly deprived of their rights. Here we find the rationalistic spirit in alliance with the natural desire for social elevation, and we find it taking a twofold form of manifestation, each of which is antagonistic to Christianity.

1. It assumes that the popular mode of presenting Christianity is not the true mode. Christ, it is said, was in favour of the elevation of the masses, but the popular theology is all against it. It is, and has been for ages, the chief barrier against the progress of science. Christ loved them, and sought to benefit them. Science actually does benefit them, but the theology of the Churches tells them to be content with what they are, and look for something better in another world. It is therefore an

obstruction to progress, and a misrepresentation of Christ and Christianity. Christianity is misrepresented by the clergy and ministers of religion. Christ allied Himself with the poor, but the parsons ally themselves with the rich. Christ was opposed to the oppressors of the poor, but the parsons ally themselves with statesmen, and lend themselves to be instruments of tyranny. Christ was benevolent, but the parsons are selfish. He was humble and lowly, but they are ambitious, and seek nothing so much as their own aggrandizement. Christianity is misrepresented by the Churches. Christ intended the Church to be a brotherhood, but she is nothing but a mass of conflicting sects. The Church was to bind classes in one family, but there is no place where class distinctions are more marked than in the Church. Christ intended the Church to be an organization for the amelioration of the social and material condition of the poor; but she never attempts to accomplish this, but only lectures them about their souls, conversion, hell, etc.—things which their reason cannot comprehend. Thus, it is said, theology, ministers of religion, and the Churches generally, misrepresent the spirit and objects of Jesus.

2. It assumes that Christianity is opposed to social progress, and seeks to support the assumption in this way:

(1) Our first rational duty is to attend to what we know, but Christianity is a system of dogmas about what we do not know.

(2) This system of dogmas about a future life has developed in the way in which it necessarily must from the nature of man, so that theology and the Churches could not be anything but what they are.

(3) But Christianity and the Churches have always been opposed to science and to social progress. Christianity therefore is untrue.

This is the secularistic rationalism which ends in sheer infidelity. Such views as these are propounded by lecturers to working men in public discussions on social and religious questions, and in the workshops and clubs of our large towns.

III. Its Effects.

The effects are deplorable. It destroys first of all certainty of moral subjects. It weakens also the sense of responsibility. It destroys as well the great motive to benevolence—Christian love. It ignores the region of spiritual experiences. It keeps the human spirit down on a very low level, imprisoning it, so that it cannot rise to that higher plane where it can enjoy communion with the Divine Spirit, and get the wider outlook on life. Then, again, it leaves the passions without a restraining power. Thus it may result in vice, wretchedness, and social degradation

Thus it is that the secularistic rationalism of the working men of this country will be found by practical tests to work its own destruction. It cannot be otherwise. We deeply need certainty on moral subjects, and the sense of responsibility strengthened instead of being weakened. The great motive to benevolence must also be preserved intact, and the passions checked by a restraining power.

IV. The Duty of the Church in Respect of it.

There are two methods to be adopted :

1. *The Intellectual-Argument.*—This is to meet it on its own ground, and is the legitimate method. Let the true sphere of reason in matters of religion be clearly explained to them.

Let it be shown that the doctrine of the supremacy of reason is a false assumption, and that it projects the operations of the intellect into a region beyond its legitimate sphere.

Let it be shown, as it can be, that Rationalism results in nothing but a chaos of conflicting speculations.

2. *The Moral.*—This system is not to be eradicated by a mere intellectual process. Man is more than intellect, and there is much in human nature that lies beyond the sphere of argument. There is a moral nature in man the state of which acts on the intellect, and gives it a particular tendency. In such cases the Rationalistic spirit is only a symptom of a deeper

cause. Where such is the case mere argument does not go to the root of the matter. There is often formed among men a deep-seated vanity which prevents the subordination of their intellects to the arguments of those whom they do not love, together with a strong antipathy to the restrictions of Christianity, and this is the result to which they see your arguments lead.

The working classes must be made to love Christianity, and it should be remembered that the Church is the divinely appointed medium of presenting it. When the Churches shall have become a living embodiment of the spirit and principles of true religion, they will become an irresistible power against every form of error, and will go forth in their career of victory "clear as the sun, fair as the moon, and terrible as an army of banners."

1. If we as Christian people are to be preserved against Rationalistic heresy, let us preserve our *spiritual* life. A man never becomes heretical so long as he preserves an experimental religion. We must cultivate the spiritual life, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The moral must be touched by the Spirit of God.

2. If we are to repulse Rationalism it must be by the practical exhibition of Christian virtues. It will not be done by controversy—not by books. There is a mightier logic than that of the intellect—a logic which appeals to the observant faculties of men, a logic which can be wielded with equal force by the most intellectually strong, a logic which bears the stamp and sanction of Divinity itself, and which will tell more on the conscience and hearts of others than all the books in Christendom —it is the logic of a holy life. "Let your light so shine before men that others seeing your good works may glorify your Father which is in heaven."

On some Contents of a Parish Chest.

By the Rev. FRANCIS St. JOHN THACKERAY, M.A.

THERE are worse ways of spending a dull, leaden, November afternoon in a remote vicarage, than devoting it to clearing out and weeding the contents of an antique parish chest. Albeit there is much dirt and dust to be encountered from the accumulations of, it may be, many years, yet there are unexpected sources of interest. But it is in some respects a perilous undertaking. In the first place, the lid of the heavy oak chest has to be securely adjusted, lest it fall *in domini caput immerentis.* Then, when you have peered into the dark recesses, using the aid of a flashlight for fear of conflagration, and dived into the depths to extract and sift the old-fashioned parish books and documents, some of them on their way to decay, and calling for some drying or flattening process or repair, and rearrangement in their proper place, there is the danger of doing away with something of real value which cannot be restored, and is of unique interest as a record of the distant past. To guard against any such accident, I had taken the precaution of inviting to my vicarage a legal friend, who could be relied on to warn me as to what to preserve and what to destroy.

The historical importance of these repositories of varied information, social, parochial, and religious, has of late years been fully recognized, and their treasures have been brought to light, in many invaluable publications. Those in my own custody cannot claim to be in the first rank of such collections, but a few particulars may be noted, sufficient to reward a search.

The parish register naturally ranks first in interest, its earliest entry being that of a wedding, February 7, 1627. It also contains a curious autograph memorandum of a charge made by letters patent from Oliver Cromwell for a payment of twelve shillings from the parish of Mapledurham, to the

building of the church at Oswestry, in Shropshire. There are old volumes bound in sheepskin with brass bosses and clasps, full of various parish papers, faculties, indentures of apprenticeship, accounts of surveyors of road and overseers of the poor, revealing the scandalously lavish allowances in lieu of work under the old Poor Law—*i.e.*, before the Poor Law Amendment Act of 1834. A tantalizing entry frequently occurs at the beginning of the nineteenth century of a few shillings charged for Swing "Pockets," or "Porketts." No satisfactory explanation has been given. It has been suggested that alms-bags are meant.

Curiosities of spelling abound, such as "Jannery," "disburstments," "sighning" for "signing," "causelties" for "casualties," "diner and liquor at Easter £4. 4s. 9d." Among the miscellaneous *débris* at the bottom of the chest was a preacher's book, and inside it some bands flattened out, 6 inches long by 4½, not divided, like those so common in portraits of divines of the seventeenth and eighteenth centuries. They are really a relic of the *amice*, a square linen tippet, or collar, and were worn within the memory of persons now living. My father, on one occasion, had a note handed up to him from the clerk in the lowest tier of the three-decker to this effect, "*Sir, your bands are under your left ear.*"

Then we come upon a faded old-fashioned sermon-case, which to those who reflect is eloquent of the past. How many discourses, good, bad, and indifferent, some often no doubt preached more than once, has not this old case held in its day! The subject of old sermons has been a fruitful source of anecdote, generally at the expense of the preacher, though not always with perfect fairness, as an old piece of work, if carefully pruned and revised, with fresh matter introduced, often is very effective, and one of the best productions of its kind. A preacher may plead in self-defence that he is like the householder who brings forth out of his treasure things *new and old.* The following American story I have never seen in print. Brother Tagger had three times to take the place of the regular

minister, and three times he delivered the same address on Peter's wife's mother. On the Monday, one of the congregation, seeing him at Brooklyn while a bell was tolling, remarked that he thought it must be for Peter's wife's mother! "She was very bad all the day before."

A sermon-case minus its proper enclosure suggests some possibly rather awkward situations. It has happened, *e.g.*—no doubt more than once—that a clergyman on his way home has dropped his MS. Once a discourse, on the fly-leaf of which the numerous dates of its previous delivery had been carefully entered, was returned to its owner with a pencil-note added by the finder, "Well done, good and faithful servant!"

A keener trial, however, may befall the loser of his sermon, if the loss occurs on the way to his church instead of on his return from it, or if it has been left, through inadvertence, at home. It is bad enough if he becomes conscious of its absence during the service, but how far more disconcerting if he does not realize it till he has actually ascended the pulpit steps.

One has heard of one intending preacher in such a predicament, after an awkward pause while the congregation remained expectant, pronouncing the ascription "Now to God the Father," etc., and immediately descending the stairs without any explanation, and of another letting himself out of the church and returning no more.[1]

The horror of finding the case empty! Even then, however, if he has not been culpably careless, neglectful of his subject, almost oblivious of his text, if he has honestly thought over and prepared his subject, one who finds himself suddenly in such a difficult position will not be utterly at sea.

An instance of this is given by the Rev. P. H. Ditchfield, in his "Old Time Parson," in the case of an able preacher, now an American Bishop, who had promised to preach an important sermon to a large and educated congregation at Oxford. "He placed his sermon-case unopened on the desk, and when the last strains of the hymn had died away he opened his case and

[1] Ditchfield, "The Parish Clerk," chapter xx.

discovered—a blank! He had scarcely a moment to recall the text and recover from the shock; but there is little doubt that he came through the ordeal fairly well." The ordeal he had to go through was not so severe as that of those candidates for the ministry in some Dissenting communities, who are tested for their office by not knowing beforehand on what subject they are to address their flock till they are actually face to face with them. Of one of these we are told that he found on the pulpit cushion a strip of paper with the single word "Zacchæus." He began thus: "Zacchæus was up in a tree; I, like him, am up a tree!" Of such a promising exordium one would like to have heard the sequel.

It is related of a late distinguished scholar and professor, that he once found himself placed in one of those awkward predicaments already mentioned. It was at a Cathedral service. On reaching the Chapter House, he discovered that he had only his sermon-case without the companion MS. In vain he solicited the officiating clergy to help him. From the Dean downwards they all declined to preach *ex tempore* at such short notice. He had to go through with it himself as best he could. Fortunately, in the pocket of his sermon-case there was a peroration, written some time before, and adaptable to any occasion. During the service, he devoted himself to his subject, quarrying in the Anthem Book for texts and suitable passages, and by these means he managed to deliver a very passable oration, and drew at last on his reserve. Oh, how thankful must that preacher (and the congregation also) have been when he arrived at that peroration—like a gallant ship, after stormy seas, sailing calmly into a well-known harbour!

SERMON OF THE MONTH.

Lessons from the Pentateuch.—II.

By the Rev. J. R. DARBYSHIRE.

"Our God is a consuming fire."—Hebrews xii. 29.

THE story of Joseph as recorded in Genesis might be called, in the Italian use of the term, a "comedy," a story of various adventure, and of doubtful issue that in the end turns out well, and the picture ends with a warm and a happy scene of family life in Egypt, under the favour of the reigning Pharaoh. But how differently the Book of Exodus opens, with its terrible picture of the groaning Israelites burdened with a burden that could not be borne, set to tasks that they could not fulfil, labouring under the heat of the Egyptian sun, and lashed by the whips of their Egyptian taskmasters! And their cry was exceeding bitter and mounted up to God. And yet, right there in the midst of that terrible picture of anguish and pain there comes the story that is hardly second to any for beauty in the Old Testament—the story of the birth, and of the finding of Moses.

Thus Exodus opens with the stories that are to be characteristic of all revelation, that it is in man's extremity that God finds His opportunity.

Now, to go through the whole of the Book of Exodus in a single address, and point out its beauties and its teachings is, of course, impossible. I venture, therefore, to take rather an artificial point of view, and look at one aspect of the Book—viz., its remarkable threefold revelation of God by fire.

The whole story of the Book, as I hinted before when dealing with Genesis, is to be read in the light of that chapter in which we read of Moses turning aside in the wilderness to see the wonder of the burning bush. We shall find in that story the first revelation by fire, the revelation of the God of Love.

What was the fire that burned in that bush? What did it mean? The Scottish Churches in their hour of tribulation took

this sign of the burning bush for their own, because it typified the people in Egypt, who, though they were oppressed, were yet not consumed. They revived their dying hopes by this motto and this symbol; and to-day take it for their coat of arms. But I feel inclined to doubt whether the meaning is simply that the bush was to remind Moses of the people whom he had left behind, whom he had probably despaired of ever helping, whom he thought he had forfeited the right to help by reason of his haste and rash behaviour; I think rather that there was more in it for Moses and the followers of Moses to learn. The story is written down for us to see the revelation of the illuminating light of God's life-giving Spirit; the bush burned with a fire, but not with a fire that devoured, with the fire that quickened and made a new thing of it. And so as Moses looked he learnt that despite his failure he was still to be God's chosen instrument; and as he looked he learnt afresh the lesson of his weakness and impotence, till at last the Divine power was burnt in on his soul, and he turned back to the land from which he had fled to lead the people out, convinced that God had not forgotten His plan, that God had not lost His power, that God had not abandoned that process which we have already seen working through the ages of the Patriarchs; the God of Abraham and of Isaac and of Jacob was to be the God of Israel now, and was to bring them out of Egypt.

In the light of this revelation of God's love at the burning bush, the next few chapters receive a wonderful but aweful illumination. Israel, indeed, in the Land of Goshen suffers no disabilities, but around them plague follows hard upon plague, and sorrow upon sorrow; as Pharaoh hardens his heart, so the wrath of God becomes fiercer and more cruel; and then follows the strange and solemn mystery of that midnight feast, not to be taken sitting down in robes of state, with garlands of pleasure on their heads, but to be eaten in haste, with their staves in their hands, and their loins girt, by the men who were to rise up and flee from a dreadful fate, the men who were to see at what *cost* God was going to deliver them.

Next, as their weak faith grew strong, they set out, and as

they left behind them the cries and the flashing lights of stricken Egypt, there gleamed before them the second revelation by fire—the revelation of liberty, in the pillar of God's guiding light.

At last the people were free, and the light led them forward in a pillar of fire by night, and a pillar of cloud by day, and when once more failure seemed imminent, and the hosts of Egypt pursued them close behind, the pillar moved behind the great company, and stood between them and the Egyptians, so that the Egyptians and the Israelites came not near each other all night long. From redemption to liberty!

They were glad enough of their liberty at first, and they sang their song of gratitude and praise, not unmixed with that primitive and vindictive feeling that always to some extent marred the poetry of the Hebrews; but after a while they forgot Him, and as they went through the wilderness, and various troubles and annoyances beset them, they were willing enough to murmur and disbelieve; they were still only a rabble, they had no loyalty, no feeling of unity, no sense of the national significance of their deliverance, no real conception of the cost of it; they were a murmuring, grumbling, thankless crowd.

So God gave to them a third revelation, a revelation of Law. And that is given by fire too, by the rushing fires of Sinai on the hill that none might touch; only a few elders approached that hill, led by the man who had probed the mystery of the fire of the burning bush, and need have no fear now of the fire that consumes.

This revelation by fire is very terrible; and we not unnaturally wonder if it can be a revelation of the God who is the God of Love. We can appreciate the story of the burning bush; it has been called "Moses' Pentecost"; we love the story of the crossing of the waters, and we have made hymns on that; but what of this revelation by fire on the hill of Sinai? Is the God of Sinai the God of Calvary? In ages past there were not wanting men who denied it, and said that the revelation could not be the revelation of the same God, for Israel cowered in fear and awe beneath the revelation of a God of Law. But Israel was a rabble, and what could make them a nation? The first necessity

for a nation is law. The measure of a nation's majesty is the measure of its just proportion of liberty and restraint. How was Israel to learn the awful lesson of restraint and law-abidingness and national unity in the service of the one eternal God, unless by some revelation that should sweep away their selfishness, their ignorance, and their spiritual stupidity?

Israel had to learn by fear that as God is holy, they must be holy too, to learn by fear what holiness means—that it means for the men who have been slaves that they are to be merciful to their slaves, to the men who have been delivered by a great God that they are to be faithful to that God. God's revelation of love must issue in the liberty of the enslaved. But they to be truly free must learn the character of law. And if they cannot learn it by love alone, they must learn it by fear.

Even while Moses was learning the laws which he was to teach them, the people below were showing how little they understood the character of God, for they thought that God was removed from them, and they made for themselves a golden image that they might have somewhat to worship.

It was only through fear that Israel could be trained; but if we read the Book of Exodus alone we shall sadly misinterpret the Law of God. There was a prophet who thought that this revelation of God on Sinai in fire and awe was final, and he called down fire from heaven, and he hacked the prophets of Baal down. But disappointment and despair ensued until he was made to stand in the cleft of the rock, and there passed by him wind and earthquake and fire; but the Lord was in none of those. But at last there came a still, small voice. That revelation to Elijah stands midway between Sinai and another hill, where Jesus led his three disciples up, and was transfigured before them, and there appeared unto Him Moses, who had mounted Sinai, and Elijah, who had heard the voice of God at Horeb, and they spake with Him of His decease which He must shortly accomplish at Jerusalem. Our God is a consuming fire, yet it is He who spared not His own Son, but freely gave Him up for us all.

The Missionary World.

IN the light of what has been happening in the C.M.S. of late, one looks with a new consciousness upon the great pile of missionary periodicals borne by a patient postman to a remote holiday retreat. One turns them over haphazard as they lie: *India's Women*, with its quiet record of devoted work in one of the neediest of spheres and an "almost stationary income," as the chairman of its committee reports; the *S.P.G. Home Workers' Gazette*, with its bold "challenge" for subscriptions on the front page, its earnest urging of the duty of intercession within; the *L.M.S. Chronicle*, bright, breezy, attractive, recording the way in which the Board are being driven to face "the discipline of deficit"; the Wesleyan *Foreign Field*, well illustrated, well edited, relating itself closely to the activities of its own Church, reporting the receipt of some £80,000 towards the Centenary Thanksgiving Fund of £260,000; the *Greater Britain Messenger*, standing for the pressing needs of Canada, and enclosing the quarterly prayer paper of the C.C.C.; the B.M.S. *Herald*, packed closely with news, and rejoicing that the deficit of last year is vanishing; the *Jewish Missionary Intelligencer*, with a large type appeal for an extra £10,000 on its first page; the Z.B.M.M. monthly —*The Zenana*—its opening article entitled "Maintenance and a Forward Movement"; the S.A.M.S. *Magazine*, with a call to extension in South America and a report of the farewell to five outgoing missionaries; the *Bible in the World*, giving, as always, fascinating accounts of the "new world of readers" waiting to be reached or already actually receiving the Bible in their mother-tongue; *China's Millions*, with addresses given at the annual meeting, including one of special interest describing the financial work at the headquarters of the mission in Shanghai; the S.P.G. *Mission Field*, and so on. Most of these organs admit financial stress; all indicate vast needs, to meet which largely increased income is essential. The situation

is anxious everywhere; in the case of the L.M.S. it is actually a critical one.

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The Heavenly Father has no favourites among His children. His love is alike for all. His power is sufficient for all this mass of need. What He has begun to do for one, it is certain He can and will do for all, according to the special form of need, the special way and time which He shall choose, according to the place where His children meet Him in readiness and faith. Therefore what has happened and is happening in the C.M.S. comes as a message of strength and hope for all.

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There is no lack of record of what came to pass at Swanwick or at the subsequent meeting of the C.M.S. Committee on July 8. A paper by Dr. Stock has been widely circulated. The *C.M. Review* for July contains a sketch of the proceedings at Swanwick and the resolutions passed. The *C.M.S. Gazette* for the same month gives an interesting, many-sided account. The *Record*, both by report and by leading articles, is lending itself to transmit the message to the Church. From all sides one hears that those who were at Swanwick are being used to pass on what they have themselves received. The *Report of the C.M.S. Delegation* to the East is being issued, and puts the facts which moved the Conference at Swanwick before the Church. There is no need to chronicle here the details which are already widely known. What matters most—what is of infinite moment for the present and for the future—is that we should rightly apprehend the inner meaning of what has happened in our midst.

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Those who know the inner side of things most closely are aware that human "methods"—though the preparatory work done was admirable, as the report of the committee dealing with the needs of India in particular shows (see July *C.M. Review*)—had nothing to do with the movement, and that even the delegation to the East—undoubtedly valuable as it has

been—was in itself of little avail. Through a long discipline touching its life from centre to circumference, through the failure or transient success of every possible scheme and method, through a testing and a proving the depth of which has never been adequately recognized, the Lord of the Church and of the Harvest-field had begun to teach some at least in the C.M.S. that there was no help anywhere except in Him. The long night ended in a sudden gleam of dawn. Death to human plans and strivings turned to life at a touch from God. Stripped of all else, a naked faith—faint and feeble indeed—availed to release Almighty power. This is what makes "Swanwick" ground at once sacred and common to all.

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The response, in its outward result towards missionary advance, expressed itself—is still expressing itself—in gifts of money. This is inevitable and right. But money is not at the root of things. This is no outburst of generosity in response to freshly realized need. Such responses have come and gone. This has been a touch of the Divine Spirit dealing first and mainly with the relation of the individual soul to the Lord, a call to a new life, a gateway to a path of continuous obedience, and therefore of deepening sacrifice. The entering in is but the beginning of a long and costly uphill way, along which the footsteps to the Cross are clear. It is the old call—simple, yet infinite in its implications—"Follow Me."

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Faith, love, patience, will be needed to work out the meaning for ourselves. It is not easy to rearrange expenditure, to break away from custom, to simplify life; but hundreds, if not thousands, are seeking to do it as the manifestation of a new spiritual sense inwrought by the Spirit of God. It is for each one a moment of vital import. To look back is to recreate the conditions of the past. It is well that the holiday weeks, in which the pressure of work is lightened, give time for special thought and prayer that the sacrifice may be bound with cords to the horns of the altar.

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Thought travels to all known centres of Christian service: the committee-rooms of the missionary societies; the local centres of missionary effort at the Home Base; the parishes where clergy are seeking to influence their people; the administrative bodies in the mission-field, from the little groups dealing with a single mission up to the recently formed Continuation Committees, embracing a great area of the East in their view; the leaders and organizers of the Native Churches; the bands of native communicants scattered through the darkness of the non-Christian world. All these have problems of advance, problems of finance, problems of faith, to face. What would it mean if the God of that little Conference in the heart of rural England were realized as their God too? if what happened to one should happen to all God's children? if a like utterness of need should meet a like almightiness of love and power? It is the possibility of this which makes our reception of the Divine working at Swanwick a peculiarly solemn trust. By our response and faithfulness we lead men to direct their prayer with fresh expectation to a wonder-working God. May He enable us, by following hard after Him, to bring forth fruit which shall remain.

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The three missionary quarterlies are, as usual, full of interest. *The Moslem World* unfolds fresh lines of study concerning the complex thought and customs of Islam; there is no longer any excuse for ignorance as to the nature of missionary approach. *The East and the West* has four papers on India, none of them quite up to the high level sometimes reached—a useful article on Mohammedanism in Malaya, whose writer is too diffident to carry conviction; a sketch of the life of Ilminsky, a remarkable Russian missionary in Siberia, whom one gladly places beside Archbishop Nicolai; and a paper on the Continuation Committee and its work, by Mrs. Creighton, following the Rev. W. E. S. Holland's account of the Conferences held in the name of that Committee by Dr. Mott in India.

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The July *International Review of Missions* is perhaps the best number issued as yet. Professor Westermann's article on "Islam in the Eastern Sudan" is long, and in parts somewhat monotonous, but for sheer knowledge and exact statement it is not easy to excel. It is a part of the investigation being carried on by one of the special Committees working under the Continuation Committee; so is the brief, admirable preliminary statement as to Missions and Governments supplied by Mr. Rowell of Toronto. Sir Andrew Fraser discusses the recent resolution of the Indian Government on educational policy in a fine article. The French Mission in Basutoland is used by M. Jacottet as a striking illustration of the growth of the Church in the mission-field. Two papers deal with the preparation and qualification of missionaries. One, on the place of the foreign missionary in relation to Indians, is a gentle but searching challenge of the common attitude of the foreigner; the other a courteous but final rejoinder to a previous paper, in which Professor Meinhof urged the study of missionary languages at home. Few will fail to be convinced by Mr. Grahame Bailey that, for Asiatic languages at least, language schools on the mission-field are best. President King of Oberlin writes the opening article on "Christianity the only Hopeful Basis for Oriental Civilization"; and Dr. Richter contributes the inaugural address delivered by him on his appointment to the Chair of the Science of Missions in Berlin University: "Missionary Apologetic: Its Problems and its Methods." A threefold account of Dr. Mott's Conferences in China confirms all that was written of the importance of his previous Conferences in India. The most stirring article in the whole number—at least, the majority of readers will think it so—is that by the Bishop of Madras on Mass Movements in the Panjab. The Bishop's urgent and repeated pleas for a developed agency in the region of the Mass Movements in his own diocese in South India are so widely known that his assertion that the need is far greater in the Panjab, where, amongst other organizations, the C.M.S. has large responsibilities, carries extraordinary weight. G.

Discussions.

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

"TITHES AND THE POOR."

(*The "Churchman," April*, 1913, *p.* 267.)

DR. CHADWICK, in the fourth of his very interesting articles on "The Church and the Poor," says: "What seems quite clear is that in the ninth and tenth centuries (with one important exception) the system of poor relief associated with the name of Charlemagne was that which was generally in force in our own country. The exception to which I refer is that in England a *third*, and not, as in France, a fourth, of the tithe was devoted to the relief of the poor." In support of this statement he quotes the "Canons of Ælfric." But Lord Selborne, in "A Defence of the Church of England," concludes his examination of these Canons (who Ælfric was is a subject of dispute) and two other "authorities" which have been quoted for the view put forth by Dr. Chadwick, by asserting they are of no value in this respect, and adds: "It would be too long a digression if I were to say more about these documents. They constitute the whole and sole evidence in support of the opinion that either a fourfold or a threefold division of tithes was ever the law or customs of this kingdom, or any part of it. Well might Mr. Soames say: 'To build arguments affecting the characters of past clergymen and the interests of present upon obscure compilations by unknown authors is hardly reasonable.'"

In the present contention with regard to the disendowment of the Church in Wales, as also in regard to tithes and their possession and use generally, this point is of vital importance, and I should be glad to know on what grounds Dr. Chadwick takes a position which Lord Selborne seems to show is untenable.

W. J. PRICE.

Notices of Books.

THE BOOK OF JOB. By James Strahan, M.A. *T. and T. Clark.* Price 7s. 6d. net.

In his previous book on Genesis entitled "Hebrew Ideals" Mr. Strahan proved himself to possess powers of exposition and character-study far beyond the ordinary. In his new work he has given us the riper skill and greater delicacy of touch which the deeper problems of his subject demanded. His subtle analyses of mood and motive and his graphic delineation of character and view-point are altogether admirable. The book is full of word-pictures and epigrams; it is studded with quotations whose range is as wide as their selection is wise. Above all, it does not lack the touch of modernity.

The author regards the book as a psychological drama, "since it is not so much in the development of a problem as in the history of a soul . . . that the supreme interest lies." Its purpose was plain—viz., to clarify and purify the theology, the theodicy, and the morality of the nation. It packs "a campaign of centuries" into "a single decisive battle." It is "a protest against absolutism in theology" and "a plea for a reasonable service based on the moral affinity and mutual understanding of God and man." It inculcates principles of action which are inseparable from national greatness—viz., "to love and serve God for His own sake as man's moral and spiritual Ideal, and thereby to quench the accusing spirit of sceptical cynicism." That it was the product of an age of ripe culture appears to the author indisputable not only from its problem, but from its plot—a conference of sages to debate the Divine government of the universe."

Still it is not all of one age. The Prologue and Epilogue suggest that they were taken over entire from an original pre-Josianic folk-tale of Job, of which the kernel has been displaced for the present dialogues. As further additions to this rewritten drama come the Elihu speeches, inferior in literary and poetical power, but having an intrinsic value as contributing "revised and amended views on the enigma of suffering," and having an extra interest as "the criticism passed by a new age . . . on the original drama."

Moreover, the writer believes that the original beauty and symmetry of the third cycle of speeches (chaps. xxi.–xxvii.) have been damaged by a disturbing hand—that of an advocate of orthodoxy, who by a process of suppression and substitution softened the daring outspokenness of the original to a milder conformity with traditionalism. This may be; but we fail to appreciate the author's logic by which he asks us to regard chap. xxviii.—the great poem on the Quest of Wisdom—as an independent fragment introduced by a reader who failed to find in the rest of the book light on the mystery of God's government, and who therefore inserted this poem, "which teaches man to acquiesce in a reverent agnosticism." We are tempted to linger over the author's bold portraiture of the *dramatis personæ;* they are so skilfully painted. But to reproduce fragments and outlines would fail to do justice to the finished pictures, and there is the commentary to claim our attention. Its general scheme is attractive.

The book is treated sectionally, each section being printed from the Revised Version text and followed by a critical survey and searching analysis of the argument. Then each verse comes under the microscope. Here and there are met with striking departures from the Revised Version translation and acceptances of LXX and Syriac readings which contribute new life and meaning. Indeed, the author's own dictum prepares us for somewhat drastic treatment of the text. "In the Book of Job," he says, "the more daring reading is always likely to be the right one. The later toning down is easily understood." As an exegete, Mr. Strahan shows on every page a rare sensitiveness of touch and richness of expression. It is difficult to make a selection from 320 pages so uniformly good. We confine ourselves to two illustrations. In treating of xxxviii. 7, "When the morning stars sang together," reference is made to Ezra iii. 10, 11, when the laying of the foundation of the Temple was hailed by praise from the choir of singers and shouts from the people. "And when God laid the corner-stone of the earth, His household of star-spirits—pre-existing sons of the Elohim—raised a shout of joy. In particular, the 'morning stars,' which daily see the earth emerge from the darkness of night, then saw it rise out of primeval chaos, and at the amazing sight sang in ecstasy together." Almost naturally we turn to chap. xix. to seek for fresh light on that great passage, "I know that my Redeemer liveth," etc. We find it described as the evidence of a miracle of faith, "a creed which is, in a sense, the creation of his own spirit, the emanation of his own character, but at the same time a revelation from the heart of God." And this is the process of its fashioning: "In a passionate desire to escape from a tragic and hopeless present, his mind makes a series of lightning-like flights of faith, glancing hither and thither through space and time, rising from earth to heaven, descending beyond the tomb and returning, and finally rending the veil of flesh, that he may stand in imagination, as he shall one day in reality, face to face with God, satisfied, not with this or that attribute—wisdom, justice, or even love—but with a beatific vision in which all attributes are forgotten." The translation "Redeemer" is regarded as legitimate so long as it is defined as the Redeemer of one's honour—*i.e.*, Deliverer from undeserved wrong, not from sin; but "Vindicator" is the nearest equivalent to the Hebrew, Gōēl. The ambiguous expression "from my flesh" is interpreted as meaning "away from my flesh"—*i.e.*, as a disembodied spirit. "If there is logical process, a gradual evolution of ideas in the drama, what Job expects is not only a posthumous vindication, but his own recall to hear it and to see his Vindicator." In xiv. 14 *et seq.* the possibility of a future life fascinates Job, but it is not entertained. In xvi. 18 *et seq.* Job's faith rises to the idea of an Advocate who will espouse his cause after death. But here "he expresses the conviction that not only the claims of ideal justice, but the human heart's deepest longing, will be satisfied by the summoning of the injured dead back to life, to be present at his own vindication." When he says, "Whom I shall see for myself," he is expressing the "everlasting individualism of faith"; and when he adds, "not as a stranger" (Revised Version, margin), he is expressing the conviction that his vindication will be complete and his deepest yearnings fully satisfied, because God will be "no longer estranged and hostile, but a Friend."

We have already transgressed the limits of our space, but we must find room for a word of thanks to Mr. Strahan for his illuminating and inspiring exposition. We look forward to the new translation of Job which he hopes soon to give us. W. E. BECK.

COMPARATIVE RELIGION. By Dr. F. B. Jevons. *Cambridge University Press.* Price 1s.

This is the second contribution of Professor Jevons to that excellent series of "Cambridge Manuals of Science and Literature." It will add to the reputation of the author and of the series. It was no light task to combine comprehensiveness with conciseness within the narrow limits of 150 pages, but Dr. Jevons has done it with conspicuous success.

The Introduction and seven chapters on Sacrifice, Magic, Ancestor Worship, Future Life, Dualism, Buddhism, Monotheism, are a worthy contribution to a fascinating and far-reaching branch of scientific study.

GOD'S APOSTLE AND HIGH PRIEST. By Philip Mauro. London: *Morgan and Scott.* Price 2s. net.

This exposition is based on Mr. Mauro's conclusion that there are three "eras" in our Lord's ministry. In the first era, now past, He was the Apostle, or Sent One. In the second, now present, He is High Priest, of the type of Aaron. In the third era, yet to come, "He will be the King-Priest, fulfilling the type of Melchisedec." We are told that although He has already the *title* of "Priest after the order of Melchisedec," He has not yet entered the *office* of "Priest upon His throne"—though how this can be is not made clear. Mr. Mauro discovers these same three eras in several other passages—for instance, in Heb. ii. 7 and xiii. 8. In the latter passage he takes "yesterday" to refer to "His lowly service as God's Apostle, now ended." "To-day" he regards as "the day of His service in the heavenly Sanctuary," while "for ever" stands for the "age to come." Again, in two familiar passages—Heb. ix. 24-28 and Phil. ii. 6-11—the same periods are traced, and in the three divisions of the book these thoughts are expanded and the significance of these "eras" expounded with lucidity and force. The first part—"The Apostle of our Confession," revealing the Father's name, doing the Father's works, speaking the Father's words and, finally, giving to the Father an account of His ministry as the Sent One—is a delightful exposition. The author is one of those who fearlessly leave the beaten track, and even if one cannot always accept his interpretation, his earnestness and fidelity to the Word of God give him a claim to be heard.

S. R. C.

THE NARROW WAY OF HOLINESS. By the Rev. R. Wood-Samuel. London: *S.P.C.K.* Price 1s. net.

In this little volume the author discourses upon Sanctification—its nature and necessity, its demands, its helps, its hindrances, and its completion. Those who long after that holiness without which no man shall see the Lord, will find here much to help them. S. R. C.

COMMUNION WITH GOD. London: *C. J. Thynne.*

The fourth edition of a helpful little manual of private prayers. Happy are those who require no staff to lean upon, but not all are able to walk

without assistance, and as the Rev. J. Dawson says in the preface, "there are times when communion with God is difficult, when words flow with sluggish pace, and when the needed words refuse to come. At such seasons as these, help is especially required." The clergy are often wanting such a manual of devotion to put into the hands of their young people, and we can with confidence commend this one to their notice. S. R. C.

HIS SANCTUARY. London: *Marlborough and Co.* Price 1s.

A devotional treatment of the Lord's Prayer, each sentence being illustrated by Scripture passages, with occasional verses of hymns. There are pages for manuscript references, etc., and the whole is conveniently arranged and nicely printed. It is a book of private devotion.

ROME, TURKEY, AND JERUSALEM. London: *Thynne.* Price 1s.

A reprint of sermons by the late Canon Hoare based on the prophecies in Revelation and Daniel. Rome is the "little horn," and its approaching destruction heralds the Second Advent. Turkey is the "Euphrates" whose "drying up" means its withdrawal from Europe and Africa. Jerusalem's time of captivity is nearly ended, when the Jews will again possess it and Christ will return.

THE HAND OF GOD AND SATAN IN MODERN HISTORY. By Albert Close. *Protestant Truth Society.* Price 2s. 6d.

Mr. Close's words are vigorous and definite. The Pope and the Sultan are "Satan's Commanders-in-Chief in Eastern and Western Europe." The Revelation is "History written beforehand." Waterloo was a "triumph of Protestant over Papal and Infidel" forces. Present-day movements in the religious world indicate a "Satanic Revival," and Higher Critics are "the Devil appearing as an Angel of Light." Socialism is "Satanic," but the Labour Movement is "Divine." The author thinks it "foolish and short-sighted to condemn a peaceable and orderly strike for a living wage," but with regard to what he calls "the Devil's own movement of Women's Suffragism," he gives forth no uncertain sound. "They behave like the pigs in Christ's day which, when the devils entered into them, rushed madly in herds down to their own destruction." W. HEATON RENSLAW.

THE PASSION HYMNS OF ICELAND. Translated by C. Venn Pilcher, B.D. *Robert Scott.* Price 2s. net.

The field of Icelandic hymnology was practically unexplored till Mr. Pilcher began his pioneer work. This book embodies some of the results of his exploration. The translations are made mainly from the work of the two greatest singers of the northern island, Hallgrim Petursson and Bishop Valdimar Briem. The former is pre-eminently the poet of the Passion, and draws his inspiration from the Cross of Christ and his own experience of its power; the latter draws his message from the rugged natural charms of his island home and from the Gospel pictures of the ministry of Christ among men. The author's introduction is delightful reading. He makes us breathe the air of Iceland, and live amongst the scenes, and think the thoughts which stirred to sacred song the poets who have endowed and enriched the spiritual life of a Church so nearly related to our own.