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THE

LONDON QUARTERLY REVIEW

OCTOBER 1910

THE CHURCH AND THE WORLD IN THE TWENTIETH CENTURY

The Church and the World in Idea and in History. Bampton Lectures for 1909–10. By WALTER HOBHOUSE, M.A. (Macmillan. 1910.)

The Reproach of the Gospel. Bampton Lectures for 1907–8. By J. H. F. PEILE, M.A. (Longmans. 1908.)

Social Relationships in the Light of Christianity. Hulsean Lectures for 1909–10. By W. E. CHADWICK, D.D. (Longmans. 1910.)

The Gospel and Human Needs. Hulsean Lectures for 1908–9. By J. N. FIGGIS, Litt.D. (Longmans. 1909.)

Christ and Civilization. Essays by various writers. Edited for the National Council of Evangelical Free Churches, 1910.

'IT seems hardly too much to say,' wrote Gladstone to Newman in 1866, 'that we see before us an ever-growing actual necessity, in the world of thought, for a new reconciliation of Christianity and mankind.'[1] After the lapse of more than a generation that reconciliation has not come, either in the world of thought or the world of life, and it might well seem as if it were more distant than

[1] *Letters on Church and Religion*, vol. ii, p. 89.

in the middle of the last century. It is a significant fact that the last two or three series of Bampton and Hulsean Lectures, representing the Universities of Oxford and Cambridge, have been occupied with this fundamental question of the relation between the Church and the world to-day, whilst the interesting and important volume entitled *Christ and Civilisation* shows that Evangelical Free Churches have their thoughts turned in practically the same direction. The appearance simultaneously of such a cluster of books, representing not individuals but communities, is very instructive. The sub-title of Mr. Peile's Bampton Lectures is 'An Inquiry into the apparent failure of Christianity as a general rule of life and conduct, with special reference to the Present Time.' Canon Hobhouse heads one of the most important chapters in his book with the startling title, 'The Religious Chaos of To-day.' In his preface he roundly arraigns the whole 'world-policy' of the Church which has obtained since the conversion of Constantine as 'having a practical connexion with our present distresses,' and holds that 'the Church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the ante-Nicene Church.' Dr. Chadwick starts his argument with the imperative need for moralizing—by which he means christianizing—the several relationships of our time, and his whole book is an indictment of modern society in Christian countries as in some essential features un-Christian. The first words on Dr. Figgis's first page, after the text, 'He hath visited and redeemed His people,' are, 'Has He? That is the question we are all asking'—surely a tremendous assertion to make in a sermon before the University of Cambridge at the opening of the twentieth century *anno Domini*. And once more, if the volume *Christ and Civilisation* is by its plan mainly concerned with the history of the past, the historical survey is intended to induce a more searching inquiry into the conditions of the present, and Dr. Scott Lidgett on his first page assumes, with an air of calm, incontrovertible assurance, 'It is

undeniable that Christ's ideals have been but imperfectly apprehended even by the best of His followers, and have been largely misconceived by the majority.'

I

We have gathered these testimonies together—and their number could easily be multiplied—not with a view to setting forth an alarmist description of a 'crisis' in the Church and a failure in modern Christianity. Jeremiads are as cheap as they are useless. Any one who pleases can gather statistics to prove anything, especially anything pessimistic. All he has to do is judiciously to select his facts, and leave out all figures that do not harmonize with his original assumption that the times are evil and everything is rotten in the State of Denmark. The difficult thing is to discriminate wisely; and, while frankly facing the gravest problems in the relation between Christianity and the modern world, to discern the real factors of solution already evident, and follow them out in thought for the guidance of others. But it takes a wise physician to diagnose the diseases of society, and a wiser still to detect the more subtle maladies of the Church. It was hardly true of Goethe—Matthew Arnold notwithstanding—that as 'physician of the iron age'—

> He took the suffering human race,
> He read each wound, each weakness clear;
> And struck his finger on the place,
> And said: 'Thou ailest here, and here!'

And if other Rosminis were to write other books on *The Five Wounds of the Church*, they would probably not agree in locating the bullets, and would certainly not sign the same document as to the best way of treating the patient.

It would be presumption in a mere ordinary practitioner to dogmatize where experts disagree. But the point of view of the present writer, rightly or wrongly, is that the

very urgent questions concerning the relations between the Christian Church and the environing world of civilization to-day are not to be answered by any theory of 'wounds' and 'diseases.' The Church is not sick and the world is not dying. There are evils enough in both, and the Church, which professes to be able to cure the evils of the world, is not at the moment so successful as it would desire to be, or as its Master has promised it should be. There is a 'crisis' of the Church, if only the word be not written with a capital C and a note of exclamation at the end of the sentence. Crisis means judgement, and the great issue of the twentieth century, of which the first decade has now almost imperceptibly slipped away, is a certain terrible testing as to whether the Church of Christ, as it is, can prove itself strong enough, and wise enough, to cope with the rush of new energy in the intellectual, social, and national life of our time. The Christians of to-day are not asleep or sluggish, they are not decadent or moribund; they are not so tainted with the evil spirit of the world that the old distinction between the two has disappeared and the salt has lost its savour. Perhaps Christianity, as represented by the Christian Churches of Protestant countries, never was so real, so active, or so earnest as it is to-day. But the times are perplexing. New formative forces are at work. These have so far changed the situation that neither the Church nor the world means the same thing as it did a generation ago. Of course, every generation changes, but in this instance what seemed foundations have been removed, and in a very short time. The constitution of society is altering. The changing conditions of business, the multiplied amusements of leisure hours, the fresh possibilities of locomotion, have put a new complexion upon men's habits, and removed many of the old landmarks beyond replacement. Old traditions have broken down, recognized standards of thought and conduct seem giving way. Scholarship is revolutionizing the study of the Bible. Conventional morality has lost much of its binding force through the very fact of its being called

conventional. Wealth is increasing; the hardships of the poor are not diminishing; claims on behalf of the multitude against caste and privilege are being urged with a force that captures the conscience of mankind; and the ideals and hopes which used to be associated with the cause of Christ and the comings of the city of God are being transferred to theories of a reconstructed society, as more real and more practically helpful. Everywhere there is a cry—none the less clamant because often inarticulate, or even inaudible—What has the Christian Church to say to all this, and what is the Christian Church going to do? And, naturally, only a very confused answer can be heard. Not only is the Church a multitude which cannot answer for itself, but leaders are more divided than of yore, and the only possible complete answer is the truism that a transitional age is an age of transition. If new needs are to be met, new methods must be employed, and both Church and world are feeling their way to a new synthesis of relations.

This does not mean a fundamentally different relation. The Church is not the world, and the world is not the Church. If either is resolved into the other, the problem of their relation is ended. Dr. Figgis is perfectly right when he urges, in somewhat vehement tones, that 'Christianity *is* unworldly. Alike in basis and nature, in motive and method, in ideal and result, the Christian faith differs from all its rivals far more than it resembles them. . . . Were it, as some ask, to be bereft of this "unworldly," irrational character, then it would no longer be worth either attack or adhesion.' But, granted that the Christian religion has a character of its own, fundamentally different from any that the world recognizes or admires, how is it to stand related to the world of our time, so that it may oppose without alienating it, attract and win it without any unworthy concession or compromise? The Church professes to be able either to lead, or to conquer, the world around it. Can it do so in the twentieth century, and if so, how?

II

The ambiguity which attaches to both words, 'world' and 'Church,' has often been recognized. In the New Testament κόσμος is found with various shades of meaning, which may be reduced to two: (1) the ordered universe, and (2) human society and the course of human affairs as alienated from God, and more or less actively hostile against God. The company of disciples were in the first instance gathered from out of a community with which they were sharply contrasted in spirit, in aims, and in method of life. Christ could as little have concord with Belial as a Christian with the world around him. From time to time the world sharpened this sense of opposition by keen persecution; and even when the citizen of the Roman Empire ceased to regard Christians, with Tacitus, as 'enemies of the human race,' and when no blood of martyrs was shed to provide seed for the Church, the distinction between Church and world remained acute enough for the dullest to discern, and evolution by antagonism was for Christianity the only mode of development possible.

But the time came when this was not enough. This method of warfare was not to last for ever. Better than to oppose the Roman Empire, whether successfully or unsuccessfully, was to win it. Better than to contend against current Greek philosophy was to assimilate and purify it. Great leaders of Christian thought like Clement and Origen essayed the one task, Constantine and the Fathers of the fourth century accomplished the other. The first general Council of the Church marked the moment when the Church had mastered the world, and when, as some would say, it was effectually mastered by it. *Graecia capta ferum victorem cepit.* Some victories are won too dearly. Canon Hobhouse would date the decay of Christianity from the time when the first Christian emperor began to reign. He quotes, with approval, William Law's saying that 'the world by its favours has destroyed more Christians than

ever it did by the most violent persecutions,' and the fundamental thesis of his lectures is that 'a large proportion of our Christianity is little more than nominal,' and that this is very largely due to 'defects of method and policy on the part of the Church in its relations with the world.'

Without prejudging so difficult a question by agreeing with the Canon, let us rather say that in the time of Constantine the Church was brought face to face with a difficulty which has met her again and again in the course of history, and which in the opening twentieth century she is called once more to face. New conditions of civilization were being established, new possibilities and opportunities for the Church were opening: how should she meet them and deal with them? Whilst in the world, the Church was not to be of it; whilst using the world, Christians were not to abuse it—how was this principle to be realized when the Church became the ally of the State, instead of its foe or its victim? For the issue at Constantinople in the fourth century was not the final issue, nor was it the same as that which faced the Bishop of Rome in the West. As the centuries passed and a new Europe was formed by the new races which first invaded and then transformed the Empire, a fresh test was applied to the Christianity of the early Middle Ages—as to whether the religion of the time, altered indeed from that of the fourth century and still more from that of the first, had leavening power enough to convert Goths and Franks and Lombards into good Christians, and whether such Christianity really deserved the name. In the time of Charlemagne, says Dr. Hodgkin—and his remark is emphasized by Canon Hobhouse—Saxons changed their religion wholesale, and 'Christianity, *or a religion which believed itself to be Christianity*, was triumphant from the Rhine to the Elbe.'

The vigorous, and largely chivalrous, pagans of the early Middle Ages were less formidable foes than many that the Church had to encounter in the later mediaeval period. The epoch when Pope and Emperor, each in the

fullness of his power, were engaged in perpetually recurrent warfare was that in which Christendom was at its zenith and Christianity at its nadir. Then came the new learning, and brought with it a new problem. Humanism was reborn in the sixteenth century, and the power of the young giant might either be resisted or utilized by the old religion. In this case the problem was so difficult that Christians could not agree in relation to it, and the Church, which had suffered from schisms before, was rent by a lateral cleavage between South and North that has never since been bridged over. How to deal with the new nationalism was as difficult a question as how to deal with the revival of learning. When the Revolution came in France, it hurled itself as much against the Church as against the State of the *ancien régime*, whilst in this country, as Lecky and others have pointed out, the Evangelical revival of religion made a civil revolution unnecessary and impossible.

These passing glimpses of Church history have been taken only to show that the difficulties which face the Church of Christ at the opening of the twentieth century are not essentially new. Moral and spiritual earthquakes have taken place before in the history of the Church, and the very foundations have been so shaken that men said they could never be established again. But the gates of Hades have not prevailed over Christ's *Ecclesia*, which He has built, and is still building, on a firmer rock than those who claim to be Peter's successors can supply. The work which Christ's Church has been called repeatedly to accomplish under ever-changing conditions is before her again to-day. Some would persuade us that the demands made upon her strength are more exacting and severe than ever before; but the twentieth century is not essentially different from other centuries, and the task set before Christ's followers is always a little harder than they can accomplish. That is necessary if there is to be progress, and if progress can only be realized by divine strength.

But the charge of 'failure' is urged by thousands of

unbelievers in Christianity outside, and now we find it echoed by responsible teachers inside the Church. 'Ineffective as a guide and motive of conduct,' says Mr. Peile; the kingdoms of this world should long ago have been overthrown, and our Christianity ought to make us far better men and women. 'For the failure of Christianity, both in the Middle Ages and at the present time,' echoes Dr. Chadwick, 'a single and sufficient reason may be given: Christianity was not then, it is not now, given a fair trial.' In a suggestive note he adds that the charge of failure must be a relative and not an absolute one. The aggregate of Christian influences at work, and the volume of valuable results achieved, are very great. A public opinion prevails in this and in other countries which is becoming 'more and more penetrated with the Christian spirit and with Christian ideals,' and it only exists to-day in consequence of the patient, indefatigable, self-denying efforts of multitudes of faithful disciples of Christ in past generations. None the less, a measure of failure has to be acknowledged which often brings shame to the cheek of an advocate of Christianity, as he finds it impossible to refute the taunt of the unbeliever, or deny the facts on which it is based. The process of inquiry into the present-day comparative ineffectiveness of the Christian Church in the midst of the world may be humbling, but it is very wholesome, and it forms the first necessary step towards improvement.

III

We have already referred to the lecture in the last Bampton series headed 'The Religious Chaos of To-day.' The lecturer does not apologize for the title: he seeks to justify the phrase, explaining it to mean a state 'in which diversity of belief, disunion, lack of authority, absence of discipleship and enthusiasm, nominal Christianity, and the want of any clear distinguishing line between the

Church and the world are marked features.' He says, 'Believe me, I have used this title not from any wish to indulge in a sensational headline, but because I believe that the description corresponds to the facts.' One of the features of the chaos referred to is the variety and discord of religious opinion in Christendom. Not only are there serious divergencies in different nations, but conflicting religions called by the same Christian name contend with one another in the same nation and the same district. In England and the United States alone there are 'over 150 religious bodies forming nearly 30 groups'; and, what is more serious, tens of thousands of nominal Christians rejecting fundamental portions of Christian doctrine, or accepting at their own sweet will only such portions of its moral code as they may be pleased to approve. Only a fraction of a professedly Christian nation like our own professes membership in any Christian Church, and it is to be feared that only a fraction of these are members in earnest. '*Membership without obligation*' is a phrase borrowed from the Bishop of Birmingham, and emphasized by Canon Hobhouse as indicating the greatest weakness of the Church of England to-day, and as working more mischief even than party spirit and divisions, dangerous as these are. 'The Church is being utilized to a large extent as a machine for christening, marrying, and burying the population'; the majority of Englishmen 'describe themselves as Churchmen, merely because there is an Established Church, and they do not definitely belong to any other body.' Four-fifths of the population of Greater London were proved at the last census of attendance at religious worship to be at least indifferent, if not hostile, to all forms of public worship. The present Archbishop of York has pointed out that in certain large centres of labour 'only 1 per cent. of workmen admitted that they belonged to any Christian body.' The official figures in the *Church Year-Book* for 1910, says the Bampton lecturer in a painfully instructive note, show that 'the percentage of *Easter*

communicants to the total population varies in the different English dioceses from a little over 4 per cent. in the case of Durham and Birmingham to just under 14 per cent. in Hereford. For the whole country it could hardly exceed 7 per cent., and the percentage of regular communicants would be far smaller.' In dealing with the falling off in the supply of candidates for ordination, Canon Hobhouse allows for financial difficulties on the one hand, and doctrinal difficulties on the other, but he adds, 'The chief cause, I am persuaded, is *lack of interest*.'[1] The sketch which he gives of the youth trained in a Christian home, a Christian school, and a Christian university, growing up with a standard of honour, a code of morals, and a sense of duty, but with no living interest in religion, is only too familiar. How can such a lad seek for Holy Orders, and would it be well if he did? 'Religion, as it has been presented to him, has never gripped his heart or his will; it has given him neither an intense personal love for Christ, nor a keen sense of obligation to a divine society.'

It may be said that against this weakening of the sense of membership and its obligations is to be set the diffusive influence of Christianity, which has gone so far to create a Christian atmosphere, or public opinion, in this and in other lands. This is true, and in its place important. But if we would understand how much, or rather how little, this leavening influence has pervaded the social and national relationships of some of the foremost Christian countries, it would be necessary to follow Dr. Chadwick into his searching analysis of the social conditions of our time. Selecting five representative relationships—family, commercial, pastoral, civil, and international—he shows what are the moral standards in these several departments set up in the Old Testament, and afterwards in the New, pointing out how imperfectly moralized these relationships are in our own country to-day. Dr. Chadwick does indeed contend that none but Christian influence can accomplish

[1] The italics in these and in all other cases are those of the original writer.

the rectification and elevation of standard necessary, but the existence of the need in itself constitutes a grave indictment. Dr. Scott Lidgett, again, while admitting, very justly, that 'it is Christianity more than any other influence which has elevated the social condition of the people into a problem,' points out how serious that problem at the moment is, and how loud is the call made upon the Christian Church to do its best to solve it. The essays in *Christianity and Civilization* show, in some respects more effectively than it has ever been shown before, how profound a moral influence upon society has been exerted by the Church of Christ at leading epochs in the past—in the Graeco-Roman world, the Roman Empire in its decline, the civilization of the new nations, the Middle Ages, and so forth, till our own times. But the record is used as a summons, as a trumpet-call. Such a history is intended to be a stimulus, and if anything could prove a greater incentive to effort than the remembrance of success in the past, it would surely be the intense urgency of the need in the present.

For both the needs and the possibilities of the present situation are such as have never presented themselves hitherto. Nations and societies are more self-conscious—or shall we say, more conscientious?—than they were; knowledge of existing evils is more complete than in past ages, and the sense of shame for them keener and deeper. Further, the world is shrinking, all men are becoming more cosmopolitan, and are beginning to think in terms of the needs, not of a parish or a state, but of a race. Further, the stage of development that the Church has reached makes it possible for it to undertake tasks to which in earlier ages it was unequal. If it is true—as all the writers whom we have quoted are convinced, and we are not by way of arguing the question—that the social and commercial life of the foremost 'Christian' nations of to-day is largely ruled by principles antagonistic to the fundamental precepts of Christianity, and 'it is so difficult to live a Christian life in the midst of it that few men even

try,' then a challenge is thrown down by the world to the Church which can only be neglected on peril of overthrow and extinction.

It has been freely said of late that the remarkable awakening of China constitutes an opportunity for the Church of Christ which must be taken advantage of within the next five years, and may not recur again. More than one Chinese speaker at the Edinburgh Missionary Conference emphasized this point. May it not be said that something very similar is true in this and in other European countries? The mention of an exact number of years may be too precise and the prophecy regarding the future vain, for the ways of Providence are beyond our calculation. But it is unquestionably true that the movements of the body politic in many lands to-day constitute at the same time a loud call to which the Church should be prepared to listen, and a great opportunity which it should be prepared to embrace. The books of the Sibyl are being offered; even now some of them are being burned, and the same price demanded for a steadily diminishing number. We have reached one of the nodes in the intersecting orbits of the Church and the world, at which the action of the Church becomes unspeakably important, both for itself and for the perishing world that it was sent to save.

A dim sense of the importance of the epoch is in the air. Hence the production of many such books as those whose names stand at the head of this article, and the writings of men like Peabody and Rauschenbusch and Shailer Mathews in America. The world may seem to be indifferent to religion; it would be truer to say that it is indifferent to the presentation of religion made by many of the Churches. It may not long directly for God, but it longs for many things which only a right relation with God can furnish. It longs for deliverance from itself and from the bondage of evil which enthralls it. It longs for leadership such as it cannot find within its own borders, without which it cannot make its way from Egypt to the Promised Land. It longs for a liberty it cannot reach, and

a brotherhood the secret of which it seeks in vain to discover in the State or the Trade Union, in political economy, or the latest theory of the latest type of sociology. Can a basis for it be found, as one writer expresses it, 'in some fundamental human relationship so independent of the accidents of life as to be capable of appealing to all men everywhere, and inciting them to greater efforts for themselves and a more spontaneous recognition of the rights of others'? This is exactly what Christianity professes to do, and what friends and foes alike are asserting it has not sufficiently succeeded in doing already. Are the resources of the Church of Christ exhausted? If not, how is an application of her splendid and inexhaustible reserves to be realized?

IV

If we turn to ask, What is to be done? What ought to be the relations between the Church and the world in our century, and how are they to be attained? it is obvious that only general answers can be given, indicating ideal aims rather than a detailed programme.

To begin with, we must distinguish between the Church and the Churches. In the foregoing pages the Church of Christ has been treated as one, whereas in this country its branches are many, and hardly anything worth calling co-operation between them has been secured. The problem wears a different aspect for the four great classes of Churches now existing in Great Britain: (1) the Anglican, representing Episcopal government; (2) connexional Free Churches, like the Presbyterian and Methodist; (3) autonomous Congregational Churches, like the Baptists and Independents; (4) the Roman Catholics, who in this country are Dissenters. Canon Hobhouse writes from the Anglican point of view, and has much to say concerning Disestablishment and the formal membership which is unhappily too characteristic of the Church of England to-day. One of the first lines of action suggested by him

for the improvement of the present position is, 'We must work in the direction of reunion,' and indications are given of a growing desire for unity manifested in our times. None would welcome such signs more than the present writer, but to spend time and strength upon projects of corporate reunion at present would be worse than waste. Just as Romanists excommunicate Anglicans on the basis of an ecclesiastical theory, so do Anglicans excommunicate—in the sense of excluding from communion—non-Episcopal bodies as such. The schismatic temper is exhibited to-day by those whose ecclesiastical traditions prevent them from recognizing as Christians in every sense of the word communities which exhibit to the full the presence and power of the Spirit, whose success in Christian work is patent and predominant, but which cannot be recognized as Churches because they have no bishops, and cannot claim to be 'in the Catholic succession.'

Corporate reunion on the basis of absorption is utterly out of the question, and for many reasons friendly co-operation is a more practicable ideal to aim at until a greater breadth of vision and of Church theory be attained on all sides. As a matter of fact, even co-operation in anything beyond improved sanitation and loyal addresses to the King seems difficult to secure. Free Churches have no difficulty in inter-communion, but beyond this it seems impossible at present to go. It should be clearly understood, however, on all sides that friendly interchange of views, with the object of securing a more complete mutual understanding, ought to be welcomed and promoted by all Christians in the spirit of loyalty to their Master.

Leaving this thorny question on one side, let us address ourselves to the problem of the mutual relations between the Church and the world to-day. It may be said that the Church has always a twofold duty to the world—that of opposing its falsehood and evil, and that of recognizing its capacities, attracting its interest, gaining its sympathy, and winning it for Christ. These may be described as the intensive and the extensive, or the concentrative and

diffusive sides of the Church's influence. To maintain the due balance between these is not easy. If the second be neglected, the Puritan idea of the Church as a garden enclosed, a fountain sealed, may be realized with disastrous results. But if the first be not duly maintained, and the Church be not zealously loyal to its own high calling, the leaven becomes lost in the meal, and the distinctive purity of the Christian stream disappears in a turbid flood of worldly conformity. Undoubtedly the first duty of the Church is the maintenance of its own essential characteristics, in doctrine, spirit, character, and conduct. This need not be carried out in pharisaic fashion, but unless it is done, the very leverage by which the Church hopes to raise the world is lost. Hence one of the most formidable evils of the present time, that which lies at the root of the ineffectiveness so generally complained of, is the evil of nominal Christianity, or what has been called 'membership without obligation.' It is not peculiar to any branch of the Christian Church. The Anglican feels it most acutely. Canon Hobhouse asks, 'Are we right, under our new conditions, in allowing membership in the Church to mean little or nothing, and churchmanship to be confused with citizenship?' It is not very long since Lord Salisbury acknowledged that 'there is no discipline in the Church of England,' and in this he referred to the clergy and their beliefs and ritual practices, as well as to the laity and their facile and meaningless 'membership.' The conditions are somewhat different in what are known as Free Churches, but they would acknowledge the exceeding difficulty of maintaining a high and pure standard of membership, so that none should be excluded from their several communities who ought rightly to be included, and—a much more difficult task—none should be accounted members but those who fittingly belong to the true body of Christ.

The form which this difficulty takes in the Wesleyan Methodist Church is well known by those who belong to it, and its importance is more or less recognized outside. It is only in form that it differs from the problem which

has beset the Church of Christ from the first. In times of adversity, when hardship and persecution form a fine sieve which excludes unworthy members, the difficulty hardly appears. But with ease and prosperity, as adherents multiply, the number of nominal Christians grows out of all proportion to the number of real ones, and that state of things begins from which the Church at the beginning of the twentieth century is more or less suffering in all countries. The Bishop of Birmingham says that 'what we want is not more Christians, but much rather, better Christians.' There comes a time when strength is gained by the diminution of numbers. Gideon's reduction of his army from 22,000 to 10,000, and from 10,000 to 300, was the secret of his success in the campaign against Midian. But the policy that may be applied to an army can hardly be applied to a Church. Cromwell, by establishing his 'godly discipline,' made a band of Ironsides out of a country rabble. But neither 'Pride's Purge' nor the other severe measures by which he attempted to sift and improve the House of Commons could effect an end which such means were obviously unfitted to secure. A wholesale writing off of names from a Church roll and the drawing up of stringent rules for those who are retained will not secure fidelity and victory. The weapons of the Church's warfare are not carnal, and spiritual means only will secure spiritual ends. 'Worldliness' is an atmosphere which cannot be shut out by walls and fences. Zeal and fervour cannot be manufactured by regulations which profess to shut out the indifferent and half-hearted.

But concentration is needed. Unless it can be secured, the loose, undisciplined crowd of nominal Christians will hamper the movements and nullify the influence of the inner core of faithful and zealous disciples. Every Church must face its own difficulties and take its own course. But that Church will succeed the best, not which has the most money, or the highest prestige, or the largest numbers, but which can most completely impress itself on the world as informed with Christ's Spirit and fitted to do His work

in His way. 'Men have not got tired of Christianity,' said Mr. Gilbert Chesterton the other day; 'they have not had enough Christianity to get tired of.' It is the old story. Christianity for every age means the Christians who represent it. The religion is not to blame for the failures of those who profess its faith. But men of the world can only judge of the Christian religion by the Christians who are around them; and when nominal Christianity, or what used to be called 'formal religion,' tends to supplant the real thing, it is time for an influx of new life, as well as a strengthening of the things that remain, that are ready to die. In the present generation every Church must set its own house in order, and happy is that community which has the grace of true penitence and humility, the readiness to face and acknowledge its own serious deficiencies, and which sets to work to remedy them. Forms and orders and organizations are ready in abundance, not to say superabundance; it is the spirit to fill them that is lacking. And whilst that must always be the work of the Holy Spirit of God, He works precisely in proportion to the earnest desires and efforts of His people.

V

Two other points of great importance demand a fuller consideration than can here be given them. One concerns the conservation and spread of the Christian faith, the other the moulding of social and national institutions by the Christian spirit. The cry which really causes alarm is not 'The Church in danger,' for ecclesiastics can usually take care of themselves; but when religion is in danger, it is time to be afraid. In our time, the very truth of Christianity itself as a historical religion, and of supernatural religion generally, is more than questioned. Mr. Peile speaks of 'the widespread and profound indifference to dogma'—we should prefer to say Christian doctrine—'as the guide and motive of action.' Dr. Figgis describes the 'resolute and widespread attempts that are being made now, as at

other times, to reduce Christianity to a religion purely rational and non-mysterious.' These attacks upon supernatural Christianity are too often met by a well-meant but misleading readiness to make concessions in order to win adherents, and Christianity is emptied of its very power as a religion by a relinquishment of its characteristic teaching in order to meet the Time-Spirit half way. Weakness of this kind neither disarms nor conciliates. There is a mode of lightening of the ship by casting out useless lumber which may save it from running on the rocks, but to cast out the cargo for the sake of which the voyage is made will in this case save neither cargo, nor vessel, nor sailors. A re-casting of the forms in which the Christian faith has been expressed is one thing, a desertion of its essential principles is quite another. The world will neither respect a Church, nor be drawn to a Church, which, in order to win the adhesion of men who only half believe in religion at all, surrenders the very secret of its power and usefulness.

The aspect of our subject which for many has thrown all the rest into the shade is that influence of the Church upon society which seeks directly to improve social institutions and relationships. So much attention has been given to it during the last ten or twenty years that it is often taken for granted that the 'social service' of the Church is its main function in our day, the task especially pertaining to the early part of the twentieth century. So complex a subject cannot be discussed at the end of an article. But it is possible in a few sentences to make our own position clear, and to express the conviction that before long it will be seen to be the only permanently tenable one. We are fully in sympathy with Dr. Chadwick when he points out the markedly un-Christian character of many of the principles by which family life and commercial and social life in our time are regulated, and we share his deep conviction that only Christianity can satisfactorily moralize these relationships. We hold, therefore, that it is part of the imperative duty of Christian citizens to bring Christian

principles to bear upon all departments of social and national life. But this must be done either in their private capacity or by friendly union for the purpose, not by the organization of the Church as such.

The reason for this is twofold. One is, the controversial character of the region in which social, economical and political questions are discussed. It is so easy for those who agree on ethical principles to differ radically as to their application. For a Church to identify itself with the moral teaching of the Sermon on the Mount is one thing; for it to adopt as its own the economical position of Tolstoi, or of Capitalism, or of the Labour party, is quite another. The second reason is that if the spiritual energy of the Church, as such, is diverted into what is known as social service, there is at least serious danger lest its main work should be comparatively neglected. It is replied that the housing of the poor is as truly a Christian work as defending the doctrine of the Trinity, and when the duty of the individual Christian is concerned, the former may be more incumbent upon him than the latter. But the Church is organized for certain purposes. It has only a limited amount of energy to bestow upon any of them—how limited, painful experience shows. If in the meetings of the Church, in the enterprises of the Church, in the thought and preaching of her ministers and the occupations of her members, these important subjects of social relationships are to have an integral place, the character of Church life will be modified and its primary functions displaced. The very attempt thus to realize what is called applied Christianity would rend many Churches in pieces—but let that pass. It is the work, as we hold, of the Church as such, not to carry out social reforms, but to prepare the men whose business is to carry them out, and prepare the atmosphere of public opinion which alone can make it possible for them to be successful. The Church will not influence the world by ceasing to be the Church, or by undertaking work which belongs to christianized society. It is her business to produce and prepare a body of Chris-

tian citizens who may then be trusted to illustrate in the world the principles of action with which nothing but Christianity can inspire them.

VI

What, then, is the conclusion of the whole matter? Nothing is wanted by the Church of the twentieth century but a truer and deeper religion, and nothing else will suffice. The influence of the Church upon the world is an exact reflection of her own religious life. As the alchemists of the Middle Ages found in their crucibles just so much gold as they had themselves put in to experiment upon, so the religious effect produced by Christians in any age is directly proportioned to the nature of the religion enjoyed. The Church is sent into the world to witness, but what if its members have nothing to witness to? Churches that depend upon forms and decry experience cannot be expected to realize results which spring directly from an ability to say, 'What we have heard and seen, with confidence we tell.' Churches whose time is spent in perfecting organization must not be surprised to find that they are provided with elaborate machinery that lacks adequate driving power. Churches that undervalue social righteousness will deservedly lack weight and influence, as will those (if any such there be) the time of whose ministers and members is so far spent in organizing semi-political activities that the heart of their religious life is eaten out.

It is the merest truism, yet like many truisms it needs repeating, that every Church possesses just so much influence on the world as it deserves. If the highest kind of influence is lacking there is no magic way of securing it, but only the old-fashioned one of enjoying and living the highest kind of life. And this highest life is not to be attained by rules of Church discipline. When, as a result of many complex, conspiring causes, the temperature of religious life runs low, there is no cure but to re-kindle

it at the one celestial Fount of light and heat. If the many are not agreed to seek this, the few must show them the way. One or two are enough, to begin with. They will not long remain one or two. Fire soon spreads when it is real. There is redeeming energy enough in the Cross of Christ, proclaimed by faithful men, to kindle the dying embers in every declining Church, and to set the whole world on fire with a flame of devoted love. The chief obstacle is found in the damp fuel of formal religion and nominal Christianity. In the twentieth century as in the first, the message comes from the great Head of the Church, whose eyes are like a flame of fire, to all discouraged and despairing, as to all careless and half-hearted Christians: 'Be watchful, and strengthen the things which remain, that are ready to die: be zealous, and repent. For I have set before thee an open door, and no man can shut it.' For He hath made us to be a kingdom, to be priests unto His God and Father; and the kingdoms of this world shall become the kingdom of our God and of His Christ, and He shall reign for ever and ever.

W. T. DAVISON.

SAVING FAITH

THE conspicuous place in the New Testament of the words *believe* and *faith*, denoting there a unique condition of salvation, in marked contrast to the rarity of these words in the Old Testament, reveals the infinite importance of the mental and moral act or attitude which they denote, as an essential element in the Gospel of Christ. The meaning of these words, as understood by the writers of the Old and New Testaments, and their significance in the inner life of the servants of Christ, I shall in this paper discuss.

In our own language we have two very different yet closely-related words, *believe* and *faith*. In the languages of the Bible, these represent cognate forms from the same root, embodying the same idea. In the English Bible the word *faith* has displaced the word *belief* as the abstract term corresponding to the verb *believe;* with one exception, 2 Thess. ii. 13, where, in order to make intelligible English, our versions read '*belief* of the truth.' In both Hebrew and Greek, these words are equivalent: to have *faith* is to *believe*, and conversely. That this is not so in modern English, warns us that, although in the main our modern equivalents reproduce the sense of the ancient words, the reproduction is not quite exact.

In Hebrew, the root idea of the word before us, in its simplest form, Kal, is to support, as a father carries a child in his arms. In this sense it is used in Num. xi. 12, of Moses and Israel. In Niphal, it means to rest securely, firmly held, as a child in arms. So Isa. lx. 4, R.V.: 'Thy daughters shall be carried in the arms.' In Hiphil, it means to rest securely on a support, or to make sure, i.e. to treat as secure by leaning upon it. This form is always found where the English word *believe* is used. The two forms, Hiphil and Niphal, are together in Isa. vii. 9: 'if ye will not *believe*' (i.e. make sure), 'ye will not be

upheld ' (or held securely). So 2 Chron. xx. 20, quoted below. Cognate words are used in Deut. xxxii. 20, Hab. ii. 4, the only places in our Old Testament in which the word *faith* occurs.

The meaning of the word thus rendered is at once evident. It denotes the mental attitude of assurance about something, real or unreal, present to the believer's mind. So Gen. xlv. 26: ' he *believed* them not.' The words of Jacob's sons did not give their father assurance that Joseph was still alive, until he saw the wagons sent. So, in Exod. iv. 1–10, Moses says, ' they will not *believe* me, . . . for they will say, Jehovah has not appeared to thee.' But God gave him a miraculous sign, ' in order that they may *believe* that Jehovah . . . has appeared to thee.' God adds in ver. 8, ' if they will not *believe* thee, and will not listen to the voice of the first sign, they will *believe* the voice of the latter sign.' In 1 Kings x. 7, the queen of Sheba says, ' it was a true report that I heard of thy acts and thy wisdom. But I *believed* not the words till I came and my eyes saw.' Sight gave assurance, as with Thomas, in John xx. 29, ' because thou hast seen, thou hast *believed*.' In 2 Chron. xxxii. 15, the messengers of Sennacherib said to the Jews, ' let not Hezekiah deceive you, nor persuade you, neither *believe* him.' On the other hand, in Prov. xiv. 15 we read that, ' a fool *believes* every word.'

In these passages we have, stated or implied, a word believed or not believed, the OBJECT-MATTER of belief; and a speaker or PERSONAL OBJECT. We believe the word, and we believe the speaker, the one because of the other. But faith may rest on other grounds, as in the case of the queen of Sheba and of Thomas. On whatever grounds, to believe is to be sure of something.

Another construction of the same word demands careful attention. In Gen. xv. 6 we read that Abraham ' *believed* in Jehovah.' So Exod. xiv. 31: ' they *believed* in Jehovah, and in Moses, His servant.' Also 2 Chron. xx. 20: ' *believe* in Jehovah, and ye shall be *upheld* (cp. Isa. vii. 9, quoted above): *believe in* His prophets, and

ye shall prosper.' With these, contrast the same construction in Jer. xii. 6: '*believe* not *in* them, when they speak to thee good things.' Similar words in Prov. xxvi. 25. Very instructive is 1 Sam. xxvii. 12: 'Achish *believed in* David, saying, He has made himself utterly abominable among Israel his people; and he will be mine, a servant for ever': i.e. for life. In these last words we have the object-matter of Achish's faith in David. It was real, though misplaced confidence. For David's action had deceived Achish.

In Jonah iii. 5, 'the men of Nineveh *believed in* God': they believed Jonah's testimony, 'forty days more, and Nineveh will be overturned.' And their repentance proved that their belief was trust in the mercy of God. In Job xxxix. 12 we have suggested faith in a wild beast. 'Wilt thou *believe in* him, that he will bring home thy seed, and gather in the corn of thy threshing floor?' This Hebrew construction is used only where belief involves personal reliance on the person mentioned, in contrast to mere acceptance of testimony, as in Exod. iv. 1, 8.

Notice that in the above passages the same word and the same grammatical construction are used to describe a mental attitude towards God and towards men. This suggests a close analogy between our confidence in God and in our fellows. To this analogy, appeal is made in John v. 46, 47: 'If ye *believed* Moses, ye would *believe* Me . . . but if ye *believe* not his writings, how shall ye *believe* My words?' So 1 John v. 9: 'if we receive the witness of men, the witness of God is greater.' This analogy is limited by the infinite difference between man and God. Yet our confidence in our fellows ought to put to shame our want of faith in God.

Similar results follow in the New Testament. In Matt. xxi. 25, 32, we have John the Baptist represented as a personal object of faith: 'why did ye not *believe* him? . . . ye *believed* him not.' In chap. xxiv. 23, 26, Christ warns His disciples, 'if any one say, Behold here is Christ, or there, *believe* not.' Here again we have a definite object-

matter, 'Here is Christ,' and a supposed speaker. In Mark xvi. 13, 14, two disciples announced that Christ had appeared to them, but the others '*believed* them not': and Christ rebukes them that 'they did not believe those who had seen Him risen.' In Acts viii. 12, we have men who '*believed* Philip announcing glad tidings about the Kingdom of God.' But in chap. ix. 26 the disciples at Jerusalem did not at first receive Paul, 'not believing that he is a disciple.' They had no confidence in the new convert.

These scanty passages are sufficient to prove that the word rendered *believe* has in the main the meaning of its familiar English equivalent. It denotes everywhere the mental attitude of certainty, from whatever source the certainty be derived, from testimony of a speaker, from immediate observation, or from inference.

A few passages, in which the same Greek word cannot be rendered *believe*, warn us that this close similarity is not absolute. So John ii. 23, 24: 'many *believed* in His name, seeing the signs which He was doing. But Jesus Himself did not *believe* Himself to them.' His confidence was not such as to move Him to put Himself in their hands. Here we are compelled, in order to make intelligible English, to write *trust* instead of *believe*. So Luke xvi. 11: 'if then in the unrighteous mammon ye were not *trustworthy*, who will *entrust* to you the true riches.' Also Rom. iii. 2, 'they were *entrusted* with the oracles of God;' also 1 Cor. ix. 17, Gal. iii. 7, 1 Thess. ii. 4, 1 Tim. i. 11, Titus i. 3. The impossibility of rendering here the same Greek, by the same English, word implies that the element of *trust* was more conspicuous in the Greek word than in its English equivalent.

After the word *believe*, the personal-object and the object-matter, i.e. the person believed and the word believed, are usually put in the Greek dative; except that thirty-seven times in the Fourth Gospel and the First Epistle of John, and nine times in the rest of the New Testament, we have the phrase *believe in* or *into*. This is

a distinctive feature of the Gospel and First Epistle of John; and is an evident imitation of the Hebrew construction noted above.

Somewhat similar and easily explained, is the phrase *believe on* in Matt. xxvii. 42, Acts ix. 42, xi. 17, Rom. iv. 5, 24. For faith in a person is a mental leaning upon him.

After the substantive *faith*, the personal object is usually put in the genitive: so Mark xi. 22, 'have *faith* of God'; Acts iii. 16, 'faith of His Name'; chap. xiv. 9, '*faith* of being saved'; Rom. iii. 22, 26, '*faith* of Jesus'; Gal. ii. 16, 20, Eph. iii. 12, Jas. ii. 1, Rev. ii. 13, xiv. 12. The object-matter of faith is so put in Phil. i. 27, '*faith* of the Gospel'; 2 Thess. ii. 13, '*belief* of the truth.' Here the literal rendering is scarcely intelligible. The Revisers have in most of these cases inserted the word *in*, sometimes notifying this in the margin. The meaning is quite clear. Of saving faith, God and Christ are the personal-object, and the glad tidings of salvation are the object-matter, or word believed. Notice also, in Acts xx. 21, xxiv. 24, xxvi. 18, the phrase, 'faith in Christ.'

For further inquiry into the nature and significance of saving faith, we turn now to the Epistle to the Romans, in which, to Jews and Gentiles, the great Apostle states, in order, the Gospel he desired to preach at Rome.

The aim of the 'apostleship' he had 'received' from God is to evoke '*faith*': and the '*faith*' of the Roman Christians is already 'announced in all the world': Rom. i. 5, 8. The Gospel is a 'power of God, for salvation, to all who *believe*'; because 'in it is revealed a righteousness of God,' derived 'from *faith*' and tending 'to' evoke '*faith*': vers. 16, 17.

Then follows, in chaps. i. 18–iii. 20, a digression proving that both Gentiles and Jews are in deep need of such salvation. The use of the word *believe* in chap. iii. 2, has been already discussed. In vers. 21, 22 we have a conspicuous repetition and amplification of chap. i. 16, 17, fixing these verses as the main theme of the Epistle. In

the phrase 'faith of Jesus Christ,' which is hardly intelligible to English ears, we have the personal object of saving faith: see above. It is a confidence evoked by His words and resting upon His faithfulness and ability to save. In default of a more accurate rendering, the Revisers write 'faith in Jesus Christ,' correcting it in their margin. In Gal. ii. 16, we have the same phrase twice, and the same Revisers' rendering, but without the safeguarding marginal note. Similarly ver. 20, 'faith of the Son of God.'

The words in Rom. iii. 22, 'for all that *believe*,' repeating 'for every one who *believes*' in chap. i. 16, assert conspicuously that faith is the only condition of salvation. The word *faith* appears again seven times in vers. 25–31 (note 'faith of Jesus' in ver. 26), without further specification as the condition of justification. This frequent repetition of the words *believe* and *faith*, in contrast to their rare use in the Old Testament, calls attention to an essential element of the Gospel preached by Paul.

At this point, Paul suddenly raises a question, whether this teaching about faith invalidates the Law; and asserts the contrary. This assertion is at once followed, and as we shall see confirmed, by an appeal to the Old Testament: 'Abraham *believed* God, and it was reckoned to him for righteousness.' This passage is again appealed to, with similar purpose, in Gal. iii. 6; and once more in Jas. ii. 23, to prove that 'a man is justified by works, and not by faith only.' It is also appealed to several times by Philo (e.g. *Who is heir*, &c. § 18), an earlier Jewish contemporary of Paul. It is worthy of note that in all these places the quotation is taken word for word from the Septuagint, even where this last differs from the Hebrew. Instead of '*believed in* Jehovah' we have the ordinary Greek construction 'Abraham *believed* God.' The Hebrew construction *believe in* would not have been familiar to Greek eyes.

To understand this quotation, we must reproduce its environment. Abraham is inside his tent, in the darkness of night, in loneliness and fear. God speaks to him words

of encouragement; but the childless man refuses to be encouraged. God brings him out of the tent in which he is nursing his loneliness, directs him away from the darkness around to the stars shining above, and makes to him a definite promise: 'So shall be thy seed.' The writer of Genesis adds the effect in Abraham of this great promise: 'and he *believed in* Jehovah: and He reckoned it to him as righteousness.' What Abraham obtained by his faith, is plainly stated in ver. 18: 'In that day Jehovah made a covenant with Abram, saying, To thy seed I have given this land.' Read in the light of the subsequent history of Abraham and of Israel, we see that by his belief of this promise Abraham obtained for himself and his descendants that covenant which gave to them their unique religious superiority to the rest of mankind. This was obtained, not by obedience to a law, but by belief of a promise to which at the time no further condition was attached.

The nature of Abraham's faith is at once evident. God had promised to him, as recorded in Gen. xii. 3, a blessing which will reach to 'all families of the earth.' In ver. 7, the land of Canaan was promised to his seed; and in chap. xiii. 15, 16 Canaan was again promised to his seed for ever; i.e. to his descendants, whom God promised to make as numerous as the dust of the earth. This promise, Abraham accepted with confidence, in spite of all difficulties involved; and, standing before Him who calls the non-existent as existing, he looked upon himself as already, in the unfailing purpose of God, a 'father of many nations.'

All this, Paul expounds with great clearness and force in Rom. iv. 17–21. He represents Abraham as correctly understanding that the promises involved the birth of a child from Sarah, and as contemplating the physical difficulties involved in such a departure from the ordinary course of nature; but nevertheless strong through faith, being 'fully assured that, what He has promised, He is able also to do.'

Abraham's faith was a definite assurance and expectation: his mind was at rest in an idea to be realized in the future. This idea found expression in a definite promise, 'So shall be thy seed': the OBJECT-MATTER of his faith. His assurance and expectation rested on the faithfulness and power of Him who spoke the promise. The Creator of Heaven and Earth was the great PERSONAL-OBJECT of Abraham's faith. It was also rational. The difficulties involved in fulfilment were infinitely less than those involved in the suggestion that God had revealed Himself to Abraham only to deceive and disappoint him.

In vers. 23–25, Paul asserts that the story of Abraham's faith was not written merely to pay honour to him, but also for the benefit of Paul and his readers, who like Abraham by faith rest *on* God. This implies that to us also God has spoken a word of promise. And indisputably the Gospel is a 'promise of life in Christ Jesus,' even 'of life eternal, which God who cannot lie promised': 2 Tim. i. 1, Titus i. 2. It is also a 'power of God for salvation to every one who believes': Rom. i. 16. Paul therefore justly says that 'to him who believes, his faith is reckoned for righteousness': chap. iv. 5. And this will ever be so: ver. 24. 'If, as all admit, God is one, and will justify the circumcision by faith and the uncircumcision through his faith': chap. iii. 30.

Here then the object-matter of justifying faith is the Gospel promise of eternal life, involving forgiveness of their past sins, for all who believe. Its personal object is God who sent His own Son into the world to announce forgiveness and eternal life; and gave Him up to die in order to harmonize this forgiveness with the justice of God: ver. 26. The parallel is complete; for the mental and moral attitude of those who by faith in Christ are admitted into the New Covenant is in its essence precisely the same, amid many outward differences, as that by which Abraham obtained the blessings of the Old Covenant.

Only once in chaps. vi.–viii., which describe the New Life in Christ, have we express mention of faith, in chap.

vi. 8: 'If we died with Christ, we *believe* that we shall also live with Him, knowing,' &c. The word *believe* here has its full force. For this sacred logic is a leaning, with all the infinite interests at stake, on the word and character of Him who gave His Son to die that we may 'live with Him.' These last words state the object-matter of our faith. It is needless to say that the personal object is God speaking to us in Christ.

In Rom. vi. 11, we have, without any mention of the word, a very fine description of Sanctifying Faith: 'Reckon yourselves to be dead to sin, but living for God, in Christ Jesus.' For careful calculation, on a sound basis, inspires complete confidence. This reckoning can be no other than the process of rational faith. Because He promises so to do, and moved by the love which moved the Father to give His Son to die in order (2 Cor. v. 15) that we may live for Him, we dare to expect, with lowly and grateful confidence, that henceforth He will save us from all sin, and breathe into us a devotion to Himself like the eternal devotion of the Son to the Father.

The full exposition of Abraham's faith in chap. iv., which is a pattern of our faith, makes needless any description of Sanctifying Faith other than the illuminating words in chap. vi. 11.

In a closely related Epistle, in Gal. ii. 16, 20, we have Justifying and Sanctifying Faith in their due order. The phrase 'faith of Christ,' twice, as in Rom. iii. 22, 26, has already been explained as a faith of which Christ is the personal Object. Between the phrases rendered, 'through faith' and 'by (or better, out of) faith,' we cannot discern a practical difference. The one represents faith as the channel, the other as the source, of justification. We have also, as a parallel to 'faith of Christ,' the phrase 'believe *in* (or *into*) Christ,' used elsewhere in Paul's letters only in Rom. x. 14, Phil. i. 29; but see Acts xix. 4, xx. 21, xxiv. 24, xxvi. 18. This is evidently an imitation in Greek of the Hebrew phrase used in Gen. xv. 6 (see above). But it had not, in the rest of the New Testament, gained the

firm place which it has in the Gospel and First Epistle of John.

A fine expression of faith is found in 2 Tim. i. 12: 'I am not ashamed: for I know whom I have *believed*, and I am *persuaded* that He is able to guard my deposit till that day.' It is a close parallel to Rom. iv. 21. The word rendered *persuaded* is cognate and very similar to *believed:* and the Greek perfect in both cases asserts the abiding effect of the mental act of faith. Paul's *deposit* is the treasure which he has laid up in the guardianship of God in Christ. These are the personal Object of his faith. Notice here that faith involves knowledge. Any confident assurance is belief and faith, however baseless and erroneous; but we say 'he knows it,' only when we assume that what he believes is true. Consequently, all faith in God, being an assurance of that which is true, is knowledge.

Notice 2 Thess. ii. 11, 12: 'In order that they may *believe* the lie . . . who did not *believe* the truth.' Cp. ver. 13, '*belief* of truth.' Here over against an assurance which grasps reality as its object-matter is another assurance led away by a word intended to deceive, and leading to judgement. But each assurance is correctly described as *faith*. Similarly, in Jas. ii. 19 'the demons *believe*.' But their faith is rational, resting on adequate evidence, viz. the word of Him who said, 'Depart, cursed ones, into the eternal fire, prepared for the devil and his angels.' The only effect is that 'they shudder.' For there is no Gospel of salvation of which it can take hold. Its powerlessness proves the uselessness of even the most rational and correct faith which does not evoke good works.

Between Jas. ii. 24, 'ye see that from works a man is justified, and not from faith only,' and Rom. iii. 28, 'a man is justified by faith, apart from works of law,' is an apparent contradiction. It is caused by a use of the word *justified* to describe the pardon of sins which immediately follows faith in Christ's promise of pardon; a use of the word peculiar to Paul. He alone, in the New Testament

speaks of Justification as a present blessing: e.g. Rom. v. 9, 1 Cor. vi. 11, Acts xiii. 39. This present justification is obtained by faith only. Beside it we have in Rom. ii. 13, 16, Matt. xii. 37, a justification in the Day of Judgement, when the Judge will say, 'Come ye blessed ones, inherit the kingdom prepared for you.' This will be by works: Rom. ii. 7, 13, Matt. xxv. 34, Rev. xx. 12. With this final justification by works, God's words to Abraham in Gen. xxii. 16–18, are in close agreement. By sacrificing Isaac, he 'was justified by works': Jas. ii. 21. Yet, as we shall soon see, the offering of Isaac was an act of faith.

In Rom. iii. 3, over against the Jews' *unbelief*, or want of *faith*, we have 'the *faith* of God.' The words following, 'let God be true,' prove that this phrase denotes, not faith in God, but an element of His nature on which rests man's faith. Cp. 2 Tim. ii. 13: 'If we are *faithless* or without *faith*, He abides *faithful*; He cannot deny Himself.' This gives another word cognate to those rendered *faith* and *believe*, viz. *faithful*; which, applied to God, denotes the attribute underlying the unchanging fulfilment of His promises, as in 1 Cor. i. 9. When applied to men, it denotes trustworthiness as in 1 Cor. iv. 2, 17; or believing, as in John xx. 27, 'be not unbelieving but *believing*.' It is also used for a word spoken which may be accepted with confidence; as in 1 Tim. i. 15, '*faithful* is the word and worthy,' &c. In all these places, we have the same root idea, viz. confident reliance, either subjectively, as a mental attitude, or objectively, of that on which one may reasonably rely.

The precise meaning, in Heb. xi. 1, of the words rendered (R.V.) *assurance* and *proving* is uncertain. But the general meaning is quite clear. The emphasis rests on the word *is*, conspicuously placed at the beginning of the sentence. The writer means that faith itself by its very nature takes hold of and underlies 'things not seen' but confidently 'hoped for.' This is not a definition of faith, stating what we mean by the word, but a description revealing its practical value. This description is

supported by a long list of familiar examples. Even our knowledge that the world was made by God is matter, not of sight, but of intelligent conviction: i.e. of '*faith*.' The sacrifice offered by Abel, and Enoch's walk with God, had the same ground and root. The story of Abraham implies that his whole life was guided by convictions about things unseen. Notice also in ver. 19 the 'reckoning' of faith, the word used in Rom. vi. 11; and its object-matter, viz. that God will raise Isaac from the death which Abraham was about to inflict. Possibly this exposition was suggested by the first person plural three times in Gen. xxii. 5: 'we will go and we will worship and we will return to you.' Throughout the chapter, faith is a rational assurance touching things unseen; illustrated by examples, in order to encourage readers in danger of being daunted by the aspect of things around.

In the Gospel and First Epistle of John, the word *faith* occurs only once, in 1 John v. 4, 'this is the victory . . . even our *faith*': but the word *believe* is conspicuously frequent. We notice also the phrase *believe in* (πιστεύειν εἰς) some thirty-seven times, as compared with eight or nine times in the rest of the New Testament. This is evidently an imitation of the Hebrew and Aramaic phrase mentioned above. It calls attention to a Person *in* whom the believer's faith rests securely.

With this express mention of the personal object, we find no mention of the object-matter of faith, or word believed. The reason is clear. Before we can believe our fellows, we must know what they say and compare their words with our estimate of their ability. But the phrase before us describes an attitude towards God and towards Christ which is ready to accept with humble yet absolute confidence all that God says. For this unquestioning rest in God, this Hebrew grammatical form, transferred to the Greek language, is most appropriate. It has passed into all Christian languages and thought.

Although not definitely expressed, the context of this phrase often suggests the object-matter believed. In John

iii. 16 we have a definite promise, viz. 'eternal life' for all who believe in Christ. In chap. vii. 38 we have a still more wonderful promise, a very searching test of our faith in Christ: 'from within him shall flow rivers of living water.' To many of us, in view of our past barrenness, this is as unlikely, or as far from possibility, as was the promise to the childless Abraham of a posterity as numerous as the stars of heaven. But the promise of Christ forbids us to doubt. And in unnumbered cases a marvellous fulfilment has rewarded the venture of faith.

The phrase *believe in* is found in the Synoptic Gospels only in Matt. xviii. 6, and possibly in the parallel passage Mark ix. 42; and in the rest of the New Testament seven times. Notice also in Acts xx. 21, xxiv. 24, xxvi. 18, the phrase *faith in*, in recorded speeches of Paul. Faith as a condition of salvation from sin is taught or suggested more or less clearly in Mark i. 15, xvi. 16, Luke viii. 12, 13. These few passages are a marked contrast to the many plain assertions in the Gospel and First Epistle of John and in the letters and addresses of Paul. This contrast in the Synoptic Gospels gives immense importance to the deep underlying agreement, amid many differences in phrase and thought, between Paul and John; and does not a little to confirm the historic truth of the account of the teaching of Christ as given in the Fourth Gospel. That these two great theologians of the New Testament agree to represent faith as, in a unique sense, the condition of the blessings of the New Covenant, compels us to believe that this was actually taught by Christ. And this sure inference finds remarkable confirmation in Matt. viii. 13, ix. 28, 29, xviii. 6, xxi. 22, Mark v. 34, ix. 23, 24, xi. 23, 24, Luke viii. 50; where, in a very different theological atmosphere, faith is a condition of deliverance from bodily ailments.

We will now sum up the results of our inquiry.

Evidently, in both Old and New Testaments the words *faith* and *believe* are not, like the word *holy*, theological terms peculiar to religion; but are used in the sense familiar

in ordinary life, differing from it only as God differs from man. Just so the words *hope* and *love*. All three terms receive a higher significance from their use in the Gospel of Christ; an appropriate development of their use in ordinary discourse. Unfortunately the word *faith* has received in modern religious life a peculiar theological colour which has done not a little to obscure and distort the meaning of the word as used by the writers of the New Testament.

Faith or belief is the mental attitude, initial or permanent, of assurance, the mind at rest in an idea. This last may refer to the past, present, or future; it may rest on rational and sufficient grounds, or on mere fancy; it may be true, or false and intended to deceive. In all cases, if the idea has taken indisputable possession of us, and gives us complete assurance, we say, I believe it. In common discourse, owing to the uncertainty of human affairs, the word *believe* is often used for a modified certainty, in contrast to full assurance. But Abraham's faith was a full assurance: Rom. iv. 21. And such is the faith which saves: Jas. i. 6, 7. This full assurance is knowledge; which may be defined as an assurance of that which is true on sufficient grounds. But error is frequently as confident as is belief of the truth; and therefore may be spoken of as *belief* or *faith*, as in 2 Thess. ii. 11.

These various beliefs, true or false, from whatever sources derived, are the ruling forces of human life. According to a man's convictions, the intelligence with which they are held, their truth or error, and the intensity of conviction, so is he. Not unfrequently this conviction rests upon confidence reposed in another. Our mind is at rest because we doubt not that he will do for us what we need. Sometimes we have a definite promise; on which relying we look forward with confidence to its fulfilment. We are sure that the speaker understands the case, that he means what he says, that he is able to do it, and that he will not change his mind. In all this we may distinguish (1) the mental judgement about the speaker,

(2) our self-surrender to that which our judgement declares to be worthy of our trust, and (3) the resulting expectation of fulfilment. This expectation rests on the speaker's known intelligence, veracity, ability, and constancy.

Faith in God implies that God has spoken to man. The earliest and most widely spread voice of God to man is the inborn moral sense, 'the law written in their hearts': Rom. iii. 15. But this speaks primarily, not to man's belief, but to his obedience. And, because he is unable to obey, the Law cannot save. Hence the need for a word of promise.

To Abraham came, in some manner unknown to us, another voice from God, bidding him to leave his own country, and follow unseen guidance, and promising to him a blessing which should reach to all the families of the earth. Abraham obeyed; and, after a period of doubt, accepted with full confidence, in spite of all difficulties involved, the promise of God.

In Christ, God has spoken to us. To men conscious of personal sin, Christ promised pardon of sin and reception into the family of God to all who accept this promise, at the same time pointing to His approaching death on the cross as the mysterious means of this salvation. To men held fast in bondage by their own sins, He promised the Holy Spirit to be in them the animating principle of a new life of unreserved devotion to God, like the devotion of the only begotten Son. These promises involve a moral change in us altogether beyond our own moral strength. But we cannot doubt the transforming power of the Spirit of God. And as step by step we grasp their significance, and lean upon the strong arm thus revealed, there rises within us a consciousness of forgiveness and of the infinite love of Him who gave His Son to die for guilty man, and a rational and confident expectation of divine help sufficient to carry us unscathed through all the work and burden and conflict of the present life into the infinite and endless blessedness of our Father's house in heaven.

It is often difficult or impossible to distinguish between faith and the blessings obtained by faith. For in every effort to believe we are conscious of the aid of 'the Spirit of faith'; and each victory of faith leads to further faith. But as faith is in all stages the condition of salvation, it is best to look upon faith as our personal surrender to, and reliance upon, the promise and love of God; and upon all else as the blessings attached to faith.

Since these blessings are many and various, and each is obtained by faith in proportion as we expect them, our faith may be said to grow as we apprehend more and more, and more intelligently, God's purpose of mercy. To this growth in faith refers apparently 1 Thess. iii. 10: 'to equip fully the deficiencies of your faith.'

The importance of faith, as a chief factor in that inner life which is the root and source of all the outward manifestation of Christianity, must be my apology for the length of this article. Nothing is more needed in our day than a searching grammatical study of the Sacred Records, in order thus to obtain a deeper and loftier knowledge of the will and purpose of God, leading us into a more intimate union with the Father, Son, and Spirit. Such accurate investigation, with this aim, is one of the richest means of blessing.

J. AGAR BEET.

SIGHT, SOUND, AND SILENCE IN EDINBURGH

ONE claim of the Edinburgh World Missionary Conference to be classed with works of God rather than works of man is found in the number and variety of the ends it has served. A thing of man's construction achieves —or fails to achieve—the result or results it was designed for, and rarely anything beyond. The works of God, whether produced through or apart from human instrumentality, have by-products innumerable and invaluable. Contrast the workshop tool and the grain of wheat, the landscape spread before the eye, with its wealth of uses, and the same landscape transferred to the artist's canvas. The World Missionary Conference was planned, in its human origination, to be a Grand Council for the Advancement of Missionary Science; in its deeper divine origination it was being prepared to serve a number of great ends, of which some were manifested during its sessions, others will only be unfolded, it may be, as months and years pass.

Among such unanticipated fruits of the Conference certain contributions which it has made to the psychology of religious fellowship are of far-reaching importance. By general testimony a rare intensity of spiritual fellowship—not only of feeling, but of *fellow*-feeling—was realized in its assemblies; and the conditions and processes of this realization deserve the study of all who 'believe in the communion of saints' as a vital Christian verity. The psychology of the solitary soul, of the processes by which it grows, in communion with itself and its Lord, has been studied through all the Christian ages with minute analysis; far less attention has been paid to the spiritual potentialities and conditions of fellowship, the channels and modes of influence by which heart acts upon heart when

Christians are gathered 'with one accord in one place.' The Edinburgh Conference has made experiments, and enjoyed experiences, in this region which have permanent value for the whole Church of Christ.

Let it be realized at the outset that the attainment of any measure of fellowship in such a conference was in itself a triumph. Its 1,200 delegates were of all the communions that either proudly or reluctantly bear the Protestant name; they were of races as wide apart as the Korean, the Fin, the Negro, and the Briton, and represented 160 independent organizations. It was, in fact, a more composite assembly, embracing more numerous and diverse elements, than has ever before in the world's history attempted such prolonged and intimate religious association. Yet it could spare no time to try to establish working relations by friendly ceremonial of greeting or interchange of sentiment; it did not trouble even to group its members under their several banners. It assumed among them an Inner Light of unity in the beams of which all their distinctions would fade out of view; and this assumption was wonderfully justified by the event. The Orientals and Africans took a day or two—as well they might—to learn to treat as matter of course the status of intimate brotherhood to which they were welcomed: between Anglo-Saxon and Continentals language difficulties made fusion slower than it would otherwise have been; but the only fissure not wholly closed before the ten days were over was that which separated from the rest the High Anglicans—the latest recruits to the Conference idea. The 'We *and you*' habit clung to their phraseology when all the rest used only the family 'We'; but such sense of separateness as they occasionally gave glimpse of belonged only to their own self-consciousness, and served rather to enhance than to detract from the wonder of that true 'unity of the Spirit' which triumphed over all sundering influences.

For the unity realized at Edinburgh was no mere negative obliteration of dividing lines. It was more than homogeneity, more even than harmony. It was that

positive drawing together in which spiritual currents flow from heart to heart and each receives blessing from around as well as from above; that mysterious articulation in which—in spite of whatever dogmas—the many members realize themselves One Body, and attain collective experiences and powers that are beyond the reach of the soul in isolation. In a word, this medley Conference attained, in the truest sense, to *fellowship;* and any achievement in this direction deserves careful study, especially in the pages of this REVIEW.

The fundamental condition of the fellowship realized at Edinburgh was that underlying oneness—oneness of faith, of purpose, of devotion—which from the outset of the Conference showed itself strong enough to keep all the diversities in due subordination. But even such unity would not of necessity have brought to pass that mystic fusion, 'the communion of saints.' Christian assemblies of all sorts, from class-meeting to congress, may meet, as a thousand weary memories testify, in the uttermost peace and harmony, and feel no more of the blessed unction of fellowship than contiguous dry bones. Nor is it the end of the matter to say that the Wind of God must breathe if bone is to come to its bone and the units become a Body. God uses—though He does not commit or confine Himself to—channels and methods in His visitations; and when His grace has been so signally outpoured as it was at Edinburgh we cannot study too minutely the human conditions that were the vehicles of the blessing.

The sense-vehicles through which the grace of fellowship was realized in the World Conference may be classed as The Eye, The Ear, and—possibly most helpful of all—Silence.

I. The spectacle of the Conference was an appreciable aid to fellowship. The hall in which it was held had a singular feature: to an extent probably unparalleled in any other hall of the size in Great Britain, it permitted the assembly to *look itself in the face.* Its seating was so arranged that almost every one present had before his eyes

(or hers), not, as in most halls, rows of backs of heads with, beyond them, the visages of a small platform group, but hundreds of the faces of fellow-delegates and visitors. And as the days passed one realized how powerfully this providential [1] arrangement contributed to the highest ends of the Conference, and in particular to its realization of fellowship. To one accustomed to surveying audiences from pulpit or platform, every assembly has its own idiosyncrasy of aspect, its character written on its face; and so regarded, this Edinburgh scene was as impressive as the Christian eye may hope to rest upon, until it attains the vision of the 'great multitude that no man can number.' The mingling of races, of nationalities, of types of religious temperament: the stamp of gravity and earnestness, of business strength and intellectual calibre: the grey heads and furrowed cheeks that suggested long histories of endurance and heroism on the mission field: the younger faces that here and there shone with light of ardent eagerness: these were some of the traits that helped to give to the Conference a physiognomy in expressive accord with its unique character. And this picture, which the plan of the hall spread before the eye continually, was subconsciously conveying its message when the attention was not given to it; and became a material factor in helping the Conference to realize itself and to carry away some worthy impression of the wonder of its unity in diversity, its world-gathered

[1] 'Providential' is said advisedly; for in this as in various other features of the plans and procedure the divine Hand was seen in the human choice being governed to ends that the choosers did not aim at, or foresee the value of. The city of Edinburgh, for example, was an ideal location for such a conference as God designed this to be; yet it was selected long before the unique character that the Conference was to take became clear to any of its organizers. And similarly the Assembly Hall of the United Free Church was chosen as the place of meeting for reasons which proved to be of quite secondary importance; yet through the choice God was preparing for the Conference an unexpected and invaluable element of blessing. Indeed, the Conference is stamped as a work of God rather than of man not only by the unanticipated ends it achieved, but equally by its unwitting choice of the necessary means.

strength, its pathetic human weakness, its splendid divine potentialities.

Through Eye-gate, moreover, the Conference was not only aided to vivid realization of itself, but found close and deep fellowship of spirit made vastly easier. For the remarkable scene was not a mere still-life picture; the Conference was visible to itself in action as well as in repose. The emotions that touched it, the thoughts that swayed it, were instantly communicated. Its closeness of absorbed attention, its responsiveness as this or that chord was struck by a speaker, its feeling as it sang, its occasional smile, or shadow, its awed stillness in more solemn moments—all that the play of features in an expressive face can tell of the spirit within—was being unceasingly conveyed from every part of the assembly to every other part. To estimate the value of this ocular influence in effecting fellowship it is only necessary to remember how much the face can express that the voice cannot, how much the eye can receive that the tongue does not utter. What telephone-intercourse is to hobnobbing by the hearthstone, such might the fellowship of this Conference have been had the great company been ranged in rows one behind another, related only through voice of speaker, or their common voice in song or prayer or applause, instead of by the myriad messages that face speaks to eye.

The currents of the human spirit have no better conductor than the human countenance, and no more fatal non-conductor than the back of the human head. One of the lessons of the Edinburgh Conference, whether for architects of religious buildings or for a chapel-keeper arranging seats for a prayer-meeting or class-meeting, is: 'If you seek to promote true fellowship, if you wish your congregation to be not detached cells but a battery, arrange that they shall see not only the preacher or leader, but *each other*. Spiritual contagion spreads through the eye. The sight of the rest singing will help each to sing: the sight of the rest listening will help to make each listen; the sight of others moved will mightily help to move the

stolidest. Do not plan things as if no inspiration could come to any but through the one figure that stands up and speaks to them; give them a chance to inspire each other, '"as iron sharpeneth iron."' Many of our modern mission halls have been built with some appreciation of the value of letting audiences see themselves, and have reaped the benefit in attractiveness and social warmth; but an age that aspires after the full possibilities of Christian fellowship has yet much to learn in this direction. Where, according to mediaeval tradition still operative, religious exercises are regarded as a matter between the individual soul and its God, juxtaposition in worship passes for 'the communion of saints,' and ecclesiastical architecture builds accordingly. If we seek, however—as Methodism surely is set to do—to recover the lost art of fellowship, whereby primitive Christians were not only 'in one place' but 'with one accord,' 'many members' realizing themselves 'one body,' we cannot afford to neglect such lessons as the Edinburgh Conference taught concerning the Eye as an organ of spiritual reciprocity.[1]

II. Much may also be learnt from the Conference in regard to the promotion of fellowship through speech and song. Some of the truths in this region have long been familiar. The power of the (rightly chosen) hymn to draw hearts together into one was known even before the day of Watts and Wesley. But Edinburgh experience nevertheless has certain counsels to suggest as to the use of hymns in assemblies. (1) The Conference used singing as a frequent exercise, not a stereotyped function for the open-

[1] It may be well to note the chief features of the Edinburgh Assembly Hall that helped the effects described. The seats on the floor were arranged round three sides of the quadrangular hall, rising slightly from centre to back. The platform was in the centre of the fourth side, projecting well toward the middle. There were galleries on all four sides, but they were all beyond, not over, the floor; and the lowest gallery level was brought as near as practicable to the highest floor level. The hall seated, at most, about 1,800, and was therefore not so large (as the Royal Albert Hall, for instance, is) that the message of the faces was lost by distance.

ing and close of its sessions. The spiritual possibilities of an assembly, as of an individual, need direct cultivation, and may easily be stifled under the pressure of business unless the claims of a healthy religious instinct for exercise and nurture are amply met. Seldom, therefore, did the Conference spend a full hour without resort either to hymn or prayer. (2) The hymns were chosen not with reference to the themes immediately before the Conference, but for expression of the deepest feelings of the Christian heart. Some of the moments of most intensely realized fellowship in the whole Conference were in the singing of such hymns as 'Praise to the Holiest in the height,' 'A safe stronghold our God is still,' or 'Jesu, Thou Joy of loving hearts'; and the psychology of the process is not hard to trace. In the singing of hymns the soul throws off its reserve as it would never do in spoken prose—*lets itself go*, in passion of adoration, or avowal, or longing; and the sense that other souls around are sharing in this most real and intimate approach to God fuses all together as metals are fused in the electric furnace. It is not the hymns of exposition or exhortation, of surface sentiment or desire, but the deep, simple, personal hymns that will best help to give an assembly one throbbing heart. (3) The same few hymns were used again and again. This was done of necessity rather than design; for the hymnologies of England, Scotland, America, and the Lutheran lands differ so widely that to choose hymns that would appeal to the whole composite assembly greatly limited the range of selection.[1] But what would beforehand have seemed a disabling necessity proved a real furtherance. These few hymns became channels along which the spiritual feeling of the Conference flowed more readily every time they were sung. From the point of view of fostering fellowship in a conference or congress,

[1] There were six or eight hymns used repeatedly during the ten days, chief among them being (in addition to the three mentioned above) 'Crown Him with many crowns,' 'When I survey the wondrous cross,' and—a Scottish favourite that the Conference learned to love—'His name for ever shall endure.'

sedulous search for variety of hymns is misdirected labour; the few right hymns will mean more with every repetition of them.

We need not pause to dwell on the influence for fellowship of the occasions when the whole assembly joined in spoken utterances, e.g. of the Apostles' Creed or the Lord's Prayer. This method of declaring and fostering oneness gained no new emphasis and disclosed no new possibilities at Edinburgh; rather, to the writer at least, it proved itself inferior to either united song or united silence as an instrument of spiritual unification.

It was instructive to watch the effects on the Conference of the business that mainly occupied it: namely, its discussions. One might have anticipated that discussion so serious and practical as that for which the Conference was summoned could do little for positive promotion of fellowship, and might at many points imperil it by bringing into evidence the manifold differences of conviction, experience, temperament, &c., that existed among its members. Careful observation, however, convinced the writer that these discussions were a real and important factor in establishing the fellowship-relation; and seeing that so many religious gatherings, from large conferences down to little committees, must needs spend much time in discussion, it is worth while to note the conditions that at Edinburgh helped to make that employment unifying instead of divisive. (1) The smoothness and freedom from distraction with which, through its most admirably planned machinery, the Conference was enabled to do its work was distinctly promotive of a spirit of unity. To be minding only one thing was a help toward being of one mind. (2) The concentration of attention which was so notable a feature of the Conference, and which resulted largely from the time-limit imposed on the speeches, was a further help. The seven minutes' rule acted as a sort of separator, extracting the cream of the experience and thinking of the assembly. The panoramic effect of the rapid succession of good speeches both forbade the attention to wander and saved

it, by stimulus freshly applied every few minutes, from flagging. And this universal and sustained engrossment in the common business helped the sense of brotherhood; 'one accord' in this tended to accord in greater and deeper things.

(3) One fruitful source of those 'jealousies, wraths, factions, divisions, parties' which are among the 'works of the flesh' and lamentably thwart the operation of the Spirit in many a would-be religious gathering was as far as possible avoided at Edinburgh by sedulously subordinating the *personnel* of the Conference to its subject-matter. The World Conference was, indeed, less exposed to this peril than many other gatherings are; for the conception of the Conference was more striking than the most distinguished personality attending it, the spectacle of that delightful medley of races, tongues, and Churches had a fascination that eclipsed that of the most remarkable elements composing it. But in addition the proceedings were so conducted as to withdraw attention from persons and organizations and to fix it on the great unifying theme and purpose of the Conference. Wide differences of association and conviction, of preference and habit, are no bar to intimate spiritual fellowship; it is only when they are infused with partisanship of persons and organizations that they impose aloofness. In conferences of all sorts these personal elements tend to be obtrusive and disturbing; but the World Conference showed how much may be done to keep them in the background, and what blessed results attend such suppression.

(4) The provision (extending to a full hour of each day) made for associating direct spiritual exercises with the discussions was of the utmost value in fostering fellowship; kept near to God, the delegates realized their nearness to one another.

(5) A crowning advantage which the Conference had was that its great theme was the most unifying that Christian people can devote themselves to. In survey of world-need, world-movement, world-potentiality, and in taking

counsel for the fulfilment of Christ's great world-commission, the Conference was as far removed as might be from the things that divide Christians, and was brought as near as might be to the mind of God, to the heart of the world's Redeemer. The assembly itself was a crowning illustration of the pregnant fact that foreign missions offer the platform on which Christians of all types can most readily come together and most harmoniously remain together.

(6) Yet it must not be supposed that any or all of these helps to unity served to annul, or perhaps even appreciably to reduce, the differences of deep conviction—differences, in some cases, concerning fundamentals—which were known to exist in so widely comprehensive an assembly; and study of the discussions from the point of view of fellowship would be incomplete without examining the effect of these profound differences upon the situation. The Conference had sought to guard itself against the peril to which they exposed it by a self-denying ordinance ruling out of the discussions all questions of doctrine and polity on which the delegates were divided. Such a rule is easier to lay down than to observe or enforce; for considerations of doctrine and polity merge subtly one into another, and argument may be by implication as well as by utterance. If the Conference had had to depend on the ruling of the chair, or on protests from the floor, for the avoidance of divisive subjects, its standing order would have given little protection against the growth of 'jealousy and strife.'[1] Probably every one in the Conference at some moment or other regarded some one else as trespassing, wittingly or unwittingly, across the line; and on one or two occasions there was some real danger of the differences emerging so

[1] The writer must not be taken as considering such a standing order useless. On the contrary, it was of the greatest value, and offers a sound guiding principle for future interdenominational conference and action. It formed the only basis on which such a conference could be convened; it guided the preparations along practical lines, and during the sessions it kept before all minds a standard of propriety which steadily operated to keep the discussions within bounds.

far as to develop discord. It was the instinct of Christian brotherliness that saved the situation, rather than the formal rule. Indeed, the discussions as a whole exhibited impressively how the spirit of fellowship, when it has taken hold on an assembly, will prevail, not to reconcile, but to disarm of injury the most serious divergencies of view. The spiritual atmosphere at Edinburgh made every one considerate of the feelings of the rest. The delights the Conference was enjoying in common were too precious to be sacrificed to controversy. The realization of the great uniting things was so rich a feast, that the things all could not share, however vital they might still be deemed, must wait their place and time. There was nothing in the discussions to reduce straightway the number of Christian sects and systems, nothing to lead any delegate to abandon any of his positive convictions; but there was much to change his attitude toward the convictions of others. In the light of the fellowship that prevailed unforgettable lessons were being learned: that communion is more blessed and more fruitful than controversy: how easy, and how serious, it is to wound a brother 'for whom Christ died': that even the errors that look most pernicious or egregious may somehow consist with true life in Christ, true saintliness and usefulness. 'Things can never be the same again' was uttered and echoed at Edinburgh in many connexions, and in none more appositely than here.

III. The most distinctive contribution which the Edinburgh Conference made to the art of Christian fellowship was its revelation of the possibilities of *united silence*. 'When this assembly prays,' wrote Dr. Horton, 'it is the most overwhelming revelation of spiritual power that I have ever experienced'; and it was in its silent prayers that the climax was reached. 'The silences of the Conference were more to me than any of its speeches,' wrote another delegate; and a New Testament scholar of high repute noted 'the devotional use of silence in the Conference as a contribution of the first order to the Church's resources for united worship and united intercession.'

The subject demands exposition; for though 'My soul, be thou silent unto God' has probably throughout man's religious history been an instinctive mode of worship and prayer for the individual soul, the use of silence in collective worship has not been widely cultivated, or found especially profitable. Indeed, the possibility of it might be plausibly challenged. 'In the nature of the case silence means solitude; united silence is a contradiction in terms. When my eyes are closed and my ears empty of sound, though ten or ten thousand people are about me I am a solitary soul and my access to God is solitary communion, not fellowship with others.' So it might be argued; and the contention would gain support from the memory of various occasions when, in some prayer-meeting or other service, we have been directed to 'spend a few moments in silent prayer,' with the result that we were practically scattered —with more or less profit, as the case might be—to the several chambers of our solitary waiting upon God. It is doubtless owing to such experiences that the practice of silent prayer in religious gatherings, though not seldom tentatively adopted, has not become general or habitual. But the Edinburgh Conference[1] proved that silence need not impose aloofness, but, on the contrary, under proper ordering, may become the medium of closer spiritual union than can be attained through words.

What was the secret? It was that silence, to become a bond of fellowship, must be *directed* silence. The company, instead of being dismissed, as it were, to their several solitudes, must have their thought and feeling specifically directed to the successive themes of the meditation, aspiration, praise, intercession, &c., in which they are silently to engage. The exercise so ordered was found at Edinburgh to have psychological effects surpassing all that could have been anticipated by those who were newly

[1] The Edinburgh Conference owed much to experience gained in the conferences of the Student Movement, but it both advanced on the attainments of the Student conferences and established their value for a wider constituency.

introduced to it. The impressiveness of a deep hush falling on a great assembly is a familiar enough observation; but the sensations of this 'directed silence' were as far removed from the thrill of such sudden stillness as from the loneliness of 'a few moments of silent prayer.' Indeed, the soul was too much occupied during these silences to listen to the stillness, and too conscious of sharing in a collective act to feel withdrawn. What was realized rather was a transcending of the encumbrances that attend bodily sight and sound, and the limitations of words that can be uttered, and thereby a union as of disembodied spirits, worshipping or pleading in a unison unattainable through organs of sense.

It is a familiar experience of the private devotions of the Christian that his adoration and his petitions alike soon overflow the channels of language, so that his truest speech with God becomes speech without words. And it is a familiar experience of public devotions that the voice of one acting as mouthpiece for the whole assembly, though at times it may blessedly unite all hearts and lead them to the mercy-seat, at other times hinders rather than helps, from discrepancy with the unspoken prayer that is rising from the hearts of the company. In the silences at Edinburgh that consummation of private devotion was attained, with the overwhelming enhancement of a sense that a multitude of surrounding hearts were attaining it also. Each soul entering into its chamber and seeking, finding God in the solemn awe and rapt reality that attend that sole, silent communion, and yet each soul intimately subconscious of union with a great company of others in the same attitude and act: each soul praying with the concentration and the fervour that are inarticulate because utterance is transcended, yet hearing with an inward ear a great volume of the same petition going up from neighbouring and kindred hearts—there was in such silences both an intense realization of fellowship and an awe-inspiring sense of access to God that words of a spokesman or of a liturgy can seldom bring to pass.

The method of 'directed silence' was used in the Conference for united thanksgiving, for united confession, for waiting upon God in adoring meditation, and especially for intercession on behalf of the world and the Church of Christ; and in all these offices it discovered to hundreds of those present a new privilege and power which should become a widely cultivated possession of the Churches. As the days passed it was proved also that, the habit of silent fellowship once established, such communion became possible and helpful apart from specific direction by a leader. Perhaps no lesson in the potencies of silence was more impressive than that afforded at the opening of the later morning sessions of the Conference, when, by way of preparation for the morning worship that was about to begin, the Chairman called on the delegates to stand for a minute in silent prayer. Instantly the spell operated; remembered fellowship knit the 'many members' again into 'one body,' the human spirits, gathered into one, realized the presence of the divine Spirit; and the hall, sixty seconds before full of movement and murmur, was now 'the house of the Lord,' with His people prepared to wait upon Him in reverent worship, and to renew the blest communion of yesterday. That brief, pregnant silence was like some short tunnel on an Alpine railway, through the darkness of which one emerges into new scenery, a new world, limitless blue heavens and far-spread blue waters for overhanging woods and crowding rocks; and one realized that there are yet undeveloped resources for the Church to explore before it has attained all the possibilities of united devotion.

In collective approach to God Christian people have hitherto, according to temperament, habit, or other ground of preference, used one or other of two modes, the liturgical and the extempore. Both assume that such approach requires uttered speech, sometimes of a single spokesman representing the whole, sometimes (on the liturgical method) of the whole participating company. Each method is recognized by devout worshippers to be a very

imperfect instrument for so high and difficult an office. The liturgical mode brings to the task the aid of the consecrated gifts of saints and sages of the past, and the influences of hallowed association. But it lacks freedom, and adaptability to the special needs of the hour and the company; and it has to face that perversity of our mental constitution by which words and ideas grow smooth with use, and come to glide over the surface of our mind without gripping or being gripped. The extempore mode maintains freshness, spontaneity, naturalness, actuality. It judges that living words of the living man are, with all their imperfections, fitter for worship of the Living God than the noblest compositions of the past. Yet who that has ever undertaken the office of being the extempore mouthpiece of the prayers and praises of a congregation has not been compelled to realize an utter inadequacy for the task? And who that has been one of a company—whether in a little prayer-meeting or in the worship of the sanctuary—led to the mercy-seat through extempore prayer, has not again and again found his access not helped but hampered and spoilt by utterance that fell below, or went astray from, the upward strivings of his heart? Each method is in great measure a reaction from the realized imperfections of the other. Would not the disabilities of both be mitigated by applying the lessons of the Edinburgh Conference, and introducing into our public devotions the element of united and directed silence? It is around the uttered word, whether liturgical or extempore, that the difficulties gather. Silence, in which the heart can transcend words: silence, in which snare of the familiar and fetters of the conventional are escaped, and the soul may soar in freedom: yet in which, as Edinburgh has taught, communion with fellow worshippers need not be lost, but, with due ordering, will be richly enhanced,—such ordered silences would surely profit, alike in worship and intercession, bringing us back to that rubric of our greatest manual of devotion, 'My soul, be thou silent unto God.'

W. H. Findlay.

THE LIFE OF CARDINAL VAUGHAN

The Life of Cardinal Vaughan. By J. G. Snead-Cox. Two vols. (London: Herbert & Daniel. 1910.)

READERS of this REVIEW owe to the hand of its former editor, Dr. Rigg, a series of masterly articles dealing with the lives of Cardinal Newman, W. G. Ward, and other distinguished 'converts' to the Roman Catholic Church. No biographies present more difficult problems, or better repay careful and discriminating study. The English Protestant cannot mention the names of Newman, Manning, Ward and Faber without a sense of regret. They went out from us, and we watch their hearts and minds becoming estranged from the Church of England with a feeling of loss and disappointment not unmixed with pity. Cardinal Vaughan's life stirs no such emotions. He was born and bred a Roman Catholic, and his whole career was devoted to furthering the purposes of his Church. His biography brings us into touch with the inner springs of Catholicism; we see its master purposes, we discern its objects and ideals; we begin more clearly to understand what Romanism really means. It is bending all its resources to the conversion of England and the conquest of the world for the Papacy. Mr. Snead-Cox was brought into the closest personal contact with Vaughan as editor of his great newspaper, *The Tablet*, and was often invited to talk over the schemes which lay nearest to the Cardinal's heart. The result is to make this one of the most enthralling and illuminating of Roman Catholic biographies—a book which no one to whom the Protestant faith is dear can afford to overlook. It lacks the indiscretions of Purcell's Life of Manning, but it must be set by its side to complete the picture of Romanism in England.

Herbert Vaughan belonged to an old Catholic family which settled in the south-east corner of Herefordshire in

the days of Elizabeth. The owners of Courtfield had their record of fine and imprisonment for their faith in the seventeenth century. In later days they cast in their lot with the Stuarts, so that after Culloden the property of the two brothers, William and Richard, was confiscated, and they entered the Spanish army. Cardinal Vaughan's great-grandfather returned to England and was allowed to resume possession of the family estates. The future Cardinal was born at Gloucester on April 15, 1832. His father, Colonel John Vaughan, was an officer in the local militia, who lived at Courtfield, managing his own estates and devoting himself to the training of his children. Frank and energetic, he seemed a stern man to many. His eldest son, Herbert, became his constant companion, and the father rejoiced in his bold and adventurous spirit. When Herbert learned to ride and to break in the rough Welsh ponies from the hills, the Colonel began to plan his son's future, and to resolve that he must attain distinction as a soldier.

But he failed to allow for the influence of his wife. Eliza Rolls of The Hendre, aunt of the present Lord Llangattock, had become a convert to Catholicism shortly before her marriage to Colonel Vaughan. Religion coloured her whole life. She taught her little ones in the nursery to remember our Lord's agony in the garden and His death on the cross: 'Look at those five wounds; fancy all that pain suffered, and all that blood shed for you.' For nearly twenty years she spent an hour every evening 'in prayer before the Blessed Sacrament—that God would call every one of her (thirteen) children to serve Him in the choir or in the sanctuary.' It is not surprising to learn that her five daughters entered convents, and six of her eight sons became priests. The other two also 'entered ecclesiastical seminaries to try their vocations.' That is a family record which it would be hard indeed to match. When Herbert and Roger, afterwards Archbishop of Sydney, were going out partridge-shooting as boys, Herbert asked his mother to pray that the day might

be fine. She answered, with a smile, 'I never ask for any temporal favours for my children.' The Cardinal says, 'She loved every book that treated of prayer; she used to buy every book she heard of on the subject.' She spent half-an-hour to three-quarters in the chapel every morning before breakfast, and would sit at the table, if she was waiting for her husband, with a spiritual book in her hand. During breakfast the conversation often turned on priests and their duties. Mrs. Vaughan complained of the 'want of zeal in chaplains (for there was often gross neglect amongst them). . . . I do not expect a St. Francis of Sales, I do not expect it; but if they would only care a little more for the poor people and go among them!' After breakfast Mrs. Vaughan always spent an hour in meditation 'in the chapel, which was her real home.' The future Cardinal says she was 'much distressed because the priests never came near the chapel to make a visit; they forsook our Lord all day after they had said Mass.'

Herbert Vaughan's school-days at Stonyhurst and at Downside were quite undistinguished. He learned to shoot, and was startled when he realized suddenly that his whole life was being given up to sport. He never forgot the struggle in his mind before he resolved to become a priest. His mother's reply when he told her was simply, 'I knew it, my dear.' His father took it hardly. 'Well, if Herbert goes, all the others may go too.'

In the autumn of 1851 Herbert Vaughan went to Rome to study for the priesthood. His ambition was to be a mission priest in Wales. In Rome he met Manning and served his Mass every morning at six o'clock. That was the beginning of their lifelong friendship. Mrs. Vaughan died in February 1853. Herbert told his father, 'I am as confident about the happiness of our now glorious mother as you are. I often talk to her now, and I am sure she hears me; she answers me in whispers, and spreads over my soul a great calm. What a blessing it is to have such a mother in the bosom of God! I invoke her as a saint; whenever I call upon one Mother I call upon the other.'

It shocks a Protestant to read such words as these: 'I wish that my God and our Lady and my own dear mother would make me more worthy. It often seems that my dear mother is looking on me when I am holding forth my wretched tongue to receive my Jesus upon—and that she prays for me.' Herbert Vaughan's heart was in his vocation, and he had begun that long quest of perfection from which he never turned aside. His health was poor, and he was beset by temptations. 'In vain I call on Jesus and Mary, and sign my forehead with the Cross and my eyes and my mouth. The thoughts obtrude themselves in crowds.'

On October 28, 1854, he was ordained Priest at Lucca at the age of twenty-two. Cardinal Wiseman made him Vice-President of St. Edmund's College, Ware, then the Ecclesiastical Seminary for Westminster. He spent some months in visiting the principal colleges in Italy, France, and Germany, and went into residence at St. Edmund's in the autumn of 1855. At that time the Jesuits and other religious orders complained that they had not men enough to discharge their own special work, and said that they could not help Wiseman, who wanted them to hold retreats and to establish a community. Wiseman says, 'Hence we have under them only a Church which by its splendour attracts and absorbs the wealth of two parishes, but maintains no schools and contributes nothing toward the education of the poor at its very door.'

At St. Edmund's Vaughan was regarded with suspicion as representing methods of reform which were eminently distasteful to Dr. Weathers, the President, and many of his staff. Manning wished to bring the seminary under the control of the Oblates of St. Charles, who had their house in Bayswater, but the opposition was too strong, and in 1861 Vaughan and the other Oblates retired from St. Edmund's. Vaughan always looked back on this experience with a sense of frustration and disappointment. His energies, however, were turned in other directions. He opened a mission at the neighbouring town of Hertford

and built a good church there. In proportion as the hopelessness of his task at St. Edmund's grew upon him, the idea of foreign missions gained firmer hold upon his mind. He wanted to remove the lay students from St. Edmund's and take missionary students in their place, but as that proposal was unacceptable he became more and more out of sympathy with the authorities of the college. The thought of the heathen was always with him, and he longed to devote his life to them. He opened his heart to Manning in 1859 and was exhorted to prudence. 'Overjoyed with the slender encouragement' thus received, he approached Cardinal Wiseman. They were driving out together in the Isle of Wight. Wiseman was half asleep. Vaughan asked whether he had any interest in foreign missions, and said that he feared the Cardinal might snub him for mentioning the subject. In reply Wiseman described a visit he had paid before his consecration to a holy man in Rome who startled him by saying, 'Monsignor, you will never know the perfect rest you seek until you establish a college in England for the foreign missions.' Neither Wiseman nor his adviser had then any interest in the subject. On his return to England Wiseman mentioned his desire to found a missionary college to his superior, Bishop Walsh, but was told that the plan was impossible. Vaughan was the first who had offered to undertake such a task. The Cardinal was enthusiastic about the scheme, yet Vaughan still hesitated. For two years he prayed and sought counsel. The want of sympathy shown by his brother Oblates chilled him, and he 'went from pillar to post in search of guidance.' At last in 1863 a Spanish Jesuit advised him to begin with a few students in a hired house. 'If they go upon the foreign missions, your idea is realized; if they become priests and remain in England, it is so much gain to the Church. In either case God's glory is promoted.' The wise course was to work step by step as God marked out the way. The Englishman urged that if no priests reached the foreign missions it might be said that he began to build

and was not able to finish. 'No,' was the reply, 'because if only twelve people are saved by your efforts to save the whole world, a perfect work is done.' Vaughan's heart was giving him much trouble, but his mind was now made up. He determined to go to South America to recruit his health and to beg for his college. He wanted to gain the sanction and approval of all the Romanist bishops to his scheme, and though Wiseman was startled by this suggestion he invited Vaughan to go with him to Oscott and lay his scheme before them. Only one man, Dr. Goss of Liverpool, declined to do what the missionary enthusiast desired. Pius IX gave his solemn and special blessing to the undertaking, and on December 17, 1863, Vaughan sailed from Southampton. He shrank much from his task, and notes in his diary that he 'had no courage to beg much on board.' When he landed at Colon he found that no priest had been near the place for months, and no one cared. 'Priests scandalize the people much by cock-fighting. I have been several times told of priests taking their cocks into the sacristy, hurrying disrespectfully through their Mass and going straight off from the altar to the cock-pit. They are great gamblers.'

In San Francisco the Archbishop received him with frigid politeness as a spiritual poacher from whom he must protect his priests and people. He eventually allowed one sermon in each church, with a collection. The first offertory produced £200, the next £250, and the rest in proportion. After gleaning all that he could in California Vaughan moved on to Peru, where he collected 15,000 dollars. He wrote, 'The monks here are in the lowest state of degradation, and a suppression of them would be an act of divine favour.' In Chili he got 25,000 dollars in cash and 35,000 in promises.

At Rio news of Cardinal Wiseman's death reached him, and a little later he heard that Manning had become archbishop. His old friend ordered him to return, and in July 1865 he reached London with £11,000 in cash and promises for a large amount. He secured a site at Mill

Hill and asked a religious order to take charge of his seminary. The negotiations were proceeding satisfactorily, when the Superior of the community mentioned that at dinner the rector and professors would have an extra dish provided. With Vaughan that was fatal. Twenty years later he told Mr. Snead-Cox the story, and added, 'Can you imagine St. Peter and St. John bargaining for an extra course to distinguish them from the rest of the apostles?' When he hinted that he meant to do without a cook, the religious order declined the unappetizing prospect, and left Vaughan to be his own professor with one student. He soon had a dozen students, and did most of the marketing himself in London. He would get a supply of tins of preserved meat, and when dinner-time came a tin was opened and emptied on to a dish. Vaughan served this round to his hungry students. His little cart had a board at the back with 'Herbert Vaughan, Mill Hill,' painted on it in big letters. He and Father Ryder once tried to take a short cut across Hyde Park, but were stopped by a policeman, who told them that only carriages were allowed to pass. Vaughan pleaded that his was a poor gentleman's carriage, but the tell-tale board caught the constable's eye, and cart and priests were ignominiously turned out of the park.

No part of Vaughan's life appeals to us like his founding of his missionary college. He had a warm admiration for the unstinting generosity with which the great Protestant Missionary Societies were supported, and the praise of those societies 'was deep in his heart and often on his lips.' When he visited the United States with the first band of missionaries who were to work among the negroes, Jefferson Davis told him that the Methodists and Baptists did 'much mischief among them; their religion is purely emotional.' Vaughan did not agree. He felt his own Church's lack of 'popular devotions,' and asks, 'Why cannot we have catechists or brothers like the Methodist preachers?'

In 1868 Vaughan purchased *The Tablet* for a small sum,

and made what Mr. Snead-Cox calls 'the luckiest investment of his life.' His unworldliness betrayed him into some awkward situations, but his high courage and his devotion to his Church gave him growing influence. The Vatican Council brought many perplexities to the new journalist. He set himself 'to strangle and suppress any and every utterance in favour of the Inopportunist party.' Not a single letter was allowed in support of the views as to Papal Infallibility held by Cardinal Newman and the Bishop of Clifton (Dr. Clifford). Dupanloup and all that party were treated with scant respect. The false brethren are warned that the 'debatable territory' would soon be divided between God and the devil, and they would then find it impossible to remain within the pale of the Church whilst making common cause with her bitterest enemies. In a private letter to his bishop Newman described the promoters of Papal Infallibility as 'an insolent and aggressive faction.' *The Standard* got hold of this letter, and though Newman at first denied that he had used such an expression, he had afterwards to acknowledge that it was his. The fact that it was written only 'a few weeks before, and with every circumstance of care and deliberation,' made the whole matter extremely painful for Newman's friends.

In 1872 Vaughan was appointed Bishop of Salford. He went into retreat at Clapham, and there placed the brief appointing him to the episcopate upon the altar before the tabernacle and took it as from our Lord. 'I then placed it in the hands of the statue of the Immaculate and received it from her, and finally laid it at the feet of St. Joseph and took it thence. I have promised to propagate devotion to the Blessed Sacrament, to Our Lady and St. Joseph, and under them I place myself and my whole work of the future.' He went direct from Clapham to Manchester. When he presented himself at the Cathedral House with his carpet-bag, one of the resident clergy asked who he was and what he wanted. 'Oh,' he replied, 'I'm Herbert Vaughan, and I have come

to be consecrated.' For twenty years the bishop laboured unceasingly for the strengthening of Roman Catholicism in his diocese, and laid himself out to win the children, whom he wanted to go to confession when they were seven years old, with a tenacity of purpose which deeply impresses a Protestant reader. His great fight with the Jesuits, who had the finest church in Manchester and wished to establish a college in connexion with it, was one of the triumphs of his life. Vaughan knew that students trained by the Jesuits would devote themselves to that Society rather than to the secular priesthood. He had a great dearth of priests. One-third of those in the diocese were foreigners, or were borrowed from dioceses out of England. The Jesuit Provincial claimed that the special privileges of his Order entitled him to establish a school in Manchester whether the bishop approved or not. Vaughan went to Rome to fight the matter out. Manning supported him, and after a long and sharp struggle he won the day. He was master in his own diocese. Vaughan did everything in his power to conciliate those whom he had so signally vanquished. On his return from Rome he went into retreat at Stonyhurst and asked the Jesuits to conduct the annual retreat for the clergy of Salford.

This was in 1875. Two years later a more far-reaching conflict began as to the relations between the Regulars and the Episcopate. The Jesuits hoped to win, as they were always on the spot in Rome, but Vaughan and the Bishop of Clifton resolved to see the fight to a finish, and though every art was used to weary out the bishops their dilatory tactics only delayed the triumph. The Jesuits maintained that the Regulars were a bodyguard of the Pope needed to watch over the bishops as a security against schism. For three hundred years the Popes had employed their own Society to contend against and control bishops who were troublesome to the Holy See. The Papal Bull, published on May 4, 1881, was a complete victory for the bishops. Though Vaughan 'never shared that persistent dislike of the Jesuits which

characterized Cardinal Manning to the last day of his life, he was at the time inclined to regard them with considerable distrust—the long conflict had left some scars.' Meeting an Italian Jesuit before the Bull was published Vaughan discussed the burning question with him. Each held his own ground. The Bishop finally asked, 'Well, are you going to obey the Pope?' The Jesuit replied, 'We are the primi to obey.' Vaughan saw in that answer another instance of the desire to be dominant and pre-eminent in everything. 'Why always *primi?*' he rejoined. 'Cannot others obey as well?' His irritation gradually gave way, and in after years he 'proved himself a good friend to the Society of Jesus, and both in Salford and in Westminster worked in cordial co-operation with them.'

The relations between Manning and Vaughan were singularly close and affectionate. Manning often urged his friend to cultivate wider interests, to be more human and less ecclesiastical. Vaughan gave his whole strength to his present duty and regarded everything else as a distraction to be avoided. Manning sent him Sheridan, saying, 'I lay it on you to read *The Critic* and *The School for Scandal*. You would be holier and happier if you would enter into such things with patience and learn to laugh. You are grim and truculent. The pictures' (apparently they had visited some exhibition together) 'bored you, and I never saw you excited until you took me among the tiles and stoves and drain-pipes. This makes you sharp and inhuman to your fellow creatures, and if you are so in the green tree, what will you be in the dry?'

The two prelates differed widely on many important questions. Manning was opposed to the establishment of diplomatic relations with the papacy. He thought that the presence of an English envoy at the Vatican or of a papal nuncio in London would inevitably lead to intrigues and grave misunderstandings. Vaughan, on the other hand, desired to see such relations established. Manning

was an eager politician and an ardent temperance reformer. Vaughan cared little for party politics, and even advocated the introduction of winter gardens and the consumption of light lager beers in the interest of temperance. He watched Manning's growing absorption in great public movements with strong suspicion, and had 'no sympathy for the part he played in the great dock strike.' For Manning's friendly attitude towards the Salvation Army he also felt positive disapproval, and though the older man launched many a playful dart at his severe and sober friend, Vaughan was not to be moved from his position. He even said, in an article contributed to *The Nineteenth Century*, 'During the last short period of the Cardinal's long life the process of senile decay has set in.'

Manning died on January 14, 1892, and Vaughan became his successor. Mr. Snead-Cox met him at King's Cross Station when he came up from Manchester. For nearly two hours they paced the broad drive in front of the Midland Station Hotel. Vaughan was sixty, and though he knew that he was far from strong, he hoped to have ten years at Westminster. His plans were already formed. He was bent on establishing a central seminary, on bringing clergy and laity together, on forming a Catholic Social Union, a Society of the Ladies of Charity, and, above all, on building Westminster Cathedral. To the last project the editor of *The Tablet* listened with dismay. But the archbishop's purpose was not to be shaken. He carried out his programme. We cannot admire the fashion in which he swept away Manning's seminary at Hammersmith and transferred the students to Oscott, which thus became a central seminary for several of the southern dioceses. That did not prove a success, and other arrangements had to be made by Archbishop Bourne. The fears with which his proposal to erect a cathedral in Westminster were received would have daunted any man of less courage and resource, but Cardinal Vaughan overcame every difficulty. He begged the money, he guided every detail of the erection, and his funeral service was the real opening of the cathedral. It had no other.

The Cardinal's health broke down in 1902, and on March 25, 1903, he left Archbishop's House for his college at Mill Hill. He knew that death was near, and every hour was given to meditation and preparation for the end. For a time a great loneliness and desolation of spirit fell upon him. His spiritual director writes of this conflict: 'The horror, the cruelty of the temptation lay in its whisper that "nothing was true, all beliefs were false together, there was no God, no hereafter." . . . A bewilderment and a terror seized him for which he could not account, and which caused him the keenest distress. . . . He prayed most fervently, although his soul was dry and his mind still dark. Most of all he found comfort and strength in clasping his crucifix, and imprinting kisses on it, in loving invocation of the Virgin Mary, St. Joseph and his favourite saints. By degrees calm returned, although no sweetness and no joy, but he felt that strength was given to him from Heaven to endure, and he knew that God was with him even if hidden behind a veil.'

He died on June 19, 1903, and was buried at Mill Hill in the grounds of his missionary college.

The real meaning of Popery becomes clear as we study this masterly biography. Manning obscured it by his sympathy with the Salvation Army and his eagerness for social amelioration. Vaughan had no illusions, and he did all that lay in his power to open the eyes of others. Reunion meant complete submission to Rome. He thought that the movement for Corporate Reunion prevented individual conversions, and was unfeignedly thankful when Rome issued its condemnation of Anglican Orders. Mr. Snead-Cox tries to soften this condemnation by suggesting that Anglican Orders were only condemned in the sense that they did not convey the power of the Catholic priesthood. The English clergy were not '"sacrificing mass priests," with power to forgive sins, and even to change bread and wine into the Body and Blood of the living God.' We are really grateful to Rome for her decision. Cardinal Vaughan put things plainly. 'How shocking to adore as very God elements that are but bread and wine,

and to bend down after auricular confession in order to receive a mere human and useless absolution!' Rome denies that power to 'work miracles' to Anglicanism, and we who regard the Roman position as altogether 'superstitious' may well be thankful for the gulf which that decision sets between 'Rome and Lambeth.' No reunion is possible till Rome gets back to the simplicity of the gospel.

The chapters on the Cardinal's characteristics and inner life deserve careful study. Vaughan's strenuous intensity made him eager to stamp himself on everything he touched. For him the vanities of the world had no charm. He wrote in 1896: 'I have to-day attended a smart luncheon, with all the best musicians performing after it. The whole thing was ashes to me; I was far away in spirit from it all.' 'He was a successful beggar, but only because he had schooled himself to do with all his heart what with all his heart he disliked.' He had a bad memory for faces, and the difficulty in recognizing those whom he only knew slightly was responsible for the supposed haughtiness and aloofness of manner which gave much offence.

His inner life was one of constant devotion, but this took forms which seem sentimental and irreverent to many of us. His advice to a penitent as to the use of the crucifix repels us. It is to be an inseparable companion night and day. 'Kiss the precious wounds which are of our making.' He speaks of continuing 'the discipline every Wednesday and Friday, even though I have not the courage to inflict severe punishment.' After the Cardinal's death a bracelet made of steel piano wire was found fastened round his left arm. When Monsignor Dunn had first fixed it there the Cardinal brought his right hand down heavily on the iron circlet, and thus drove it into the flesh. Our respect for the devotion, the self-sacrifice, the unquenchable purpose revealed in this biography does not blind us to the less pleasing sides of the record. We can only rejoice that we have not so learned Christ.

JOHN TELFORD.

THE TEACHING OF JESUS—A STUDY IN METHOD

IT would be difficult to read the best books on education, or to study the lives of great schoolmasters, such as Dr. Arnold and Dr. Thring, without finding in some of their ideas much that is reminiscent of the Gospels.

We are realizing more and more that Jesus is the Great Teacher; that the chief rules of education find their place in the Gospels; that there is a method in His teaching. Now by the word 'method' we do not mean something which chokes and crushes personality, nor something which is wooden and unchangeable, but rather a few full-blooded principles, which are the servants and not the tyrants of the teacher.

We all know that Jesus came 'in the fullness of the times,' but we do not always remember that the same words can be truly spoken of His advent as a teacher. When He rose in the synagogue at Nazareth, it was with the consciousness that the Spirit of the Lord was upon Him; that He was NOW to go forth to found a kingdom. He had His plans laid, and knew that He must school and train a body of disciples. It would be a very strange thing if this were not true of Him who said, 'Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he hath wherewith to complete it?' (Luke xiv. 28). His was no hurried or ill-devised plan, but one born amid much pondering in the silence of His own heart. He waited until He was thirty years old, and then went forth to build His kingdom.

He knew what He had to do and how to do it. Yet it is all so quiet; there seems to be an absence of premeditation—but it is the quietness which is only seen when a man's plans are well laid. He knew His task and the

method of its accomplishment. It was a part of His purpose to awaken the *sense of wonder*.

It is an old saying that philosophy begins in wonder. We ask 'Why?' and philosophy enters the field. All true teaching has its home in an atmosphere of wonder, surprise, novelty—the opposite of all that is commonplace or conventional or akin to vain repetitions. His message was 'a new teaching' (καινὴ διδάχη)—novel, unworn, opposed to παλαιός—old, outworn. The rabbins droned out their casuistry; Jesus sang forth His message. He created an atmosphere of wonder. One cannot read the Gospels without quickly realizing this. He transfigures the commonplace by His presence; He challenges and startles us by the directness of His questions; He keeps us wide awake (ἀγρυπνέω).

The child lives in a world of wonder; as Francis Thompson has told us, 'it turns pumpkins into coaches, mice into men, nothing into everything.' Jesus, too, has His realm of wonder; the real world was the ideal world—the kingdom of God. It was nearer to Him than the wicked world which lay at His feet; not a make-belief world, but one made by belief, as every better world and person is.

In the Gospels we find that this power of calling forth wonder is the direct influence of His teaching. 'When He spake they wondered at the words of grace' (Luke iv. 22). There was a certain distinction in speech, something arresting, which made both friends and foes say, 'Never man spake as this man.' (For wonder wrought by His teaching, cf. Mark i. 22, vi. 2, xi. 18, &c.; by His deeds, cf. Luke iv. 36; Mark v. 42, vii. 36; Luke v. 26; Matt. ix. 33; by His person, cf. Matt. viii. 27; Mark ix. 14, &c.)

When He folded up the roll at Nazareth 'the eyes of all were fastened on Him.' He captured the interest and wonder of the worshippers. He always does this. When He enters the school of our life, the dull moment is over and the age of marvel has begun. The great schoolmasters have had something of this power. Every reader of *Tom Brown's Schooldays* knows something about this. Gold-

smith says of the lads who gazed at the village schoolmaster, 'And still they gazed, and still the *wonder grew*.' The secret of the vivacity and charm of R. L. S. is unlocked for us in his words:

> So far have I been led,
> Lord, by Thy will;
> So far have I followed, Lord, and *wondered still*.

No teacher can live without it; for so much depends upon the bright, breezy atmosphere of wonder. 'Dullness is damnation,' but wonder is wealth. The saying quoted by Clement of Alexandria from the Gospel to the Hebrews, 'He that wonders shall reign, and he that reigns shall be made to rest,' has in it much of the lilt of the message of Jesus.

When we speak of Jesus, we do not only say, 'Never man spake as this man,' but also, 'Never man lived as this man.' There are no baneful secrets; every new revelation of the character of the Teacher is the opening forth of some fresh flower of wonder in the heart of the learner. We never know what He will say next, nor what new truth or task He has for us to-day. His class-room has always its windows open, and there the healthy breezes of wonder and surprise play upon our lives.

When we read a modern book on 'Teaching,' we find a great change of standpoint. The headline—as Prof. John Adams points out—used to be, 'The Master teaches John *Latin*.' The master thought about Latin and forgot John. The teacher's chief thought was the subject—Latin; he forgot the boy—John. But now the *knowledge of the pupil* is of primary importance. This was the Master's method. In His teaching He always had knowledge of the heart of the scholar (John ii. 25). He did not speak about the technique of psychology, but He did take

> the suffering human race,
> He read each wound, each weakness clear;
> And struck His finger on the place,
> And said, 'Thou ailest here, and here.'

He had the gift of inward vision; with a few quick glances He diagnosed the case and gave His verdict. He read the lives of those who came before Him, for the book of their hearts was open to His eyes. He knew 'John' through and through.

Now in much modern psychology we are told how to understand the genus—boy; but we find much ignorance covered over with scientific terms and with a kind of pontifical assurance. It is all too easy, and it makes us somewhat suspicious. It offers such quick returns and large profits. But somewhere lurking about in our minds there is something which tells us that, although we may know much through the psychologist, there is a great continent of the land of our soul which he cannot explore. When one speaks with too much assurance, we quote Hamlet's words to Rosencrantz and Guildenstern:

'You would play upon me; you would seem to know my stops; *you would pluck out the heart of my mystery;* you would sound me from my lowest note to the top of my compass: and there is much music, excellent voice, in this little organ; *yet cannot you make it speak.* S'blood, do you think I am easier to be played on than a pipe? Call me what instrument you will, though you can fret me, yet *you cannot play upon me.*'

As we do not know all about the health and the disease of the body, it would be strange if we had fathomed the last mystery of the soul. Browning knew that some had forgotten this, so he wrote this poem:

You are sick, that's sure—they say.
Sick of what? They disagree.
'Tis the brain, thinks Doctor A;
'Tis the heart, holds Doctor B;
The liver—my life I'd lay;
The lungs! The lights!
Ah me!
So ignorant of man's whole,
Of bodily organs plain to see,
So sage and certain, frank and free,
About what's under lock and key;
Man's soul.

Jesus said little about how it was done, but He did pluck out the heart of the mystery; He did know what was under lock and key; He was able to take the organ of the soul and play upon it, and could make it say, 'Come, see a man, which told me all things that ever I did' (John iv. 29).

The school of Jesus was made up of twelve men. It would have been of little use to try by a few hours' lecturing to break down the prejudices of years. He chose rather to have them with Him (cf. Mark iii. 14), so that His influence might fill their lives, as the dew fills the cup of the flower. He did not wish to tell them who He was. He believed that it would be better for them to find out for themselves, for He knew that a man often forgets the thing that is told him, but never fails to guard his own discovery.

They were to fall in love with Him rather than to be taught to love Him; just as a child loves its mother not because it is told to do so, but because the presence of the mother begets the confidence that she is the home and heart of love. A true teacher says, 'I must have them under my eye not only in the work but in the leisure of life.'

Now how did *the Master* deal with His scholars? He came down to them, but He was always above them. His was an intimacy which He never allowed to be cheapened by a frivolous familiarity (cf. Matt. xvi. 23). We note this in Jesus; in a less degree we find in all great teachers that intimacy is kept in its right place through the scholars' sense of reverence.

In all ways the Master sought to teach His pupils. He was never in a hurry, the first lesson—according to Rousseau—that every teacher has to learn. He had three years for His task, and He never forgot that it must be—'first the blade, then the ear, then the full corn in the ear' (Mark iv. 28). His was a *graded teaching;* though not bound by a curriculum, yet it had order and sequence. May not this fact lead us again to the old truths about Messianic consciousness? The late mention of a fact does not always mean its late recognition. He can slowly but

surely unfold the beauty of the truth of His sacrificial death (cf. Luke ix. 18, 28). For Jesus knew full well the truth of which Pascal speaks, 'The only reasons which really convince a man are those that he has found out for himself.'

Jesus had to deal with the average material of all types. If we can divide pupils into those of the types—fluid, fixed, plastic, we can find a representative of each amongst the disciples. In Peter, whose passions were like an ever-flowing river; in Thomas, who would only change by the pressure of material evidences; in John, whose life was moulded by the great Teacher.

We note that the disciples often misunderstood Him (Mark vi. 52, viii. 15). Still He hoped and believed the best for them. When He came down from the mount and found that they could not cast out the evil spirit of a boy, He told them the secret oft told, but quickly forgotten, 'This kind cometh not out but by prayer' (Mark ix. 29).

It is a trite saying that every impression demands an expression. But we do not always remember that it was part of the method of Jesus. The little missionary journey of the disciples was for a help not only to the hearers but also to the preachers. It gave those of the school of Jesus confidence; it told them that there were many lessons which they had ill learned. When they came back to Him they had many things to ask Him. How could He have better shown them that He read their hearts than by saying, 'Come ye apart into a desert place and rest awhile'?

Jesus gave to the disciples the corporate spirit, the sense of being *members of a community*. The very phrase 'one of the twelve' tells us of this. They were linked to one another and to Him through the sharing of common joys and sorrows (Luke xxii. 28).

We can never fully understand the tenderness and solicitude of Jesus for the band of disciples. We have read about Dr. Arnold saying of one of his scholars, 'If that boy goes wrong, it will break my heart.' The story reveals to us some of the secret of Arnold's strength. It is an

echo of the gospel. We remember the Master praying for Peter that his strength may not fail; we hear Him say to the soldiers and priests in the garden, 'If therefore ye seek Me, let these go their way' (John xviii. 8); and when hurried from one court to another He turned and looked upon Peter. No wonder that in the apostolic band there was perfect fellowship. Nothing could crush this spirit; neither life nor death could sever them from their Lord or from one another.

We are again and again reminded in essays on 'Interest' that the work of a true teacher is not merely to train intelligence, but chiefly to awaken an enthusiasm. Prof. Gilbert Murray recently wrote, 'I remember reading Plato to myself as a boy, and finding it dreadfully crabbed and perverse, though sometimes witty; then I went to some lectures by the late R. L. Nettleship, and it all became transfigured. I saw what Plato was really talking about.' The great Teacher always does this; it is not so much what He teaches you, as that He awakens your feeling and your power to love and to enjoy. In the warmth of His presence you catch the glow of His zeal—in the Syriac the intensive mood is used of the actions of Jesus. Jesus did not lay down rules, but He did create an enthusiasm. His enthusiasm challenged and captured men. He changed the coldness of law into the glow of love. He pictures the kingdom of heaven with such splendour of colour and warmth and feeling as to claim enthusiasm and to awaken interest. We often think about the vacillation of Thomas or of Peter. But they meant what they said (John xi. 16; Luke xxii. 33). No man uses such words unless he has been claimed and conquered by the love that he bears to his teacher. Jesus appealed to the imagination and affection, to the imperishable within the soul of man. *He found the point of contact.*

It was a favourite saying of Thring's that you cannot pump knowledge into a boy as you do water into a trough. We all realize the necessity of reaching the common denominator, of speaking upon the plane of experience.

A recent writer says, 'Jesus went to the people at their point of contact, and, though a carpenter, He never drew a figure from His calling, but always from theirs.' This may not be exactly true, for Justin and an old Syrian writer tell us that Jesus made ploughs and yokes. But the drift of the remark is incontestable. Even if Jesus spoke about ploughs and yokes, we know that He never illustrated from the technique of His craft. His parables are mainly of the home and of the open air. He sometimes speaks of kings and their subjects, but, as Dr. Sanday says, 'Even then there seems to be a deliberate simplification. The kings, for instance, are those of the popular tale rather than as the courtier would paint them' (*B. D.*, article 'Jesus Christ'). In the Gospels we often catch the refrain of contemporary stories. Some of His parables would be suggested by the figures of some men who stood in the crowd. He argues from the known to the unknown; from the earthly to the heavenly. We note the recurring and triumphant, 'How much more shall your Father . . .' Sometimes, instead of passing sentence on a man He will tell a story and leave the listener to make his own application. He speaks in His silences more strongly than in His speech. We note this in the house of Simon. The Pharisee says, 'The woman is a sinner,' but the unspoken retort of Jesus is that any man who despises the tears and love of a forgiven sinner is a cad. There is directness and challenge in the words, 'Simon, I have somewhat to say unto thee,' and in the sweep of the question, 'Which of them will love him most?'

It was not His practice to go far afield in search of illustration. When He is at a dinner-table He tells three stories about those who make feasts (Luke xiv.).

'Without a parable He spake not unto them.' The modern insistence upon the use of the story in teaching is certainly according to the method of Jesus. When we study His stories we find that He does not crowd the stage with characters. He loves to have the clear-cut figure of Pharisee and Publican, of the son who stayed at home and

the son who went afar, of the Priest, Levite, and Samaritan, of Dives and Lazarus.

There is nothing to distract our attention from the lesson to be learnt. He stresses the virtue rather than the 'awful example.' It is obvious that in many of the stories the number of the 'dramatis personae' could be easily increased. But He does not want to overload the memory, nor to bewilder the mind. Sometimes the point of a story is to be found in its lack of logic and its ecstasy of excitement (cf. Luke xv. 32). His stories 'went home,' the hearers were in no doubt of whom He spake. At Nazareth they took up stones against Him, for the message drove them mad. We read, 'And when the chief priests and Pharisees heard . . . they perceived that He spake of them.' Some hardened their hearts against His message. This Jesus realized, and we take it as the explanation of the fact that Jesus spake concerning them the words, 'Hear ye indeed, but understand not; and see ye indeed, but perceive not.'

No one has ever so fully grasped the art of illustration as Jesus. He knew its power. So we read, 'He taught them many things in parables' (Mark iv. 2; cf. Mark iv. 34). He certainly laid more stress upon the story than upon the interpretation. If this were not so, we should have found a greater number of explanations than the Gospel records give us.

We note in passing that His use of the Old Testament was pictorial. He prefers the well-known history to the out-of-the-way illustration. There is a world of difference betwixt Matthew's prosaic way of quoting prophecy and the appeal of Jesus to the well-known figures of the Old Testament (cf. *Cambridge Biblical Essays*).

None of His stories miss the point. There is no difficulty about the moral; it is never 'dragged' in. For the story of this great Teacher is the moral; and the moral is the story. The common people heard Him gladly, because the heart of the world always responds to a story. He

knows when to tell His story. He waits for the right moment (cf. Luke x. 25).

The stories of Jesus teach us how He used His eyes; nothing escaped His searching glance. 'A great while before day' . . . He would set out to the hills. He knew the changing light of dawn and the purple glow of the sunset; the fields of the farmer and the homes of the people were continually in His vision. Again, He found the point of contact in the simplicity of His message. It is clear and vivid. Now the term 'simple gospel' is one which can be easily misunderstood. It is not something which can be quickly exhausted, but something with fresh sources of surprise, new suggestions and impulses. It is not the simplicity of a nursery rhyme, but of the trees and of the sunshine: it has the charm of something which is always fresh. The message of Jesus is largely monosyllabic; His words are pictures: 'I am the road,' 'the bread of life,' 'the vine,' 'the door.' He dwells in the concrete and not in the abstract; He does not define the qualities of a child, but He sets a child in the midst and says, 'Become as this little one.' So His kingdom was not to be a set of codes and laws, but like to a man seeking goodly pearls, or like to a householder, or to bridesmaids. His words were pictures, His thoughts were pictures; His life was the most beautiful picture the world has ever known.

Jesus knew the power which is present for the teacher in *the Question* (cf. Mark xi. 30; Matt. xxii. 20, 43). He did not use it with craftiness, as the Greek philosophers, but He used it to silence His foes, to encourage His friends, to lead the seeker to the object of his quest. He asked questions, and encouraged the asking of them. But the frivolous, cute, or careless question He could not away with. By a question He often shows the cruelty of prejudice and the urgency of mercy: 'Doth not each one of you on the Sabbath LOOSE (λύει) his ox or ass from the stall? And ought not this woman, bound these eighteen years, to have been LOOSED (λυθῆναι) from this bond on the day of the

Sabbath?' The juxtaposition of the two questions shows the sweet reasonableness of His act. We cannot wonder that 'As He said these things, all His adversaries were put to shame' (Luke xiii. 17), or that after one of His questions we read, 'And no one was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.'

The Master was a lover of the question of the learner. It is somewhat inexplicable that the disciples 'understood not the saying, but they feared to ask Him.' And yet it is a mistake the pupil often makes with a master who is ready to answer. The questions of Jesus are 'timeless'; in every age they make a man face the rival claims of life and decide to live for the highest: 'How much better is a man than a sheep?'—'What shall it profit a man if he . . . lose his own soul?'

By question, by epigram, by *paradox*, by all noble means He seeks to teach His lesson. The paradox is often a dangerous and foolish weapon. It is in too much vogue at present. Men coin their paradoxes quickly. They are cheap and nasty, e.g. 'The true morality is immorality,' and such jargon *ad infinitum*. But when we come to the Master, the paradox is adorned with the beauty of truth; the sharp contrast surprises us, and then claims us by its harmony with reality; it is on the plane of experience.

We sometimes ask ourselves whether the *dramatic* finds a place in the method of Jesus. In His teaching there is nothing theatrical—nothing of the footlights, the stage thunder, the plaster and the paint. But there is much that is dramatic. We see this in the setting of the child in the midst, in the story of John sending from prison his disciples saying, 'Art thou He that shall come, or look we for another?' The answer of Jesus (Luke vii. 21) shows that He knew full well that it is more easy to carry in the mind a picture than words; that if their minds were full of the image of the scene they would tell their story vividly and well.

We often realize in the Gospels that Jesus has the power of ***bringing things to the remembrance*** of His disciples. In life we have subtle suggestions which have the power of 'recall.' A snatch of a song will motor us quickly back to days far gone, a look on a face will call up another face. By the law of association we often reclaim that which has lain for some time in the lost-property office of memory. The psychologist writes chapters about this. We also meet it again and again in the Gospels. We can only hint at it here. 'And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord.'

It brought much to Peter's remembrance, more than he could bear. Or, to look at one more illustration—and the gospel abounds in them—we read that He was made known to them in the breaking of bread. How? During the walk and the talk they knew Him not. Why now? Was it not the way He took the bread, perhaps some little movement of the fingers, or the reverence with which He bowed His head. They knew Him then. It swept over them with glad remembrance that it was the Lord.

The Herbartian psychology is telling us that all depends upon the strength of '*mass ideas*,' that therein lies the explanation of many facts and tendencies of modern life. We can understand on these lines the political phenomenon of Birmingham, the fanaticism of the suffragette, the football-language of the man who goes to all the league matches and cup-ties. One has the Chamberlain mass of ideas, another the 'vote for women' mass, the other the football mass. Was it not the way of Jesus to create a new mass of related ideas?—the kingdom of heaven mass—(seek ye first the kingdom of God). The message of Jesus, 'Out of the abundance of the heart the mouth speaketh,' is very suggestive. The kingdom of God 'mass' means that our talk is of the kingdom, that this, the strongest group of related ideas, will claim the conversation and the life.

It is said that the great secret of Herbart is his suggestiveness. The secret of Jesus in teaching is to be found

in Himself—in His gift of 'continuous tenderness'; in the strange power of believing in backward and slow pupils, in His 'gracious reticence in fault-finding, without which the Gospel pages must have bristled with rebuke'; in His suggestiveness and strength. But it was His love that counted for most; with this key Jesus unlocked the hearts of His disciples. They were made by their Teacher, they owed everything to Him. There is an old saying of the Jewish Fathers (Pirqe Aboth, i. 6), 'Furnish to thyself a teacher and get thee a companion.' The disciples, by coming to Jesus, obeyed both commands, for the great Master is Teacher and Friend.

It is good for us to remember that Jesus is the prophet and pioneer of all that is best in teaching. He creates an atmosphere of wonder; He knows 'John'; He is the comrade of His scholars; He teaches step by step; He instils the sense of loyalty to a community; He knows the point of contact, in story and in the simplicity of His message; He trains by question, by paradox, by the dramatic, by the appeal to memory, through the strengthening of 'mass' ideas. Every method of Jesus is made effectual by His love for those of His school. The scholars of Jesus were easily recognized, for we read, 'When they saw their boldness, they took knowledge of them that they had been with Jesus.'

On Froebel's grave there is a passage—in German—which may mean, 'He lived for children,' or 'He lived with children.' Of Jesus, in relation to His scholars, we can say, 'He lived for them, He lived with them, He died for them.'

So we enter the school of Jesus and meet our Master, our Teacher, our Lord. The lesson is always well learnt there. For all who have obeyed His command, Learn of Me, can say:

> To me that story, aye, that life and death
> Of which I wrote, 'it was'—to me, it is;
> Is, here and now: I apprehend nought else.

W. B. Brash.

WINDOWS INTO CHINESE MINDS

THE complaint has frequently been made by missionaries working in China—announced in their Conferences and published in their local journals—that the educated Chinese have not regarded the Christian propaganda as serious enough to attempt publicly and in the Press to confute its tremendous and far-reaching claims. This negative attitude towards an innovation so aggressive is, indeed, difficult to explain. It cannot be that the literary and ruling classes are ignorant that Christianity is in their midst, and has come to stay. Preaching-halls and hospitals abound; the Bible and other religious books find buyers amongst the people in ever-increasing numbers; translations of scientific, philosophical, and political works are, moreover, not a few. Yet, in the face of these facts, as far as we are aware, no competent writer has taken up the challenge and entered the lists; by the pen, at any rate, the claims of Christianity have never been seriously challenged nor adequately examined.

It cannot be that among the literary men of China none is found equal to the task. Multitudes are profoundly versed in their own language, literature, and philosophy; the Bible and the apologetics by which its claims are supported have both been translated into the language of the people, and are before the scholar. Neither incapacity nor ignorance can be alleged as an adequate reason for this long and prolonged silence.

It is true the typical Confucian is not a very religious man: indeed many of them are agnostics. His training, moreover, makes him impatient of the finer shades of religious thought. If he is a scholar and schoolmaster his anxiety is constantly exercised to secure pupils in sufficient numbers to support himself and his family; he thinks of little beyond this. Should he be so fortunate as to be

an official, it will then be his duty to see that clan-fights and robberies do not exceed a general average for the last ten years; he must also at all costs forward to head quarters the taxes at which his department has been assessed. We need hardly add the trifling duty of filling his own pockets with all convenient speed. Such scholars have little time and less inclination for religious controversy and religious war.

It is true a few natives who have travelled a little, and who are seekers after literary fame and public applause, have occasionally published slim brochures at their own expense, in which they have caricatured the West and all things contained therein. In such works, of no pretended merit, Christianity has been allotted a page or two.

But such flimsy publications need not be regarded seriously, and probably are not meant to be so regarded even by their authors themselves. It is hardly necessary to recall to the reader's memory the infamous and disgusting cartoons which emanated some fifteen years ago from the scholars of Hunan, which were scattered broadcast throughout the Central Provinces of China with such direful consequences. No doubt the authors thereof are themselves ashamed to-day that they ever published such cartoons. With such exceptions the scholars of China have been content to stand aside either through indifference or uncertainty, and have watched the trend of events in an unbroken silence.

The priests of Chinese Buddhism, as well as the representatives and leaders of Tauism, as controversialists, are *hors de combat*. Of the former there may be abbots here and there who are competent to defend their own faith and ecclesiastical organization; it is certain that the average bonze does not understand the technicalities of his own Liturgy, which it is his duty daily to recite, and could not intelligently read a column in a daily vernacular newspaper to save his position. The priests of Tauism are nothing better than wizards, necromancers, and planchette-mongers, who dabble with astrology with a view to deceive those

who come to them for guidance. Their intelligence does not extend beyond the formulae they committed to memory when they decided to become priests of Tao.

In view of these facts we were a short time ago agreeably surprised, not to say delighted, to see that at last a distinguished representative of the literary class had broken silence and published his views on Christ, the Christian revelation, and Christian methods of propagandism. Moreover this publication has appeared in the pages of the daily Press. The editor of a widely-read native newspaper has opened his columns, and seven consecutive leaders have been published dealing with these questions. The author is a non-Christian, but has a good grasp of his subject. His views are, we think, full of interest, and are probably indicative of the attitude of many of his class in China to-day, though as far as I know this is the first appearance of such views in the Press, or in print at all.

The occasion of these articles, of which we shall review here two only of the most important, was an attempt about twelve months ago on the part of a considerable section of the Chinese community in Hong-Kong to erect a Confucian temple in that port. Hitherto Hong-Kong, although some 175,000 Chinese have made their permanent home therein, can boast of few heathen temples, and, I believe, none to Confucius. The attempt was abortive, partly through the influence of these articles. The futility of the undertaking, as an aid either to ethics or religion, was insisted on with considerable vehemence and some scorn. If the literati would study the ethics of the Sage, and apply them to their own everyday life, well; but the day had gone by for building temples to his honour. Thereupon the writer seized upon the opportunity offered for the discussion of the wider question of Confucianism and Christianity, and in instituting a comparison between the two religions, gave to the world his views of the Founder of Christianity, of the Christian Revelation, and the methods of Christian preachers in China.

The writer—confessedly a non-Christian, but one who is

in sympathy with the main outlines of the New Testament —is apparently well versed in the gospel story. Moreover, he writes avowedly in order to present a more acceptable system of Christian exposition to his own people, and incidentally to assist native preachers in their task, by urging them to accept his views, for thereby, in his opinion, their preaching will be much more reasonable and, therefore, more attractive than that to which for the last quarter of a century they have clung. He warns them boldly that unless they listen to him, and accept the advice he offers, little success can attend their presentation of the Christian religion in China, for reasons that will appear as we pass in review his own opinions.

Naturally the miracles of Jesus, usually accepted by orthodox Christians as an evidence of His supernatural claims, are seized upon and their value as auxiliaries to faith appraised. Our Chinese theologian selects for animadversion the miracles of healing and the feeding of the five thousand. He assumes the honesty of the narrators of the gospel story, but challenges the interpretation which they give to the data before them. Indeed, he goes further, and affirms that if Jesus were indeed divine, and His alleged supernatural achievements were actual facts of history, as they are reported to be, it is useless, and worse than useless, at this stage of things in China to emphasize this fact. Especially is this so when the native evangelists are preaching to crowds of ignorant and prejudiced hearers. The thoughtful amongst them will at once catalogue the wonderful works of Jesus among the so-called miracles of the Buddhist religion, found in Buddhist books, and will relegate the whole lot to the lumber-room which is the repertoire of unbelievable stories of the wonder-deeds of idols and their votaries—geomancers, necromancers, wizards, and witches. In a word, to preach the miracles of Jesus at the present stage in China is ' like inviting guests to enter your dwelling, and when they approach, to slam the door in their faces.' Further, the ignorant will stare, with open mouths, but with closed understandings.

What, then, shall be the course? If the facts happened as they are recorded, they should be explained, so that they may be believed by the crowds who listen, with as little demand as possible upon their credulity. Here the writer comes to the centre of his position. He urges that ***hypnotism*** is the best solution to offer at this stage, so as to command the credence of the thoughtful. The Chinese originally have no characters by which to translate this modern word. Nor can they, by virtue of their peculiar language, appropriate from the Greek words already coined as we of the West can do. The writer uses three characters which literally mean, 'command, sleep, witchcraft.' Numerous instances are quoted to prove that hypnotism is a real factor of modern mental life, at the command of a few elect persons, which under favourable conditions they can wield at will over the minds of others. Instances are given where those under the influence of hypnotism, and at the bidding of others, have tasted salt and called it sugar; and also called sugar salt. Hypnotized persons have averred that a hundredweight was only an ounce, and vice versa. Further, sick folk who have been helpless under the hands of skilled physicians have been healed by the influence of the hypnotist 'of whatsoever disease they had.' The writer closes this part of his argument by saying that just as to-day the hypnotist is powerless over certain other minds, where there is no faith, or a strong resistant will, so in some cases Jesus could do no mighty works of healing because the people resolutely refused to believe in Him.

The way in which our writer handles the miracle of the feeding of the five thousand is inventive, original, and interesting. It is again assumed that, when the evangelists narrate that the five thousand did all eat and were filled, they believed what they wrote. The difficulty of belief with a Chinese audience would be immensely lessened were preachers to take the following line of interpretation. Men to-day when overpowered by passion, or the subjects of any strong pleasurable emotion, will ignore their food for

long hours at a stretch, and at the same time be quite unconscious of hunger. Not infrequently, when scientists or inventors are in pursuit of some illusive clue, or on the eve of some startling invention, they ignore food for quite a long time and are not hungry. Theoretically, though not literally, they do all eat and are filled. Why may it not have been so in respect to the recorded miracle in question? At any rate we are quite justified in thus explaining things for the present in China. The people were eager to hear the words of Jesus; they had followed Him with a passionate devotion; they hung upon His words as if they were indeed words of life. It is quite allowable, therefore, to assert that the people were so eager for His teaching that they forgot their hunger, and so the evangelists in their vivid way wrote, 'they did all eat and were filled.'

The critic admits that there is an unreality about all this, and frankly supposes that orthodox Christians are not likely to endorse and adopt his way of explaining things.

It is worthy of note that throughout all this no reference is made to, and apparently there is an absolute ignoring of, the fundamental assumption that before Jesus came 'in the likeness of sinful flesh,' He was in the 'form of God and thought it not robbery to be equal with God.' He is merely a heaven-sent Teacher, and occupies the same position and wields the same influence in regard to the West as Confucius does in China.

Further, miracles strike him, as they apparently appeal to sundry writers of the West to-day, as hindrances rather than as helpmeets to faith. At least the thoughtful people of China will be the more easily won to Jesus Christ if it were not demanded as a condition thereof that they should give whole-hearted credence to the wonders and mighty acts which, according to His biographers, were everyday occurrences. It will be noticed, moreover, that both the critical writers of the West and our critic in China think that belief in Jesus as a Divine Teacher is quite consonant with the rejection or the ignoring of His miracles. The

Western writer affirms that they are unnecessary, because the transcendently sublime teaching of Jesus will command the acceptance of all those who think seriously about it, and the acceptance of His doctrine, according to His own demand, is the acceptance of Him. Our Chinese critic, too, regards the teaching of Jesus as transcendently sublime, and argues that everything that will hinder men from coming into personal contact therewith should be belittled or removed. At the present stage of things in China miracles rather retard than help the mission of Jesus, and therefore they should be explained away. It is remarkable that both East and West should be suggesting the same course, though from different motives.

Of course, there should be a distinct recognition that on the part of each section of writers there is no clear statement that they believe that Jesus of Nazareth was the Deity 'manifested in the flesh.' The assumption that Jesus is only a heaven-sent Teacher ignores the specific teaching of parts of the New Testament, and the underlying and fundamental assumption of the entire volume, which after all is the essential factor of the problem, 'The Word was God'; 'the Word was made flesh and dwelt among us.'

The subject of a Christian Revelation is approached along the pathway of inductive logic, though the possibility thereof is first assumed. The critic denounces doubters, and charges unbelievers with a complete ignorance of philosophy and general ignorance of history. Philosophy cannot deny the possibility that God or that the Gods have spoken to men. Therefore an appeal to history can alone furnish us with data on which to form an opinion and base an unshakeable faith. Those who are willing to take this course and institute an inquiry will find abundant evidence to warrant the contention that there has been a revelation from God to men.

Indeed, modern telepathy proves that one man can communicate his thought to another and influence his will without any intervening medium. The writer reports a case referred to in the papers in Shanghai, where some

Chinese students agreed together to test this newly discovered power. One man of marked mental force arranged with some fellow students that they should all go into a special class-room and hold no communication with himself. One of them should then write down the thoughts which were in his mind. The single student would also do the same. When the two writings were compared it was found that the thoughts in each case were essentially the same. In a word, the stronger mind, though there was no communication between the two writers, had guided and really controlled the other.

If then in ordinary life occasionally one mind can thus control another, there is no *a priori* difficulty in accepting the possibility of a revelation from God to men.

History supports the contention of Christians that God has given a revelation to men, therefore He may have done so by Jesus Christ. Buddhist monks, who have sat for hours facing a wall in order to avoid distraction and deliver themselves over to severe contemplation, have averred that their spirits have for the time departed from their bodies, and were able to receive spiritual communications from the unseen spiritual world surrounding them. This at least has been their contention. A cursory study of Confucius proves that he believed in a world of spirits. It is true he advised his disciples that 'when they sacrificed to the spirits they should keep them at a distance.' At that time he was guarding them against useless superstitions. On the other hand, he advised his followers 'to sacrifice to the spirits as if they were present at the sacrifice.' Then he assumes that the spirits were near and could influence men's thoughts.

Furthermore, in those far-off days men's minds were not twisted and distorted by a thousand debasing thoughts as are the minds of modern men. Now we are corrupted by selfish desires, worldly ambitions, and degrading passions; we therefore cannot soar upwards and hold communion with the Gods, and ramble through the 'vast obscure' as did the purer souls of the ancients.

Seeing, then, that the Chinese themselves admit that the Gods have spoken to men, we are more than justified in accepting the claims of Jesus that He revealed God to men, and therefore His revelation is quite credible. The Chinese are illogical, and wilfully ignorant, if they treat the Christian's claim with a scoffing indifference, as to a great extent they have done in the past.

Once more we are struck with the total absence of all reference to the essential divinity of Jesus. He is placed in the category of Buddhist monks and China's Sages. It is true that is done in order to prove that the Chinese themselves have been accustomed to believe, in a somewhat listless and passive fashion, that a revelation from the Gods to men is allowable, and is indeed very likely true. If, then, they admit this principle, why should they so contemptuously deny the claims of Jesus, and refuse to study them to see whether there are any grounds for the claim? If they allow the fact, such obstinacy is not only illogical, but it merits, and will receive sooner or later, the severest condemnation. Still, apparently, Jesus is nothing more than a heaven-sent Teacher, who merits attention just because others before have made the same claim, and that claim has not been ignored. Moreover, our critic remembers all the time that the Chinese are prejudiced against Christianity, and will not be won over at any cost if too great a demand is made upon their faith at the outset. It may be 'that He is all things to all men if by any means He may win some.'

The writer now approaches the centre of his subject. The teaching of Jesus and that of Confucius should be amalgamated for the renovation of China. Confucius is described as he who emphasizes human duty and human righteousness; Jesus as He who insists on our duty towards God, and righteousness as that which makes Him the supreme object of our devotion. Therefore, Chinese students, instead of denying the reliability of the Christian Revelation, should welcome and study it; instead of asserting, in their ignorance, that the teaching of the two great

Teachers is at variance, and that therefore the teaching of Confucius should be extolled and the teaching of Jesus defamed or ignored, representative Chinese should labour to harmonize the teachings of each, and make the revelations of Jesus supplement and complete the teachings of Confucius. Much of this is extremely noteworthy, and as far as it goes it is a welcome indication of a changed attitude of educated China towards a very important and somewhat complicated question. It is undoubted that in the sphere of ethics Jesus and Confucius are often at one, and could hardly be otherwise. The ordinary duties of man to man must be the common ground of all ethical teachers, and these duties, in many regards, are the same in all lands and for all times. It must be said, however, that Confucius, with all his excellences, deals only with human relationships, and even therein there are some unaccountable silences and defects, as Dr. Legge points out in his introduction to his edition of Confucius, translated into English. One can hardly understand the absolute ignoring of the relationship between the sexes, involving as it does such destructive possibilities to social and family life. On the other hand, it is interesting to discover that a non-Christian writer should frankly avow the superiority of Jesus to Confucius, though one looks in vain for any recognition that 'Jesus is the Christ, the Son of the living God.'

When the methods of Christian propagandism are reviewed it is natural that some reference should be made to the difference that obtains between Protestants and Roman Catholics. It may be said that the former are spoken of with much more appreciation and sympathy than the latter. The fact that the Roman Catholics predominate in numbers need not cause any anxiety, for they were in the field first. But it will be found, as always, that in the sphere of religion the victory is to those who put reality before formality, and sincere interest in the people before official status.

If, however, we accept the findings of our critic, the

Christian evangelists are scarcely competent to discharge the difficult task with which they have been entrusted, and abler and better educated men will have to be found before the preachers will be able to command the attention that their gospel deserves. He classes the majority of the native preachers as uneducated in general subjects, and therefore feeble in argument when confronted by the ever growing number of Chinese youths who have imbibed more or less of the new learning from the new schools and colleges. These are often inclined to agnosticism in thought and to horseplay in manners. The native evangelist knows little beyond parts of his Bible; he cannot be said to have had an education in the Chinese classics, nor does he know anything of Chinese philosophy. Of comparative religion and history he is as innocent as a child.

But this is not all. Some of the younger men 'think they are clad in the gorgeous feathers of the phoenix, and are crowned with the horns of the unicorn.' As a matter of fact, they are as far apart from these ancient mythical prodigies as the East is from the West.

Others, again, when they enter the pulpit 'bring with them an indefinite number of little demons, and as soon as they commence to preach, the aforesaid demons emerge, and gliding forth hither and thither, alight on the eyelids of most of the audience, who forthwith go off into a sound sleep."

It may be stated that foreign missionaries, for some reason, are not referred to in this severe and sarcastic handling; moreover, a certain percentage of native preachers, and especially native ministers, are also excluded, to whose ability and devotion there is accorded a word of generous praise.

It must be admitted that were this appraisement severely accurate, much cause for unrest would be in the hearts of Christian missionaries. On the other hand, it may as well be frankly admitted that many of our native preachers are imperfectly equipped for their work. Many know their Bibles but imperfectly; they know the Chinese

classics less perfectly; they are quite unfamiliar with the sinuous and complicated tortuosities of Chinese philosophy; they have read no books on comparative religion. They would certainly fail to pass a government examination. We admit this, and see no way for the present to get better equipped men till we have trained them. On the other hand, many of them, though at the commencement of their work by no means well furnished with knowledge, by personal contact with foreign missionaries and their ideals, a wider familiarity with thought through continued study, and a deeper knowledge of men in general through personal contact with them in all grades of life, become excellent vernacular preachers, whose sermons, without being profound, are thoughtful and interesting in matter, and whose delivery is excellent.

The methods of propagandism which our writer advises are, firstly, that preachers should be far better educated so that they may meet the educated classes of China on their own ground; they should also labour to make the ethical in Christianity predominate, whilst the miraculous should be allowed to fall into the background, or explained in such a way that the ordinary hearer be not compelled to accept a literal interpretation; secondly, he urges that much more attention be given to education. Of the colleges and high schools established and promoted by missionaries he has nothing but praise. One college, whose curriculum is definitely and aggressively Christian, which is manned by Christian men from the United States, he mentions by name, and urges that others of the same type be founded. In such colleges the mind of Chinese youths is informed and broadened; the faith in the national superstitions is destroyed, and an acceptance of the Christian ethical system made almost inevitable. Such are his suggestions.

The writer's attitude as to the miraculous and divine in Christianity is essentially naturalistic, and it is extremely unlikely that his efforts to accelerate the progress of Christianity in China by ignoring the difficult will be supported by the main body of Christian missionaries. It would

hardly be worth while to go to China in order to preach a gospel 'which is another gospel.'

But the fact of paramount importance is that we have here an educated but non-Christian literati, of the proud race of China's scholars, writing to extol Christian teaching as a whole, and urging his fellow countrymen to give it a fair hearing and a patient study. His efforts to unite what is best in Confucianism with the ethics of the gospel will find many sympathizers, we suspect, for among missionaries there is an ever-growing number who think that nothing but good can follow such an attitude towards the teaching of the Sage of China.

His appraisement of the native evangelists is, we think, unduly caustic and severe, though there is truth in his criticism in regard to a section of them. The articles afford us an open window through which we can look into one of the chambers of the Chinese educated mind—a region hitherto absolutely closed to us. The new revelation thus gained is full of encouragement to those who are labouring to win China for Christ.

CHARLES BONE.

MUSIC AS INFLUENCED BY THE REFORMATION

RELIGION, at least as understood by the Reformers and their opponents, is the most doctrinal thing on earth; music the least doctrinal. Yet from the days of the Seven Sacred Sounds of the Egyptians, and of the two hundred and eighty-eight singers, and four thousand who 'praised the Lord with instruments,' in the Temple at Jerusalem; through the centuries when musical missionaries from the great cathedral choir schools spread Plainsong through Christendom, down to our own day when the authors of revival movements rely hardly more on preaching than on singing, religion and music, perhaps because of this very antithesis, have been indissolubly associated. What, then, was the effect on the 'Handmaid of Religion,' as music has well been called, of the great sixteenth-century upheaval in the house of her mistress?

It is an evidence of this close association between divine truth and the 'Divine Art' that Martin Luther appears as certainly, if not as prominently, in histories of music as in histories of the Reformation; and the musical editor of Edward VI's Prayer-book, John Marbecke, as certainly —or should do—in histories of the Reformation as in histories of music, for his Concordance to the Scriptures and Notes thereon would have brought him to the stake but for the intervention of friends at court.

The attitude of Luther and of the English Reformers towards Church music was sympathetic and far-seeing. Its basic principle was both conservative and liberal. Gregorian music was retained when it would bear the substitution of vernacular for Latin words. New music, both original and adapted—in some cases from secular sources —was added for those parts of the reformed service for which Plainsong was not to be found, or was unsuitable.

'Music,' Luther declared, 'is a beautiful and glorious gift of God, and stands next to theology. I myself would not give up my humble musical acquirements for a great deal.' In his preface to Johann Walther's *Sacred Song-book*, published in 1524, after much praise of music, he says: 'The singing sacred songs is good and agreeable to the Almighty, and this, I believe, must be the feeling of every Christian. . . . He who knows this art is ennobled by it and has aptitude for all things. . . . Kings, princes, and nobles should encourage music. It is their privilege to uphold the fine arts.' 'I am not of opinion that the teachings of the gospel tend to check the growth of art, as some deluded clericals pretend. It is my habit that all arts, especially music, might advantageously be used in the service of Him who has created them.' He strongly advised that the style and form of the tonal writing of the Reformed Church should be modelled on the music previously existing. In the early Lutheran Church, psalm, gospel, lesson, and collect tones, antiphons, hymns, sequences, and other forms and melodies of the old Gregorian Song were continued in use. There was also kept that peculiar kind of chant recitation which had been adopted by the priests when celebrating the Holy Eucharist; and though now the Gospels and Epistles were chanted in alternate verses by priest and congregation, or priest and choir, the rhythm throughout was the same as that of the '*accentus*' and '*consentus*' of the old church-song.

But it is not enough to say that under Luther music did not go backward: it did much more—it bounded forward. 'It was not till some years after the Reformation that the art of music arrived at a state of perfection equal to that which the other arts, especially the plastic, already enjoyed.' 'Fifty years after the death of Luther the musical service of the Reformed Church had attained comparatively a state of efficiency which it had taken Catholic music a thousand years to acquire.'

The chorale of the Reformed Church was more nearly

related to the Volkslied, or 'Folk-song,'—from which many of the *canti firmi* in use had been derived—than the Gregorian chorale had been: it was more dramatic, more elastic. The singing of popular sacred songs of this character in place of settings of the Ave Maria, Ave Maris Stella, Regina Coelorum, and Salve Regina, from which they differed in the character of the text, expression, and melody, gave birth ultimately to a new class of music—Cantatas, Passion music, and Oratorios. Into these was infused a dramatic expression previously unknown in Church music: a new spirit and a new life were engendered. 'Evangelical Song did . . . wend its way upwards from the days of Luther, until it reached the glorious climax secured for it by Bach, which, we might say without fear of contradiction, has never been surpassed' (Naumann, *History of Music*, pp. 427–9).

The attitude of the English Reformers was as favourable to music as was that of Luther. Henry VIII was himself a composer, and one whose Church music does not owe its survival during four hundred years—a new edition was published a few months since—wholly to the kingship of its author. Had his interest in the Reformation been less mundane than it was he would still have been unlikely to have sanctioned any needlessly drastic curtailment of Church music. Nor was his too-faithful liegeman, Cranmer, likely to have done so. Knowledge of musical theory was one of the qualifications for high clerical office in those days, and after compiling the Litany—the first office rendered into the vernacular—in 1544, Cranmer himself adapted to it the old Plainsong as being, to quote his letter to the king, 'a sober and distinct note.'

What Cranmer did for the Litany John Merbecke did, six years later, for other Offices, issuing, in 1550, his famous *Boke of Common Praier Noted*. And the Responses which Merbecke 'noted' Thomas Tallis harmonized; and Merbecke's Communion Service and 'Tallis' Responses,' more than three hundred and fifty years after they were written, are in constant use, especially the latter,

in the farthest corner of the earth to which the English Church has penetrated.

It is perhaps only fair to say that Tallis, or 'Tallys' as he spelt the name himself, unlike Merbecke, is believed to have been but lukewarm as a Reformer. There appears, however, to be no better evidence of this than his having published a set of Motets as late as 1575 in the discarded Latin tongue.

In addition to adaptations of the old Plainsong, new music was written for the Kyrie, Creed, Sanctus, and Gloria of the new vernacular Communion Service which now took the place of the Latin Mass; and to the Canticles at Morning and Evening Prayer. Nor was this all: the new Liturgy brought into being two new musical forms —the Anglican chant and the anthem. Tallis wrote the first-known Anglican chants; Dr. Tye, Tallis, and Wm. Byrd the first anthems. Byrd was avowedly antagonistic to the Reformation movement, but Dr. Tye was apparently not unfavourable to it. He translated the first fourteen chapters of the Acts of the Apostles into English verse of the Sternhold and Hopkins type, and set them to music.

The adoption of the vernacular tongue in public worship heralded a great activity in the composition of sacred music. Ere long the Church had acquired a large and rich library of anthems and settings of the Canticles—a library which, to the inexpressible mortification of musicians, was ruthlessly destroyed during the Commonwealth.

Though other causes than the Reformation may have contributed to such a result, it is at least significant that the age immediately following the Reformation is known as the 'Golden' or 'Augustan' Age of vocal music in England. It was an age when, especially in the composition of madrigals, if the country had equals, she had, with the possible exception of Palestrina, superiors nowhere.

But more may be claimed for the Reformation than

the evolution of the Anglican chant, anthem, and vernacular service music. To it is undoubtedly due, if not the inception of oratorio, its development from a seedling; and the phenomenal growth of hymn-singing.

The germ of oratorio is to be found in the 'mysteries' and miracle plays of the Middle Ages. These were, of course, chiefly dramatic, but as early as the beginning of the fourteenth century music was a prominent feature. Moreover, in one of the most celebrated of these plays, 'The Thuringian Mystery, or Parable of the Ten Virgins,' first produced on April 24, 1322, prayers to the saints and even to the Blessed Virgin are condemned! Mary, interceding for the Virgins, is rebuked by Christ, who replies:

> Be still, Mother dear, I command thee;
> For this prayer of thine cannot be.

That the play was understood as a condemnation of contemporary doctrine is shown by the action of Frederick the Joyful, Landgrave of Thuringia. He left the performance in hot indignation, exclaiming: 'What will now become of the Christian Faith, and to whom shall we turn if the intercession of the Mother of God and the holy saints availeth nothing?' He died shortly after this event, partly, it was said, as a consequence of his excitement. Though, therefore, the germ of oratorio is not a product of the Reformation, the Reformation is undoubtedly to some extent a product of a crude form of oratorio.

A not dissimilar and more recent germ is to be found in the services of devotional music, *Laudi Spirituali*, with addresses and dramatic representations of sacred subjects, with vernacular words, which took place in the church of St. Maria in Vallicella, Rome, about 1580, under St. Philip Neri. It is from these performances taking place in an oratory that the term 'oratorio' is derived. Twenty years later Emilio del Cavaliere produced in Rome a work called *La Rappresentazione dell' Anima e del Corpo*, which was wholly musical, and which therefore, though

intended to be acted, and including an optional dance, is usually regarded as the first oratorio proper.

A cynic has said of the Scotsman that he is 'never so much at home as when abroad.' One is reminded of the saying in studying the evolution of oratorio. A seedling of the Roman Church, it has found its most congenial soil in the Reformed. Appealing to the highest religious consciousness by uniting the power of music 'with the understanding also,' it flourishes only where there is unrestricted access to the vernacular scriptures, and intellectual freedom. Of fifty-two oratorios named by an expert writer, apart from any ecclesiastical or national question, as typical of this form of composition, twenty (including the second oratorio of historical importance, Schutz' *Die Auferstehung Christi*, 1623) are German, sixteen English, ten Italian, three Austro-Hungarian, and three French. That is, thirty-six have been produced in two countries where the Reformed Church is predominant, and sixteen in three countries predominantly non-reformed.

But while the oratorio forms the high-water mark which the Reformation has left on music artistically it does not represent its most potent and wide-spread effect. This undoubtedly has been in the phenomenal development of hymn-singing and corresponding activity in the composition of tunes.

In pre-Reformation days hymns were comparatively few in number. An evidence of this survives in the English Prayer-book, which, comprehensive as it is, contains a hymn only in the Ordinal. And though translations were supplied to the laity in primers, the hymns were sung in Latin. Chaucer, it is true, gives an English hymn to the Blessed Virgin; and in 1414 some psalms, and, later on, some carols and hymns, were issued in English. But it does not appear that in this country vernacular hymns were ever sung in church. In Germany, according to Baumker's *History of the Tonal Art*, while *always regarded as ex liturgica*, hymns were sung in the vernacular, though only on great festivals. When Luther

assigned to vernacular hymns an important place in the Reformed service, the feature was regarded as an innovation.

Strange as it appears in the present day, the idea of a separate collection of hymns—as distinct from Office-books including hymns along with other matter—was not contemplated in pre-Reformation days. When, therefore, Luther, in 1524, issued his *Kirchenlieder*, or *Church Songs*, he gave to the world the first known collection of Christian hymns and metrical psalms with music.

The tunes in this book were selected with a truly catholic taste: some were adaptations to German words of old Plainsong melodies; some were adaptations of secular melodies; and some were composed by Luther and his friends. Thus originated the German chorale and the modern hymn- and psalm-tune as distinguished from the old 'Plainsong' or 'Gregorian' tune. Probably Luther himself had no idea what an epoch he was establishing by the issue of this book. He opened the flood-gates of sacred melody in its simpler forms.

The most famous of the books which followed Luther's *Kirchenlieder* was undoubtedly the French metrical version of the Psalms of Marot and Beza, first issued at Geneva by Calvin in 1542. The Genevan School of Reformers were averse to anything but unison-singing in worship, presumably as being uncongregational. The music therefore consists of the melody only. A harmonized version was issued, but was intended for private use only. The book went through edition after edition and was many times enlarged. The edition of 1567 is of special interest to musicians, since alongside of each note-head the initial letter of the scale-degree is given, 'M' for 'Me,' 'S' for 'Sol,' and so on, thus proving that the 'Movable Doh,' or Tonic sol-fa system, is not a modern invention, but the revival of an old one. In the edition of 1597 this feature is omitted. For more than a century and a half the book was the Psalm-book of the Reformation.

The English Reformers were not behind their Con-

tinental brethren in musical activity—in some important respects, indeed, were ahead of them. The first English metrical psalter of note was that by Sternhold and Hopkins, first published in 1548 or 1549 in London. Of this psalter Geneva may claim the first *musical* edition, since the first version with tunes was issued there in 1556 by English Protestants who had fled thither to escape the Marian persecution. Like the French psalter, it contained the melody only, and was an epoch-making book. It contained the *first* instalment of those 'church tunes,' including the 'Old Hundredth,' some of which at least have been sung in our English churches Sunday after Sunday from that day to this. It is probably in reference to Sternhold and Hopkins' psalter that the injunctions of Queen Elizabeth give permission for 'an hymn or such like song, to the praise of Almighty God' to be sung in churches, thus making good the lack of rubrical direction. For close on a century and a half it remained practically the authorized psalter of the English Church.

The first *complete* psalter of which any copy exists—that published by the Englishman, Robert Crowley, in 1549—contains only *one* tune to the whole hundred and fifty psalms! Between the middle of the eighteenth and nineteenth centuries no fewer than two hundred and twenty hymnals were published in Great Britain alone. A modern hymnal sometimes contains as many as a thousand hymns, and approximately as many four-part tunes. Of a single nineteenth-century hymnal—*Hymns Ancient and Modern*—twenty million copies were sold in less than twenty years. By realizing these facts, and only by doing so, can any adequate conception be formed of the stupendous effect on musical development begun by the issue of Luther's *Kirchenlieder*. Nor did the Reformed Church only benefit from this movement: so great was the power exerted by the singing of hymns in the mother tongue among Protestants, that the Roman Church itself has largely increased her use of vernacular hymns. Indeed, a recent writer has stated that she uses no fewer

than forty by one author alone, Dr. Bonar, and he a Protestant!

To the Reformed Churches, and especially to the non-episcopal Churches, must be credited the revival of the mixed choir. So long and to such an extent had exclusively male choirs superseded mixed choirs that the fact of the latter being a revival is apt to be forgotten. Yet revival it was. The earliest Christian choirs, like the Jewish after (though not before) the Captivity, evidently included both men and women (Ezra ii. 65). Eusebius, about the end of the third century, speaking of the consecration of new churches, says: 'There was a place appointed for those who sang psalms, youths and virgins, old men and young.' And one of the few things known about the Therapeutists, a sect of Christian ascetics prior to A.D. 300, is that they 'selected from the rest two choirs, one of men and one of women, who sang alternately.'

The enormous musical force it brought into activity is not the greatest advantage due to the revival of the mixed choir. There is due to it in no small measure a redemption from barbarism. As late as the eighteenth century it was customary in some Continental countries to preserve the male soprano voice by an artificial process. Musically the result was the soprano compass and quality, with the lung-power and interpretative capacity of an adult. As many as four thousand boys are said to have been subjected to this treatment annually. Despite a Papal Bull prohibiting their employment, church choirs were responsible for a large number of such singers. In the present day mixed choirs, usually occupying a west gallery, are to be found in many Roman Catholic churches. But there appears to be no trace of them in the centuries immediately preceding the Reformation. It is therefore impossible not to regard the abandonment of the practice referred to as a reflex action of the Reformation, with its recognition of the song of Miriam as well as that of Moses.

Nor was this all: the reform movement not only thus opened the doors of the choir in many churches to women,

but opened wider the doors of the organ-chamber to laymen. Previously to the Reformation the organ in cathedrals had been played by one of the canons, in monasteries by one of the monks. So irregular was it thought for any but clerical fingers to touch the organ keys that a French cathedral chapter is said to have sanctioned the wearing of clerical garb by a lay organist to avoid the scandal! In Spain the old usage continues largely to this day. In England the first lay organist was for long supposed to be Dr. Tye, appointed to Ely Cathedral in 1541. But Dr. W. H. Cummings has discovered documentary proof that Tallis was organist of Waltham Abbey previous to the dissolution in 1540. If he had held the office for any considerable length of time he must have been appointed in what practically were pre-Reformation days, and contrary to custom.

Against the advantages to musical art accruing from the Reformation must be set the dissolution of the monasteries. At one time the religious houses were the art schools of the nation. Their suppression at this period would have gone far to strangle civilization in its cradle. But in the mid-sixteenth century it is less easy to appraise the loss. It is to be remembered that not only music, but music even on its constructive and scholastic side, had ceased to be the monopoly of the clerical and monastic musician long before the Reformation, if, indeed, it ever truly enjoyed such monopoly. Witness Adam de la Hale and, possibly, Marchettus of Padua in the thirteenth century and early fourteenth; John Dunstable, Okeghem, Hobrecht, and Henry Isaac in the fifteenth and early sixteenth; also the wide-spread formation of bodies of Minnesingers or Troubadours, Meistersingers, and other musical guilds from the twelfth to the sixteenth centuries. All these were lay associations: many held examinations and were charged with the granting of certificates of efficiency. It is to be remembered, too, that the dissolution of the monasteries did not, in England, mean the dissolution of the cathedral choirs—a fact of paramount importance.

The seventeenth-century Oxford historian, Antony Wood, regards the work of Dr. Tye alone as balancing the injury music suffered by the suppression of the monasteries. Wood was an enthusiastic violinist, and better qualified to form a judgement on such matters than are most historians. His opinion, too, is confirmed by more recent writers, who regard the debt to the ecclesiastical musician as having been exaggerated. He was, Sir Frederick Ouseley points out, hide-bound by purely arbitrary rules and Greek theories he little understood. One of the most philosophical musicians of the present day, Miss Margaret H. Glynn, 'considers the established idea that modern music owes its greatest development to the artificial theories fostered by the Catholic Church as being utterly fallacious'; and that 'music, like science and freedom of thought, has developed in spite of Rome's influence and not because of it.'

More conclusive than the differing opinions of various writers are the facts on which they agree. Chief among these is the circumstance already alluded to, namely, that the most brilliant period of English music, its 'Augustan Age,' almost immediately followed the dissolution of the monasteries. It is difficult to reconcile this with the total overthrow of an important educational factor.

More serious to music than the dispersal of the monks was the narrow-minded attitude towards the art of a large and influential section of the Reformers. The extremely liberal and generous attitude towards music of Luther and his immediate co-workers was not shared by the Genevan school of ecclesiastics. Calvin and his followers banished all music from public worship except the singing of metrical psalms, and, as already pointed out, this was permitted in unison only. Geneva was the Rome of the Reformation, and ere long the crude Swiss model of service was followed by every Reformed Church except that of England. Thus in Scotland the English Book of Common Prayer, used for some time after the crisis of 1560, was gradually displaced by the Book of Geneva.

The chanting of prose psalms and canticles, the Motet (prototype of the anthem), the Kyrie, Creed, Gloria, and other parts of the Communion Office, antiphons, and responses were all alike discarded. This could not mean anything short of disaster to the musical progress of the nation. The cathedral system, whatever its value religiously, means the maintaining in every diocese of a centre of art-life absolutely free to the poorest, where the classics of Church music are sung twice daily by a professional choir whose opportunities for *ensemble* practice are unique. And what the cathedral is to the diocese the parish church is to the town and village. Fourteen years after the Scottish Reformation the Sang-scules, one of which at least—that of Aberdeen—had acquired a Continental fame, had decayed to such an extent that a special statute was passed providing for education in 'musick and singing, quhilk is almost decayit and sall schortly decay without tymous remeid be providit.'

Such, broadly, are the facts for and against the action of the Reformed Churches in their attitude towards Religion's handmaid. It is, however, much easier to tabulate historical facts than to determine precisely how far present conditions are due to them.

Music, unlike free theological discussion, philosophy, and science, has never threatened the doctrinal standards of the Church. Hence the pre-Reformation Church never anathematized the art or interfered directly with the secular musician. And the Reformation did not emancipate music, because, considered as a whole, it was never in bonds.

Yet, though not nominally bound by them, music on its general or secular side has been indirectly influenced by ecclesiastical enactments to an extent which, if difficult to determine with any precision, cannot be disregarded. Thus the Bull of Pope John XXII, in 1322, prohibiting '*Musica Ficta*' (roughly, accidental sharps and flats), and '*Musica Figurata*' (melodic embellishments), applied to church music only. But owing to the paramount position

of the clerical composer the growth of harmony would have been retarded by centuries had not the Bull been adroitly evaded and eventually rendered a dead letter.

The antipathy of the Puritans, again, to take a post-Reformation case, is said to have applied only to music as used in worship, but the result of their policy was to cause a ruinous exodus of musicians from the country and frequently necessitate a change of profession on the part of those who remained—to produce, in short, a musical cataclysm.

Another difficulty in attributing ultimate effect to either the Reformed or unreformed Churches is the tendency, where their common handmaid is concerned, of ecclesiastical extremes to meet. Thus, though the limitation of Church music to unison-singing has been actually enacted only in a section of the Reformed Church, the use of harmony escaped prohibition in the unreformed Church—strongly recommended by the Council of Trent—only through the impression made on Pope Pius IV and a commission of cardinals by the sublime harmonies of Palestrina.

Again, in the exclusion of the organ from divine service the Presbyterians of to-day—for the exclusion is still maintained in some places—are acting in concert with a Church only slightly less abhorrent to them than Roman Catholicism, namely, the Greek Church.

Or take musical levity in divine service, against which the Council of Trent's proposed edict just alluded to was directed, and which in Italy especially only five years ago had reached such a height as to call forth a new and extremely drastic Papal enactment. In the Roman Church it has taken the form of the employment of light operatic and other secular airs in divine worship; and in the Reformed Church we find it in the namby-pamby, mawkish, and sometimes even frivolous tunes chiefly associated with revival movements, and which are absolutely lacking in that dignity and seriousness of purpose which the most joyous of sacred music should never be without.

A third difficulty lies in the highly complex character of the factors which go to make a nation musical. Deep as is the debt which music owes to the cloistered musician, especially for the invention of her written notation, and, in large measure, the evolution of harmony, the art has always had a vigorous life independently of ecclesiastics—has been the handmaid of the merry-maker as well as of the worshipper.

Hence the question of musical cause and effect can only in a limited sense, and decreasingly as the centuries advance, be referred to creeds. It is natural to attribute the long musical night from which Scotland, despite her magnificent national songs, is only now emerging, to the narrow attitude of her ecclesiastical leaders towards the art, and there is probably much truth in the charge. On the other hand, it is to be remembered that from half to two-thirds of the population of Germany has adopted the same attitude towards worship music (with the important exception among the Lutheran section of allowing sacred cantatas), and Germany to-day stands in the very forefront of musical nations. And if Germany proves that Puritanical types of religious service are not inimical to musical advancement, Spain proves that Roman Catholicism of the most pronounced type, and music enlightenment, cannot be regarded as cause and effect. For unless Don Miguel Eslava be considered an exception, Spain has produced no musician of European fame as a composer since Christofano Morales and Ludovico da Vittoria in the sixteenth century, and these learnt and mostly practised their art in Italy! If, instead of nationality, personal religion be taken as a criterion of judgement, the result shows the same independence of creed. Of the six great composers three were Roman Catholics and three Protestants. Moreover, the most devotedly Lutheran of the six—John Sebastian Bach—concentrated his utmost genius on the writing of a Mass; and the one most conspicuous in his attachment to the unreformed Mother Church—Joseph Haydn—did more than any other composer to liberate music from ecclesiastical fetters!

One effect on music of that emancipation and expansion of learning of which the Reformation, while neither the beginning nor the end, was a chief factor, finds typical expression in a single circumstance. While the pre-Reformation musician took secular ditties and made Masses of them, the musician of to-day takes Masses and makes secular music of them—in so far, that is, as he produces them in the concert-room purely as music. Either practice is a desecration of things sacred or a hallowing of things secular according to the motive and point of view.

CLEMENT A. HARRIS.

Notes and Discussions

GLADSTONE'S LETTERS ON RELIGION

IT seemed to require a syndicate to do justice to the memory of so many-sided a man as Gladstone. Lord Morley has proved, however, that one first-class biographer is better than half-a-dozen, and he has displayed with wonderful skill all the facets of the brilliant statesman who took so large a part in the life of England during the nineteenth century. Even on the subject of religion, with which Lord Morley thought himself incompetent to deal, his portraiture is faithful, fascinating, and well-nigh sufficient. A mass of letters on religious and ecclesiastical questions, however, remained undealt with, and these were committed to the highly competent hands of Mr. D. C. Lathbury, who has published them with Mr. Murray in two goodly volumes, which it is a pleasure to handle and to read. These form a supplement to the original biography, and should stand by it on the shelves of the library. Mr. Lathbury's work has been executed with rare skill and judgement. He has classified the letters into sections, dealing with 'Church and State,' the 'Oxford Movement,' the 'Controversy with Unbelief,' letters to children, and more immediately personal and religious matters in a fashion which makes it easy for the reader to follow the history of Gladstone's versatile mind on the chief subjects that occupied it. Mr. Lathbury's own connecting narratives and paragraphs are such as only he could write—informing, discriminating and illustrative, guiding the reader through what might else have proved the interminable tortuous windings of a multifarious correspondence.

And yet we lay down the book with disappointment. The work could hardly have been better done, but we want what no editor of letters can be expected to furnish. To portray 'a great Christian,' a great statesman, a great ecclesiastic and a great student of religious literature, in all his religious relationships during a life of nearly ninety years—what a task is here! Further, Gladstone does not portray in his letters himself, but

his views—a very different matter. He was not a good letter-writer. If he addressed the Queen as if she were a public meeting, he writes to his friends as if they were his constituents. The personal note is lacking. Long, involved, cumbrous sentences load the pages, one sentence often as long as an ordinary modern letter. His complex and laborious mind toils at the task of unfolding his opinions of the moment with all minuteness of description and characterization, regardless of the person to whom he happens to be writing. These views, moreover, varied. Not unduly, as we think, for one who was not a sage meditating in his cell, but a busy statesman, with an immediate impression to be produced and an immediate work to do. But the result is that the volumes of letters rather provide materials for history than a personal study. Many of the questions discussed have lost their interest for a generation which travels so fast that already in a few decades it has left them far behind.

The letters serve admirably as a commentary on the biography. Fuller light is shed on the young Gladstone's conversion from Evangelicalism to High Churchism which took place on a visit to Italy in 1832. Every page confirms Lord Morley's judgement of him as premier and publicist when he says, 'Not for two centuries had our island produced a ruler in whom the religious motive was paramount in a like degree.' One letter after another shows why it was true of him that he had 'so lived and wrought that he kept the soul alive in England.' It was because the soul in himself lived so mightily and burned so intensely. A document is here published which proves more fully than the biography the earnestness of his desire at one-and-twenty to become a clergyman. But it is followed by a multitude of others which show that the dominating motive that actuated him then never deserted him through all the busy life of statesmanship which proved to be his true vocation. He made mistakes, he was misunderstood, he exhibited inconsistencies which it was difficult to reconcile, but he never faltered in his allegiance to his one Master. The letters show, as Mr. Lathbury says, that he 'always wrote out of a full heart, and the subject nearest his heart was always religion.'

The letters illustrate very fully the changes in his views on Church and State from 1838 when his book was written, through the epochs of the Oxford Movement, the Gorham

Judgement, the disestablishment of the Irish Church, and the Ritualistic controversies down to the end of his life. But they show also the fixity of his dogmatic views. Closely associated with Manning and Hope Scott, he was never for a moment drawn towards Rome, or wavered in his loyalty to the Church of England as part of the Church Catholic. If he had not been preoccupied with the cares of public life, he ardently desired 'to set to work upon the holy task of clearing, opening and establishing positive truth in the Church of England, which is an office doubly blessed, inasmuch as it is both the business of truth and the laying of firm foundations for future union in Christendom.' He was a great dogmatist and a great denominationalist. He writes in one place, 'For doubt I have a sincere respect, but doubt and scepticism are different things. I contend that the sceptic is of all men on earth the most inconsistent and irrational.' And again to Archbishop Tait, 'I hope the day is distant when the work of the Church of England as a national establishment must cease; yet it would be better that that date should arrive than that she should consent even to a silent and gradual obliteration of the lines which mark off belief from its opposite.' It seems likely that disestablishment will be deferred longer, and obliteration of the lines between faith and unbelief will come sooner, than Mr. Gladstone expected.

Though Gladstone loved theology he was not a theologian. Few judgements on theological subjects are recorded in these letters which deserve careful pondering; those given are interesting, not in themselves, but because they are his. His views on the Eucharist were drawn direct from Döllinger; on the theory of the Church he followed Palmer; in discussing biblical criticism he did not shine; and in the one point of theology on which he showed an inclination to take a line of his own—that of future punishment—he committed himself to views which are neither catholic nor modern, which can neither claim the authority of Scripture nor the support of Reason in the highest and best sense of the word. Of the Church of Rome he often spoke as combining 'the very best and the very worst that is to be found in all the Churches of Christ.' But the very best was to be found in its staunch support of dogma, and at one stage he asks concerning the Roman Church, 'Ten, twenty, fifty years hence, will there be any other body in Western Christendom witnessing for fixed dogmatic truth?'

The personal religious element in these letters forms their finest characteristic, and we only regret that it does not appear more prominently. The section devoted to his children is full of charm, though even to them he seldom, or never, fully unbent. The advice given to his elder sons when boys is excellent of its kind, but it remains good advice given from above and in somewhat formal fashion. There is one letter to Mrs. Gladstone (No. 387, Vol. II, p. 252) which is full of interest; if the book had contained scores like it, written to different persons according to their personal characteristics and requirements, it might have become a classic. Even here the stiffness of formal counsel is too prominent, but it was written on Sunday evening as a meditation at the 'end of a day of peace.' It quotes Charles Lamb's phrase concerning one who had been afflicted, 'He gave his heart to the Purifier, his will to the Will that governs the universe,' and then parallels it from his favourite Dante, quoting, however, inaccurately here as elsewhere, the well-known line,

E la sua volontate è nostra pace:

'words few and simple, yet they appear to me to have an inexpressible majesty of truth about them, to be almost as if they were spoken from the very mouth of God.' He goes on, 'I first read that speech upon a morning early in 1836 . . . and I was profoundly impressed and powerfully sustained, almost absorbed by them. They cannot be too deeply graven upon the heart.' The whole letter forms a commentary upon Piccarda's memorable utterance, and we may extract from it one more sentence: 'Our duties can take care of themselves when God calls us away from any of them, and when He interrupts the discharge of one it is to ascertain, by the manner of bearing the interruption, whether we are growing fit for another which is higher.' In a postscript, as if he feared that he had taken too didactic a tone, Gladstone adds, 'Thus far last night. To-day I only add that what precedes is with me speculation, not practice.'

The highest praise that can be given to Mr. Lathbury's two volumes is that they are worthy to stand side by side with Lord Morley's three. They help to illustrate and confirm the judgements pronounced in the *Life* upon the character of a good as well as a great man. If his letters do not display lightness of touch, freedom, flexibility, variety, humour, deli-

cate fancy and a score of qualities which mark born letter-writers like Cowper, Lamb, and FitzGerald, they are marked by gravity, earnestness, concentration, and are the product of a versatile as well as powerful mind. They reveal the intimate thoughts and purposes of one who ever sought to do his duty and was called upon to do it in the front rank of the leaders of thought and action in the nineteenth century. At twenty-three, like Milton, he resolved to be devoted

> To that same lot, however mean or high,
> Toward which Time leads me, and the will of Heaven.
> All is, if I have grace to use it so,
> As ever in my great Task-master's eye.

Nearly seventy years afterwards he could say, as few others, that that end had been attained. These letters form part of the monument that will prove it to succeeding generations.

W. T. Davison.

OLD TESTAMENT CRITICISM AND FAITH

In a brief treatise (*Die Alttestamentliche Wissenschaft*) Dr. Kittel of Leipzig gives the substance of six lectures delivered, on the suggestion of the Saxon Minister of Education, to school-teachers, in order to place before them the main results of Old Testament criticism and their bearing on religious instruction. The name of the author, who has been long known as an eminent Old Testament scholar, is guarantee enough for matter and style. Although brief, the work gives a comprehensive and luminous survey of the entire field of Old Testament criticism in its three divisions of archaeological discovery, literary investigation, and historical comparison. Answers to questions asked by hearers are summarized in an appendix. We can only wish that there were such an exposition of the 'assured results' of reasonable criticism and their bearing on faith in Scripture as a divine revelation in English. In two vital respects Dr. Kittel differs from the extreme school of critics. First, while accepting the broad outline of the modern school as to the dates and composition of Old Testament books, he by no means accepts the minute details into which criticism often runs; and secondly, he shows that his

general agreement is perfectly consistent with unfaltering faith in the divine original and truth of Old Testament revelation. He formed his own view of the structure of the Old Testament before Wellhausen appeared, but refuses to follow advanced critics in the negative conclusions which they draw from the results at which they arrive.

With respect to the Pentateuch, the position taken is that the primitive sources—Jahvist, Elohist, Priestly Code, Book of the Covenant, &c.—took their final form at the Exile or early in post-exilic days, but that their content goes back to ancient times. The entire picture is a reflexion of antiquity, having every mark of verisimilitude, and differing altogether from everything we know of the time of its final revision. A test case is the finding of the law-book in the temple of Jerusalem by the high priest Hilkiah. Some would stamp this at once as a fiction, but that is out of the question. It is easily conceivable that in a time of such religious decline as then existed the record should pass out of sight. Other instances of similar finds are quoted. The chief point in the law-book and in Josiah's reforms is the one temple and sacrifice at Jerusalem as the only safeguard against Canaanite contamination. The book was substantially identical with Deuteronomy. Dr. Kittel deals sharply with microscopic critics. 'For the most part our scholars satisfy themselves with excising verses or half-verses belonging to J or E, and saying, Here J speaks, here E. But in the first place this excision, the more it goes into particulars and is not content with accepting great, independent lines of tradition, becomes more and more uncertain and subjective. And again the work then really begins. We ask whence J and E got their matter, whether they worked freely or on previous matter, and, above all, how we are to think of them as personalities, as literary and religious characters.' Certainly as living persons, not as mere abstractions, and as artists, poets, prophets of the highest rank. The genius of the worker is revealed in the work. The questions with which the writers deal are those which have always most deeply moved the human spirit, and they deal with them in the highest conceivable way. The result is a unique masterpiece of universal literature.

The Old Testament, again, is unique in its moral and religious aim. The standard of judgement applied to kings and governments is ethical. The character of God is ethical.

Even the wisdom-books deal rather with ethical than philosophical problems. The Old Testament morals and religion are Christian morals and religion in their earlier stages. The principle of development largely explains both the imperfections of the one Testament and the outgrowth of the other. It would be difficult to exaggerate the greatness of a system which had Christianity as its perfect fruit.

The Psalter supplies another illustration of the author's mode of treatment. The psalter was the final and perfect form of a great body of religious poetry for which Israel was famous. The Davidic authorship of many of the psalms is left to be decided by the evidence of contents and context. We know from other facts that David was a poet, and, despite great faults, of a deeply religious nature; we know also that he was a genius in more than one direction. It would, therefore, be strange if the great collection of Hebrew psalmody contained nothing from his pen. As matter of fact, not a few of the psalms are best explained by his authorship. Dr. Kittel does not agree with the writers who make the community or congregation the speaker in most of the psalms. In such psalms as the 32nd and 51st, where the personal tone is so emphatic, this is out of the question. Full justice is done to the peerless greatness of the psalter as voicing man's religious needs and feelings in their infinite variety of form. In such a tribute of admiration and gratitude the whole Church is at one.

Dr. Kittel thinks it necessary to argue in detail in favour of the three patriarchs as real persons, and against the views of those who make them fallen deities or personifications of tribes, but we need not do so. The form of the author's argument is to establish the historical truth of the Old Testament narratives in general, the alternative being to reduce the entire history to absurdity or to make it unintelligible, and then to show that the argument applies much more to the histories which are fundamental to the rest. This does not carry with it the accuracy of every detail; the truth of the central facts is enough.

Scepticism has gone so far as to question whether the Israelites in any form were ever in Egypt. Dr. Kittel adduces reasons to show that 'not Israel, but parts of Israel' were there. 'I adduce two chief grounds. First, the account does not merely appear in one or another passage, but it forms a

fixed, ever-recurring portion of tradition. It is found uniformly in all the chief narratives of Exodus as well as in the prophets from their leader Amos downwards. A tradition appearing in so sure and uniform a way demands attention at once, and cannot be set aside without the most convincing proofs. Secondly, there is scarcely another people of the earth with such a sense of self-respect as the Jewish people. When the Jewish tradition puts the gravest humiliation at the beginning of its history, bondage to the Egyptians, dwelling in the house of bondage as is so often said—it would be very strange if Israel with its sense of greatness invented such a story of humiliation.' Even the historicity of Moses has been called in question, but with little effect. The figure is too great, too essential a part of the history to permit serious doubt. His work in welding the Israelites in Egypt into a nation implies a personality of commanding power. Moses stands or falls with all the other great founders of nations. Moses, it seems, is an Egyptian name, and means 'child,' although the name was differently interpreted in Israel. Dr. Kittel tries to lighten the difficulty of the long sojourn in the desert by supposing that the numbers of the people have been exaggerated. Of course, apart from miracle, the difficulty of subsistence for such numbers is great, but the miracle is part of the case. As already intimated, imperfect conceptions of God and morality in the Old Testament are explained by the law of development. When it is asked, Is the God of Elijah or Samuel our God? we might reply by asking, Is the God of Luther or Calvin, Cromwell or Krüger our God?

The Old Testament reaches its climax in the great prophets, whose greatness is now more fully recognized than ever before. Dr. Kittel traces the growth of the order from small beginnings. The prophets have been regarded as patriots, social reformers, popular leaders. They are all this and more—pre-eminently 'Men of God.' The authority with which they speak springs from the consciousness of a divine mission. 'Ethical monotheism' well represents their religious system. They do not condemn ceremony and ritual in itself, but only as a substitute for the moral and spiritual. 'They are the heirs of the Mosaic creation, at the same time carrying it on to completion. It is they who have brought to mankind the highest it can know about God: God as absolutely good, morally holy, and also since Hosea and Jeremiah God as Holy

Love. The knowledge of God in this form the world had never seen before. There may have been here and there, in Assyria or Babylon and Egypt, various intimations of the divine unity, or premisses suggesting it. An ethical monotheism of this kind has no nation and no religion of earth previously known. Nor has it been transcended since. Even Jesus has neither done nor attempted anything greater. His distinction is not that He taught us to think differently of God from what the prophets did—to Him also God is the morally Holy One and Holy Love—but that He Himself shows the way to God and is the living revelation of God. Therein is He more than the highest of the prophets.'

Finally Dr. Kittel sketches the growth of the Hope of Israel in the Old Testament. He has no hesitation in holding the existence of such a hope and its expression in more and more definite form. He does not, like some English teachers, rigidly limit us to contemporary references, but sees intimations of a future triumph stretching in long line from the protevangelium through Balaam and David and Isaiah to Christ. Isaiah is most definitely the evangelical prophet. The suffering and the triumphant Messiah blend into one. According to the Gospel, Jesus Himself found such meanings in the Old Testament. Our author deprecates the exclusion of the Old Testament from school-teaching, because the New cannot be understood without the Old, and because Jesus Himself and the apostles lived in the Old.

J. S. BANKS.

THE HISTORICITY OF JESUS

CHRISTIANS need not tremble when critics affirm that it makes no difference whether Jesus of Nazareth was or was not a historic character. Those who deny His historicity are confronted with a task which is foredoomed to failure, even the endeavour to account for Christianity without Christ. But in our time there is a recrudescence of attempts to reduce Jesus to a myth. No small stir has been caused in Germany by lectures delivered in the early part of this year by Professor Arthur Drews, and since published in a book entitled *The Christ-Myth*.

Amongst the most striking replies to the contentions of

Drews is that of Professor Johannes Weiss, himself an advanced critic of the liberal school and famous for his thorough-going advocacy of the eschatological interpretation of the teaching of Jesus. Dr. Grützmacher of Heidelberg represents a more conservative school of thought. As representing two different mental attitudes, these two scholars were invited to lecture at Mannheim last April, and their lectures[1] have recently been published in pamphlet form. To note the agreements and the differences in their arguments is an instructive lesson in historical criticism.

Rationalistic critics build too confidently on 'gaps' in the evidence, although this is a charge which they often bring against the champions of orthodoxy. The case is not settled when it is affirmed that no contemporary Roman or Greek author mentions Jesus. Weiss replies that good reasons can be assigned for their silence. The life and death of the Carpenter of Nazareth did not concern the great Roman Empire. Amongst the countless executions of provincials the crucifixion of Jesus might be unnoticed. Public attention was not likely to be drawn to Jesus until His followers were found in the large towns. This happened in A.D. 64, when the burning of Rome led to the slaughter of Christians. Of this event an excellent account is given by Tacitus, writing A.D. 117, but making use of earlier sources. The Roman historian has exact information concerning the crucifixion, under Pontius Pilate, of the Founder of the sect of Christians. That this should be the earliest extant testimony from Roman literature is due to the destruction of the histories of the times of Tiberius and his successors. Weiss calls attention to the unscientific procedure of Drews, who follows an eccentric French scholar and regards this passage in Tacitus as a later interpolation. No argument based on differences of style or inconsistency with the context is advanced. Meanwhile the Frenchman—Hochart—has put himself out of court by his ridiculous assertion that the history of Tacitus is a forgery of the fifteenth or sixteenth century.

That the Christ-myth did not originate in the hopes of a coming Saviour which found expression in pre-Christian literature, not only Jewish, but also Persian, Roman, and Greek, is

[1] *Die Geschichtlichkeit Jesu.* Zwei Reden gehalten auf dem Evangelischen Gemeindeabend am 24 April 1910, zu Mannheim. Von Professor Johannes Weiss und Professor Georg Grützmacher. Tübingen: J. C. B. Mohr.

clearly shown. There was an immense difference between these expectations and the faith of the first Christians. They were convinced that the desired Saviour had already come. A hope for the future had become a possession in the present. Nothing can account for this transformation save the knowledge of Jesus possessed by the disciples, who not only trusted Him, but also suffered for His sake.

Drews advances this astounding theory: the Jerusalem Christians invented Jesus because of their jealousy of Paul. To weaken his influence they maintained that none could be an apostle who had not been a personal disciple of Jesus; they were obliged, therefore, to support their argument by the fiction that they had conversed with Jesus. Suppose, says Weiss, that a religion based upon a lie could have conquered the world, and suppose further that men were capable of inventing such a falsehood, yet it remains to ask: 'What advantage did they hope to gain?' Only one answer is possible. The first disciples of Jesus drew upon themselves the bitterest enmity alike of Jews and Greeks, because they affirmed that the crucified Nazarene was the King of Israel. This affirmation was made because their acquaintance with Jesus compelled them to confess Him. It was His never-to-be-forgotten personality that had impressed them and that continued to influence and sustain them.

To reduce the Christ of Paul to an 'idea' is shown to be inconsistent with the apostle's statements, especially with those in 1 Cor. xi. and xv. The unscientific character of the criticism which cuts out inconvenient passages is made manifest. Nothing can account for the witness of Paul, save his own personal conviction that Nazarenes whom he had persecuted were disciples of the Messiah for whose coming he had once hoped, but in whose historic appearance he now firmly believed.

Denial of the historic trustworthiness of the Evangelists' portrait of Jesus compels Drews to regard the Gospels as products of the imagination of the early Christians. But, as Weiss justly says, he does not explain either how or when or where the Gospels originated. Drews is condemned for the violation of a fundamental principle of scientific criticism: he has pronounced documents untrustworthy without making any attempt to show how the narratives arose, or to account for the motives of their writers. After indicating how, in accord with the methods of liberal critics, the oldest gospel-tradition disproves the assertions of Drews, Weiss proceeds to demonstrate the impossibility

of supposing that the Christ-myth originated amongst the Jews of Palestine before A.D. 60, when numberless people were living who could have said: 'We know nothing of this Jesus; at that time we ourselves were in Jerusalem or in Capernaum, and we heard nothing of these events.' To those who hold that the Gospel narratives are the products of a glowing enthusiasm and an extraordinary faith, Weiss is content to reply: 'Such enthusiasm and such faith point back to some person who inspired them.'

Dr. Grützmacher begins his lecture by pointing out that Drews is misunderstood by those who regard him merely as a negative critic. He claims to be the apostle of a new faith and a new morality. Dissatisfied with modern Christianity, and rightly perceiving that the person of Jesus is the centre of the Christian faith, he endeavours to resolve it into myth. In so doing he handles roughly and unfairly the history of the Christian Church in the early centuries.

After expressing his agreement with Weiss in the conclusions reached as to the failure of Drews to commend his hypothesis to reasonable critics, Grützmacher examines some of his attempts to explain the Gospel narratives as modifications of ancient myths. Drews' theory rests 'not on scientific evidence, but on purely arbitrary fancies.' He makes demands upon our credulity far surpassing the faith required from those who accept the Gospels as historically trustworthy.

Facing the main question, Grützmacher contends that so far from being probable, it is not even possible that Christianity was established without a personal founder. Drews holds that religious life originates in belief in ideas; Grützmacher maintains that, on the contrary, religious life has its ultimate source in religious personalities. 'Not faith in the idea of a German Empire has created it, but the iron chancellor who helped to make the idea a bright reality.' It is not the idea of the God-man that redeems us; God redeems us through Jesus Christ, the God-man who for us suffered, died, and rose again. In the rest of his lecture Grützmacher treats luminously the subject of the essential oneness of the New Testament portraits of Jesus, notwithstanding their variations. He closes by showing, in opposition to Drews, how great is the value of the historic personality of Jesus to Christians of the twentieth century. He is convinced that blessing will result to the Church from the present revival

of doubts or denials of the historicity of Jesus. The result will be that Christians of different views will unite in confessing their love for Christ, and it will be manifest that Jesus Himself is the kernel of the gospel.

J. G. TASKER.

MARBURG AND PROFESSOR WILHELM HERRMANN

MARBURG is one of the most picturesque of German university towns. It is built up the sides of its castle-crowned hill, and is surrounded by forest-covered hills on every side. The castle is typically German, square and business-like. It dates from the twelfth century, and in its hall the great conference between Luther and Zwingli was held in 1529, under the protection of the Landgraf of Hesse. Down steep, narrow, cobble-paved streets between gabled houses you descend to the Church of St. Elizabeth, with its twin Gothic spires and grand simplicity. The holy Elizabeth worked in Marburg among the poor sick and was buried in the church. The castle and the church have their days of glory behind them, but the monastery of Marburg is now the centre of its life; for it was long ago turned into a university. New buildings were built, but the monastery church survives intact as the present university church. Something of the old tradition seems to have clung to the place, for Marburg University is famed for its theology. The names of Heitmüller and Rade are well known in the German theological world and beyond, while Jülicher and Herrmann have a European reputation. Professor Jülicher is an authority on Church history and the historical aspect of Christianity in general, while Prof. Herrmann is perhaps the most prominent modern thinker of the Ritschlian school. His *Communion with God*, Dr. Sanday says, 'may be considered among the classics of the party.'

A personal impression of Herrmann may be of interest. I was in Marburg for a few weeks this summer and found time to visit some of the university lectures, as well as those of the holiday course. The ease with which one may 'hospitieren,' or attend the university lectures as a sort of guest, I found delightful. One has, of course, as in England, no right to go to more than one or two lectures without having properly

entered oneself for the course. But here, as so often, German hospitality and kindness towards 'Ausländer' come to the fore, and no one molests the foreign student with troublesome questions as to what his business is, and how often he has attended, and no troublesome paper is passed round for general signature. I have seen all sorts of 'guests'—married couples, old men, single ladies, all conspicuously and obviously something other than the regular student. No one is more popular among the visitors than Professor Herrmann. He speaks slowly and distinctly: one does not need as much technical knowledge or technical German to understand him as one does to follow the philosopher Cohen, for instance, who is also very popular among the foreigners: his subject last term, 'Dogmatic,' was of more general interest than the 'Kirchengeschichte' of Prof. Jülicher, and a casual visitor coming in the middle of the course could take away almost as much from a single lecture as the regular student. I always meant to go and hear Jülicher, but never did; eight to ten o'clock is not nearly so pleasant a time for the holiday visitor as twelve to one! Professor Herrmann lectured from twelve to one on 'Dogmatic' every day except Wednesday and Saturday. Owing to ill health he had had to give up an earlier course of lectures from ten to eleven on ethics, and one week while I was there he could not lecture at all. He seems to be generally beloved by his students and by all who know him. 'Unser Herrmann' he is to his colleagues; and one could not help sharing in the general concern when one heard of his recent losses and poor health. I could tell from his lowered voice and slow movements that he was not strong; he made an impression of frailness, and everybody was thankful that he was able to hold up till the end of the term. One hopes that he will be able to recruit his strength in the vacation.

Herrmann lectured in a pleasant light room; one looked over the trees and houses of old Marburg on one side and over the quaint irregular roofs of the university buildings on the other. Fully a third of the students round me must have been British and Americans; I knew at least twelve who were. Herrmann's lectures were quite a gathering-place for the English-speaking community, as Cohen's must have been for the Russian. One saw, therefore, very different types of faces round one. The German faces I divided into two general types, the club-student type, which is fat and heavy and scarred, and the non-club student (Freie studentenschaft) type, which is serious but alert

and intelligent; the latter type predominated in Herrmann's lectures, as might be expected. But different as his students were, they were one and all susceptible to the quieting, almost solemnizing, influence of his personality; the moment he came into the room the talking stopped, and the whole time he spoke every one seemed to give him their fullest and gravest attention. You felt as if one were in a church; and what you heard was more impressive and more full of vital and personal interest than the majority of sermons. Herrmann's face is gentle but very grave; the fine ruddy-brown complexion against the white hair and beard, above all the earnest eyes, give it beauty. His voice was tired and low, but decided and solemn. Sometimes he would dictate for the whole, or nearly the whole, of the three-quarters of an hour, for his method is to dictate a paragraph and then discuss it more fully. People have complained of the dictation, for the lectures are in the main the same every year, but Herrmann is constantly making really considerable alterations, and evidently does not wish to give too official and final a stamp to the lectures by printing them. As I read through my dictation I seem to hear his voice again; he spoke much of the Messianic power of Jesus over the men He met in the flesh, of what He Himself meant by the kingdom of God, of the similar power of His person over us, of faith and belief as understood by Jesus Himself and as understood by the Protestant Church, and of its relation to knowledge and to historic fact. Whatever one thought of Herrmann's views, whether one considered them too 'advanced' or not 'advanced' enough, few could fail to be impressed and stimulated by his insight and intellectual power, and by his attractive personality.

MARY T. REES.

THE FERNLEY LECTURES

THE recent Fernley lecture (*The Spiritual Sense in Sacred Legend*, by Edward J. Brailsford. Kelly, 3*s*. 6*d*.) is the fortieth in the series, and differs in theme and style from all its predecessors. It is poetical, imaginative, the product of the play of a reverent fancy with material that is distinctly mixed, while they were designed to be contributions to exact knowledge or argumentative pleas to devotion or duty. How far that design

has been accomplished in the several lectures is a question concerning which different opinions will be held; but on the whole the founder, if he were disposed to concern himself with such earthly matters, would probably be satisfied with the goodly array of volumes which his benefaction has helped to produce. Some of them are brilliant essays, and several are of permanent and outstanding value.

In the Indenture constituting the trust of the Lecture the thirteenth clause describes its design; and the interesting phrases occur—' with a view to the benefit of the candidates who are about to be ordained by the Conference to the ministry, and of other ministers, and also of the laymen who usually attend the Conference committees.' The foremost place among the classes to whom the lecture should be addressed is given to the ordinands, whose needs have not been altogether overlooked hitherto. For them, as for the other sections of the contemplated audience, good provisional arrangements have been made for the years immediately to come. The lecturer appointed for next year is the Rev. W. W. Holdsworth, M.A., who has undertaken to discuss some aspect of the important Synoptic problem. In 1812 the Rev. George Jackson, B.A., Professor of the English Bible in the Victorian University of Toronto, will discourse on a subject in which he has proved himself a master in this country also, and will try to show how a preacher, alive to the intellectual tendencies of the day and in discriminating sympathy with the best of them, can preach with unweakened conviction the great truths of the gospel. The following year is that of the Foreign Mission Centenary; and a fitting choice of a lecturer has been made in the person of the Rev. W. H. Findlay, M.A., who will find in the arrears of the Church's duty an appropriate subject for the occasion.

Turning now to the pleasant lecture provided for the current year, a reader will find Mr. Brailsford defining legends as unauthenticated narratives, differing from history by the presence of an element of uncertainty, and from a fable or myth by the presence of an element of truth. Of sacred legends he confines himself chiefly to those which relate to scriptural personages or events. These are used to illustrate certain features marking the groups, into which the whole class may be divided. All are said to have their origin in, and to bear witness to, the existence of a religious instinct that is universal in man. In five ways especially it is claimed that they throw light upon the

nature of this instinct, or respond to its yearnings. They are one of the means by which the craving is met for fuller knowledge of the soul and its destiny and of superhuman persons and powers. They are an expression of the common reverence for whatever is saintly or heroic in human character, of the natural interest in at least the fundamental truths of theology, and of a natural sympathy with truth of all kinds and forms. And in them speaks the conscience which is in every man, recognizing the sanctions of the moral law and investing an attractive personage of history with a variety of virtues. It will be noted that the legends are related to the religious instinct when it has become a complex entity and reached a comparatively mature stage of development; and with that view the comparatively late date of many of them may be in agreement, though several must be of very great antiquity. The eventual conclusion is that the legend and the religious instinct act and re-act upon one another, and thus in part the human soul is prepared and led on to the beatific vision.

A theme of this kind could not be in better hands than Mr. Brailsford's. He is at his best when he is weaving legends together, fitting them into the empty spaces left by authentic biography, and constructing a complete and well-jointed life-story of some hero of faith. Amongst the possibilities of symbolism, too, he moves with ease, confident of step, with a keen eye for opportunities to vindicate the claims of duty and virtue. It is not easy to imagine any one reading the book without a kindly feeling for the author, or without an increased appreciation of the qualities of reverence and piety.

There are at least three directions in which more work needs to be done on this fascinating subject of legends, and of sacred legends particularly. They should be examined, both singly and in groups, with a view to fix the original form and provenance of each, and to trace the accretions and modifications that have occurred in the course of transmission. Considered alike from the psychological and the theological points of view, they should be made to yield their tribute to the true theory of the human soul, as equipped by God for its passage through mortal life and its career of service. To such a task the science of folk-lore is beginning to address itself; and, given a spirit that is sympathetic as well as critical, valuable results may be expected. And finally some certain test is required whereby what Mr. Brailsford calls the elements of truth may be distinguished from

those of uncertainty. A purely subjective test, such as is suggested by the phrase that 'in some of the tales there is a moving loveliness which could only be born of truth and beauty,' is clearly insufficient. It overlooks the skill of the artist under the pressure of manifold exigencies to construct a past out of the constituents of the present, or even by the combination of features gathered from any quarter; and at the best, as long as tastes and conditions of civilization differ, it provides only a norm for the individual. A stamp of veracity that is visible only to a man of one type or temperament is of little use or is even misleading to others. By long and patient effort chemistry has succeeded in the art of disintegrating compounds and naming their constituents with precision. Methods of literary analysis equally delicate and unerring need to be devised, by which any trained man may separate the true from the fictitious in legends without resorting to a plea of private or personal correspondences; and though the difficulties are greater, there is no ground for the assumption that success is unattainable.

R. W. Moss.

PROFESSOR WILLIAM JAMES

Not since the death of Lotze has Philosophy borne a greater loss than the death of Prof. William James of Harvard. To-day, thirty years after his death, the influence of Lotze is more powerful than at any time during his life. It is only the truly great whom time respects after they have fallen. That such will be the lot of Prof. James may be affirmed without uncertainty. Pragmatism is a philosophical insurrection, and the dust-clouds of the battle-field obscure the personalities in the fight. When the dust is laid and the echoes of the firing are stilled, the historian gives his verdict, and time respects it.

It is frequently to be noticed that the man of genius is the son of the man of ability. The Rev. Henry James, father of William James and his distinguished brother Henry James the novelist, was a strong personality. His religious views, which were influenced largely by Swedenborg, were too independent in construction and expression to allow him to remain within any organized Church. In support of them he issued a series

of books, mystical, original, and marked by a vivid style. It is easy to trace in the son the inheritance from the father. During his children's earlier years Mr. Henry James resided in this country, making close acquaintance with Carlyle, but returned subsequently to Boston, which was the family home, although the future professor of psychology had been born in New York on January 11, 1842. At Boston he continued his studies, and finally graduated in medicine at Harvard in 1870. Shortly afterwards he received an appointment on the medical faculty of that university. From this point developed the psychological bent of his mind. It was at the time when psychology was entering upon the new phase of its existence, and from being an art dependent upon unaided introspection, not to say guesswork, was becoming a science, experimental, exact, and comparative. His medical training constituted a natural introduction to the new method, and within a few years he was appointed professor of psychology. In 1890 appeared his *Principles of Psychology*, which received instant recognition as a standard work. Not merely in its erudition, or in its originality, such as, for example, his theory of emotion, but in its arresting presentation of the subject, is the book remarkable. Prof. James made a technical topic as interesting as an essay, and better still wove the interest warp and woof with the subject-matter. It is one thing to enliven tedium with an occasional permission to the reader to stand at ease: it is another to express a difficult subject so that the reader does not know fatigue. That is the rare art which Prof. James had learned, and never lost in any of his writing.

Psychology led to philosophy and to the philosophical chair at Harvard, which he occupied till his retirement in 1907. In 1902 he published his Gifford lectures, delivered at Edinburgh, under the title *The Varieties of Religious Experience*. The book marks an epoch rather than an episode in religious philosophy. It was the first adequate attempt to estimate religious experience as a pyschological, that is to say scientific, fact, and Prof. James succeeded in showing that upon this undeniable ground can be based a philosophy of religion. The major part of the volume is given over to the investigation of typical and extraordinary religious experiences, and the philosophical conclusions are only summarized. He cherished the hope of completing the task, but other work pressed heavily upon a health already failing, and the sequel is left to, and doubtless will be

fulfilled by, the many disciples who have been trained to think with him.

Latterly he became the acknowledged leader of the Pragmatist movement, issuing successively *Pragmatism*, *A Pluralistic Universe*, and *The Meaning of Truth*. The conclusions conveyed in these volumes had long been maturing in his mind. In *The Will to Believe*, issued in 1896, the framework of a Pragmatist philosophy is to be found, though tentative and not definitely named. He has also republished essays written in the early eighties which reveal the same fundamental convictions. It is not possible in a brief note to do justice to Prof. James's stimulating and original views, and I must ask leave to refer the reader to my articles upon *The Religious Philosophy of William James* and *Pragmatism* in the issues of this REVIEW of July 1906 and April 1908, and to a general article on *The Present Position in Religious Philosophy* in the last issue. It may, however, be asserted that the root idea of Prof. James's philosophy is that of the freedom of the will. Though regarding it as incapable either of strict scientific proof or disproof, he adopts the idea as ethically imperative. Hence his opposition to Materialism and Absolutism, both of which deny freedom to man, the one in the name of physical science, the other in the name of high thinking. A determined universe was for Prof. James foolishness. It had neither meaning nor purpose; it was a sham-fight, not a struggle, a parade at arms, not a battle. Believing in the real liberty of the will, he necessarily regarded it as a real cause. Hence it follows that the universe is not ready-made, but in the making; a world with real chances, real issues, real successes, real failures. For such a philosophy the time process is not, as Absolute Idealists contend, an illusion, but fundamental reality. The whole duty of man is to co-operate with God in the making of the world upon which the Creator Himself is continuously working.

This will seem sound and wholesome to unphilosophically trained minds, but to those versed in the dogmas of the philosophical schools it is revolutionary, and—if they are Idealists of the usual pattern—probably pernicious. Yet it is difficult to see how the thought of those who adopt the fundamental freedom of the will can travel in any widely different direction. There can be no doubt that the orthodox philosophy of many centuries has been inveterately artificial. For this reason Positivism abandons it to uselessness; Pragmatism, however, redeems

it for service. If philosophy is to be more than logic chopping, it must be integrally a part of life, one of the forces that go to the making of life. Can any one say that the ordinary Absolutist and Intellectualist philosophies fulfil this? Belief, for Prof. James, is that which is acted upon, and he resented a philosophy which demands that we should believe in theory what we cannot act upon in practice; believe the time process to be an illusion, and treat it as real; believe man to be determined, and judge him as if he were free. Such a divorce is fatal. Pragmatism is a philosophy that can be brought into real contact with life and religion. The scholastic philosophies dwell in a ghost-world apart. Though not without its besetting dangers, Pragmatism has a future to fulfil and a function to serve greater than its opponents imagine. The strong intellect and charming pen that have framed its earliest outlines are gone, but the personality of Prof. James will live in a philosophy so expressive of it, and his influence will long remain to guide its course and shape its wider destiny.

ERIC S. WATERHOUSE.

THE NAME 'JEW' IN THE NEW TESTAMENT.[1]

AT the beginning of the period covered by the New Testament a writer or speaker such as Paul could include the whole world under the two terms 'Jew' and 'Gentile,' but upon the evolution of the Christian 'conventicle' a third term was needed. Several words—'Nazarene,' 'Brethren,' 'Believers'—were tried, but the victory fell to 'Christian.' Over against the 'Christian' were the unbelieving 'Jew' and the unbelieving 'Gentile.' The peculiarity of the new term was that it had no racial but only a religious significance. Race no longer decided a man's religion, and the New Testament writers show a continually strengthening tendency to use the old names only in a religious sense and to include the world under the three mutually exclusive terms—'Jew,' 'Christian' (or its synonyms), 'Gentile.' To trace this for the last does not fall here, but a single quotation will illustrate the tendency: 'Ye know that when ye were

[1] An additional note to the article on 'The Christian Conventicle in the New Testament,' in our issue of April last, pp. 241 ff.

Gentiles, ye were led away unto those dumb idols' (1 Cor. xii. 2). The Corinthians were still 'Gentiles' by race but had ceased to be such by religion. This 'Note' will trace the change in the meaning of 'Jew' in more detail.

The last writer to be suspected of using the term absolutely for unbelieving Jews is St. Paul, for one of the truths on whose proof, in practice and in theory alike, he spent his strength was just this—that the Jewish Christian is the true Jew.[1] Once indeed he refused to concede the unbelieving Jew so much as the term 'circumcision.' '*We*,' he wrote, 'are the circumcision' (Phil. iii. 3). Yet a term was needed to denote those among the Jews who rejected Jesus. When the Church became a 'conventicle,' what would its ordinary members call the Synagogue that they had left? Would they not still call it the Synagogue of 'the Jews'? But especially as it became clear that the Jewish race as a whole had rejected Jesus and as the majority of Gentiles in the various 'conventicles' grew more and more preponderant, the 'brethren' would inevitably use the term 'Jew' of their constant enemies. St. Paul, in spite of his protest that only a 'Nazarene' was a true Jew, himself illustrates the beginning of this use. Even in his earliest Epistle he writes: 'Ye also suffered the same things of your own countrymen, even as [the Churches in Judæa] did of the Jews' (1 Thess. ii. 14). Paul next so far submits to the tyranny of speech as to use Ἰουδαϊσμός in its modern meaning of the 'Jews' religion,' as distinct from the Christian (Gal. i. 13, 14); in the same letter he finds himself forced to the expression 'Jews by nature' (φύσει, Gal. ii. 15) when he wishes to use the term in a purely racial sense; while in a letter of the same group there is the significant verse, 'Of the Jews five times received I forty stripes save one' (2 Cor. xi. 24). The Corinthian 'conventicle' read this and thought of the Synagogue hard by! Yet the verse marks a transition stage, for the apostle really wrote 'of Jews,' and not 'of the Jews.' Is it to be taken as a mark of Luke's accuracy that a like omission of the article occurs more than once in his reports of Paul's speeches (Acts xxv. 10; xxvi. 2, 21)? At any rate, in two other reports he inserts it (xx. 19; xxviii. 19), while his own use in the narrative parts of his book carries on the develop-

[1] e.g. see the statement of the relative facts in Salmon, *Introd. to New Testament*, p. 26 f.

ment. For instance, in xiv. 2 he distinguishes as 'the disobedient Jews' those whom two verses later he calls absolutely 'the Jews'; in xvii. 5 he calls Paul's enemies 'the Jews,' though a verse earlier he has stated that some few of the latter 'consorted with' the apostle; in xviii. 8 he tells of the conversion of 'Crispus, the ruler of the Synagogue,' and 'all his house,' but in verse 12 he adds absolutely that 'the Jews with one accord rose up against Paul'; finally, in xxiii. 12, 20, xxiv. 9, he uses the term in a way altogether parallel to the well-known use in John: 'The Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul,' 'The Jews have agreed to ask thee to bring down Paul to-morrow unto the council,' 'The Jews also joined in the charge.' No doubt his phraseology was that of the ordinary Christian in his 'conventicle.' Under what other term would they be likely to describe their implacable foes? Already when Luke wrote 'the Jews' could be used unmistakably in a purely religious sense.

While this term is common in Paul, in the Acts, and in John's Gospel, it is rare in the Synoptists, and wanting altogether in the non-Pauline Epistles. It may be noted in passing that every one of the sixteen cases in the Synoptists has Gentile associations,[1] but as they refer, of course, to the period before Pentecost most of them do not bear directly on our subject. Two, however (Matt. xxviii. 15; Mark vii. 3), though written by Jews, could only have been written by Christian Jews. 'This saying was spread abroad among the Jews and continueth until this day'—here the term is used by 'Matthew,' a writer who viewed Christianity from the Jewish side, and yet he employs the word absolutely for the unbelievers among his own people. In the passage from Mark the tone of Paul's teaching is unmistakable: 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market-place, except they wash themselves they eat not: and many other things there be, which they have received to hold, washings of cups, and pots, and brazen vessels.' The orthodox Jew would have put all this in the first person, and would have spoken reverently of the 'tradition of the elders.' But Mark had now no sympathy with such *minutiae* of ritual. His tone, if not contemptuous, is more nearly so than reverential.

[1] Eleven of these occur in connexion with Pilate and his soldiers.

By 'the Jews' this Jewish Christian means here those of his race who rejected Jesus. Both these passages belong to the framework of the Gospels and not to the sources, and were therefore probably written at about the same time as the Acts of the Apostles. They take the standpoint of the 'conventicle.' This use could only arise as the Church separated from the Synagogue.

The Gospel of John was written about a quarter of a century later. No doubt the Christian Jew was by that time uniformly expelled from the Synagogue as a matter of course. Probably this obtained even in Palestine after the fall of Jerusalem. It had long been clear that 'the Jews' as a whole had rejected Jesus. John had been an outlaw from his own people for a generation. Why should he resist a use already noticeable in Paul, in Mark, even in 'Matthew'? Surely he would fall into the custom of the 'conventicles' in which his ministry lay. The common use of 'the Jews' in the Fourth Gospel for the enemies of Jesus needs no illustration, but, far from forming an obstacle, as often supposed, to John's authorship of that book, it merely illustrates the environment of his old age. In Christian 'conventicles' 'Jew' had long held just this meaning. Much argument has been based on the supposition that John's use has no analogies; in reality it only marks the natural end of a clearly traceable evolution.

There remains the peculiar phrase in the Apocalypse, 'which say they are Jews and are not' (ii. 9, iii. 9), but this would require a prolonged and doubtful discussion.

C. RYDER SMITH.

Recent Literature

BIBLICAL AND THEOLOGICAL

The Ephesian Canonical Writings. By A. V. Green, LL.D., Bishop of Ballarat. (Williams & Norgate. 5s. net.)

In a sub-title the author explains what he means by Ephesian. He does not include the Pauline letter dispatched to the churches of that district, but is concerned solely with the New Testament literature that currently bears the name of the apostle John. For this a unity is found, not in direct Johannine authorship, but indirectly in the postulation of an Ephesian school, 'founded and dominated by the strong personality of one great teacher.' The results reached are that the Apocalypse alone was written by the apostle himself in one of the last years of the reign of Domitian. At a later date one of St. John's most trusted followers, relying upon his remembrance of vivid oral teaching and possibly incorporating a few written memoranda, produced the Fourth Gospel, which is thus distinctly Johannine in spirit. The First Epistle followed under similar circumstances, and with it are linked by familiar phraseology the Second and the Third. There is nothing novel in these theories, nor are the arguments adduced entirely without difficulty; but it is a convenience to have them set forth by a scholarly and courteous advocate. At the same time he states the competing theories with fairness, and thus shows effectively the trend of modern cultivated opinion on the Johannine literature. His style is plain and direct, in harmony with the popular form of the lectures, which were delivered at Sydney on the Moorhouse foundation in Lent of the present year.

A Critical and Exegetical Commentary on the Books of Chronicles. By Dr. E. L. Curtis and Dr. A. A. Madsen. (T. & T. Clark. 12s.)

This is the latest volume in the International Critical Commentary series, and it shares with its predecessors the

good qualities of patient scholarship and fullness of detail. The responsible author is Dr. Curtis, Professor of Hebrew at Yale, who, on the partial failure of his eyesight, secured the assistance of Dr. Madsen, a distinguished Hebraist of a younger generation. Their general attitude is that of the moderate school, modified by occasional preferences of their own and by an unusually clear recognition of the instability of the grounds on which some of the conclusions are based. The annotation is lavish, but careful and illuminating, while not neglectful of the religious quality of the book concerned. A reader unacquainted with Hebrew will have little difficulty in following the comments, though ample provision is made for the needs and tastes of the more technical student.

On the whole, Dr. Curtis accepts the theory of the dependence of the writer upon earlier non-canonical sources, of which he is supposed to have made comparatively free use in the interest of the peculiar truths and view of history identified with the priests' code. The glosses and changes of the chronicler are thought to render his picture less accurate or trustworthy than that of the earlier biblical writings. Yet its historicity is confessedly greater than was allowed by Wellhausen, and some actual facts, probably many more than our author thinks, have 'trickled down through oral or written tradition.' Consequently the book may be regarded as in part supplementing the earlier narratives and not altogether as a tendency writing. The close of the fourth century before Christ is given as the period of the chronicler, whose identification is not possible at present, but who must also have worked upon the so-called Books of Ezra and Nehemiah in their final revision. It will be seen that the commentary, though not always convincing, is a real attempt to grapple with a series of perplexities that admit often of more than a single solution.

The Growth of the Gospels. By Dr. W. M. Flinders Petrie. (Murray. 2*s.* 6*d.* net.)

We welcome this little book as one more evidence of the increasing study in our days of the Gospels, and of the way in which they came into being. Of these two co-ordinate studies the latter should take precedence of the former, for, as Dr. Petrie says, 'Until some means of discrimination are gained, it is impossible to decide which of the varying accounts should be accepted, or which sayings or episodes may be the

more precisely recorded.' Dr. Petrie is impatient of 'personal criticism.' He seeks 'an absolutely impersonal critical engine which will produce exactly the same result whoever may be the interpreter.' He finds it in 'Structural Criticism.' Everything that is not common to the Synoptic Gospels is removed, and we thus obtain 'a body of episodes which is identical in order in all these Gospels.' This is the 'nucleus,' and the accretions which differentiate the three Gospels are accounted for by the varying conditions under which each author did his work. This 'nucleus' *must* be the common basis, says Dr. Petrie, but he does not show the necessity, and this leads him to make the First Gospel prior in time to the Second, against the general consensus of modern critics, who agree that Mark comes first. Dr. Petrie points out in an excursus features of the Second Gospel which indicate that it is subsequent to the First. The fact is that, as Dr. Salmon has pointed out, the Second Gospel is at once the oldest and the youngest of the Synoptics. This paradox is explained if we accept Dr. Arthur Wright's discrimination between three editions of St. Mark's writing, and Dr. Petrie will find a truer 'nucleus' in the personality of this evangelist and his relation to St. Peter rather than in a collection of episodes discovered in an arbitrary method. It is impossible to deal with these episodes apart from the form in which they appear in the three Gospels. Linguistic peculiarities may well account for the origin of these episodes, and in spite of the subjective element in such criticism there is a general tendency to agreement among critics, though not in the direction shown by Dr. Petrie. His work is full of interest and suggestion, but it is not the last word in the ever fascinating study of the origin of the Gospels.

Absente Reo. By the author of *Pro Christo et Ecclesia.* (Macmillan & Co. 5*s.* net.)

This book takes its title from the fact that only one side is heard in the letters to 'My dear A——,' but they do not lose point or interest on that account. They are written to a clergyman, and discuss Bishop Gore's *Faith and Unity*, Mr. Chesterton's *Orthodoxy*, the nature of faith, the meaning of prayer, the treatment of Nonconformists by clergymen, in a way that provokes thought and throws light on many deep questions. The homely illustration of the dog that is uncomfortable when out of sight of his master is used, not without apology, to show

how man may feel towards the unseen Master. 'If you so train people that they can delight in God even so much as that, if His presence somewhere in the field of their consciousness, even when they are fully occupied with hedgerows and rabbits, even when they are wounded and despairing of life, gives them the satisfaction that your dog takes in you, then nothing—certainly nothing that Modernist or Protestant critic or infidel may prove, or think that he proves, concerning their religious authorities can dismay them.' It is a book full of rich thought put in a way that will help the faith of many.

The Spiritual Nature of Man. By Stanton Coit, Ph.D. (West London Ethical Society.)

Dr. Stanton Coit's booklet includes two different elements, with one of which we heartily agree, whilst the other seems to us futile, or seriously misleading. He vindicates the spiritual life of man as such in a materialistic age—a very necessary and useful piece of work. In answer to the question 'Are we spirits?' he rightly contends that 'the only world with which we are acquainted from the inside is an unseen order of being,' that for man the spiritual is the abiding reality, of which the bodily and material elements of life are only the instrument and the vehicle. But when Dr. Coit goes on to resolve religion into the recognition of the 'group-spirit' and the 'social over-soul,' setting aside as worn out the 'earlier supernaturalistic organizations of religious sentiment,' and pleading for a 'naturalistic religion of moral idealism' as all that man needs and can rationally believe in, we cannot follow him. He flies in the face of history, conscience, and experience. What he describes is an excellent thing as far as it goes—i.e. in the minds of a few philosophers—but it is not religion. How absurd to try to interpret the saying of Christ, 'Where two or three are gathered together in My name, there am I in the midst of them' by 'the manifestation and power of the group-spirit,' or to represent the plea of the preacher as one for 'a dying to self and living in the universalized will of the community'! Ethical societies are excellent when they do not set up to be Churches. A universalized will of a community may be very good—if you can find it. Also, it may be very bad. What was the universalized will of the Roman Empire A.D. 63? And what is the universalized will of the west of Europe, or of the United States, or of the British Empire to-day? We may

be doing Dr. Stanton Coit injustice, but if a reviewer finds it a little hard to find a guide of life, or an abiding source of inspiration, or an adequate moral dynamic in his 'naturalistic idealism,' what will the man in the street be likely to make of it? Dr. Coit proposes sundry elaborate paraphrases as synonyms of 'the Holy Spirit,' but we do not find any of them an improvement upon the teaching of the New Testament.

The Self-Revelation of our Lord. By the Rev. J. C. Durell, B.D. (T. & T. Clark. 5*s*. net.)

Many writers have been roused from their dogmatic slumbers by Professor Harnack's *What is Christianity?* Mr. Durell's method is to make use of the data accepted by Harnack and to show that they warrant a different interpretation of the Person of Jesus. The Synoptic narrative is first examined, and our Lord's teaching is seen to imply 'infinitely more than has yet become explicit.' Some loss of true historical perspective is recognized in the Fourth Gospel, because 'St. John's mind was permeated through and through with his knowledge, subsequently gained, of the Person of Christ.' In chronological order the teaching of the apostles is surveyed, and good grounds are assigned for believing that the Holy Spirit guided apostolic interpretation. Mr. Durell's examination of the facts underlying the New Testament narrative is strictly historical. The claims of Jesus are carefully investigated; His resurrection is held to be the supreme vindication of the truth of His words; and the process is traced by which the apostles gradually unravelled His meaning. With the conclusion of Mr. Durell's admirable book we are in complete accord; as the outcome of his study he maintains that 'in no other way could the great central question as to the Nature and Person of Jesus have been answered than by the confession that is enshrined in the Catholic faith.'

Old Testament Institutions: their Origin and Development. By the Rev. U. Z. Rule. (S.P.C.K. 5*s*.)

The aim of this work is to trace the development of the institutions of Israel, following 'the guidance of the Scripture narratives.' The author claims to have worked out some new lines of constructive argument. In the main he opposes the higher critics, though he accepts some of their conclusions. For example, like Professor Petrie, he holds that 'thousands'

means 'families' in the numbers assigned to the Israelitish tribes at the time of the Exodus. Dr. Sayce contributes a preface in which, whilst Mr. Rule's 'sanity of judgement' is praised, it is admitted that the arguments would have gained in force if more weight had been attached to critical conclusions in regard to the antiquity and historical authority of the Old Testament books.

Miracle and Science. By Francis J. Lamb. (C. Higham & Son. 4*s.* 6*d.* net.)

This attractive volume by an eminent American lawyer examines the miracles of the Bible by 'the methods, rules, and tests of the science of jurisprudence as administered to-day in courts of justice,' and comes to the conclusion that the evidence on which they rest would be accepted in any British or American tribunal, and that any jury of the English-speaking race would bring in a verdict in favour of the Bible narratives if it judged according to the evidence and in accordance with the ordinary methods of judicial procedure. The substance of the book is superior to its form, and the main argument is developed with much skill and knowledge of the principles and rules of evidence; but we are not sure that Mr. Lamb is quite *au courant* with contemporary controversy. By most critics of the Bible his contention will, we fear, be regarded as 'beside the question.' Nevertheless, the book is well worth reading. In the circles for which it is intended it will have much weight and force. The chapter in which it is shown that Jesus healed the man sick of the palsy to demonstrate His deity is amongst the best, but Bible students will find throughout the volume many valuable expository hints.

Essays in Pentateuchal Criticism. By Harold M. Wiener, M.A., LL.B. (Elliot Stock. 3*s.* 6*d.* net.)

These Essays have already appeared in the *Bibliotheca Sacra*. The author is a critic of the higher critics, especially of those who belong to the Wellhausen school. He holds that textual criticism of the Pentateuch has been neglected, and that material exists sufficient to prove the untrustworthiness of an analysis of documents based on the use of different names for God. Mr. Wiener argues forcefully for the Mosaic authenticity of the speeches in Deuteronomy; he recognizes the existence of post-Mosaic elements in the Pentateuch, but maintains

that they are much less extensive than is often supposed to be the case.

The third Swarthmore Lecture, on *The Communion of Life*, by Joan Mary Fry (Headley Brothers, 1*s*. net), describes Quakerism as a communion of life which shows that the spiritual and material spheres are not divided but only realized through each other. 'It emphasizes the fact that the Church is a body of common men and women, that worship is part of living, and that the whole of life is sacramental and incarnational.' The author leans towards mysticism in her protest against any endeavour to cut off one personality from another, and insists that a communion of souls is a necessity for the right appreciation of the divine possibilities of ordinary life. She concedes that 'some kind of religious bodies are necessary to the full development of personality on the spiritual plane,' and gives an account of the worship of the Friends which will attract attention.

The World's Altar-Stairs. By Arthur Stanley Bishop. (Kelly. 3*s*. 6*d*. net.)

Dr. James H. Moulton in a brilliant Foreword points out that his old pupil has seen three great non-Christian religions at close quarters, and writes of them from practical knowledge. He gives a bird's-eye view of the faiths of the world under the divisions, Turanian, Semitic and Aryan, and closes with a singularly suggestive and thought-provoking chapter on 'The Place of Christ.' Mr. Bishop's personal experience has been supplemented by close study of the chief authorities on each religion, and his manifest sympathy with all the attempts which man has made to approach to God adds greatly to the interest of the survey. He grasps firmly one great principle. 'If God operates in the world to-day according to the extent of our faculties, so He has operated in all the lifetime of the race, up to the highest limit of their power to receive the Truth—the Truth which makes men free.' Each section is marked by careful work, but Mr. Bishop's descriptions of Hinduism and Buddhism deserve special attention. The Buddhism of to-day is merely a speculative philosophy, and its later history is one of stagnation. In his closing chapter Mr. Bishop insists that Christ is as much the property of the East as of the West. He belongs as much to Hindu and Buddhist as to the missionary.

The mightiest religious leaders of India have not been fettered by usage and national custom. They have sought the truth in their own hearts. 'Christ is only real, He only speaks His message and sheds His light, when the heart of the individual lets Him deal with it direct.' For such honest welcome Mr. Bishop pleads, and he is confident that when Christ is thus allowed to plead His own cause His place will be supreme in every land. This book deals with a subject of profound interest in a way that is both candid and discriminating. It is loyal to Christ, and full of eager desire to see all nations gathered into His kingdom, as they must needs be when the veil is taken from their hearts.

Leviticus and Numbers. (Century Bible.) By Rev. A. R. S. Kennedy, M.A., D.D. (Jack. 2*s.* 6*d.* net.)

The notes on these most characteristic parts of Israel's ancient law show the same competent and careful workmanship as all the volumes of the series. The writers are all acknowledged experts, and the volumes are models of compressed exposition. The critical view is assumed and carried out in calm, reasonable tones. The account of that view, so far as it bears on the present volume, given in the Introduction, is lucid and terse. Leviticus and Numbers are far from attractive apart from the historical and religious explanation of their contents. Given that explanation, the whole field becomes as clear as before it was obscure. The ritual, the ethics, the religion assume a different aspect and a different relation to Christianity. In the Holiness Code we come suddenly on the second great command of the Moral Law, although its mention is only incidental. 'It was Jesus who first gave the command a universal application. Nevertheless it is universally admitted that in Lev. xix. 17, 18 we have reached the high-water mark of Old Testament ethics.' There are many other notes of the greatest value, such as those on the meaning of propitiation, the various offerings, the nature of sin, the Priests and Levites. Only the expositions of Jeremiah and Daniel are needed to complete the valuable series.

The Messenger of God. A Study of the Prophet Malachi. By D. Macfadyen, M.A. (Stock. 2*s.* net.)

Mr. Macfadyen's lectures were delivered to his own church, and are an attempt to make the Book of Malachi understood

as a basis for a religious interpretation of life. The prophecy shows us the agelong conflict between faith and doubt. It regards the world as divinely ordered and men as chosen or rejected on grounds of character. Malachi's teaching as to God's Fatherhood is clearly brought out, and there are some impressive words on the worth of worship, the religious status of womanhood, and kindred subjects. It is a rich little book, full of insight into life and character, and the message will strengthen and help all who read it.

Religious Beliefs of Scientists. By Arthur H. Tabrum. (Hunter & Longhurst. 2*s.* 6*d.* net.)

Letters from a hundred eminent men of science are here given in a form that will make them of great service to those who have to meet the assertions of freethinkers. Those who write do not admit that there is any real conflict between the facts of science and the fundamentals of Christianity. The volume is a real aid to faith, and we are grateful to Mr. Tabrum for eliciting such testimonies. We are glad to see some wise words from Dr. Dallinger and Professor Sollas.

Judas Iscariot. By L. N. Andréyev. (Francis Griffiths. 5*s.* net.)

The translator of this story from the Russian has printed with it two other stories, and to the whole he gives the ambitious title, 'a Biblical Trilogy.' The word 'trilogy' has a great connotation, two supreme masters like Æschylus and Wagner leap into the thought;—this volume is not worthy of so high an association. The translator says, 'the reader must prepare himself for shocks—shocks to his aesthetic taste—shocks to his religious susceptibilities,'—and he but gives a most necessary warning. We do not object to sacred events being made the subject of romance, but we look for reticence, restraint, and fine idealism; and in our judgement this volume has none of these. It is a piece of realism which in some parts passes quite beyond the limits of anything that can fitly be called art, to think of no higher consideration.

Studies in the Making of Character. By Henry W. Clark. (Robert Scott. 2*s.* net.)

If spiritual guides could make the world good, then this generation ought not to miss its way. It has a thousand

teachers, and light breaks from many quarters. This little book is entirely typical of books of spiritual guidance which very rapidly multiply. It has a great deal to say that is wise and helpful about ideals and their relation to life, and about those great spiritual laws which inevitably rule in the sphere of character. The chapters are short, intelligible, thoughtful and inspiring. The style is a bit in danger of being pedestrian—it lacks light and colour and distinction. But the book is set for the making of goodness, and a young man will find in it both guidance and impulse.

The Religion of Life. By A. L. Lilley. (F. Griffiths. 3*s.* 6*d.* net.)

Mr. Lilley's aim in this volume, as in all that he has written, is to show the catholic scope and range of Christianity as a religion of life, a religion rooted in God's faith in man. He is always suggestive, and not least so in handling such a subject as 'The Peril of Pharisaism.' The inevitable result of the 'attempt to gain religious certainty by enchaining the free spirit of man to its own past achievement is the gradual paralysis of the soul, its powerlessness to feel the real, living inspirations of God and to answer to them, its forfeiture of that very truth of God which is nearest to it.' These are sermons for thoughtful men, and they will find increasing pleasure in pondering them.

The Holy Bible. With Illustrations from Original Water-colour Drawings by Harold Copping. (Religious Tract Society. 7*s.* 6*d.*)

Mr. Copping went to Palestine to illustrate this Bible, and no one can turn its pages without feeling that the Book gains new meaning and beauty by these illustrations. The frontispiece, 'The Selling of Joseph,' is finely grouped, and the stern merchants form a foil to the stripling lying hopeless on the ground; Adam and Eve hiding from God has tragic intenseness, and Hagar's agony for Ishmael shows real power; Samuel and Eli is full of the solemnity of the boy's call. Saul and the witch is as weird as the Bible story, and 'David summoned before Samuel' is very bright. 'A Field of Flowers near Mount Tabor' gives a new conception of the beauty of the way to Damascus. 'The Burning Bush' is another impressive study. In the New Testament there is a touch of welcome tenderness. Some of the illustrations throw fresh light on our Lord's

parables, and we are glad to have such a scene as 'The Traditional Site of the Miracle of the Loaves and Fishes.' 'St. Paul's Escape from Damascus' catches the spirit of that apostolic flight, and every picture has strong individuality. This is a Bible which every one will want to have. It is beautifully clear print, and the indexed atlas is very convenient. We owe much to the Religious Tract Society for furnishing us with such a living commentary on the Old and New Testaments.

St. Paul the Orator. A Critical, Historical, and Explanatory Commentary on the Speeches of St. Paul. By Maurice Jones, B.D. (Hodder & Stoughton. 6*s*.)

There is apparently no book which deals with the speeches of St. Paul as a whole, and Mr. Jones has filled the gap in a way which makes us all his debtors. His Introduction deals with St. Paul the orator, and with the authenticity, setting, sources and value of the speeches. The subject is then divided into three books: St. Paul's Missionary Sermons; Addresses to Christian Assemblies; Speeches of the Trial. This is a very happy arrangement, and Mr. Jones gathers together a wealth of material about each speech and sermon and the audience to which it was delivered. The detailed exposition and analysis will be of the greatest service to preachers and teachers. Mr. Jones says, 'If the power to produce striking effects, and a marvellous facility of adapting himself to every class of hearer and to every variety of conditions be the marks of a true orator, we are bound to confess that the apostle possessed them in no small degree.' The criticism in 2 Cor. x. 10 evidently came 'from a hostile document, and is to be judged accordingly.' The selection of speeches in the Acts was carefully made, and, as Dr. Chase argued, Luke was probably acting in this matter under St. Paul's own instructions. Mr. Jones deals fully with the question of authenticity, and the arguments cannot fail to impress a student.

The Law of the Spirit. Studies in the Epistle to the Philippians. By H. Lefroy Yorke, M.A., B.D. (Kelly. 3*s*. 6*d*. net.)

Mr. Yorke's volume opens with a chapter on 'Immortal Friendships,' which well brings out the charm of this 'least formal of letters written by one whose union of tenderness and

strength has made him a pattern of the perfect Christian gentleman.' St. Paul's 'deep and loving sympathy led him to see the best that is in every one, and to bestow unstinted encouragement and praise wherever it was possible.' The closing paragraph about the friendship of the soul will comfort many in bereavement and loneliness. 'Love and knowledge' dwells on the solemn duty of cultivating intelligence by thought and reading and letting love abound in knowledge. 'A thinking man,' said Carlyle, 'is the worst enemy the Prince of Darkness can have.' There is an illuminating study on 'Providence' and a fine plea for 'Catholicity' based on the great things which Christian men hold in common. 'A Citizen of Two Worlds' is another arresting chapter. Mr. Yorke shows how we may rise to the feeling that there is 'no barrier between this world and the next, that visible and invisible are one, that we are not exiles here, but part of the whole family in earth and heaven.' Each study has its own beauty and its contribution to make to the training of the Christian. Abstruse theological questions are not allowed to intrude. The book deals with the problems of the spiritual life in a way so attractive and so reasonable that it cannot fail to strengthen the hope and courage of all who wish to master the secret of holy living.

The New Testament in the Original Greek. (Macmillan & Co. 7*s.* 6*d.*) This is Westcott and Hort's text printed in clear type with the alternative marginal readings transferred from the side of the page, where they appeared in the edition of 1881, to the foot. Nearly eighty pages are given dealing with the criticism of the text. All the Greek MSS. and versions are described, and there are lists of suspected and rejected readings and quotations from the Old Testament. Mr. Hickie's Lexicon, which takes 214 pages, is bound up with the Testament. It was printed in May 1893 and has been seventeen times reprinted. It gives references to passages in which the Greek words occur, and is admirably clear and exact. The book is strongly bound and can be slipped in a pocket. We know no Greek Testament to match this for completeness, and young students will find it no small convenience to have text and lexicon in one handy volume.

The Young Preacher. By I. E. Page. (Charles H. Kelly. 1*s.* 6*d.* net.)

A miscellany of good things for young preachers, whether

local or itinerant, racy, lively, to the point, and practical. Both the body of the work and the 'Letters to Philip' are devoted to the matter and manner of preaching, and the Pulpit Notes at the end will furnish suggestions for scores of sermons. The book is full of counsel and of inspiration by a shrewd, devout, and hopeful veteran to his youthful comrades as he leaves to them the field of battle, and points the way to victory.

The Minister at Work. By W. Jones Davies, Principal of Hartley Primitive Methodist College, Manchester. (C. H. Kelly. 3*s.* 6*d.* net.)

This is the most sensible and useful of the many manuals for ministers that we have seen. It is well written, well arranged, up to date, and practical. It covers the whole ground of ministerial work in the study, the pulpit and the pastorate, and brings to the younger ministers and lay preachers of all the Churches exactly the information and the guidance that they need in the preparation and delivery of their sermons, and in the discharge of the manifold duties of their calling. It is difficult to say anything new on these subjects, but Mr. Davies, who speaks after wide experience and keen observation, strikes sparks out of them, and has a way of putting things that is arresting and suggestive. He is full of good things gathered from the best recent books on homiletics and pastoral theology, but that, fortunately, does not prevent him from bringing his own mind to bear on the matter in hand. The book is full of practical wisdom, and will be a godsend and a boon to those for whom it is designed. The first part deals with 'The Minister as Preacher,' and the second with 'The Minister as Pastor.' The mere list of contents, had we room for it, would secure for this most admirable work a ready sale.

Preachers' Starting-Points. By the Rev. Thomas Breewood. (H. R. Allenson. 2*s.* 6*d.*) Very good outlines which a village preacher may use with no small profit. They are fresh and evangelical.

The Student's Old Testament: The Sermons, Epistles, and Apocalypses of Israel's Prophets. By Charles Foster Kent, Ph.D. (Hodder & Stoughton. 12*s.* net.)

Prof. Kent is rapidly completing his great work on the books of the Old Testament, and is placing all students under

a debt of obligation. The present volume is the fourth of the six which are to comprise the series. Already there have appeared: *Narratives of the Beginnings of Hebrew History; Israel's Historical and Biographical Narratives; Israel's Laws and Legal Precedents;* and now the publishers have issued *The Sermons, Epistles, and Apocalypses of Israel's Prophets.* The whole work claims to be an introduction, a commentary, and a history in one, and the volumes issued abundantly vindicate the claim. The underlying principle, which is Prof. Kent's starting-point, is the recognition that if the Old Testament is to be properly understood, its component parts must be studied chronologically. He therefore aims at disentangling the various documents and narratives, and placing them in their historical setting. To no group of writers is it more necessary to apply this illuminating process than to the Prophets. 'To understand these sturdy heroes of the faith it is essential to study them in their chronological order, and in the light of the historical conditions amidst which each laboured. The present volume aims to make this study possible and practicable. The voluminous additions of later editors and scribes have been relegated to a secondary place in order that the original teachings of each prophet may stand forth in clear relief.' Doubtless there will be those who will hesitate to follow Prof. Kent in his discrimination, on grounds that are mainly subjective, between the 'original' and 'secondary' elements in the text. He is, however, never arbitrary, dogmatic, or irreverent, but gives his reasons for the positions which he takes up.

The General Introduction is valuable both as an introduction to the Prophetic books, and as a history of the rise and decline of prophecy in Israel. The subjects treated are 'The Evolution of the Prophets,' 'The Prophets in Israel's Early History,' 'The Prophets of the Assyrian Period,' 'The Prophets of Judah's Decline,' 'The Prophets of the Exile and Restoration,' 'The Prophets of Later Judaism,' 'The Historical Development of Israel's Messianic Ideals,' and 'The Literary Form of the Old Testament Prophecies.' The prophetic messages are set forth as far as possible in historical sequence, under the various dynastic periods, and a new translation is given. The Assyrian period may be taken as typical of the method of treatment: I. The Sermons of Amos; II. The Sermons of Hosea; III. Earlier Prophecies of Isaiah the Son of Amoz; IV. Isaiah's Counsels in the Crisis of 735 B.C.; V. Isaiah's Sermons between 711

and 701 B.C.; VI. The Sermons of Micah; VII. Isaiah's Later Prophetic Activity; VIII. The Prophecy of Nahum.

The study of the Prophets in accordance with this method cannot fail to be enlightening, and there could be no better exercise for those who view criticism with suspicion than the study of this volume. In Prof. Kent's hands critical methods are constructive, not destructive, and he leaves us with a deepened sense of wonder at the marvellous spiritual insight and inspiration of the Hebrew Prophets.

The usefulness of the volume is greatly increased by the addition of a section in which all the Messianic and eschatological prophecies of the Old Testament are grouped together, and by the inclusion of maps, chronological charts, and a full bibliography.

Revolutionary Christianity. By J. Parton Milum. (Sampson Low, Marston & Co. 3*s.* 6*d.* net.)

'Revolutionary' may be taken either in a moral or political sense. That Christianity effected, and was meant to effect, a moral revolution in the world, is true enough. But the writer applies the term to revolution in the material, political sense, advocating theoretical Socialism, which he identifies with Christianity. In that sense Christianity is not revolutionary. Christianity, we are told, 'stands for the organization of labour for common ends, as against production for private wealth.' Socialism does this, but not Christianity. 'That which is called "wages" is the market price for which men sell themselves; and the difference between that price and the value they create is called "profits on capital."' 'Communal workshops are to abolish industrial crises for ever.' They will certainly abolish the natural conditions of enterprise and progress. 'The Christian reconstruction of society can take no other form than the social ownership of the means of life.' Drawing his texts from the Book of Revelation, the writer pictures the early Church as warring against the Roman empire, represented by Nero and 'the beast.' But the Church fought against the cruelty and wrong of the pagan empire, not against the empire as such. And to put all government like the British Government on a level with old Rome is to ignore the beneficent changes wrought indirectly by Christianity. There are strange interpretations of Atonement, Original Sin, the Fall, certainly not taken from Scripture. 'The Lord's Day' in Rev. i. 10 is the Day of Judgement. The predictions of the effects of a

Socialist system are the purest speculation. The warfare of Christianity is not against political institutions, but against the injustice and wrong in them. In this warfare it has been splendidly successful, as comparison with the old pagan world proves. Socialism is born of despair, but despair is not for Christians. Let Christians put a cheerful courage on and carry forward the good fight of faith.

He Restoreth my Soul. By A. H. W. (Canada). (Stock. 6*s*. net.) Soul culture, with all that it involves, is here described in a novel and stimulating way.

Our Heavenly Home. Love Hereafter. By W. N. Griffin. (Stock. 2*s*. 6*d*. net.) The writer asks, Will there be recognition and unity of hearts in the future life? and answers his questions in a way that will comfort many mourners.

Messrs. Longmans send us two more volumes of the Memorial Edition of the works of the Rev. N. Dimock. One is *The History of the Book of Common Prayer in its Bearing on Present Eucharistic Controversies* (2*s*. net.). Mr. Dimock maintains the view of the Lord's Supper taken by Hooker, Andrewes, and the great English divines with all the weight due to his mastery of the subject in its length and breadth. *The Christian Doctrine of the Sacerdotium* (2*s*. net) shows that the only sacrificial service which now remains is to offer up spiritual sacrifices, so that all Christians may share in the glory of Christ's priesthood, and draw near 'with no need and no room for any priestly mediation but His.'

The First Book of the Kings. Edited by H. C. O. Lanchester, M.A. (Cambridge University Press. 1*s*. 6*d*. net.)

Mr. Lanchester's Introduction and Notes cover all the points on which teachers and scholars need information in reading the Revised Version. It is a thorough piece of work.

The First Epistle of St. John. By the Rev. G. S. Barrett, D.D. (Religious Tract Society. 2*s*.)

This is a beautiful addition to *The Devotional Commentary* edited by the Rev. A. R. Buckland, M.A. Dr. Barrett's mind is, like St. John's, steeped in the wonder and grace of Christ's religion, and he makes this lovely epistle even more attractive by his insight and his suggestive exposition. 'The Life of

Christ is still the one faultless picture of what our life ought to be.'

The Churchman's Pulpit. No. 77. Edited by J. Henry Burn, B.D. (F. Griffiths. Double number. 3*s.* 6*d.* net.) The sermons to the young given in this number are drawn from all sources. We are specially glad to see contributions from the late Rev. Samuel Gregory's book. The sermons are brief and full of good things. There is abundant material here for preachers.

The Bible Reader. Part IV. By E. Nixon and H. R. Steel. (Unwin. 1*s.* net.) Two parts of this useful Bible Reader have been published. The introductions to the various sections are just what teachers and scholars need. Many will be grateful for this little book.

The Expository Times. Edited by James Hastings, M.A., D.D. Vol. XXI, Oct. 1909–Sept. 1910. (T. & T. Clark. 7*s.* 6*d.*)

The Expository Times has become almost indispensable for a preacher. The Notes seize on some new book or current topic and supply constant food for thought, whilst the chief articles, the notices of books, and the shorter papers cover almost every subject in which a minister is interested. There is a great deal to be learnt from such an article as that on 'The American Sermon,' and the papers by Dr. Pinches and Prof. Hommel on 'The Oldest Library in the World and the New Deluge Tablets,' will be greatly appreciated. The volume is crowded with matter which throws light on every side of the preacher's art, and helps him to keep abreast of the best books and the chief movements of contemporary thought.

The Faith of an Evolutionist. By Theobald A. Palm, M.A., M.D. (Allenson. 2*s.* 6*d.* net.) This is an attempt to show that evolution does not involve so great a displacement and rearrangement of theological ideas as some have imagined. It 'presupposes the Divine Mind ordering all things just as much as the theory of instantaneous creation.' Dr. Palm holds that the evolution begun on earth will be continued hereafter, and that submission to the will of God and confidence amidst the trials and difficulties of life is strengthened by the teachings of Evolution. The book is a sensible and helpful discussion of a great subject.

HISTORICAL AND BIOGRAPHICAL

Fifty Years of New Japan. Compiled by Count Shigenobu Okuma. Second Edition. Two vols. (Smith, Elder & Co. 25*s.* net.)

This is an English translation of a monumental work describing the recent uprising and present condition and prospects of Japan. Each of the fifty-six essays is written by a man who took a leading part in that which he describes; and the whole is edited, and three of the most important essays are written, by a former Prime Minister and Minister for Foreign Affairs.

Written by Japanese, in order to vindicate the claims of Japan, the work cannot be unbiassed. This is admitted here and there by the writers, and will be taken into account by all readers. But on the whole it commends itself to us as temperate and intelligent. In these pages Japan throws itself open to inspection, and challenges the judgement of the West as no other Oriental nation has done.

We have a summary of the history of Japan and of its recent awakening, an account of its political parties, army, navy, legal institutions, administration, communications past and present, industries, language, religions, education past and present, science, medicine and hygiene, fine arts, literature, and social changes, with a remarkable summing up by the editor.

Throughout the whole we have a full recognition of the immense change for the better which has come over Japan since 1853, when the arrival of Commodore Perry, the American envoy, with his fleet, opened a new chapter in the history of the nation; and an unhesitating acknowledgement that this wonderful awakening is due entirely to Western influences. On the other hand, the writers one and all claim for Japan the high honour of being the first Asiatic nation to discover the immense superiority of the West, and to reach out her hand to it for help. Not unfairly they claim that this reveals in the Japanese a mental and moral fitness for the civilization they were so ready to accept.

In a 'Summary' at the close the editor writes, 'I repeat that the development of our country in the past has been solely

the result of foreign intercourse which brought us into contact with Western civilization. Such being the case, the nation, with ever-increasing earnestness, should recognize the necessity that, while endeavouring to mount higher on the steps of progress and to realize high ideals, the Japanese people and State should unite in cultivating foreign intercourse more closely than ever; and, standing in the world's arena of peaceful competition, should come freely into contact with Occidental civilization, so as to choose and adopt its superior features, always looking upward and onward for something higher and nobler.'

Deeply interesting are the four papers on the religions of Japan, Shinto, Confucianism, Buddhism, and Christianity, each written by an adherent of the religion he describes. In these we notice the hopelessness of the advocates of the earlier religions; e.g. in Vol. II, p. 63, we read, 'It is true that there will always be some scholars who study Confucianism by modern methods, yet it can be said with safety that the glorious era of the cult, when it influenced the popular minds like a religion side by side with *Shinto* and Buddhism, will never return.' On the other hand, a remarkable feature of the work is the respect everywhere shown to Christianity. The article on Christianity, by a native 'Bishop of the Japanese Methodist Church,' is worthy of most careful study by all missionaries to Japan and to the East.

This most valuable work is an intelligible and trustworthy account of the most wonderful movement in the world during the last forty years, a movement promising to shape, in the near future, the destiny of Asia, and it may be of the whole human race.

Studies in Modern Christendom. By W. F. Moulton, M.A., and W. T. Whitley, M.A., LL.D., F.R.Hist.S. (Kelly. 3*s.* 6*d.* net.)

The Executive Committee of the Liverpool Board of Biblical Studies asked Mr. Moulton and Mr. Whitley to deliver a course of lectures on 'The History of the Christian Church since the Reformation,' and out of them this volume has grown. The most important phases of the ecclesiastical development of the period have been chosen to illustrate the religious progress of the centuries, and the treatment is well adapted to awaken interest in modern Church history. Mr. Moulton deals in the first lecture with 'The International Church and National

Churches.' 'The Papacy was incorrigibly Italian,' and in the struggle with its absolutism patriotism played no mean part. Of this struggle, so far as England is concerned, Mr. Moulton gives a very clear outline. Then he turns to the counter-Reformation, when the Roman Church set itself to meet the situation by the Council of Trent, the Society of Jesus, and the Inquisition. Mr. Whitley has four fine chapters on 'Calvin's Work,' 'The Independent Idea as elaborated in England,' 'Puritanism on the Field of Action,' and 'Unbelief and Apologetic.' The pages on Puritanism in America give a bird's-eye view of the subject which will be a real help to students. Mr. Moulton is very happy in his chapters on 'The Evangelical Revival,' 'The Oxford Movement,' and 'The Pontificate of Pius IX.' The student who masters these pages will have laid a firm foundation for wider reading. Mr. Whiteley's last chapter on 'Christianity as a Missionary Religion' is both suggestive and well timed. 'The missionary spirit is the divine test of a Church's vitality.' That is the clear note which is struck. The ten lectures are in the best sense popular. They are lucid and well arranged, the style is bright, and familiar topics are freshly handled. Such a book will appeal strongly to all who wish to understand modern Christendom and discern how it may make the most effective contribution to the evangelization of the world.

Sterne: A Study. By Walter Sichel. To which is added the Journal to Eliza. (Williams & Norgate. 8*s.* 6*d.* net.)

Last January we noticed Prof. Cross's *Life and Times of Laurence Sterne.* Mr. Sichel's volume is a study rather than a biography. 'It seeks to interpret the problem of the man, to vitalize him and his companions.' Mr. Sichel brings out the fact that Mrs. Montagu, the famous Queen of the Blue Stockings, was Mrs. Sterne's cousin, and gives new information as to Catherine de Fourmentelle, the 'dear, dear Jenny' of *Tristram Shandy.* The book is a penetrating criticism of one who has been 'alternately flogged and patronized by his inferiors.' Sterne coined the word 'sentimental' in one of his love-letters. When Miss Lumley left York to visit her sister, he engaged the rooms where she had lodged, and tells her, 'I gave a thousand penetrating looks at the chair thou hast so often graced in these quiet and sentimental repasts—then laid

down my knife and fork, and took up my handkerchief, and clapt it across my face, and wept like a child.' Mr. Sichel has a very interesting chapter on Sterne as a preacher. Voltaire paid a high tribute to the sermon on Conscience which figures bodily in *Tristram Shandy*. As a rule, Mr. Sichel says, Sterne's sermons 'teach little beyond proverbial prudence, and seem, as it were, his briefs for a somewhat worldly heaven.' 'His homilies are not literature, though to them is due the deep acquaintance with Scripture language which enriches his style, and the Bible-assonance that converted a proverb of Provence, "God tempers the wind to the shorn lamb," almost into a text.' Sterne draws a delightful picture of the last year of his life at Coxwold. 'I am as happy as a prince.' In an earlier cure he had tried farming, and warned a friend against his own mistake. 'Bought experience is the devil.' We do not think Mr. Sichel is quite fair in his criticism of Sterne's conduct to his impossible mother, whom he was not willing to receive as a permanent resident in his vicarage.

When popularity came to him in London, Sterne played fast and loose with his time, his health, and his feelings. He was a sentimentalist who 'loved people, not for their sordid selves, but as they floated in his feelings; it was his feeling for them, and his feeling for his feeling that he loved.' As an artist he is still alive. Hazlitt was right when he said, 'My Uncle Toby is one of the finest compliments ever paid to human nature.' Sterne himself is full of flaws, and his work is disfigured by things that discredit his profession. Mr. Sichel's lament will be echoed by all right-minded readers. 'He told young Suard that the Bible, which he read daily, had shaped his style; would that it had shaped his life!' The book is full of insight and force, and we must not fail to express our thanks for the fine set of illustrations which add much to its charm.

Hungary in the Eighteenth Century. By Henry Marczall. With an Introductory Essay on the Earlier History of Hungary by Harold W. V. Temperley, M.A. (Cambridge University Press. 7*s*. 6*d*. net.)

Prof. Marczali of the University of Pesth was asked by the Hungarian Academy of Science in 1878 to write a History of Hungary in the time of Joseph II and Leopold II (1780–92). He determined to get to the bottom of the problems presented

by this period, and his work, of which the first edition appeared in 1882, soon won recognition as a classic. The University of Cambridge has now published it in English, and Mr. Temperley, Fellow of Peterhouse, has affixed to it a valuable sketch of the earlier history which helps an English reader to understand allusions and reference in Prof. Marczali's book. It deals with the broader aspects of the story from the end of the ninth century, when the Magyars poured down from the north. For fifty years they were the terror of Germany, but in 955 they were decisively beaten by Otto I, and gave up their raids. The sketch of their later history is just what we need to know, and it is eminently readable. Prof. Marczali's chapters are headed 'Economic Conditions,' 'The Social System,' 'Nationality,' 'The Royal Power,' and the 'Government of the States.' He found singularly rich material in the Archives of the Royal Chancellery, the Royal Council, and the Treasury. Austria set herself to develop her own resources to the prejudice of Hungary; but whilst her economic conditions were primitive and undeveloped, Hungary's social system, based on the traditions of a great historic past, presented a barrier which Austria could not overthrow. The nobility embraced everything and imbued everything with its own spirit. All that is made clear in the second chapter. Joseph II tried to use the Protestants as a weapon against bishops and nobles, but they preferred to join forces with them in opposing the common enemy of their nationality. The book is a recognized masterpiece, and all students will be grateful to the Cambridge University Press for securing this English translation.

La Jeunesse de Wesley. Par Augustin Leger, D.Lit. (Paris: Hachette et Cie.)

This volume is a sign of the times. To find a French professor devoting three laborious years to the study of John Wesley and the Evangelical Revival is a matter of profound interest not only to Methodists, but to all who understand the significance of Wesley's message to the world. Not less remarkable is the sympathy, the breadth of view, the sanity and the scholarly painstaking with which the work has been done. Dr. Leger limits his survey to the first thirty-six years of Wesley's life, on which so much light has been shed by the publication of the standard edition of the *Journal*. He has availed himself freely of its riches, but no biography or history

bearing on his subject seems to have escaped his notice. The volume is dedicated to the Rev. T. E. Brigden, who is justly described as one of the men best informed as to all that touches the origins of Methodism, and to the members of the Wesley Historical Society, to which Dr. Leger owes no small debt. The special value of the study lies in the way in which all information about Wesley's parentage, his life at Charterhouse, Oxford, Epworth, and Savannah is woven into a connected narrative. Each incident drawn from letters and journals is fitted into its exact place and set forth in a way that brings out its significance for the interpretation of Wesley's character. We are grateful to the writer for his description of life in Epworth parsonage. It might be thought that surroundings so rigidly regulated would produce a precocious gravity, yet the family at Epworth was everywhere recognized as one in which the utmost tenderness ruled. Susanna Wesley gained the confidence and affection of her children, and they formed a merry party. Little Martha alone was distinguished by her imperturbable seriousness in the domestic circle amid bursts of laughter and a tempest of gaiety. The account of Samuel Wesley's life before he became Rector of Epworth is enriched from the Rawlinson MSS., but Dr. Leger sees clearly that the rector really played a subordinate rôle in the Epworth parsonage, though his wife did call him 'My Master.' John Wesley's life at Oxford has taken new form and colour through Mr. Curnock's work, and Dr. Leger is very happy in his chapter on 'The First Conversion,' with its links to Varanese. To the scene in Aldersgate Street he gives a striking name—'Le Coup de Grace'; if one can dissociate the phrase from its ordinary meaning it is very suggestive here. The writer thinks that it is misleading to call the scene of Whit week in 1738 Wesley's 'evangelical conversion.' He holds that the conversion dates really from 1725; but though Wesley then began to make religion the chief business of life he was a stranger to the faith that brought a clear sense of acceptance with God, and that change on which the Evangelical revival hinged is not inaptly described as his 'evangelical conversion.' It is here that our most serious criticism of our French student of Methodism comes. He needs to reconsider this question, and he is such a master of all the documents which throw light on Wesley's life and has shown such fine literary taste and true discrimination in dealing with his material that we hope he will yet see this vital question in its true significance. Meanwhile we

owe him unfeigned thanks for an illuminating study of one of the greatest figures in the religious life of England.

Susanna Wesley: The Mother of Methodism. By Mabel R. Brailsford.

Peter Cartwright. By Philip M. Watters.

Sir John Bamford-Slack: Preacher and Politician. By Arthur and Ensor Walters.

(C. H. Kelly. 1s. net each.)

Miss Brailsford's little *Life of Susanna Wesley* is a fine tribute to one of the noblest women England has produced. Her claim to honour as wife and mother can never be forgotten, but she shared the gifts and traditions of the Annesleys and learned to look at the problems of the day through her own eyes. Miss Brailsford tells the familiar story of her life at Epworth with skill and sympathy, nor does she forget to show that the rectory was the home of wit and happy mirth. Each stage of the story is well described, and the little biography is alive from first to last. More might perhaps have been made of the correspondence with John Wesley at Oxford, but the little book is full of insight and sympathy.

Peter Cartwright takes rank as one of the most extraordinary men that American Methodism has produced. He was born in 1785, became an itinerant preacher when he was eighteen, and died in 1872. It is impossible to say how much he did as a pioneer evangelist to extend Methodism, but it is as 'The Militant Preacher,' mighty to overawe and vanquish opponents by his strong arm and his never-failing courage, that he is best remembered. Mr. Watters gives a racy set of stories which reveal the man. He was Democratic candidate for Congress from the State of Illinois, but was defeated by Abraham Lincoln. This is a unique story. There was only one Peter Cartwright, and those who get this little biography will find it nothing less than absorbing.

John Bamford-Slack was a Derbyshire man who came to London in 1889 and built up a good position as a solicitor. He was a devoted local preacher, and was one of the Rev. H. Price-Hughes' strong supporters in the West London Mission. In the inquiry-room and in all the spiritual concerns of the mission he was a tower of strength to his friend. His work as temperance advocate and as member of Parliament is skilfully

told in this bright little volume. Sir John was a man of tireless industry and high Christian character, and he did a work in London which entitles him to lasting honour. Mr. Ensor Walters was very closely connected with him in West London, and he and his brother have produced a brief biography which ought to inspire many young business men to make the best use of all their gifts.

Franciscan Days of Vigil. By Richard de Bary. (Longmans. 5*s*.)

Father Tyrrell expressed a wish in 1906 that Mr. de Bary would give an account of his life 'so far as it has culminated in or explains his present position.' He regarded De Bary as a soul born 'for modernity, yet swaddled, nurtured, and educated in the blackest mediaevalism. The story of his gradual alienation from Romanism is told in these pages Mr. de Bary's father had gone through a period of military drill in order to be enrolled as a Papal Zouave, and, though domestic duties stood in the way, he came back from the Continent with a vision of an earthly sovereignty of God, and in his home at Connemara 'there were daily gatherings to implore the Queen of Angels to restore the sovereignty to the Papal replica of the fallen throne of David.' His son was trained at Oscott, then at Bruges and Louvain. In 1881 at the age of fifteen he entered a Franciscan monastery. After his profession he was happy in a superficial sense, but felt that 'the heart of life had now gone out for ever.' His training brought 'a sense of mere submissiveness to an inscrutable Fate,' but there was not the least spiritual comfort in any of the practices he had to observe 'except the extremely dim and attenuated one derived from the poetry of the Breviary Offices.' Religion was a matter-of-fact duty. He felt no desire for the hastening of his ordination, which took place in 1889. He had no doubts as to Roman teaching, but was 'in complete and absolute darkness as to the meaning and purpose of religious faith.' He saw that he must discover 'such an individual manner of understanding the divine truths of revelation, salvation, and atonement that these divine realities would truly purport revelation, salvation, and atonement in my own experience.' His childhood's vision of a theocracy still remained, and he was greatly drawn to Wordsworth's idea of humanity as the resting-place of God. 'The Word, the Divine Son, was, then, above all else, the Shepherd of all the creation

who sought for, gathered together, and folded into the eternal fellowship the frail and fleeting and fading life of all that God had made.' This view shed light on every problem of life and history. It is strange to find how Shelley, whose life, from the Catholic point of view, was that of a reprobate, appealed to this young mystic who felt that the poet's love of humanity transcended even the charity towards mankind of the 'gentle-spirited Catholic saints.' Mr. de Bary accepted ordination as 'a decree of doom that added priestly seclusion to religious seclusion from the rest of mankind.' He began his work as a missionary priest in connexion with a monastery in the Midlands, but he gradually began to realize that he had entered 'religion while under the control of an influence which was invalidatory' of his religious vows. Wider reading brought larger vision, and he reached the conclusion that the Church of Rome had 'withdrawn its authority to about one-tenth of the care of the kingdom.' He was closely associated with Dr. Mivart, and felt that the 'government of the Catholic Church is antagonistic to the principles of spiritual religion.' He went to fill a vacancy in Indiana in 1900, but in America he saw still more clearly 'that Christ had enlarged the sphere of His presence from its Roman sanctuary, and had taken up His abode, also, among every other Christian body, and had appropriated each within His greater Catholic Church.' In 1901 he joined the Anglo-American Church. Light had come and his path was clear. As we read this enthralling narrative we can see how the writer was led step by step out of a bondage against which he had long chafed into the liberty of a richer and fuller faith.

The Laureate of Pessimism. A Sketch of the Life and Character of James Thomson. By Bertram Dobell. (Dobell. 6*d*. net.)

The City of Dreadful Night and other Poems. By James Thomson. (Dobell. 2*s*. 6*d*. net.)

Walt Whitman: The Man and the Poet. By James Thomson. (Dobell. 1*s*. net.)

Mr. Dobell's sketch of his friend's life is painful reading. He sees clearly that 'pessimism is an evil spirit' which must have, 'on all but a very few strong and stoical natures, an influence for evil rather than for good.' Poor Thomson had a tragic fate. The loss of his position as an army schoolmaster

robbed him of his modest but assured livelihood, and he gave way to habits of intemperance which made him a terror to his friends and a deadly foe to his own happiness. No life affords a more poignant lesson as to the loss of faith and hope. Mr. Dobell has told the story with keen admiration for his friend's gifts as poet, but he makes no attempt to hide the moral and material shipwreck to which Thomson brought himself by his own conduct. Thomson's poems have the stamp of genius. His masterpiece, with its sombre intensity, has a spell of its own—

> The sun has never visited that city,
> For it dissolveth in the daylight fair.

The shorter poems, such as the tributes to Blake, Burns, and Mrs. Browning, are works of art, and some of the little songs ripple over with that joy of living of which the poet's ingrained constitutional melancholy allowed him to taste so little.

Thomson's two papers on Walt Whitman are a warm-hearted tribute to 'the first truly natural singer of America,' written in clear and unaffected English. Whitman's love of the people and the strength and tenderness which he showed in nursing the wounded soldiers during the Civil War are well brought out. Mr. Dobell's introduction is a careful attempt to explain Whitman's message and outlook on life.

Crusaders of the Twentieth Century. By the Rev. A. W. Rice, M.A. (Church Missionary Society. 5*s*.)

Mr. Rice went out to Peshawar in 1888, and was transferred to the Persian Mission in 1894. He here puts his ripe experience at the service of those who, like himself, have to work among Mohammedans. The field is a large one, and the Mohammedan clings as tenaciously to his faith as the Christian. The modern crusader needs to be properly equipped, so that as soon as he has learned the language he may enter the lists with a good hope of maintaining his part, and not having to smart under defeat and failure. Mr. Rice explains the Mohammedan point of view, and draws some of his best arguments from the Koran and traditions. He shows the main features of the Moslem's character, and helps us to understand the comparatively small success of Christian missions to Mohammedans. The chapter on 'The Missionary' lays stress on character, and on a definite message delivered with manifest earnestness. Tact, courtesy, and conciliation are essential. Neither Islam nor

its sacred book can satisfy the soul. Mr. Rice gives questions asked by Mohammedans, and answers them in a way that will greatly assist a young missionary. He also brings out the aspects of Christian truth which specially attract followers of the Prophet. Effective methods of argument are dwelt on, and hints and cautions given. The book is unique. It will be of unspeakable service to young beginners, will save them from many mistakes and add much to their efficiency.

Boniface of Crediton and his Companions. By the Right Rev. G. F. Browne, D.D., Bishop of Bristol. (S.P.C.K. 6*s*.)

Bishop Browne's book is based on a course of lectures delivered in his own cathedral in 1906. Last autumn he was able to visit the scenes of Boniface's labours, and to follow the traces of the men and women who went out from England to assist him in his German mission. The result is a unique study of the great English missionary to Germany. It embodies not merely a scholar's investigation of the original sources for the saint's life, but a most instructive account of the scenes amid which he toiled and the various relics of himself and his helpers that survive. Boniface was cutting down the mighty oak of Thunor, dedicated to Woden, when a mighty wind brought it to the ground and cleft the trunk into four pieces. Dr. Browne visited Fritzlar, the place where the tree is said to have stood, and found the treasury of its abbey church full of remarkable things, such as the noble jewelled cross given by the Emperor Henry the Saint to the church about 1020. The news of Boniface's success in Thuringia led many readers, writers, and skilled artists to flock from Britain and put themselves under his service as missionaries. Boniface and his party were killed by a band of pagans on June 5, 755, when on an evangelizing tour, and the saint was finally buried at Fulda, where he had founded his most famous monastery. Determined zeal, wide mental vision, devotion to the will of God were joined in his character with absolute fearlessness. He had the heart of a missionary, and whenever he could 'properly escape from the task of governing self-willed and heathenish Christians, he goes off joyfully to the pagan fields once more, in the work so dear to his heart of hearts to do and to die.' Bishop Browne's fine volume will appeal not merely to students, but to all who can appreciate the story of one of the noblest of all English missionaries.

Frederick William Maitland. A Biographical Sketch. By H. A. L. Fisher. (Cambridge University Press. 5*s*. net.)

Prof. Maitland was the grandson of Samuel Roffey Maitland, whose work on the Dark Ages has been highly valued by competent critics, and the son of the Rev. Samuel Maitland, for some time librarian at Lambeth. The future professor did not distinguish himself at Eton, but at Cambridge, under the influence of Henry Sidgwick, his intellect widened and deepened. He soon achieved a reputation, not only as a witty and brilliant talker, but as a charming companion and as the most original public speaker of his time. When he entered Lincoln's Inn in 1872 he read law under Mr. B. B. Rogers, who looked back on the three years Maitland was his pupil as the most delightful he ever spent at the bar. Mr. Rogers found that Maitland was already a consummate lawyer, and in 1879, when his own health was precarious, he asked Maitland to superintend his business. He managed the pupils, saw the clients, and even held briefs in court. Prof. Vinogradoff, when visiting England in 1884, opened Maitland's eyes to the resources of our Public Record Office, and started him on those researches which gradually lighted up so many obscure corners in the history of English law. He became Reader of English Law at Cambridge in 1884, Downing Professor of the Laws of England in 1888. Henceforward, till his death at Las Palmas in December 1906 at the age of fifty-six, his reputation as a legal historian grew every year. He had a passion for truth, a genius for research, and a charm in exposition which made the most abstruse subject interesting. 'He saw the vast hive of science and the infinite garden of things, and knew how little the most busy life could add to the store; and so, living always in the company of large projects and measuring himself by the highest standard of that which is obtainable in knowledge, he viewed his own acquisitions as a small thing—a fragment of light won from a shoreless ocean of darkness.' Some pleasing glimpses are given of Leslie Stephen and Lord Acton. Maitland once found the latter deep in *Tit-Bits* in a railway carriage. His notes for an introductory chapter to the *Cambridge Modern History* struck Maitland 'as very sad; the notes of a man who could not bring to the birth the multitude of thoughts that were crowding in his mind.' Maitland was 'frail and delicate,

his pale eager face a lamp of humour and curiosity; Acton, massive, reserved, deliberate,' but the two men understood one another and came to share a common interest in the famous history. Mr. Fisher has made Maitland live, and though a few passages are somewhat technical his book is one of deep and abiding interest.

Messrs. Longmans issue an attractive reprint of Mr. Lecky's *History of the Rise and Influence of the Spirit of Rationalism in Europe* for the astonishing price of half-a-crown net. The two volumes are bound in one stout volume of about 875 pages, and come with all the authority of a long-established reputation. The work appeared in 1865, and this is the nineteenth reprint. The style is as luminous as the research and learning are profound. It shows how the declining sense of the miraculous has led men to attribute all kinds of phenomena to natural causes, and subordinate dogmatic theology to the dictates of reason and of conscience. The destruction of the belief in witchcraft and the emancipation of mankind from many harsh beliefs which paralysed intellectual progress is regarded as among the greatest triumphs of civilization, though Mr. Lecky sees that we have lost something of that cheerful alacrity with which men sacrificed all things for that which they believed to be right. Every thinker will find a rich feast in this masterpiece.

Snapshots of My Life-Work. By Thomas C. Garland. (Kelly. 1*s.* net and 1*s.* 6*d.* net.)

This is Mr. Garland's third book, and many will think it his best. He was born not far from the cottage where Milton wrote *Paradise Lost*, but spent more than fifty years as Seamen's Missionary in London. Things have changed greatly for the better since 1856. Then there were no homes where sailors could be protected from their tempters. Now they have many friends, and as a class they are themselves greatly improved. 'Education, temperance, moral restraint, and self-respect have made a blessed revolution.' Mr. Garland has a wonderful sheaf of stories, and he tells them with much spirit and many racy details. The book will furnish speakers with a host of illustrations, all true and all full of interest. The more it is used in such ways the more will it be appreciated.

GENERAL

A Mediaeval Garner: Human Documents from the Four Centuries preceding the Reformation. Selected, translated, and annotated by G. G. Coulton, M.A. With forty-six illustrations. (Constable & Co. 21*s.* net.)

This is the first attempt made in English to cover mediaeval life as a whole by a set of extracts from all manner of contemporary documents. Mr. Coulton has already shown his fitness for such a task by his valuable book *From St. Francis to Dante*. Here his range is wider. The selections are drawn from bulky and inaccessible volumes or manuscripts in six languages, and 'treat of clergy and laity, saints and sinners; spiritual experiences, loves, battles, pageants, and occasionally the small things of everyday life.' There are darker sides, but these are not allowed to become too prominent. As we turn Mr. Coulton's pages, that vanished society of prelates, knights, and ladies seems to unfold before our eyes. We see the credulity of the age in the travellers' tales which found ready acceptance; we understand the dissatisfaction with such a prelate as Peter des Roches, 'vain-hearted and worldly, as is too customary among our bishops.' As he wandered in a wood he found himself the guest of King Arthur, once lord of the whole realm of Britain, and as a sign of his visit was able, at whatever season of the year, to open his hand and out of it would come a butterfly. 'Which blessing became in process of time so notorious that men often begged a butterfly of him for his benediction; and many called him the Bishop of the Butterfly.' The siege of Carlisle, in 1315, is one of the fighting stories, mixed with the lighter tales of feasting, hunting, and dancing. There is rather a grim proverb: 'That man is worthy to have a little bell hung with a golden chain, around his neck, who hath not repented of taking a wife before the year is out.' The illustrations add much to the interest of the book, in which there is not a singe dull page.

The Spirit of Romance. By Ezra Pound. (J. M. Dent & Sons. 6s. net.)

This is an attempt to define the charm of the Pre-Renaissance Literature of Latin Europe. It begins with 'The Phantom Dawn,' early in the sixth century, when Cassiodorus retired from the Roman senate to the monastery at Vivaria, 'taking with him the culture of an age that was over and sealed.' Mr. Pound compares the *Golden Ass*, written by Lucius Apuleius about A.D. 150, with Ovid's *Metamorphoses*. The last part is a huge parody of the mystic rites, and some Christians denounced Apuleius as Antichrist. In the twelfth century the Canzoni of Arnaut Daniel mark the perfection of Provençal minstrelsy, and the translations given will help readers to appreciate the charm of his work. Mr. Pound gives a chapter to Provence and its singers, and leads on to Dante, of whom we have a biographical sketch with translations of some fine passages. 'Villon,' 'Lope de Vega,' 'Camoens,' and the 'Poeti Latini' are the subjects of the last four chapters. Mr. Pound has expended immense thought and research on his work.

Theocritus in English Literature. By Robert T. Kerlin, A.M., Ph.D. (Lynchburg, Virginia: J. P. Bell & Co.)

This was the thesis which Professor Kerlin presented to Yale University for his degree as doctor of philosophy. Dr. Kerlin set himself to trace the influence of Theocritus in English literature. He was 'the creator and unrivalled exemplar of a distinct species of poetry: the Pastoral Idyll,' and he is found to have been translated in every period of English literature from the days of Elizabeth. The earliest version was the *Sixe Idillia*, printed at Oxford in 1588. Theocritus was not unknown to the older poets of America, and her younger poets 'have indited sonnets and dedicated books to him, and have written odes and sonnets, ballads and villanelles in praise of him. They have imitated, paraphrased, and translated him.' Theocritus has captivated all lovers of nature, and has cast his spell upon all who delight in exquisite art and melody. John Skelton is the first English poet in whom Dr. Kerlin finds any notice of 'Theocritus with his bucolycall relacyons.' Sir Philip Sidney refers to him in his 'Apologie for Poetrie,' and Spenser

describes him in the *Shepheards Calendar* as 'already full fledged.' Dryden confesses that 'the boorish dialect of Theocritus has a secret charm in it which the Roman language cannot imitate.' More than a hundred and fifty pages are filled with extracts from English writers, and the 'classified bibliographies' given in Appendix III will be a valuable guide to students. Dr. Kerlin's work is marked by scholarly research and real enthusiasm for its subject.

Lancashire Life and Character. By Frank Ormerod. (Rochdale: Edwards and Bryning.)

The simple, every-day life of Lancashire can scarcely be better seen than in this collection of stories and sayings. The people who live near the hills dividing the county from Yorkshire are distinctly Celtic in many ways—lower in stature, but more lithe and sinewy than the Saxon element, and more fertile in idea and imagination. A large number of words of Celtic origin are found in this Lancashire hinterland. Mr. Ormerod has much to say of manners and morals. Lancashire people take no one on trust, and they do not hesitate to express their views freely. The way the Lancashire lasses who were then having holiday in London managed to get a good sight of Mr. Winston Churchill's wedding makes an amusing story. A great love for music marks the county. Sir Charles Halle's band found itself without a trumpeter at a performance of the *Messiah* in Blackburn, and an overlooker named Hindle was called upon to fill the vacancy. He came to the rehearsal in his clogs, but played with such masterly skill that at the close of the solo the whole band rose and shouted 'Bravo, trumpeter!' Every page of this book has its good story. Lancashire men will be proud of it, and those who wish to understand the county should not overlook this racy volume.

Medical Examination of Schools and Scholars. Edited by T. N. Kelynack, M.D. With an Introduction by Sir Lauder Brunton, Bart. (P. S. King & Son. 10*s.* 6*d.* net.)

The medical examination of school children, which became law in 1907, is recognized on all sides as one of the most promising measures of our time, and the volume edited by Dr. Kelynack is a collection of Studies by experts, dealing with

every phase of the subject in a way that will make it a practical guide for school medical officers, and will provide all who are responsible for the welfare of school children with a reliable and authoritative exposition of the methods and means for using the present machinery to the best purpose. The papers are short, but each is complete in itself, and the lists of books, pamphlets, &c., given at the end will be of much service. Dr. Dukes, the consulting physician to Rugby School, gives a much-needed warning as to the examination of boys. Many have been sent to him as suffering from heart disease when the condition was simply the psychological one connected with puberty. 'An apparent hypertrophy of heart may exist, or a murmur, or very marked arterial tension, but these may all subside after a year or two, and leave the circulation normal in every respect.' The book is one of great and living interest.

The Social Outlook (Kelly, 2*s.* 6*d.*) is a collection of the most important papers and addresses given at the Easter Conference of the Wesleyan Methodist Union for Social Service. Dr. Lidgett's opening address shows that the Union is 'supremely concerned with the establishment of such social relations as will tend to the full expression of the moral character of man in the holy life of human brotherhood.' Mr. Keeble, in the closing paper on 'The Future of Social Service,' pleads that the leading denominations should each appoint 'a Departmental Secretary for Church and Industry,' so that the Christian Church should be brought into touch with the actual life of the nation. The discussion of the Poor Law, by Mrs. Sidney Webb and Mr. Adolphus Ballard, brings out both sides of this great subject, and many other living questions are handled by men and women who have made themselves familiar with every side of the subject and know how to put their own conclusions in the most cogent way. The Rev. Henry Carter has edited the book with characteristic thoroughness, and it deserves its place on the table of every student of social questions.

The Enchanted Lady: A Comedy. By Edward J. Thompson. (G. Bell & Sons. 3*s.* 6*d.* net.)

Mr. Thompson's comedy has a pleasing theme. Irene, 'the enchanted lady,' is the daughter of Sobieski, King of Poland, heir 'to all his rich estates and gathered glory.'

Diana, jealous of her charms, sends her to sleep for a hundred years, when she wakes up with all her former loveliness, to win her father's kingdom and become 'the empress' of Count Conrad's heart. Mr. Thompson's lines have an easy grace, and his similes are sometimes very happy.

> The sun's a phoenix; when his race is done,
> He sets his bed afire.

The little songs are full of music, and the story holds attention well till the wedding-day crowns the fortunes of the lovers. Mr. Thompson has a true gift, and it is being wisely cultivated.

Messrs. Chatto & Windus have put Mr. W. M. Rossetti's selected *Poems by Walt Whitman* into their attractive St. Martin's Library. The selection first appeared in 1868, and we wish two or three later facts and poems could have been added, but it has the famous Preface to 'Leaves of Grass' and a 'Prefatory Note' by Mr. Rossetti which brings out the special claim of the poems as an embodiment of 'American nationalism.' 'Crossing Brooklyn Ferry' and the two noble poems on the death of Lincoln are far above praise.

Hymnes et Proses inédites de Claude Santeul. Publiées par le Chanoine Ulysse Chevalier. (Paris: Picard et Fils.)

Jean Santeul has eclipsed the fame of his elder brother Claude (1628–1684). They came of a good Parisian stock. Jean was one of the canons of St. Victor, and is known as Santolius Victorinus. Claude shrank from the honours of the priesthood and remained a tonsured clerk and ecclesiastical pensioner at the Seminary of Saint-Magloire. Hence his name, Santolius Maglorianus. La Bruyère has immortalized the oddities of the younger brother, whom he called an infant with grey hairs. Claude did his best to draw him away from his pagan studies to sacred subjects. When the Archbishop of Paris asked Claude to furnish the hymns for his new breviary Jean was jealous, but Claude persuaded him to become the principal poet of the new liturgy. Jean thus won much renown and many favours. Claude himself composed six hymns for this Paris Breviary of 1680. Several biographies note that he wrote other hymns preserved in two quarto volumes. Canon Chevalier recently gained possession of these, and has supplemented them with manuscripts in the Mazarin and St.

Genevieve Libraries in Paris. Of these he gives a full account in his Introduction. Like the author's life, they are wisely ordered. He did not write to win popularity, but out of pure love for the glory of the saints. His rhythm has an amplitude, a flexibility and variety, and each quatrain leaves on the ear a musical souvenir of which the harmony adds to the elevation of the sentiments. Those who love Latin hymns will find this volume full of interest, and will feel how great a debt the memory of the Parisian author owes to Canon Chevalier's industry and discernment.

Ideals and Principles of Church Reform. By Rev. J. C. Barry, M.A. (T. & T. Clark. 3*s*. net.)

Mr. Barry was minister of the North Free Church, Dumbarton, and died suddenly last November. His little book is an argument for union among the Churches, based on the subordination of secondary interests to the common ends for which all of them exist. Significant sayings are quoted from Luther, Chalmers, Wesley, and Bonar to illustrate 'the tendency of deeply devout and ardent minds to minimize, or suspect, the value of intellectual conceptions and definitions of the truth.' Mr. Barry shows that the Reformation came short of being a complete break with the Romish tradition, and goes back to the Primitive Church for support of his position. He supplies much matter for thought and discussion. Why should not Churches which are loyal to Christ co-operate with each other in a way that would be far more fruitful than any attempt to secure hard and fast uniformity? We hope this legacy will not be left to us in vain.

The Church of England as Catholic and Reformed. By W. L. Paige Cox, M.A. (Elliot Stock. 3*s*. 6*d*. net.)

This is an expansion of the Chester Diocesan Lectures in Divinity for 1907, by the Vicar of Alderley Edge. It is described as an Exposition and an Eirenicon, the author's aim being to expound and vindicate the teaching of the Prayer-book and Articles on all the main subjects of current ecclesiastical controversy. The spirit of the book is admirable, and the exposition of the 'basal principles of the doctrine, polity, and worship' of the Church of England is all that could be desired. The author does not seem to be so well informed with respect to the attitude and teaching of the Nonconformist Churches

(though he says that he has 'made it his business to acquaint himself with expositions of the tenets of the different denominations')—otherwise he would hardly have said of all these denominations that 'They can put forth no claim, like that of the ancient Catholic Church, to "teach universally and completely all the doctrines" which ought to come to the knowledge of men as taught in Scripture and the Primitive Church' (p. 65). As regards the Methodist Churches, for example, the very opposite of that is true. With respect to the 'fable' of Apostolical Succession, and to the attitude of Wesley and the Wesleyans towards the National Church, the learned Canon might learn much from the two large volumes of *A New History of Methodism*. His own book is well worth reading, and we welcome it as a sincere but imperfectly informed contribution to the great cause of reunion.

First Lessons in Philosophy. By R. J. Wardell. (Culley. 3*s*. 6*d*. net.)

This manual has been prepared for those who have a taste for philosophy and want a clear and compact handbook. It begins with the nature of philosophy, then passes to its history, and indicates the guiding lines in its development. This leads to a description of the methods of philosophic thinking and to an admirable description of 'Pioneer Philosophers.' Two chapters are given to 'Perennial Doctrines of Philosophy' and 'Accidental Doctrines of Philosophy,' such as Pessimism, Positivism, and Nietzscheism. The arrangement is unique, and every point is so lucidly put that the novice will find his path made comparatively easy. We have seen no brief account of Eucken's teaching to compare with that here given, and the two pages devoted to Nietzsche are really helpful. Mr. Wardell has had large experience of reading circles and has already gained the confidence of students by several valuable handbooks, but this is the best of all. He has lavished thought and skill upon it, and has produced a book of the greatest interest and value. We should like to see it used in theological colleges as an introduction to the study of philosophy.

Home Life in England. By H. L. Paget, D.D., Bishop of Stepney. (Longmans. 2*s*. net.)

Home life is standing on its defence. It is challenged and

criticized from many quarters, and fathers and mothers never needed more wisdom and patience than they do amid the eager talk, the intenser interests and wider outlook of to-day. The Bishop of Stepney shows the importance of insisting in a household that work must be done and that the better it is done the better it will be for us all. A large family helps its members to realize that 'we work *over* others, *under* others, *with* others; and the completest workman is surely he who can at least do decently well in each of the three connexions.' Good temper is essential. 'We often hit goodness by a persistent effort to be thoroughly nice,' and 'good temper, despite its humble, commonplace name, includes and connotes a host of high Christian graces.' The Bishop has much to say about the enrichment of home. 'Nothing is too good for home' is the thought that should inspire us. To be keenly interested in the wholesome keennesses of others is the sure way to strengthen the bonds between children and parents. The Jewish home, where religion is woven into the very tissue of home life, furnishes a fine example, and the child's question is the parent's opportunity of teaching religious truth. Fathers and mothers ought to find time to acquire at least the rudiments of Christian faith, and Church and home should interpenetrate more freely and fully than they do. The whole book is marked by strong sense, fine feeling, and true discernment of the needs of the time.

A Life for a Life. By Robert Herrick. (Macmillan & Co. 6*s*.)

Hugh Grant, the foundling, wins his way to an assured position among the American princes of finance, but his conscience awakes when wealth is within his grasp and compels him to relinquish not only fortune, but the love of Alexandra Arnold. The millionaire's daughter worships strength, and though she had learned to love Hugh Grant she cannot bring herself to take the path of poverty with him. Mr. Herrick deals in grim realities, and the tour made by Hugh through the places from which Arnold's wealth is drawn is painful reading. A passion for social amelioration breathes through the story. It makes us see things as they are and enlists all our sympathies with Hugh. His life ends in disaster, but Alexandra learns her lesson and devotes herself and her wealth to the care of waifs and strays, whom she teaches to value life

and to 'regard all labour as of equal use and honour, and the end of living as something quite beyond the art of getting a living.'

A Gentleman of Virginia, by Percy James Brebner (Macmillan & Co., 6*s*.), is a powerful story of French Revolution times. The young Virginian, who had worshipped the Marquis de Lafayette in days when he had earned the praise of Washington, goes to France and is involved in the fortunes of Mademoiselle St. Clair. His adventures and escapes are told with so much spirit, and Richard Barrington is so brave and true-hearted, that the chronicle holds us breathless. Deputy Latour is as fine a fellow as Richard and almost as worthy of Jeanne. One lives for her, the other dies to win her safety; even the guillotine cannot make Latour a coward.

Early-Victorian. A Village Chronicle. By S. G. Tallentyre. (Smith, Elder & Co. 6*s*.)

This is a set of portraits which really seem to be alive. Miss Tallentyre paints for us the old doctor and his noble-hearted wife with such sympathy and skill that we take them both to our hearts and heave a little sigh of relief when their rival, Dr. Mark Spencer, becomes partner and bosom friend. The Squire's wife is another delightful character, and her husband, with all his faults, is so good-natured that we learn to like him at last. Perhaps the cleverest study is that of Ann Thornbery, the heartless little lady who elopes with Sir John Railton on the morning when she was to have married Lionel Darbisher. There is so much heart and so much quiet humour, so much truth and tenderness, that the book is simply delightful. We advise every one to read it.

Sarah's Diary. An Old-fashioned Love-story. By Ellen M. McDougall and Judith Shimwell. (Kelly. 3*s*. 6*d*.)

Sarah lives in Minster Lane, Gloucester, and begins to keep her diary there on her fifteenth birthday. Her father is dead and her mother is rather gloomy and severe, but Sarah becomes a Methodist and finds much delight in books. At the end of 1815 she sets out to visit an uncle and aunt who live in Trinity Almshouses, Mile End Road, and by-and-by marries Captain Farndale, with whom she takes a voyage to the Baltic, where she has to act as nurse in an epidemic of cholera. The

story is told in a quaintly artless way, and gives many a glimpse of public events and of Methodist life in town and country. It reminds us of *Kitty Trevelyan's Diary*, and the heroine is as good and true-hearted as Kitty herself. Lady McDougall and Miss Shimwell have written a story which girls will love, and it will make them both wiser and better.

Mr. Frowde has added Mrs. Gaskell's *Wives and Daughters* and Lord Dufferin's *Letters from High Latitudes* to his World's Classics (1*s.* net). For the first Mr. Clement Shorter supplies a brief Introduction, which brings out the pathos of Mrs. Gaskell's sudden death, and tells how Frederick Greenwood had to supply some final notes showing how the story was to have ended. Hollingford is Knutsford, and the book is largely autobiographical. Such an edition as this is therefore doubly sure of a welcome for the centenary of Mrs. Gaskell's birth. The Introduction to Lord Dufferin's fascinating letters is by Dr. R. W. Macan. It gives a brief biography and a warm appreciation of the letters. 'Lord Dufferin's writing has the flow, the largeness, the atmosphere of Scott's, with a more correct grammar, a more consciously studied finish.' The adventures, the descriptions, the lively spirits and good temper of this little volume ought to make the letters as popular as when they charmed our fathers in 1856.

The New Squire of Charlton Manor. By Charles R. Parsons. (Kelly. 2*s.*)

Mr. Parsons has always some good lesson to teach, and 'The New Squire' is a strong warning against pride and bad temper. Trouble softens his nature, and in the end he becomes a blessing to the parish, but the fight with himself is hard, and but for wise and good friends it would have ended in disaster. There is a quaint humour about the story which will make it very acceptable to homely readers.

The Quaker Boy. (New York: Cochrane Publishing Company.)

This 'autobiography of Robert Barclay Dillingham' gives a minute account of his childhood and early training in a Quaker home in New York, and of his experiences as a soldier in the American Civil War. A pleasant love-story supplies a touch of romance, but we scarcely feel that there is sufficient

justification for such a microscopic study of a somewhat uneventful life. The book is, however, well written, and has its own interest as a chronicle of Quaker life and of some events of the Civil War.

The Psalter (Revised Version) Pointed for Chanting. By A. H. Mann, Mus.D. (Kelly. 1*s.* net.)

This Psalter is intended to aid choirs in the proper rendering of the Psalms and to enable congregations to take their part more intelligently and heartily. It is also hoped that the book may be used in family worship. The arrangement of the music is very clear, and Dr. Mann lays emphasis on that uniformity of speech and clear enunciation which will enable the listener in any part of even the largest building distinctly to hear every word that is sung. Where necessary the Psalms have been divided into paragraphs as an aid to readier comprehension and more intelligent and effective rendering. Expression marks have not been added, as it is felt that the real effect of expression is best gained by those who have to render the music. The Canticles and Psalms are very clearly printed, and the binding is strong and neat.

Men's Meetings. How to Establish and Carry on a Successful Men's Meeting. (C. H. Kelly. 1*s.* 6*d.* net.)

The Rev. Harry Bisseker has written four chapters on the way to start a men's meeting; the meeting itself, its general administration, and the clubs intended to help its members. No better adviser could be found, and every one who wishes to start a men's meeting or to perfect one that is already started will find hints here of the greatest practical value. Special stress is laid on careful preparation and true brotherhood. Four specimen addresses are given which show what an opportunity the brotherhood meeting gives for wise and strong counsel. Mr. William Ward's foreword brings out the significance of the movement, which is spreading to the Continent. Mr. A. P. Grubb has edited the volume with much skill, and a careful study of its pages will aid in solving the pressing problem of getting 'the alienated classes to become attached to some organized form of Christianity.'

A new edition of *The Order and Form of Business* for the District Synods has just been published by the Wesleyan Con-

ference Office (9*d.*; interleaved, 1*s.* 6*d.*). It has been revised and brought down to the Conference of 1910. No one who wishes to follow the business carefully can dispense with this *Order and Form*, and all who wish to see Methodism at work would do well to get this and the *Minutes* of the 167th Yearly Conference (2*s.* net). Taken together they give a wonderful insight into the actual working of Methodism and its whole discipline and machinery.

Recent Progress in Korea, compiled by H.I.J.M.'s Residency General. This report, sent by the Secretary of the Residency General, gives the latest information as to the area and population of Korea, its relations with Japan, its administration—civil and judicial—industries, education, and sanitation. Many fine illustrations add to the interest of the facts and figures. Those who wish to understand Korean affairs will find a mass of information in this volume. Nothing is said about the wonderful welcome now being given to the Christian religion in Korea, but that we could scarcely expect to find in such a report.

Songs of Faith and Freedom. Selected and arranged by L. H. Dalton. (Stock. 2*s.* 6*d.* net.)

These songs are intended for the young—to be read, learnt, and recited. They have been well chosen and are ingeniously arranged in four parts: 'Before the Reformation; The Reformation; The Story of Protestantism in the British Isles; General.' We have found many old favourites and many new pieces worthy to set by their side. They will stir every Protestant's pulses and give pleasure to a large circle. It is a thoroughly good selection.

Childhood. Edited by T. N. Kelynack, M.D. (Kelly. 1*s.* net and 1*s.* 6*d.* net.)

This is the second in a series of National Health Manuals, which will be of very great service to parents and to all who are concerned for the well-being of children. Dr. Kelynack has secured the help of leading experts who are responsible for eleven short chapters. That on 'The Growth of Children' gives details of height, weight, and development at various ages which will be useful for comparison; two useful chapters are devoted to psychology and hygiene; and Dr. Emanuel has some wise counsels as to diet. Other subjects of vital interest

are 'Preventable Diseases,' 'Tuberculosis,' 'Alcoholism and Childhood,' 'Dependent Children,' 'Prevention of Cruelty to Children,' 'Legal Protection of Children,' and each is treated in a broadly helpful way. The manual closes with a high-toned and practical section on the 'Moral Health of the Child' by Dr. Mary Scharlieb. Lists of works are given for each chapter to assist further study. Such a book only needs to be known to be appreciated, and it is written in a way that makes it a pleasure to read it.

The Boy's Book of Angling and Rambling, by River, Pond, and Sea. By William J. Claxton. (Kelly. 3*s.* 6*d.*)

This delightful book is intended to interest boys in fish and fishing. The young sportsman is taught how to make an aquarium and provide himself with a good net. Then he visits the pond to get his fish and pond insects. Mr. Claxton teaches how to keep the fish in good health, and gives hints as to their habits and the way they breathe. He shows how to catch river-fish, and has a good chapter on the things which worry the angler. The birds that frequent the riverside are not forgotten, and the chapters on camping and on the Broads and the seashore are full of good things. All is told with a vivacity that never flags, and the illustrations are not only novel and abundant, but are wonderfully well reproduced.

Sunbeam's River is a natural history for children by Nell Parsons. (Kelly. 1*s.* net.) It will open the eyes of little folk to the ways of fishes and dragon-flies and water-rats, and to all the life of a river. Very small children can understand it, and the pictures will delight them.

The two volumes of *Statistics of the Dominion of New Zealand for the Year 1908* (Wellington: John Mackay) are as carefully prepared and as exhaustive as ever. No student of the Dominion can afford to overlook this treasure-house of facts and figures.

Wanted, a Boy. By George C. Leader. (Allenson. 1*s.* 6*d.*) These addresses are both wise and homely. The subjects are such as arrest the attention of young folk, and they are skilfully handled.

The 'Choir' Series of Anthems (R. Culley) provides the best

music at the lowest prices. We are glad to see one of Samuel Sebastian Wesley's masterpieces, 'Blessed be the God and Father,' included, and in this centenary year it is sure to be in demand. 'Give thanks unto the Lord' and 'I will save my flock' are fine harvest anthems. Mr. E. Minshall's 'O Sing unto the Lord' will be greatly prized, and there are hymn-anthems—'Still, still with Thee,' 'The Radiant Sun,' 'Hail, Gladdening Light,' and 'Jesu, Thou Joy of loving hearts'—such as congregations love. The prices are 1½*d.*, 2*d.*, and 3*d.*, and for the Tonic Sol-fa editions 1*d.*

The argument for foreign missions is well put in *Friend and Unfriend*, by A. R. Kelley (Kelly, 6*d.*). Mr. Kelley has read the best books on the subject, and he is an enthusiast who sees that the gospel supplies 'a universal remedy for man's spiritual needs; not a visionary theory, but an actual uplifting power.' This is certainly a book that makes one think and feel, and should lead many to give and labour for the salvation of the world.

Under the Burning Sun, by F. M. Macrae (Stock, 1*s.* net), is a slight but pleasant story which will teach young readers something about the West Indies and do them good in many ways.

Labour and Religion. By ten Labour Members of Parliament and other bodies. (W. A. Hammond. 6*d.* net.)

Every worker among the masses will find much in these pages that is really suggestive. Mr. Arthur Henderson's two addresses are specially powerful and well timed, but everything in the book deserves attention.

The Thread of Gold and *The House of Quiet* have been added to Mr. Murray's Shilling Library. Each is an assured favourite, and these editions are not only wonderfully cheap, but well-printed and attractive volumes. There is so much here to learn as well as to enjoy that we hope the books will have a great circulation in their new form.

Messrs. Macmillan are publishing a series of Readable Books in Natural Knowledge (1*s.* 6*d.* each), which aim to stimulate interest in such subjects by presenting natural phenomena and laws broadly and attractively. *Tillers of the Ground*, by Marion I. Newbegin, D.Sc. (Lond.), which describes

the stages of agricultural progress in a way that is both scientific and popular; *Wonders of Physical Science*, by E. E. Fournier, B.Sc., is a charming and most instructive record of inventions and discoveries from the days of Archimedes down to Röntgen and Marconi; *Threads in the Web of Life*, by Margaret R. Thomson and J. Arthur Thomson, M.A., begins with man as hunter, and shows his struggles with animals and insects. It has much to say about the struggle for existence, and all is so clearly put that it cannot fail to excite new interest in nature.

Robert Murray M'Cheyne. By J. C. Smith. (Stock. 3*s*. 6*d*. net.) Mr. Smith was one of M'Cheyne's flock in Dundee, and has treasured up many stories of his zeal and success which it warms one's heart to read. The book will greatly interest all whom Dr. Bonar's *Memoir* has taught to honour and love him as one of the most devoted ministers that Scotland ever knew.

Erastus: Slave and Prince, by C. W. Hattersley (Church Missionary Society, 6*d*.), is the story of a little prince captured in a slave-raid. He became a Christian, and is now teacher in a missionary high school in the capital of Bunyoro. It is a true picture of life in Uganda, and will be much appreciated by young readers.

Anti-Ritualism (London Protestant Reformation Society, 3*d*.) is in its fiftieth thousand. It is a catechism for Protestant communicants, and this new edition has a Chronological Table covering twenty-five pages which will be of great service. The catechism ought to be in the hands of every Protestant.

Woman in Church and State, by Stanton Coit, Ph.D. (West London Ethical Society, 6*d*. net). A strong plea for votes for women.

The London Agricultural and Horticultural Association publish two capital penny pamphlets on *Cropping Garden-Allotments* and *Small Gardens*, which are full of hints for amateurs. They are well illustrated.

The title of Dr. Warren's book reviewed in our April number (p. 364) is *The Earliest Cosmologies*.

Periodical Literature

BRITISH

The Church Quarterly (July) has four articles on *The Training and Examination of Candidates for Orders*. Dr. Strong, the Dean of Christ Church, thinks that there is a certain hopefulness about the attempt to formulate some principles and scheme for the training of the clergy, as there is no traditional established system to dislodge. He says it is probable that few men when they are ordained have read the Bible through or have any comprehensive knowledge of, let us say, the Prophets. All candidates ought to satisfy the bishop of their general knowledge of the Bible and Prayer-book and offer one or two other subjects, or produce evidence of proficiency in them which the bishop could recognize. Dr. Frere, of the Mirfield Community, thinks that the seriousness of the position is that the Anglican Church is not prepared to deal with the supply of men available for the ministry. The training of clergy must be made one of the primary charges upon Church finance, and a scheme should be prepared for prolonging the education of the boy who receives his call at fourteen or fifteen. More use must be made of the newer universities. The Rev. A. J. Tait, of Ridley Hall, thinks that the present system has an absence of governing principle, and the intellectual standard is deficient. Hostels might be provided in common with the provincial university centres, and the present theological colleges used to give final preparation to those who have already graduated. The Rev. H. Kelly, of Kelham, pleads for deep professional thoughtfulness. It is the business of theology to 'show how all the variety of human life, interest, activity, thought are bound in one about the throne of God through the life of Christ.' The majority of young ordinands have no conception that 'Christianity contains a view of life as a whole.'

Quarterly Review (July–September) contains an important and deeply interesting article (generally attributed to Lord Esher) on *The Character of King Edward VII.* The contents have been so largely appropriated by the journals of the day that they will probably be familiar to the reader; but the article is worth treasuring as a picture of the 'making' of the peacemaker, and as a contribution to the history of England and the world. The conclusion of the article refers to our present king, and is of special interest and worth: 'If the nation owes a debt of gratitude to Queen Victoria and the Prince Consort for having given us King Edward, in like

manner as years roll on it will be seen that the king has given us in his son, to whom he was tenderly devoted, and of whose virtue, modesty, and high abilities he was so justly proud, a successor not less worthy of admiration and respect.' Other notable articles are *The Genius of the River*, in which Mr. F. G. Aflalo charmingly discourses on the rivers of the world; *The First Contact of Christianity and Paganism*, in which Mr. Edwyn has much to say about the Gnostics and the part they played; and *Socialism: its Present Position and Future Prospects*, in which the anonymous writer shrewdly observes that 'the mistake Socialists make is to assume that private capital is necessarily bad and public capital necessarily beneficent. You might as well say that private action is always foolish or base, and public action always wise and virtuous. The true criterion is not the form of ownership, but the use made of it.'

The current number of the **Edinburgh** has an article on the late king, but it is meagre compared with that in the *Quarterly*. The other articles are chiefly literary and historical. The one that will probably be of widest interest treats of *Some Modern Essayists*, chiefly of A. C. Benson, G. K. Chesterton, H. Belloc, and E. V. Lucas. The paper answers to Bacon's definition of the essay as 'a dispersed meditacion.' The writer touches on M. Arnold, Mr. Birrell, and R. L. Stevenson, with whom 'the grand style ended,' and thinks that Macaulay will once more come into vogue: 'It would be well for his critics if they had a tenth part of the reading, the judgement, the good sense displayed by him on the historical platform of this *Review*.' The present-day essayist is 'topical, personal, often polemical; the erudition, the objectivity, the detachment of the older school are gone. . . . Mr. A. C. Benson preaches a decorous and somewhat undogmatic Anglicanism; Mr. Chesterton the rotund orthodoxy of the licensed victualler; Mr. Belloc, who, with all his brilliancy, somehow suggests the 'rowdy philistinism' of 'Friendship's Garland'—a certain exuberant and riotous Romanism which he manages to associate with Sussex, the French army, democracy, and wine. . . .

The Dublin Review (July–September) opens with the first part of an appreciation of Cardinal Vaughan by the editor, Mr. Wilfrid Ward; then there is a not very eulogistic article on *Pascal and Port Royal*, based on the recent works of Viscount St. Cyres and M. Strowski, by Mrs. Reginald Balfour, and a delightful paper on *Beaconsfield*, bringing out its wealth of historic and literary associations. The writer, Mr. J. H. Moffatt, is specially interested in the visitors Burke entertained in his historic home—Sir Joshua, Garrick, Johnson, Crabbe, Tom Paine, Mirabeau, &c. But the most brilliant pages are those devoted to Canon Barry's notice of Francis Thompson's *Ignatius Loyola*. 'Our latest Catholic poet,' says the writer, 'who died in 1907, is now secure among the shining choirs to which, by the grace of predestination, he belonged. Francis Thompson was, however, not less a martyr than a poet, and he adds

another tragic name to the *Newgate Calendar* of authors, . . . upon whose grave the laurels that were flung made small atonement for the neglect and misery inflicted on them by a blind world. . . . But the martyr has gone to his high place; the poet remains. And his legacy, rich in spiritual treasures, holds one pearl of price, dropped from his dying hand, the *Life of Ignatius Loyola*, which will stand alone as the biography of a Catholic hero, written in choicest English, by a master of prose, by a seer and son of the Renaissance, born out of due time. . . . The world changes; absolute rule is dead; shoreless democracy is sweeping in; the word, let us hope the reality, of the days to come will be freedom. But the Church needed saving four hundred years ago by other means, and the man chosen on high was Ignatius. A poet, marked with the sign of the Cross, imaginative, true to fact, splendid in delineation, has taken the tongue of Shakespeare, Raleigh, Milton, and in words of flame has depicted the heroic figure. It is a tribute and a trophy. I congratulate English Catholics on this superb achievement; but the irony and the pity of it are worthy of tears.' Another review speaks of Mr. Thompson's book as 'the most masterly presentation of the life of a saint that our age has seen.'

Blackwood's for July opens with a poem of some distinction on *The Sailor King*, the best two stanzas in which are as follow:—

His friends are the old grey glorious waves
  The wide world round, the wide world round,
That have roared with our guns and covered our graves
  From Nombre Dios to Plymouth Sound;
And his crown shall shine, a central sun
  Round which the planet-nations sing,
Going their ways, but linked in one,
  As the ships of our sailor-king.

Many the ships, but a single fleet;
  Many the roads, but a single goal;
And a light, a light where all roads meet,
  The beacon-fire of an Empire's soul;
The worth of that light his seamen know,
  Through all the deaths that the storm can bring,
The crown of their comrade-ship aglow,
  The signal-fire of the King.

The Long Vacation number of **The Oxford and Cambridge Review** has an attractive paper on *The late Dr. J. M. Neale*, '*Christian and Romantic*,' showing how important a part may be played by men of religious genius untouched by the higher criticism, and how cosmopolitan a thing Catholic orthodoxy may be. There is also a valuable article by Prof. A. Smythe-Palmer on *The Luck of the Horseshoe*, in which that learned archaeologist finds the key to his problem in the fact that 'the same potency for good which was

inherent in the horseshoe was generally attributed to the crescent also, which it so closely resembles.' Incidentally, a little light is thrown on such obscure passages in the Old Testament as Hosea v. 7, and Ps. cxxi. 6. These, together with the loyal and affectionate obituary of King Edward VII, give distinction to the number.

The English Review for July was favoured with a posthumous poem by Francis Thompson, *To Daisies*, beginning—

> Ah, drops of gold in whitening flame
> Burning, we know your lovely name—
> Daisies that children pull!
> Like all weak things over the strong,
> Ye do not know your power for wrong,
> And much abuse your feebleness,
> Daisies that children pull,
> As ye are weak, be merciful!

In the July and in the August number, Mr. Frank Harris continues his remarkable but contestable papers on *The Women of Shakespeare*. The latter is devoted to an illustration of the poet's passion for his 'gipsy-wanton,' by whom is meant Mary Fritton, who, according to the writer, appears not only in the sonnets but in many of the plays. He does not admit that he is 'denigrating' Shakespeare, but contends that he is showing him to have been 'pure human.' Incidentally, he maintains that all his great tragedies were 'phases of his insensate passion for this one woman,' and says that 'if ever a man was passion's slave it was Shakespeare.' He follows his agony 'from the sonnets to height after height where foot of guide has never passed; for the lover was Shakespeare, and every fluctuation of that "maddening fever" was marked with a masterpiece.'

The Hibbert Journal (July).—One of the last products of the pen of Professor William James appears in this issue. It includes a study of the writings of a certain Benjamin Paul Blood, almost unknown in this country, whom Professor James regarded as an able exponent of Pluralistic Mysticism. The extracts furnished from Mr. Blood's writings will certainly not attract the multitude, but they will as certainly interest the few to whom mysticism of any type is attractive. An *Open Letter to English Gentlemen* appeals to the educated to serve their country at this time by paying less attention to sport and more to social problems. The plea is a manly and telling one, the result remains to be seen. Professor Clemen of Bonn attacks Harnack's recently expressed judgement as to the date of the Acts of the Apostles, but it is easier to criticize than to construct, and according to the evidence Harnack is probably right. The article on the philosophy of Henri Bergson deserves careful reading; more will be heard of Bergson ere long in this country. Another writer in this number of the *Hibbert* has passed away since his article was written—Professor Borden P. Bowne of Boston. His

account of the *Gains for Religious Thought in the last Generation* will be read with more than usual interest and appreciation.

Journal of Theological Studies (July).—The only leading article in this number deals with a technical subject, *Ordination and Matrimony in the Eastern Church*. It is written by Rev. C. Knetes, Archivist of the great church in Constantinople. Of the *Notes and Studies* the most interesting to general readers are *New Light on the Book of Jashar*, by H. St. J. Thackeray, *Emphasis in the New Testament*, by A. J. Wilson, D.D., and *A Visit of Christ to Nasareth*, by Rev. W. Sherlock. Dr. Wilson has drawn attention before this to the important subject of the placing of emphasis in the interpretation of New Testament sentences, and in this paper he deals with pronouns, chiefly *αὐτος*, giving copious examples. His handling of an elementary but little-heeded subject is very instructive. Amongst the reviews, one by Professor Inge of Sanday's *Christologies, Ancient and Modern*, is courteous, but severe. The critic esteems very lightly Dr. Sanday's suggestion that in the 'subliminal consciousness' of our Saviour lay the link between His human and His divine nature.

The Expositor (July, August, September).—Of the continuous series of papers appearing just now, the most important are Dr. Orr's on *Sin as a Problem of To-day*, and Canon Driver's *Notes on the Exposition of certain Psalms*. Both will probably appear ere long in book form, but meanwhile it is a distinct gain to have the work appearing in parts, because each part can be understood and enjoyed by itself and will set many readers thinking who may not see the fully matured volumes. Dr. E. H. Askwith brings to a close in a twelfth paper his helpful series of articles on the *Historical Value of the Fourth Gospel*. His arguments will chiefly convince the already converted, but they deserve to be carefully studied by all. His answers to current objections, as given in the September number, are apt and telling. Other articles of special interest are *The Place of Rewards in the Teaching of Christ*, by Rev. Wauchope Stewart, *The Lamb of God*, by Rev. J. Robertson Cameron, and *The Significance of the Patriarchs in the History of Religion*, by Professor König of Bonn.

The Expository Times (July, August, September).—Prof. H. R. Mackintosh of Edinburgh carefully reviews Dr. Sanday's last book *Christologies*, and finds two articles necessary for the purpose. The second is devoted entirely to an inquiry into Dr. Sanday's speculations concerning the 'subliminal consciousness' of our Lord, and we are not surprised to find that Dr. Kennedy is very sceptical as to their value. The subject is too deep to be briefly discussed, but it may be said that no sanction of an honoured name should prevent full inquiry into the very dubious suggestions which Dr. Sanday has in his attractive manner put forth. We imagine that with him these were little more than passing thoughts which seemed to deserve consideration and inquiry. Dr. Tasker describes Feine's treatise on

the ' Apocalyptic Teaching of Jesus '—a subject very much in evidence amongst the critics just now. It is largely in view in another article, written for the September number by Professor Percy Gardner, on *The Present and the Future Kingdom in the Gospels*. Dr. Gardner, we are glad to see, announces himself as one of ' those who regard the apocalyptic side of Christ's teaching as comparatively unessential,' though on this point he recognizes that opinions may differ. But surely he is perfectly right in condemning Schweitzer's presentation of the sharp dilemma ' either—or,' and his contention that the apocalyptic side of our Lord's teaching is the only side. This, as Gardner says, is ' a quite unmaintainable (untenable?) theory in the face of St. Paul's Epistles.' We are glad to observe an appreciative notice written by the Editor, Dr. Hastings, of Dr. Tasker's and Professor Platt's articles in the July number of this REVIEW.

AMERICAN

Bibliotheca Sacra.—Christology has a prominent place in the July number. Dr. C. M. Mead's theme is *Paul on the Resurrection of Christ*. He argues cogently that ' the difficulty of disbelief in Christ's resurrection is aggravated by the necessity which it involves of directly contradicting the testimony of Paul.' It is indeed ' hard to believe ' in a ' miracle of delusion.' A somewhat awkward title—*An Attested or a Self-developed Saviour—which?*—heads an article by Dr. G. N. Boardman, and shows that even when the Gospels are subjected to drastic criticism, ' Jesus appears as an object of highest admiration, almost of adoration.' The two views of Jesus are brought into striking contrast, and it is made clear that if Jesus is to be accounted for by natural development, many incidents in His life must be rejected as myth or exaggeration. In an unconventional but forceful style, Dr. Charles Caverno writes on *The Theistic Christ*. ' The attempt to degrade the theism of Christ by apotheosis of humanity is barred. It is contradicted by science and experience.' In our time the author discerns ' the repetition of a tide that swelled to a great height in the fourth century.' But now, as then, the theistic conception of Christ will outlast the humanistic. ' You might as well attempt to overthrow the work of Copernicus in astronomy as to try to render null the work of Athanasius in theology.' A short sketch is given, by Dr. Frank H. Foster, of Dr. D. W. Simon, an assistant editor, who died in 1908. ' He will be remembered as a great soul, an accomplished scholar, a stimulating teacher, a good friend, a profound theologian, and as a sincere and simple-minded Christian.'

Harvard Theological Review.—The July number opens with an excellent article by Dr. L. Henry Schwab, of New York, entitled: *Is Christianity a Moral Code or a Religion?* It is clearly shown that ' a Christ, whose ideals were wholly moral, to whom religious ideas were secondary, is indeed not the Christ whom His followers have pictured to us.' Those who affirm that the apostles mis-

understood Christ are reminded that, according to their theory, 'the real Christ, the moral reformer, has left no trace of Himself in the Christian literature of the first century, canonical or extra-canonical.' A significant feature of Christ's teaching is dwelt upon with great cogency: 'behind the moral there is usually the recognition of the spiritual; . . . in His mind religion is inseparable from morality.' Humanitarian zeal is held to be the chief cause for the moral interpretation of Christianity, but its ardour is one-sided and its mistake is twofold: 'It fails to see that humanity presents deeper and more permanent questions to be solved than those of social improvement, and that Christianity is what it is to-day because it responds to the ultimate questions of life.' The Dudleian Lecture, delivered at Harvard University last May by Dr. George E. Horr, is printed as an article. Its subject is *Sacerdotalism*, against which Judge Dudley's foundation was a protest. The lecturer justifies that protest on the following grounds: those who are outside the sacerdotal circle actually share the divine grace; the Church has no treasures of grace; personal faith is the channel of divine grace; the Church is primarily a witness and a seal to grace.

The August number of the New York **Outlook** contains a paper on *English Song-Birds* by Mr. Roosevelt which no bird-lover should miss. It is a record of a brief visit to the New Forest along with Sir Edward Grey during the early summer of this year. The birds were not in full song, but for the first time in his life the American ex-President had the opportunity of hearing some of our native minstrels, and his comparison of their songs with those of their American rivals is most interesting. The birds that most impressed him were the blackbird, the song-thrush, and the black-cap. He had often heard that they were good singers, but 'did not know what really beautiful singers they were.' It is a fine thing for England, he thinks, 'to have such an asset of the country-side as the blackbird, a bird so common, so much in evidence, so fearless, and such a really fine singer. 'The most musical singer we heard,' he says, 'was the black-cap warbler. To my ear its song seemed more musical than that of the nightingale. It was astonishingly powerful for so small a bird; in volume and continuity it does not come up to the songs of the thrushes and of certain other birds, but in quality, as an isolated bit of melody, it can hardly be surpassed.'

In **The North American Review** for July, Archbishop Ireland tries to explain why the Pope and the Vatican so strongly object to the Methodists in Rome. 'The attitude of the Vatican towards the Methodist Episcopal Mission,' he says, 'is clear. It is that of absolute aloofness. What else is allowable? Methodism is its open enemy. War, bold and virulent, upon the Vatican, upon its vital principles, upon its sacred traditions, is the avowed and oft-declared purpose of Methodism. The methods made use of are vilest epithets, most shameless calumnies, insults most outrageous. The allies

whose co-operation is courted are the lowest and most disreputable, to whom all offences are forgiven in view of their hatred of the Catholic Church and its supreme chieftain. Methodism in Italy is nothing beyond a disturbing force, an aggregation of chapels and school buildings, a counting-house of insults and injuries against the Catholic Church and its pontiff, a big bag of wind and loud shouting.' If so, we should have thought that the Vatican and its vindicator would have shown more dignity by their silence and connivance. But——!

American Journal of Theology (July).—The first three articles of themselves suffice to make an excellent number. Professor H. Preserved Smith discusses from a reasonably critical point of view *The Origin of the Messianic Hope in Israel*. He considers that this hope was in its various forms a product of Jewish religious faith, resting on the mercy and fidelity of Israel's God. The form of the hope developed as circumstances changed, but it was not seriously affected by outside influences, and the last 'transcendental' form was the highest. Dr. Mackintosh of Yale gives a needlessly technical title to an interesting study—*The Pragmatic Element in the Teaching of Paul*, while Dr. J. J. Martin—a name previously unknown to us—writes one of the best articles on *The Nature of the Atonement* that we have read for some time. Amongst *Estimates and Comments* we find an appreciation of the late Professor B. P. Bowne, which does no more than justice to one of the ablest teachers American Methodism has produced. The survey of recent theological literature is, as usual, minute, able and comprehensive.

Methodist Review (New York; July, August).—The writer selected in this review to describe the work of the late Professor Borden P. Bowne is Professor G. A. Coe of Union Seminary, who knew him well and was, if we mistake not, at one time his pupil and afterwards his colleague. We are glad that Professor Bowne's loyalty to the Methodist Church here receives just recognition, for he was much misunderstood and had to suffer his share of persecution. The article concludes, 'Thus he wrought and thus he has built himself into the kingdom of God. He has built himself into us individually; into our thinking, into our characters, into our prayers.' His loss will be felt by those who will lead the next generation, for Bowne was a teacher of teachers. Other noteworthy articles are Professor Milton Terry's on *Christ's Teaching Concerning Marriage and Divorce*, a discussion of *Methodist Methods in Rome* apropos of Mr. Roosevelt's recent proposed interview with the Pope; also *Some Aspects of Modern Psychology*, by E. C. Wilm, and the inevitable discussion of *Pragmatism and the Personal Philosophy*, without which no self-respecting magazine would in these days be complete.

Methodist Review (Nashville; July).—Bishop Wilson's article on the *Atonement*, with which this number opens, reads like a sermon expressed in unusually colloquial language. As such, we can

imagine it to have been effective and useful. Rev. George Jackson of Toronto writes on the *Problem of Devil Possession in the New Testament*, which he solves by supposing that 'the demoniacs of the New Testament were really cases of epilepsy, lunacy, or other nervous disorder,' and that our Lord accommodated Himself in this, as in other matters, to the ignorance of His times. Dr. James Mudge contributes a paper on *Montaigne*, and other articles in the number are on *The Modern Man's Bible*, *The Ober Ammergau Passion Play*, and *The Imagination of Jesus*. The last title, we are compelled to say, is not to our thinking quite seemly, though modern taste seems not to disapprove such modes of speech.

The Princeton Theological Review (July) condescends to open with an article on so popular a subject as *English Hymnody: its later Developments*, by Louis F. Benson. It is one of a series of 'Stone' lectures, and we have found it not only interesting but theologically suggestive. The three more solid articles, covering seventy pages, deal respectively with *The Promise and Vow taken by Members of the Westminster Assembly*, *The Origin of the Fish Symbol*, and *The Reformed Churches in the Netherlands*. The reviews of books are anything but perfunctory. Their ability and thoroughness is quite refreshing in these days of hasty reading and careless writing.

The Review and Expositor (Louisville) contains an article by Professor Faulkner of Drew College on *Monarchianism*, one by Professor Franklin Johnson on *The New Evangelistic Movement in the German Church*, and a longer paper by Dr. W. T. Whitley on *The Seven (Particular Baptist) Churches of London*, interesting chiefly to students of the history of Calvinism. Other articles of a more generally useful kind deal with *The Value of Christ's Death* and *The Place of the Resurrection in History*.

FOREIGN

Theologische Rundschau.—In the July number Dr. Johannes Wendland of Basle reviews a number of works, published during the last three years and dealing from different points of view with *The History of Protestant Theology since Schleiermacher*. Dr. H. Scholz meets the objection of Strauss, who charged Schleiermacher with betraying philosophy to theology and theology to philosophy. It is shown that his philosophy is theo-centric, but that his dogmatic theology has a basis independent of his philosophy. Between the two there is, however, a close affinity. Wendland would have welcomed a more energetic criticism of Schleiermacher's tendencies towards pantheistic monism; he rightly urges that modern theology needs to keep clear of a monistic philosophy which warps, if it does not destroy Christian doctrine. A difficult question is investigated in a pamphlet by H. Reese, who seeks to ascertain Hegel's view of the person of Jesus Christ. Reese thinks that Hegel

ascribed to Jesus 'a unique religious significance,' and quotes from the *Philosophy of Religion* the passage: 'In the certainty of His identity with God, Christ says, Woman, thy sins are forgiven thee.' Other expounders of Hegel, however, call attention to such statements as that 'Jesus came, by apotheosis, to be regarded as God.' Wendland concludes, from the fact that two strands of teaching are interwoven in Hegel's system, that by him the alternative was not faced: Is Jesus divine in Himself? or, Is Jesus only divine in the faith of His disciples? One thing, at least, the discussion makes plain, that passages in Hegel's writings must not be neglected which clearly affirm that he attached the highest significance to the person of Jesus, and held that to Jesus must be traced the origin of the faith of His disciples. Two works on Baur are reviewed, both of considerable size. One is by Schneider, an enthusiastic partisan whose watchword is 'Return to Baur.' It is enough to say that Schneider prefers Baur to Schleiermacher, and even to Ritschl, because Baur regards belief in an absolute revelation of God in the historical Christ as false supernaturalism. Frädrich's book is described as of greater value, because he combines appreciation of Baur's work as an investigator of Christian origins with a consciousness of his limitations, and does not ignore his defects. Baur never seriously attempted to understand and to describe the piety of the New Testament; even the person of Jesus had for him no immediate religious significance. Therefore, in Wendland's judgement, 'to return to Baur would be to-day a retrograde movement indeed.' Approval is expressed of a work by Fabricius on *The Development in Albrecht Ritschl's Theology, 1874–1889*. The centre of gravity in his system is said to have shifted. At first emphasis was laid on human activity, later on divine grace; at first the kingdom of God is a product of man's action, later it is a gift of God; at first stress is laid on will in the act of faith, later on feeling. Ritschl is also shown to have accepted mystical ideas, notwithstanding his sharp polemic against mysticism. The result of the careful comparison seems to be that Ritschl's later teaching was richer in Christian content, though his earlier views were more strictly consistent with his fundamental principles. From a volume of letters addressed to J. H. Kurtz, one extract may be made; it is a warning against doctrinal onesidedness by Dr. Franz Delitzsch, and cannot be too often repeated: 'too much γνῶσις, too little ἀγάπη.'

Religion und Geisteskultur.—The editor brings to a close in the July number his comprehensive article on *The Transcendental Element in Religion*. He defines religion as 'a practical relation to objectively present transcendental realities'; and he holds that 'the immediate certainty' of such reality is the basis and the presupposition of genuine religion. Records of religious experience do indeed show that religion is not all certainty. But such questions as the Psalmist's 'Where is now thy God?' do not express doubt of His existence but of His willingness or ability to help. Dr. George

Wobbermin, the translator of Prof. James's works, contributes a careful review of recent foreign, that is to say English and American books on the Psychology of Religion. He makes clear his own position, which is that the psychology of religion cannot finally decide judgements of faith; these final decisions in matters of faith must always be judgements of value which do not, however, rest on a psychological basis. Nevertheless, the psychology of religion has a legitimate and important task, namely to elucidate the judgements of faith, to explain their proper meaning and to expound their purpose. It finds its true sphere of operation between historic research and dogmatic theology. A fault of many modern books is that their authors have no clear conception of the task and methods of the psychology of religion. In *Four Types of Protestant Christianity*, Jean du Burg dwells on the typical psychological characteristics of Calvinism, with its strict morals, its fear of God, and its clear-cut dogma; Methodism, with its insistence on conversion, its religious zeal, and its emotional enthusiasm; Baptist doctrine, with its refusal to baptize children, its demand that only the regenerate shall be received into the Christian Church, and its fight for freedom of conscience; Unitarianism, with its rejection of dogma and its exaltation of reason and conscience. Wobbermin expresses no opinion in regard to the author's conclusion that Calvinism is best adapted for children, Methodism for youth, the Baptist system for adults, and Unitarianism for the educated. Something may be learnt from Du Burg's studies, if only that in the ideal Church the elements found in these typical denominations should not be altogether lacking. Concerning the method of gathering data by means of answers to sheets of questions, Wobbermin expresses anxiety. It is liable to abuse, but its results are of value only as the answers are supplied by persons carefully selected because of their intelligence and competence.

Theologische Literaturzeitung.—To No. 16 Prof. Walter Bauer of Marburg contributes an able review of Montefiore's *The Synoptic Gospels*. The warm sympathy for Jesus expressed by this modern Jew is fully recognized. It is a great gain when such a writer blames his brethren for their ignorance of Jesus, and avows his own belief that the time will never come when Jesus will cease to be, in the spiritual firmament, a star of the first magnitude. Montefiore sees the day approaching when the Jews will regard not Malachi, but Jesus as the last of the prophets. Bauer thinks that Christian commentators should bear in mind the complaint that more accurate knowledge of Rabbinism is necessary to the true understanding of the teaching of Jesus. In a third volume, which promises to be of the highest interest, Montefiore will expound important passages in the Gospels from the Rabbinic point of view. Dr. E. W. Mayer of Strassburg praises a recent book by Prof. Hunzinger on *Apologetic Methods*. In the author's view the task of Apologetics is threefold: dealing with the Christian view of the

world rather than with particular dogmas, it should base this view on the facts of religious experience; it should distinguish between faith-knowledge and scientific knowledge; and it should show that although the Christian view of the world does not originate in scientific knowledge, nevertheless it is in complete harmony with such knowledge.

In the mid-August number of the **Revue des Deux Mondes**, M. Victor Giraud, by the help of some new documents, writes a fresh and interesting article on *Joubert*, giving an exceptionally beautiful sketch of the life of this superfine French moralist, and a valuable description of his Thoughts and Letters. Two unpublished letters give distinction to the article, but the whole paper is sown with *pensées*, aphorisms, and maxims, some of which, such as 'Life is a duty; as far as possible, we should make of it a pleasure,' will be new to most. Other valuable contributions to this number are *Saint Francis d'Assise et l'Art Italien*, and *Le Congo Belge*, the latter an elaborate study of great importance by M. Paul Nève.

The **Revue des Sciences Philosophiques et Théologiques** (July–September) abounds in articles which are the delight of the student and the despair of the reviewer. The chief of them deal with *Will and Faith*, and with *The Latin Averroists, Boethius and Dacius*. But the briefer notices, which fill half the number, are the most interesting. There is also an admirable summary of nearly all the reviews in the world, including the *London Quarterly*. The sixty pages devoted to recent works on the Science of Religions would be of special interest to our readers. The survey seems to us complete, and the critical analyses most competent. We have been specially interested in the review of several books on the Pygmies, in French, German, and English, and in the splendid notices of several works on Hinduism and Buddhism. This is one of the most learned and enlightened of the Continental Catholic Reviews.