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### Specimen of Type.

#### CHAPTER 35.

x God sendeth Jacob to Beth-el. a He purgeth his house of idols, 6 and buildeth an altar. 9 God blesseth him. 16 Rachel beareth Benjamin, and dieth. 23 Jacob's sons. 29 Isaac's death.

**A**ND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make

<sup>p</sup> Cp. ch. 17. 5. 25.  
<sup>q</sup> ch. 32. 28.  
<sup>r</sup> ch. 17. 1.  
<sup>s</sup> ch. 28. 13.  
19.  
<sup>t</sup> ch. 28. 3 & 48. 4.  
<sup>u</sup> ch. 17. 5, 6, 16 & 26. 4.  
<sup>v</sup> ch. 27. 43.

10 And God said unto him, Thy name is Jacob: <sup>p</sup> thy name shall not be called any more Jacob, <sup>q</sup> but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, <sup>r</sup> I am God Almighty: be fruitful and multiply; <sup>u</sup> a nation and a

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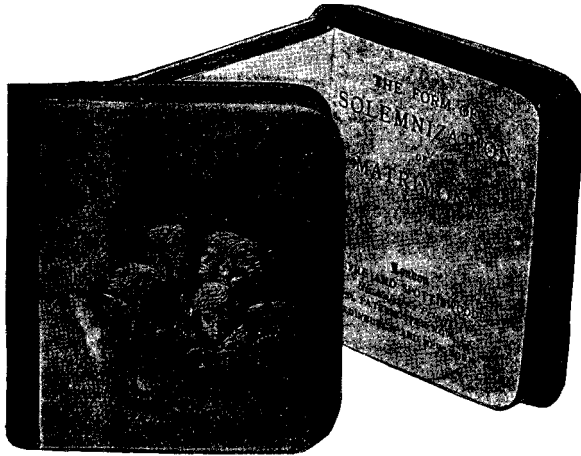
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THE  
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MAY, 1904.

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ART. I.—OUR LORD'S USE OF SCRIPTURE.

I READ lately, with mingled feelings, an article in *The Spectator* (April 9), a quarter which is itself a guarantee for thoughtfulness and reverence in problems of religion. The writer discusses our blessed Lord's use of the ancient Scriptures. Much that he says is valuable, some things admirable. But the article, as a whole, is an example of the profound revolution of thought in regard of the Divine character and authority of the Old Testament which the last forty years, and particularly the last seventeen or eighteen, have witnessed within Christian circles. So far as the article indicates its writer's point of view, he appears to look upon the Law, Prophets, and Psalms with a regard the same *in kind* as that with which he would approach any literature of moral significance and power. I mean that the Old Testament apparently offers itself to him, as a whole, as scarcely distinguishable in kind from, for example, the patristic literature. I trace no suggestion that he finds in it any place for proper prediction—for a "second sight" which does not merely discern principles and tendencies, and tell forth moral truth, but records superhuman foresights of a purposed future. He finds no difficulty in speaking with severe reprobation of the record, in the earlier Hebrew books, of tremendous severities as inflicted at the command of the Divine Being. He seems even to refer, in one passage, to the great sins of Scripture heroes as if they morally defaced the Old Testament.

It would be most unfair to judge a thoughtful writer's whole scheme of belief from one article. One would gather from the article that (in the writer's view) the Old Testament grew up

simply as the best expression, in one period after another, of the thought of Israel, overruled for the inculcation of righteousness upon the whole—ay, so that no other literature can vie with it in that respect—but still quite normally developed as to conditions of production. But the writer's view, when known as a whole, may rise much higher than this. Only this does not appear in his discussion. And that discussion is typical in this respect of a vast deal of thought and speech around us in the Church.

Apparently, according to this article, our Lord's use of the Old Testament was much like our use, any day, of noble poetry, inspiring hymns, time-hallowed public prayers. Its best passages lent Him supremely-fitting expressions for His thought and purposes. It was a moral help to Him that men of the past had witnessed nobly for God before Him. A deep instinct led Him to take up their words as a stay and strength, in this respect, to His own soul.

One chief reflection which arises upon this account of the matter is that it does not square with the facts when looked at directly and afresh in the Gospels. To me it seems impossible to maintain, with the Gospels open, and allowed to speak fully for themselves, that such a student has at all accurately reported the indicated attitude of our Lord's mind. Can anything be more evident, *in limine*, than that the supernatural, the miraculous (in the common meaning of those words), not only had no difficulty for Him, but was continually present to His consciousness? He who explicitly undertook to die and to rise again, He who expressed His absolute belief that an army of angels, at His prayer, would appear in the dark Garden to protect Him from His enemies, was in a state of thought inconceivably different from that of one who merely felt His moral purposes strengthened by moral sympathy from the past. He walked in the (to Him) visible environment of the living powers of the eternal world.

And consider again the particular terms in which He appealed to the Old Testament as He used it. To Him it is far other than merely a book He loves and which springs to His lips. He addresses Himself to His last and unfathomable sufferings with the deliberate recollection that if He declined to do so the Scriptures would not be fulfilled. He utters His last pathetic request for human aid, "I thirst," on purpose (He must have said so, after resurrection, to St. John) that the last detail of the predictive plan of His sufferings might be fulfilled. When He rose, He spent some hours of His first immortal day in unfolding to two of His followers, not the moral significance of the Old Testament,

but its Divine programme of His sufferings and glory. And He did this in terms which imply that His followers ought long before to have read that programme, so plain was it to be seen, for themselves.<sup>1</sup> Is it not an artificial exegesis, an unscientific, because more or less prejudiced, development of the data of the Gospels, to teach or to imply that our Lord Jesus Christ only found the Old Testament full of perfect expressions for His thought and of moral sympathy with His position? He found it, indeed, to be all this. But above all He found it to be the very Word of His Father, revealing the purpose of His own Incarnation, and foretelling with Divine decisiveness "the sufferings destined for the Christ, and the glories that should follow."

Let the student, if unhappily he thinks that he must face the terrible task, criticise the thought of our blessed Lord in this matter—let him, if he thinks himself absolutely compelled to so tremendous a conclusion, affirm that in thus thinking (even in His resurrection life) He only took the view of His contemporaries, not knowing better. But do not let him explain the Lord's use of the Old Testament so as to imply that He was in implicit sympathy with "liberal" views of inspiration, prediction, typology, and the miraculous. For to imply this is to manipulate the data with uncritical freedom.

The Old Testament is, indeed, from some aspects, a mine of problems, many of them as anxious and painful as possible. The most patient, reverent, penetrating study (study very different from a so-called "fearless" criticism) is yet wanting upon many of the phenomena there presented, both of morals and of events. But, none the less, the Old Testament is also the Book which exhibits the mysterious and strictly superhuman phenomenon of being, while a slowly-formed Library, yet a Book. And it is the Book which alone in literature has this title to awful honour, that it was the oracular sacred Book of the Son of God.

I may be allowed in this connection to comment upon a current use of the word "CHRIST," a use largely exemplified in literature of the critical type. Extremely often we find that word used as nearly as possible in the sense of a mere proper name. We have, perhaps, an enumeration of founders or leaders of religion, and the writer mentions together Moses, Sakya-mouni, Mahomet, Christ. We read this or that about Christ's period, Christ's teaching, Christ's view. I may be

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<sup>1</sup> I owe this remark to my late reverend friend, Dr. David Brown, of Aberdeen. "O foolish ones, and slow of heart!" The Lord implies that the Old Testament prophecies should have been plain reading to plain men in a spiritually receptive state.



narrow and prejudiced, but I own to a repugnance to any habitual and prevalent usage of this sort only less strong than that occasioned by that easy use of the name JESUS which seems sometimes to lower the Lord to the level of a *mere* humanity, and which sometimes avowedly does so.

But CHRIST is not a proper name. It is a sublime title, with a whole world of mysterious antecedents and sequels attaching to it. To use it, intelligently and with recollection, is to connote the reality of a quite unique chain of prediction and preparation; a succession of prophecies, and foreshadowings, and unutterable hopes based upon them. It is to touch upon influences which, just before and after the date we call the Christian era, and just in that particular district, Palestine, had generated an expectation profound, universal, and without any real parallel. Pagan history, as distinctly as the Gospels, bears witness to this. Who does not know the passages of Tacitus and Suetonius, which inform us that the last desperate struggle of the Jews with Rome had that vast Expectation at its back? "The Christ" to the holders of that strange hope, whatever else He was or was not, was the quite supernaturally promised Deliverer and King of Israel; Lord of the World; MESSIAH.

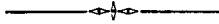
I cannot but think that many an argument and statement would be cautioned and corrected if the writer were obliged always to write "Messiah" instead of "Christ." That Hebrew word, by the facts and influences of usage, still glows, in a degree which the Greek word has been allowed to lose, with the solemn glory of the supernatural, the prophetic. It denotes a personage *toto celo* different from the spiritual leader who is merely the type of his age, the interpreter of his fellows, the inspirer of an enthusiasm, or even the founder of a creed. It means the Lord of the great Promise, which was not natural but Divine, alike in origin and delivery. Well, and "CHRIST" is only the translation of "MESSIAH." It sends the word out upon a vaster mission. But it omits or alters no element of its meaning.

Many a glib sentence about "Christ" would already suggest its own revision if the author had to write of "the opinions of Messiah," "the influences which told upon Messiah."

I am very far from crying out against inquiry. And I have nothing but sympathy with the desire to minimize in every lawful way "the Difficulties of Belief." Who that has ever felt the night-frost of doubt can fail to have such sympathy? But I am quite sure that we only build up a great difficulty of belief when we imply that we can have in our Lord Jesus Christ (I wish that *that* designation, in its fulness, were more common now in Christian literature) at once a truly Divine

Redeemer, Fulfiller of the Promises, Crucified, Risen, and Coming, and a personage who, after all, thought about the Old Scriptures much, in essence, as "liberal" theology thinks now, or else, thinking as His age thought about them, was mistaken with a mistake that ran through His whole thinking and teaching, from the beginning to the end.

HANDLEY DUNELM.



## ART. II.—LOISY'S SYNTHESIS OF CHRISTIANITY.

### I.

MOST readers of the CHURCHMAN have heard something of M Alfred Loisy, ex-Professor of Theology at Paris, whose works on the New Testament and its relation to Christianity were recently condemned by the Congregation of the Index. This proscribed literature comprises *Études Évangéliques*, *Le Quatrième Évangile*, and the little works entitled *L'Évangile et l'Église* and *Autour d'un petit Livre*. These two last have probably been widely read in England. We doubt if the same can be said of the second, a bulky work of 952 pages. The general aim of these books, if we consider them as a series, is constructive, and the tone is reverent throughout. The Abbé is a master of dialectic and a thoroughly competent scholar, and the conciseness of his system will, doubtless, attract many Romanists who are painfully aware of the difficulties of reconciling their Church's system of theology with the positions of modern science.

Yet it is scarcely surprising that these works have been authoritatively condemned and that the experiences of the late Professor St. John Mivart seem likely to be repeated in the Abbé's case. Nor, if there is to be such an institution as the "Index," can we regret that it brands a synthesis of Christianity, which, however well intended, lightly deprives our faith of a precious heritage, and gives only a most unsubstantiated theory in return. An ecclesiastic who treats the Fourth Gospel on the lines of Strauss, as worthless for the realization of the historical Jesus, and who arbitrarily rejects the genuineness of all synoptic texts that do not square with this method, as little commends himself to pious Romanists as to ourselves, despite his apparent vindication of the high claims of ecclesiasticism. The Congregation probably perceived that even Papal infallibility may be purchased at too great a cost. It might be possible to defend the pretensions

of the Papacy on the "evolutionary" lines laid down in Loisy's two smaller books, defective though they are in their purview of the first six centuries, when (as I shall show hereafter) Rome really played but a minor part in the evolution of Catholic dogma. But for Christians generally there are elements of historicity in the Gospel story itself which cannot be elided without offence to the spiritual instinct. To attempt to vindicate the authority of the Church of later times by sacrificing St. John's Gospel and Christ's own assertion of His Divinity is a dangerous policy indeed.

There was, no doubt, a process of increasing realization of the doctrine of the Saviour's Godhead in the Apostolic Age, even as in the Age of Councils there was that process of closer definition by means of dogmas which is described by Loisy in *Autour, etc.*, pp. 127-129. But St. Paul's purely personal experiences and claim to inspiration cannot take the place of the history of the Saviour's public ministry. Moreover, it is undeniable that it was primarily that very element in Scripture that Loisy impugns which lay at the base of Athanasius' "Homousios" and all the subsequent dogmatic statements of the Councils. Again and again in the "Orationes" and "De Synodis" Athanasius assumes that the Fourth Gospel was written by St. John, and there are continual allusions to the Johannine presentation of our Lord's discourses as historical. And such was the attitude of all who took part in these controversies. But on Loisy's showing they were only following a bad lead. The error of the prior age deceived them in these matters. If the Church thus early erred on such important points, how can we claim for it peculiar guidance in crediting Paul's visions or in promulgating the doctrine of Christ's Divinity at all? This seems a poor way of establishing a continuous inspired "evolution" of dogma by the agency of the Church.

It is really thus that Loisy attempts to construct his Christology. The theologians of the past may have conceived of a Jesus "ayant conscience d'être Dieu." But this is because they regarded the Fourth Gospel as historical and the words of Matt. xi. 27 (Lk. x. 22), xxiv. 31, xxviii. 18-20, as genuine utterances of Christ, and did not regard "les recits de l'enfance," with which Matthew and Luke begin, as "en dehors de la christologie de St. Paul." The real history of the matter reads thus: "La divinité du Christ est un dogma qui a grandi dans la conscience chrétienne, mais qui n'avait pas été expressément formulé dans l'Évangile." "Jesus lui-même a vécu sur la terre dans la conscience de son humanité."<sup>1</sup> His Divinity was only realized by the inspired consciousness

<sup>1</sup> "Autour, etc.," pp. 116, 117.

of the Catholic Church, mainly through the teachings of St. Paul.<sup>1</sup> Why St. Paul is not, therefore, to occupy the place assigned by Rome to St. Peter is not apparent. Loisy contents himself with saying that both were at Rome, "mais quel que fût le prestige de Paul celui du prince des apôtres est demeuré plus grand dans le souvenir traditionnel."<sup>2</sup>

This kind of reasoning is the more strange in that Loisy, in his letter, "Sur la fondation et l'autorité de l'Église," is ready to give away the Gospel texts usually cited on behalf of ecclesiasticism itself. We are told, "Il importe assez peu que telle ou telle parole concernant l'Église puisse être considérée comme réellement dite par le Sauveur, ou comme une interprétation du rapport que la foi primitive a perçu entre l'Église et Jésus, car l'institution divine de l'Église se fonde sur la divinité du Christ, laquelle n'est pas un fait d'histoire mais une donnée du foi dont l'Église est témoin."<sup>3</sup> We seem here to be wandering in a circle. If the doctrine of the Divinity of Christ was the foundation of the Church, how can it be a mere result of ecclesiastical evolution?

The fundamental error in Loisy's method I take to be this: The law of evolution may serve us in a general survey of the adaptation of Christianity to human need and extended knowledge, but cannot apply to the fundamentals of Christian faith. If all Christians are agreed that in respect of inspiration and devotion to God the Apostolic period was the best equipped, it is plain that evolution does not play the same part in the Church's history as in that of a natural organism. Were Loisy's principle really thus applicable, the reverence we feel for the age that witnessed Christ's teaching and received the charismata of the Holy Spirit should necessarily be transferred to modern times. The honour hitherto paid to Apostolic Epistles should be transferred by the Romanist to the latest Papal syllabus as the climax of inspired evolution. No ultramontane Romanist is probably tempted to thus reverse the usual attitude. Indeed, few probably accept the infallibility dogma of 1870, which in Loisy's system is the climax of evolution, otherwise than as the best working principle for the conduct of ecclesiastical affairs. That even thus considered it is not unassailable is plain from Loisy's naïve admissions in his last volume: "Il n'en prête pas moins facilement à de graves inconvénients; oppression des individus, obstacle au mouvement scientifique et à toutes les formes du travail libre qui est le principal agent du progrès humain."<sup>4</sup>

<sup>1</sup> "L'Év. et l'Égl.," p. 172.

<sup>3</sup> "Autour, etc.," p. 162.

<sup>2</sup> *Ibid.*, p. 141.

<sup>4</sup> *Ibid.*, p. 183.

Indeed, as we reflect further we can scarcely fail to see that Loisy's own synthesis of the Christian development is itself a contradiction to the regulative principle which should underlie it. We are seeking Christianity evolved under the guidance of *Rome*. But this high ecclesiastic readily accepts the most destructive inferences which Protestant exegetes have reached in the department of Biblical criticism, and is equally unfettered in his treatment of history. So far from belonging to the old school of Apologists who contended on behalf of the "Forged Decretals," he seems to suspect (with "des critiques non-catholiques")<sup>1</sup> that the celebrated texts, Matt. xvi. 18, John xxi. 15-17, to which Rome has always appealed, were never actually spoken by Jesus, but were only an expression of later ecclesiastical sentiment, "en vue de la situation prépondérante que l'Église romaine occupait déjà."<sup>2</sup> He knows that presbyteral, not episcopal, government was the primitive rule. He deals with the Scriptures quite untrammelled by all that Rome has decreed about the limits of the Old Testament canon or the binding authority of the Vulgate.<sup>3</sup> Surely "the voice is Jacob's, but the hands are the hands of Esau." For whence comes this knowledge and this assumption of liberty? Always from sources that have been at variance with the Papal chair. His thesis is that Rome has reigned supreme throughout the course of Christian evolution; but his method of establishing it is largely a demand that centuries after Protestantism has worked on certain critical methods the Roman system shall prove itself elastic enough to accept them. From the Protestant side the retort is obvious: What is the good of an ecclesiastical guide that only throws light on the path already traversed? Rome condemned these discoveries at first. Indeed, it condemns M. Loisy now. The more the Abbé is right, the more Rome is wrong.

Loisy is compelled to admit that, "sauf Newman," no Roman theologian has construed Christian doctrine thus by the light of evolutionary theory. His works are, in fact, an extension of a principle, invoked by Newman for controversial purposes, to lengths at which that great ecclesiastic would have shuddered. Newman's principle of development was not applied to essential truths, such as our Lord's teaching His own Divinity. Much of what Loisy claims in regard to the "relativity" of dogma to the knowledge and social surroundings of the age is commonplace to the Anglican or Protestant theologian. But Rome cannot "have it both ways."

<sup>1</sup> "Autour, etc.," p. 174.

<sup>2</sup> *Ibid.*

<sup>3</sup> It is doubtless a mere slip that he renders the *μετανοεΐν* of the Baptist by "Faites pénitence" in "L'Év. et L'Égl.," p. 38.

Evolution is one thing, St. Vincent's principle—"Quod semper, quod ubique, quod ab omnibus"—quite another. For traversing the latter in far less drastic fashion than Loisy Rome has sentenced countless persons to severe penalties. If the destructive higher criticism of to-day be right, the teachings of sixteenth-century Protestantism were most unjustly censured at Trent, and "l'idée de l'infallibilité doctrinale" is once again belied by actual facts.

These considerations may perhaps have weighed with the "Congregation of the Index," which, however, doubtless realized, as we do, that the head and front of Loisy's offence is his denying Christ's historical presentation of His Divinity. I pass on to notice that in certain liberal Roman circles the condemnation of these books has been deemed an act of unjustifiable oppression. How far Loisy's method has gained ground in such quarters, and how attractive this curious medley of Ultramontanism and Protestant negation is where the maxim of proving all things before holding that which is good is unfamiliar, may be illustrated by a curious article in February's *Contemporary Review*, over the signature "Voces Catholicæ." The ex-Professor of Paris is in this article credited with "modest statements . . . which, in their broad outline, are as firmly established as those of Galileo." His condemnation is taken to imply that "the Catholic's intellectual pabulum for evermore will consist of the mouldy biscuit of medieval speculation." Loisy's treatment of Christianity is held as justifiable as his acceptance of scientific facts in his "Histoire Critique du Vieux Testament." We are told how he was deprived of his professorship at Paris "for stating quietly the most obvious truths about Genesis in relation to chronology, and about the unequal historicity of the Pentateuch," and for saying that "even the books of the New Testament were edited on lines much more free than those of modern historiography." The article proceeds to illustrate the consistency of Roman verdicts with cruel candour, by the light of the varying Papal estimates of Erasmus, and of Jeanne d'Arc's transfer from the position of a heretic condemned by a competent ecclesiastical commission to the ranks of the beatified.

Such eulogies are explainable by the fact that the whole plane of thought in which criticism and exegesis move with us is to the ordinary Romanist quite unfamiliar, and that its limitations are consequently unrealized. The attitude of Roman theology to advancing science is cramped by postulates and decrees from which we have fortunately escaped. Galileo himself can scarcely be said to have received the *amende honorable* now offered to the shade of Jeanne d'Arc. Is it impolite to suggest that in its appropriating the method of

free scholarly exegesis familiar in the Reformed Churches, Romanism is necessarily too unacquainted with the agency to comprehend its restrictions? The baby, on first experimenting with its eyes, reaches for the moon in its inability to distinguish degrees of distance. The unstinted encomium expressed by *Voces Catholicæ* reminds one of Dr. Johnson's ungallant comment on the phenomenon of a woman preacher: "Sir," said the sage, "we do not expect to see it done well; but we are surprised to see it done at all."

We wish well to the liberal Roman school, and trust that some method may be found to remove certain of its trammels. Greater freedom will doubtless give it a more just sense of perspective. But at present it bids fair to run riot. It is one thing to protest against the retention in theological manuals of "la création du monde quatre mille ans avant Jésus Christ, la longévitè des patriarches, l'historicité du déluge, la confusion des langues."<sup>1</sup> It is quite another to argue that our Lord's claim when on earth to the Divine attributes must be unhistorical, that the Fourth Gospel is as ideal as the Dialogues of Plato, that it is merely "une interprétation heureuse de la tradition historique représentée par les Synoptiques et de la tradition théologique inaugurée par saint Paul."<sup>2</sup> So far from such a solution of the Johannine problem being necessary, or "firmly established," or even largely accepted by qualified scholars, the historical character of the Fourth Gospel seems far more firmly established in England than it was some years ago. This result is largely due to the writings of Bishop Westcott and Professor Sanday. There is but a single reference to the latter in the 199 pages which serve as an introduction to *Le Quatrième Évangile*, and the real arguments for the historical standpoint are ignored. The presentation of the evidences of authorship is as one-sided as it can be.

Personally, I can testify that, after trying to apply the method of *Le Quatrième Évangile* to the Gospel of St. John, I find the difficulties of the Johannine problem immeasurably increased thereby. That much of the conversation in that Gospel is in the author's own diction, that he sometimes shows a predilection for allegory, and that he writes with dogmatic aim to emphasize the Saviour's (doubtless rare) presentation of His Divine Nature, we admit. Nor, from the historical standpoint, can it be denied that there are many and great difficulties in squaring the Johannine chronology with that of the Synoptic record. But how does the case stand when we regard this Gospel as an ideal, wherein fictitious characters

<sup>1</sup> "Autour, etc.," p. 209.

<sup>2</sup> "Le Q. Évang.," p. 53.

play their part in imaginary scenes, and a non-historical Jesus propounds the Christology of a later time in a ministry arbitrarily extended from one year to three years and a half? Can we suppose that the early Christians were so indifferent to the facts of their Master's life, and those of His Apostles and friends, that they would tolerate the elaborate trifling of which I now give a few illustrations?

Let the reader, then, try to conceive an imaginary brother Lazarus tacked on to the real historical persons Mary and Martha of Bethany, given a symbolic name, and made to die and be restored by Jesus in order to illustrate the Christian doctrine of the Resurrection!<sup>1</sup>

Let him substitute for the detailed narrative of Christ's appearance to the sceptical Thomas a typical figure ("Thomas étant le doute personifié"<sup>2</sup>), which performs a part in a scene which, if unreal, is an eternal aspersion on the Apostle's memory! When he reads of Philip and Andrew introducing certain "Greeks" to Jesus at the last Passover, he is to suppose that the writer intends to present a "rencontre tout idéale" which "fournit un prétexte pour développer l'économie du salut porté aux Gentils," and that these two Apostles are put into this piece of fiction "parce que leurs noms étaient en autorité dans le milieu ou notre Évangile fut écrit."<sup>3</sup> When we are told of the brethren of Jesus urging Him to go up to the Feast of Tabernacles, and read the remarkable comment, "for neither did His brethren believe on Him," we are to suppose ourselves presented with a merely ideal portrait of "manque de foi."<sup>4</sup> (I remark here that the "brethren of the Lord" were noted men, who certainly afterwards did believe, and of whose lack of faith we are not plainly told elsewhere. How dared this idealist invent a scene so much to their disparagement?)

When we read of Nathanael summoned from "under a fig-tree," can we believe that the writer has imagined an interview between Philip and that "véritable israélite" St. Paul (!), and that the "fig-tree" is selected "pour figurer l'économie de la Loi ancienne," and that all this has never been understood till now?<sup>5</sup> Can we believe that the remarkable episodes peculiar to this Gospel in the narrative of the Last Supper are ideals which an unknown writer thought proper to obtrude into a scene where, if anywhere, the Christian memory would cling jealously to actual fact? Can we accept it that the story of Jesus washing the disciples' feet is deliberate fiction,

<sup>1</sup> "Le Q. Évang.," p. 634.

<sup>2</sup> *Ibid.*, p. 918.

<sup>3</sup> *Ibid.*, pp. 683-685.

<sup>4</sup> *Ibid.*, p. 489.

<sup>5</sup> *Ibid.*, pp. 257, 258.



and the part Peter plays imaginary, and that the writer is merely intending to press the necessity of Holy Baptism and the Eucharist?<sup>1</sup> Or that the indication of the traitor to the beloved disciple leaning on Jesus' bosom was meant by the writer (who is not himself St. John) to teach us "que la doctrine johannique l'emporte en quelque façon sur la tradition proprement apostolique et qu'elle l'a enrichie"?<sup>2</sup>

Or that the demands of Thomas and Philip in xiv. 1-9 as to Christ's going away, and "the Father," are, again, mere liberties taken with noted Apostles' names, Thomas again (why Thomas rather than Philip?) being "type de la demi-foi qui exige des preuves palpables"?<sup>3</sup>

But perhaps the most offensive working out of Loisy's method is in that most solemn scene where the mother at the foot of the Cross is committed to the care of the beloved disciple. Of course, Mary could not have been there, as she is not mentioned in the Synoptic account. "Le Christ l'appelle 'femme' parce que son personnage est symbolique" [yet in ii. 4 Loisy admits that the mother idealized is addressed in the same way] "et ne doit pas se confondre avec le personnage historique de Marie mère de Jésus." What is meant is that converted Judaism ought to regard Hellenistic Christianity as the true son of the Old Covenant, and that the latter should welcome as a mother the Old Testament tradition. In fact, it is a transposition and re-adaptation of the Synoptic story of Jesus indicating as His mother and brethren those who "hear the Word of God and keep it."<sup>4</sup>

Such is the Fourth Gospel according to Loisy, and we are not surprised that he postulates that it was intended only for circulation in a limited circle by its unknown author.<sup>5</sup> For surely the offence against the characters whom this wild prosopopœia introduces on its pages is plain and palpable. If we set the book within the period of their lives, it was an insult to their actual experiences. If we set it later, it would have affronted the Church's recognition of them among the blessed dead. But the Christians, we are to suppose, were not offended by this wild distribution of sacred personages in purely fictitious scenes. They palliated, too, the pretended touches of an eye-witness that are familiar to us in the Fourth

<sup>1</sup> "Le Q. Évang.," pp. 712, 713.

<sup>2</sup> Loisy remarks that Peter's place at the supper in this fictitious episode is intentionally not given: "Il aurait dû avoir celle qui est prise par le disciple bien-aimé; l'Évangéliste n'ose pas lui assigner une place inférieure" ("Le Q. Évang.," p. 726).

<sup>3</sup> "Le Q. Évang.," p. 745.

<sup>4</sup> *Ibid.*, pp. 878-880.

<sup>5</sup> *Ibid.*, p. 85.

Gospel. They permitted an obscure allegorist, who had only at best a second-hand acquaintance with his subject, to pretend that he was acquainted with the thoughts and motives of Jesus on divers occasions in His earthly ministry (*cf.* John ii. 24, 25, iv. 1, v. 6, vii. 1-6, xiii. 1, *et seq.*), and to attribute to Jesus lengthy speeches of sublime character in purely imaginary surroundings.<sup>1</sup>

Not only was all this tolerated, but the fiction "caught on," and somehow the Church learnt to deceive herself with the notion that this prosopopœia was meant for history. Reverence for Christ's actual biography and those of His Apostles, revered family recollections and traditions, and the growing respect for those who were deemed saints, availed nothing. On the other hand, that the writer certainly does identify himself with the beloved disciple John (a point which Loisy evades) was generally recognised. So it is we have the swelling voice of testimony which results at the end of the second century in the universal acceptance of a historical Gospel of St. John. And so it is that the Logos doctrine establishes itself in the Church.

It is not my purpose to write a defence of St. John's Gospel. This has been done by far abler hands, and anyone who has any doubts on the evidences, external or internal, will, I think, find satisfaction in Dr. Reynolds' excellent article on the subject in Hastings' Dictionary. My object is to present M. Loisy's method. How far it commends itself to his adversary, Professor Harnack, who also discards the Fourth Gospel, remarking that "the author acted with sovereign freedom, transposed events and put them in a strange light, and illustrated great thoughts by imaginary situations,"<sup>2</sup> I have not yet learnt. But if this be the interpretation of the Johannine problem, I think most of us will say that the early Christians lived in such an utter indifference to the distinction between dreams and facts, biography and prosopopœia, that it is scarcely worth while investigating the historical origins of our religion. In my next papers I shall try to deal more

<sup>1</sup> The absurdity of this "prosopopœia" theory is perhaps most apparent if we take the passage John x. 34-36. The writer is *ex hypothesi* aiming to represent Jesus declaring His Divinity. But here he represents Jesus as speaking in words which have often been made use of by opponents of that doctrine, and which on the ordinary view are not without difficulties. Why such a damaging scene is conjured up I cannot understand from Loisy's commentary. But, of course, for him "Il est de toute évidence que le Christ historique n'a jamais discuté ainsi sur sa divinité de sa personne avec les pharisiens."

<sup>2</sup> "Das Wesen des Christentums," Lect. III.

generally and from other points of view with Loisy's synthesis of Christianity, and shall compare it with the familiar rival scheme propounded by Harnack.

ARTHUR C. JENNINGS.

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ART. III.—THE BOOK OF GENESIS (*continued*).

THE next point which comes before us for consideration in dealing with our subject is

THE CHRONOLOGY OF GENESIS,

and the first question to be treated is, "Are the sources of the author's information consistent with one another, or are they not?" The "Higher Critic" says not. It is therefore necessary to examine the passages upon which he relies for the establishment of his position. The passages cited must be taken one by one and examined. This is a tiresome work, but it is the only way in which the assertion can be tested.

1. xii. 11: It is objected that Abram could not have called his wife "a fair woman to look upon" (J) when she was sixty-five years of age (P; deduced from a comparison of xii. 4 with xvii. 17. We scarcely think, though considerable stress is laid upon it in the commentary, that this objection should be taken seriously. If it stood by itself it certainly would be held to be of little avail, and therefore, if we can be considered to have satisfactorily disposed of the other counts in the indictment, the question of the possibility of personal beauty in a woman at a particular age can be safely treated as a negligible quantity.

2. xxi. 15: It is objected in this case that, when we are told that Hagar "cast" Ishmael under a shrub in the desert, the word implies that she was carrying him, and that this was a physical impossibility, as he was at least fifteen years old. To begin with, supposing Hagar was carrying him, it does not follow that she had carried him for any long distance, and it is within the experience of some of us what physical strength women are sometimes endowed with in times of stress. But, further, the word "cast" does not "clearly imply" a carrying of the boy. Joseph's brothers did not carry him to the pit into which they cast him (xxxvii. 24; the Hebrew word is the same). It is just as easy to assume that Hagar supported her fainting boy for some little distance and then made him lie down under a shrub whilst she went a little way off as it is to assume that she was carrying him.

3. xxiv. 67: The objection this time is that it is unnatural to suppose that Isaac would have mourned for his mother for three years. Here again there is nothing but pure assumption. Family affection is throughout the book represented as very strong; and in a later passage, if we are content to take it as it stands, Jacob is represented as sorrowing for Joseph for more than thirteen years (*cf.* xxxvii. 2 with xli. 46) after he had supposed him to be torn in pieces by wild beasts. I cannot find, however, that Dr. Driver objects to this grief as impossible.

4. xxvii.: The inconsistency alleged with regard to this chapter is that in it "Isaac is to all appearance, according to the representation of the narrator (J), upon his death-bed (*cf.* verse 2)," and yet that, according to P, he lived for eighty, or, at any rate, for forty-three, years afterwards. In the one case Isaac would be at this time 100 years old, in the other 137. Now, what does the narrative really say? It depicts to us Isaac as an old man, with sight gone to such an extent that he could not distinguish between his two sons. In his condition, in an age of the world when artificial aids to feeble sight were not available, he is unable to fulfil many of the duties of the head of the family, and his helplessness makes him realize the uncertainty of life. There is not a word about a death-bed. All he wants to make sure of is that before he dies his son shall have his blessing and the privileges of succession secured to him. It is his helplessness more than any idea of immediately impending death that urges him on; and it is this very helplessness of the blind old patriarch which is the reason why we read nothing more of him till we have the account of his death (xxxv. 27-29).

A further difficulty is suggested about the age of Jacob when he fled to Haran, as compared with the date when Esau took his Hittite wives (xxvi. 34). But it has always seemed to me that there is an easy explanation of this, and that is that, by some accident to the MSS., xxvi. 34, 35 (ascribed to P) has been misplaced, and ought to come immediately before xxvii. 46, where the same authority (P) is resorted to again. Jacob would then be only forty (*not* seventy-seven) when he fled to Haran. Nobody, I suppose, would ever contend that such a misplacement was impossible.

5. xxxv. 8: We are told in this verse of the death of Rebekah's nurse, Deborah, and as a nameless nurse is said to have come into Palestine with Rebekah 140 years previously (xxiv. 59), it is assumed that the two persons must be the same, and that therefore there is an inconsistency here between J and E. That Rebekah had but one nurse is a pure assumption. We are not told how long Rebekah lived; and it is

quite possible that Deborah was a much later and younger dependent of Rebekah than the nameless nurse of the earlier passage. Dr. Driver expresses surprise (p. 309) at "the sudden appearance of Rebekah's nurse in Jacob's company." Yet how often may we read in the obituary notices in our newspapers of the deaths of very old nurses or other servants, who have lived on to be the beloved and trusted confidantes of those whose children they had helped to bring up.

6. xxxviii. : Here, again, we are told that there is "a grave chronological discrepancy between P and JE" (p. 365), because of the position of the narrative after the selling of Joseph into Egypt. But although it appears in that particular position, the note of time "at that time" is very indefinite. More than one reasonable explanation of its position might be given. Dr. Driver would allow us to put back the narrative "(say) ten years." Why we may not put it further back still he does not say. But its position here may, at any rate, be due to one of the following reasons: Joseph is to be the leading character of the next chapters. Before, then, his brethren are lost sight of, Judah, who is a very important personage in the source J (*cf.* xlix. 8-12), must have his line of descent carried forward, especially as regal power is attributed to him. And the place for the insertion is suggested by the part Judah plays in the previous chapter (xxxvii. 26). Or it may be that the cause for its insertion in its present position is that the scene of action is shifted to Egypt, and the writer—for the source of the greater part of xxxvii. as well as of xxxviii. is J—is anxious to close the record of Jacob's sons in Palestine.

7. xlv. 20 : It is objected as inconsistent that this verse speaks of Benjamin as "a child of" Jacob's "old age, a little one," whereas in xlv. 21 he is represented as the father of ten sons (whilst in the LXX. he is the father of three sons and seven grandsons). To this it may be answered that the word "child" does not necessarily imply an infant. It is translated—*e.g.*, by R.V. in Gen. iv. 23—"a young man." And, further, "a little one" may just as well mean one that need not be taken into account, "insignificant." The form of the Hebrew word is different in its Massoretic pointing from that translated "youngest," and applied to Benjamin in xlii. 13 (E), and it is noticeable that it is used in this sense of "insignificant" of tribal Benjamin (1 Sam. ix. 21). It would, then, be a word put by Judah into his own and his ten brothers' mouths, as if to draw off (the unrecognised) Joseph's attention from him as one not worth thinking about.

I venture to think that, after all, something still remains to be said for the consistency of the narrative of Genesis with

itself, though it may be derived from different sources. It is tiresome unravelling the threads of the tangle that we are presented with by the critics, which would not very often occur to an ordinary reader; but it is hoped that something has been done towards the solution of some of the difficulties, at any rate.

But another question which is much more widely-reaching remains to be answered: "Is the chronology of Genesis, if, and in so far as, it is consistent with itself, consistent with such external data as we possess for fixing the chronology of the period embraced in the Book?" (p. xxv).

We will take for granted that there are more notes of time in P than in the other sources. There is nothing unreasonable in that. If we compare various histories of the same period together we shall find that dates and chronological tables occupy much more space in one than in another. But is it quite fair to say that in P there is a systematic chronology running through the Book from the beginning almost to the end?

To begin with, it is quite clear that corruption of the numerals, or symbols for the numerals, involved must have set in at a very early date. So confused have they become that, taking the Massoretic text of the Hebrew, the Septuagint version (a translation of a Hebrew text older than the Massoretic text), and the Samaritan version, the figures show a widely-varying reckoning. If they are treated simply as figures to be added together, and from them a "systematic chronology" is to be evolved, we have to make our choice as to the length of time from the Creation of Man to the Call of Abraham between 2,021, 2,322 and 3,407 years respectively. It will be observed that the last of these is nearly one and three-quarter times as long again as the first.

The fact is that there is no "systematic chronology" at all for these early periods. It is nowhere said: So many years elapsed from the Creation of Man to the Flood; or, So many years elapsed from the Flood to the Call of Abraham.

No! what we have got are two *systematized genealogical tables* (Gen. v.; xi. 10-26), if you like to call them by that name.

Let me put the information which they give us in another form:

*So all the generations from Adam unto Noah are ten generations; and from Noah unto the removal to Canaan are ten generations.*

It will at once, I think, be obvious why I have put my statement in this form. There is a Book of Genesis (*βιβλος γενέσεως*) at the opening of the New Testament. That part

of our Bible begins with a genealogical table, and the summing up of it is expressed as follows :

*So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away (R.V. marg. "removal") to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations (St. Matt. i. 17).*

Now, no one contends that this latter statement is exhaustive of all the generations. The author of the table of descent condensed it to secure the three twice sevens and make up thus his three sets of fourteen generations. This is universally acknowledged, and no one has ever ventured to question the historicity of St. Matthew's Gospel—at any rate, in its broadest outlines—because of the statement of the verse I have quoted, and that notwithstanding that there is not the shadow of an indication, so far as the book itself is concerned, that there is any such omission.

Such a harping, as it were, upon numbers finds its place also in the Old Testament. In these two tables we have symmetry introduced by the occurrence of the number "ten" in both. We can find, moreover, at least one hint that the incomplete character of the genealogies was recognised. In the Septuagint version of Gen. xi. we find an extra name inserted—Kainan—between Arpachshad and Shelah, with the two statements of years lived before and after he begat a son; and this additional name duly appears in St. Luke's genealogy of our Lord.

If this view be once accepted, then the whole theory that the chronology of Genesis is inconsistent with extra-Biblical chronology, and is a strong argument for the non-historicity of the book, topples over—at any rate, so far as the pre-Abrahamitic times are concerned. The tables are intended, in a condensed form, to lead us down the path of the world's history to the time of the selection of the individual from whom was to spring the elect people of God. The difficulty about the development of tribes and cities between the Babel incident and the times of Abraham will disappear; the date of the Flood will fall in much more exactly with the Babylonian tablets; and the ten patriarchs will be parallel to the ten mythic antediluvian heroes with immensely long lives of the ante-Xisuthros, and therefore antediluvian, times.

There remain, of course, two great difficulties connected with these two genealogical statements: (1) The fact that each of the patriarchs' lives is divided into sections. But with regard to this we are in no worse position than any other school of critics, for all alike have to allow that "it is an artificial system, which must have been arrived at in some

way by computation, though the data upon which it was calculated have not at present been ascertained" (p. xxx). (2) The length of life ascribed to the antediluvian patriarchs. This question is inextricably mixed up with the previous one, and our ignorance of the mode of computation adopted by the author or compiler of the source called P. The possibility of such a length for human life is a subject to be discussed under some different heading from the present one. It may be that the great number of years of life ascribed in the first table to the antediluvian patriarchs is a faint reflection of the tradition that an innumerable number of centuries had passed over the world before the cataclysm described in Gen. vi.-ix.

If this view of the genealogical statements be accepted, we are not only not precluded from placing the Flood much earlier in the world's history than the date which a simple addition of the years of the postdiluvian patriarchs from Noah to Abraham would give us, but it would also give a longer period for development and for arriving at such a state of things as we find in Abraham's time.

With regard to the rest of the book, we can only deduce one period, that from the call of Abraham to the going down of Jacob into Egypt, which is generally accepted as amounting to 215 years. The next difficulty is, of course, the length of the sojourn in Egypt; but that question does not fall within our present subject, depending as it does entirely upon passages outside the Book of Genesis (Exod. i. 11; xii. 40, 41; 1 Kings vi. 1), the only allusion to it in this book being the mention in a prophecy (xv. 13) of a period of 400 years of affliction in a strange land, and of a return in the fourth generation.

The fact is that there is demanded of the author of Genesis or the authors of the sources from which that book is derived a systematic chronology which would have been quite out of keeping with the times about which he or they wrote. Numbers do not seem to have been accurately dealt with by the copyists of Hebrew manuscripts. Letters took the place of figures, and one letter was easily confused with another. Universally admitted cases of this are to be found in other periods of Jewish history (*e.g.*, see 1 Sam. xiii., and *cf.* 2 Kings viii. 26 with 2 Chron. xxii. 2). If this be so in documents which have to do with history of a much later date, it is surely not too much to ask that we should not be nailed down to accepting two statements which do not agree, as if there were no room for a mistake to have crept in.

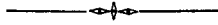
An attempt is being made in these articles to meet the statements of the "Higher Critics" on their own ground. J



have, therefore, accepted, for argumentative purposes, the generally accepted division of Genesis amongst its sources, though I do not accept the dates to which they are assigned, and I have not attempted to make any independent analysis of the book.

H. A. REDPATH.

*(To be continued.)*



#### ART. IV.—BIBLE REASONS FOR CHURCH ESTABLISHMENT.

THE division of the Liberal Party on the question of Home Rule for Ireland removed the Disestablishment of the Church of England from the sphere of immediate politics; the Liberal Unionists considering the continued Establishment of the English Church far less objectionable than Irish Home Rule. But Tariff Reform has now so strangely broken up the whole Unionist party, Conservative and Liberal alike, that the next General Election may again bring Disestablishment to the front, while the unhappy disputes about the schools will have had an unfavourable influence over those of our fellow-citizens who see no scriptural grounds for Church Establishment. I believe there are such grounds, and I write this present paper because I have arrived at conclusions on this subject which are not generally apprehended, but which, if they are true, are of supreme importance, and which appear to me to be such as no one who takes the New Testament as authoritative can intelligently deny.

That the Disestablishment of the Church of England was one main object of at least the Radical section of the Liberal party as early as 1885 is plainly shown in "The Radical Programme," published in that year. Besides one whole article on Disestablishment out of the eleven which the book contains, the subject is dealt with at considerable length in another article, and the strong dislike of the writers to the clergy shows itself in more than one of the others. I do not altogether wonder at that dislike, for while everything else has changed in England, the clergy are trying to grapple with the complicated problems of these days under an ecclesiastical constitution substantially the same as that of the Middle Ages. Still, as I shall show, the unsatisfactory position of the clergy, and with them of the Church, is no sufficient ground for Disestablishment. We have not disestablished the State, but reformed it. Both Church and State are divine institutions. The relation between them, called Establishment, is also

divine. The only Christian course is to reform the Church in itself, and in its relations to the State, as we have reformed the State itself. The substance of what I shall now write has appeared in former numbers of *THE CHURCHMAN*. But the subject is one that will bear restatement.

The article on Disestablishment in "The Radical Programme" is divided into two sections. It is undeniably clever. Glancing at the noble gravity of Hooker, the shrewd reason of Paley and Warburton, the practical wisdom of Chalmers, the vehemence of Arnold, and the eager tenacity of Stanley, the writer assured his readers that though these and others had done much to build up and fortify a theory of abstract polity, that theory had then a steadily and rapidly lessening relation to real affairs. He marshals the usual arguments with great clearness and skill, though he sometimes makes mistakes. He points out the great changes by which Parliament, instead of representing in any exclusive manner the Protestant and Episcopal Church, had come to include several Jews, a great many Presbyterians, a host of Nonconformists, and a host of Roman Catholics. He thinks the Ecclesiastical Commission amounts to a surrender of the inviolability of Church property. He points to the enormous growth of Nonconformity. So great had been its growth in Wales (largely caused by English mismanagement) that Welsh Disestablishment he looked upon as imminent. The Church of Scotland also had, in his opinion, but little to say for itself. Then comes the phrase "Religious Equality," which indeed gives the article its title, and is the keynote to it all. Traffic in livings, liberalized theology, scandals in the Church, the unsatisfactory nature of the Church courts, the example of the United States and our colonies, the narrow-mindedness of the clergy in times past, the disadvantages of an official position for the clergy—omitting its advantages—the hostility of the agricultural labourer, these and other items are arranged with undeniable skill. But the indictment reminds me of a discription of a former rector of a Yorkshire parish. given many years ago to one of his successors, a friend of mine, by one of his parishioners: "As to Mr. Q., sir, he would have been a varry good sairt ov a mon if there hadn't a bin nae sic a thing as Christianity." But there is such a thing as Christianity; and I shall attempt to show that this lands us on a level where "religious equality" has no place. Even if this were not so—if the Church of England were only one association among thousands which Englishmen have desired at various times and in various manners for purposes of religion or learning, for business or amusement, no one of which had any claim, on distinctly Christian grounds,

for preferential treatment by the State—still, I should not be able to regard the *second* part of the article in question with as much tolerance as the Yorkshire parishioner felt for the genial but immoral parson. The scheme for Disestablishment and, of course, Disendowment, approved therein, is substantially the same as one which had been put forth some years before by the Liberation Society, and which I dealt with pretty fully in one of the Hulsean Lectures of 1881, some passages from which I will take the liberty of reproducing here and in other parts of this article, instead of rewriting what I have ready to hand.

“Disestablishment” and “Disendowment” are words more frequently uttered than understood. The Church of Ireland has been disestablished and disendowed, and because it has survived we are sometimes told that the process might not harm the Church of England. But the scheme put forth by the Liberation Society for England is totally different from what Parliament did in Ireland. It is not merely disestablishment and disendowment, but dissolution. In Ireland every cathedral and parish church remained for Divine worship as aforetime. In England the cathedrals and other “monumental buildings” are to be seized by the State, and maintained for such purposes as Parliament may determine. Parish churches built before 1818—the date of the first of the Church Building Acts—are to go to the ratepayers to use, to let, or to sell; but lest they should restore them to their rightful trustees for a nominal payment, they must sell them only at a “fair valuation.” Churches built since 1818, if by individuals still living, may be claimed by them, otherwise they are to be offered, not to the Church of England, but to the congregations for the time being. In Ireland all laws that held the Church together remained in force till they were dissolved or replaced by the Church’s own council. In England they are all to be swept away. The Bishops and clergy are to receive, not, as in Ireland, the full amount of their incomes and the use of their parsonages for life, but a pension proportioned to their ages, and the use of their houses under conditions which in many cases would be impossible, in many more very difficult. The bond between ministers and people is entirely severed. The generosity and self-denial that called the churches into being; their solemn consecration to Almighty God by the authority of His Church and by His own promised presence to many generations; the many millions that have been collected from rich and poor in our own day and spent upon the fabrics; the sacred trusts under which the churches were committed by their founders to the guardianship of the clergy for offering the means of grace and the hope of immor-

tality free to all ; the various ministrations, thrust upon none, but open to all, in church and house, at the bedside and at the grave—are all to be as if they had not been. In short, that vast institution which is still claimed, in some sort, as their spiritual home by a considerable majority of the population—witness the public returns of marriages—is to be, not merely disestablished and disendowed, but, like the monasteries under Henry VIII., completely *dissolved*.

This scheme, we are told, was prepared after the gravest deliberation. A special committee spent two years in preparing it. They considered it feasible and just.

Men who would never dream of confiscating a free hospital because they preferred their own physician, or a free park because they were satisfied with their private grounds, or a free museum because they had no taste for antiquities, are quite ready, because they do not care to go to church, to take the church away from those who care and go. A measure that would never be thought of for our Mohammedan, Hindoo, or Buddhist fellow-subjects in India or Burmah, or for our Roman Catholic fellow-subjects in Canada or Malta, out of all comparison with that which has been applied by law to the Church of Ireland, is to be applied without mercy to the churchgoers of England. Thousands of clergymen, with their habits of life fixed, unfitted for other employment, are to be turned out of home, and church, and work, to seek some hired abode for their families. And the congregations ! How slight the threads that now hold many a man to faith and duty ! In such a wreck millions of those threads would be broken ; thousands and tens of thousands of simple souls, let loose from the safe moorings of Christian custom, must drift away into dangerous currents. How many must be lost ! But there was no time in those two long years of earnest, possibly prayerful, deliberation to weigh but for a moment the risk of their reproaches.

I know the Church of England needs reform, and needs it badly. The training of the clergy, their ordination, appointment, and tenure, their powers and duties, their pay, with the terrible incubus of dilapidations, the rightful place and powers of the laity, all need careful looking into. The clergy cannot all become eloquent preachers ; but there is one thing without which none of them should be allowed to officiate—they should be able to read ; and some of them either can't or won't do that—at least, not so as to be heard and understood. Our whole patronage system should be swept away. It may have done well enough in the twelfth century, but in the twentieth it is ridiculous. It is so distinctly a class institution that it tempts the labouring classes to think they and the

parsons have nothing in common. The Prayer-Book needs both pruning and enriching, and in some places translating, for the English we now speak is already beginning to differ from the English of the sixteenth century, as Italian differs from Latin, though not yet to the same extent. And there are some doctrinal statements in the Prayer-Book and Articles which would be better removed. So long as we retain the grand outlines of the faith in the Apostles' and Nicene Creeds, there is no need to ask young men of three-and-twenty to bind themselves to everything else which was fixed upon as necessary at the Reformation. Indeed, it is probably through accepting some of these statements in non-natural senses that some clerics have gone on to deny even the foundations of Christianity.

All this, however, is no excuse for the ignoring of religion by the State, still less for the brutal scheme which I have been describing. But for the solemnity with which that scheme was originally put forth, and for the careful detail with which it was restated in "The Radical Programme," it might have been regarded as the programme of some political cheap-jack, who asked five shillings, but was prepared to take sixpence. And the Welsh Disestablishment Bill which passed the Commons retained the parish churches for Churchmen's use, and after Mr. Gladstone's intervention made some compromise about the cathedrals. But some of the Welsh educational authorities have refused all aid to Church schools under the Act of 1902. At a meeting of the West Riding Authority it has been proposed to reduce the teachers' salaries in proportion to the time spent on religious teaching in such schools. Meantime, many or most of the leading Nonconformist ministers, representing a large following, are bent upon an alteration of the law, so that all Christian parents in England, except such as can afford to pay for their children's education at expensive Christian schools, shall be compelled to place them four or five hours a day, five days a week, some forty weeks every year, from the age of five to twelve or fourteen, with permission and encouragement to begin at three, under the influence of teachers who may be not only non-Christian, but anti-Christian. Surely such a demand on the part of Christian men and Christian ministers can be characterized as nothing less than absurd—an assumption by them that there is no such thing as Christianity.

But when we look closely into the relations of Church and Dissent during the last fifty years, shall we not find that the main cause of offence has been given by what is called "Ritualism"? Is it the Church of England in itself, with all its faults, that is so much hated? or is it the reintroduction

into it, contrary to law, of unscriptural doctrines and practices which the Church's martyrs in the sixteenth century were burnt for rejecting? I do not believe there would have been more than a small fraction of the present Disestablishment movement if it had not been for the unfortunate movement of Newman and his followers at Oxford seventy years ago, and the reckless Romanizing which it has led to in a very large section of the English clergy. At Oxford itself that movement seems to have led to, or to have been followed by, an attitude, with regard to the Honour School of Theology, strongly resembling that of the Nonconformist ministers with regard to Church schools; it being now proposed to appoint examiners for that school with no guarantee that they have any theology at all. It seems as if superstition and unbelief were near akin.

Yes: if Churchmen wish to save their schools, and their churches, and the Christianity of the nation, they must no longer play with "Ritualism." The Epistle which goes by the name of St. Barnabas is of small value in matters of doctrine, but it may be trusted as a witness to contemporary facts; and it regards the absence of a  $\text{NAO}\Sigma$  among Christians as a clear distinction between them on the one hand, and both Jews and heathens on the other. A  $\text{NAO}\Sigma$  is a material dwelling-place of adorable deity. Such a dwelling-place the heathen believed they had in that part of their temples in which they placed their idols. Such a dwelling-place the Jews really had, first in the tabernacle and afterwards in the temple, beyond the inner veil, which veil, however, was rent in two from top to bottom when Jesus died, to show that a great change was taking place. Such a dwelling-place Roman Catholics and "Ritualists" believe they have in the consecrated elements of the Eucharist. Consequently, in defiance of an absolutely indisputable direction in the Prayer-Book, the purpose of which is also as indisputable as its meaning, we have now in various churches portions of the Eucharist reserved as local centres of adoration; and in hundreds or thousands of churches where Reservation is not yet practised the main purpose of the "high" celebration is not Communion, but the supposed offering and adoring of the Son of God as contained in the bread and wine. With this material habitation of deity are associated ceremonial lights and the offering of incense, as in the Jewish temple, and, of course, as with the Jews, a separated order of priesthood.

But the Epistle to the Hebrews teaches us that all these things were only "carnal ordinances imposed until a time of reformation" (Heb. ix. 10). Their meaning and purpose were fulfilled in Christ, who entered, once for all, not into

a holy place made with hands, but into heaven itself. And there is no hint given us in all the New Testament that Christians are at liberty to have holy places made with hands for Him to enter into. The whole idea is as absolutely foreign to the Gospel as circumcision itself; and there can be no reasonable doubt that, if St. Paul had to deal with "Ritualism," he would apply to it as scathing language as he addressed to the Galatians. Christian churches in the New Testament are not temples with priests, but synagogues (Jas. ii. 2) with elders. Nay, the Mass itself, as said to-day by Roman priests all over the world, bears conclusive witness against the comparatively recent doctrine and ritual which, a few centuries before the Reformation, became associated with it. Twice over the priest speaks of all those who are present as "circumstantes," standing around, though nobody is standing except himself, and all the rest are kneeling behind him. Almost immediately after the words of institution, and the intrusive adoration of the elements in dumb-show, the priest goes on to speak of the bread and wine as plural and neuter, and prays that the Almighty Father will look as graciously upon them as He did upon the offerings of Abel, Abraham, and Melchizedek. Such a prayer would be blasphemous, if the miracle which the adoration is based upon had taken place. And if those who compiled the Mass had believed in such miracle they would have provided words to express the adoration. Later on, the consecrated bread and wine are classed with all other good things which the Almighty is always sanctifying, quickening, and bestowing upon us. At the end of the service, when it is assumed that all present have communicated, though often it has been the priest alone, he says, "Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum"—"*What* (not Whom) we have taken with our mouth, O Lord, may we receive with a pure mind; and from a temporal gift (2 Cor. iv. 18) may it be made unto us an everlasting remedy." The Infallible does not understand his own prayer-book.

I know attempts have been made to build a sacerdotal Eucharist, and with it a renewal of the Jewish  $\text{ΝΑΟΣ}$  and its "carnal ordinances," on the words in Heb. xiii. 10, "We have an altar," etc. But whatever be the exact meaning of those words, St. John in his vision of the New Jerusalem says: *Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ Κύριος, ὁ Θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστίν, καὶ τὸ ἅγιον* (*And a sanctuary I saw not therein, for the Lord God the Almighty and the Lamb are the sanctuary thereof*), even as Isaiah had said (Isa. viii. 13, 14): "The Lord of hosts, Him shall ye sanctify, and let Him be your fear, and let Him be your dread. And

*He shall be for a sanctuary,*" where the Hebrew for "sanctuary" is the same as in Exod. xxvi. 33 for the holy place in the tabernacle. Consequently, the sanctuaries which are made with hands in Roman or Anglican Churches are *not in the city*. They are "without," and in such company as I do not care to describe.

That the New Jerusalem, as described by St. John, and as revealed by One greater than St. John, is symbolical of the Holy Catholic Church as it ought to be at the present time is quite certain. The popular relegation of the vision to a dim and distant future, or, it may be, to a near future, eagerly expected by curious calculators, but never fulfilling their calculations, is no more than has befallen the similar prophecies in the Gospel. Indeed, the Revelation to St. John at Patmos is only a larger form of the revelation given long years before to all the disciples on the Mount of Olives. I have noted in it at least twenty-seven passages—twenty of them in the first three chapters—all of which have more or less resemblance to passages in the Synoptical Gospels, and not a few of them come very close both in phrase and in meaning to their Gospel parallels. And the imminence of the Gospel prophecies has been as presumptuously discredited as that of those in the Revelation. It is not uncommon for writers and speakers to lay great stress on our Lord's words in Matt. xxiv. 36, "Of that day and hour knoweth no man," etc., and to entirely ignore the plain statement in the verse next but one before it, "Verily I say unto you, This generation shall not pass away till all these things be accomplished," a statement which in slightly varied forms recurs in the Gospels several times.

Two or three days after the discourses on the Mount of Olives our Saviour said something to the high priest and his companions which was even stronger than that: "*Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven*" (Matt. xxvi. 64). This and the parallel passage (Luke xxii. 69) were disguised for English readers in the old version by the ambiguous word "Hereafter." A little thought of what happened at Jerusalem within a few hours, a few days, and a few weeks of the time when our Lord spoke those words will show that He spoke truly. He began His public ministry by saying: "The time is fulfilled, and the kingdom of God is at hand"; His last words in the Revelation were: "Yea, I come quickly." From Galilee to Patmos all is consistent. Is not the key to the whole mystery just this: "The kingdom of God cometh not with observation; neither shall they say, 'Lo, here! or, There! for lo, the kingdom of God is within you'?"

Twice over in the prologue to what is expressly called the



Revelation of Jesus Christ we are assured that the things revealed in it were not distant, but near—"The things which must shortly come to pass," "The time is at hand." And in the epilogue, xxii. 6-21, we have the very same statements repeated with other expressions of the same meaning. That was in the first century; we are in the twentieth; and to persist in thrusting what was near then into some time still future can be nothing less than taking away from the words of the book, and running a very serious risk of losing our share in the tree of life and in the holy city which the book describes.

One reason why the New Jerusalem has been so generally unrecognised as a present possession for all faithful Christians is probably the unhappy limitation of "the nations" in xxi. 24 of the old version to "the nations of them which are saved," a mistake which has no more venerable origin than a slip made by a clerk whom Erasmus employed in preparing a copy for the first printed edition of the Greek Testament. But I am writing nearly twenty-three years after the Revised Version came before the public, and it is time now to brush that unhappy blunder aside, and to vindicate the whole vision as plain and precious Gospel teaching, most necessary for these times. I have shown how it deals with "Ritualism." The verse I have just referred to deals as thoroughly with Disestablishment. *The nations are to walk amidst the light of the City, and they and their kings* (verse 26) *bring their glory and honour into it.* If this does not mean the public, national, and political recognition, honour, and protection of the visible Church, it means nothing. Nations and kings are not souls without bodies. Let those ardent Non-conformists who are so justly opposed to "Ritualism" take notice that Divisions and Disestablishment are at least as contrary to Scripture as Ritualism, and then let them join their forces with those Churchmen who, amidst many temptations to despair, are still labouring to "strengthen the things which remain." Ought not the highest form of human society to be Christian? And can it be Christian if it leaves out of its creed "the Holy Catholic Church"—that Church which Christ said He would build, and build for ever? Can that Church be a medley of manifold sects competing with one another for supporters till the Cross disappears from the young child's brow, and the earliest and most permanent idea of religion is an idea of conferring a favour by submitting to be taught? Common-sense agrees with Scripture.

Faith is no subject for force. Neither is worship, which is an expression of faith. But religious equality—or, rather, the equality of religions—is only a euphemism for despair of

religion. If adopted by the nation, it would be a national declaration that in religion there is no ascertainable or even probable truth, and that the grand utterances of Isaiah and the other prophets as to the support to be given to the Church by the powers of the world are of no account. Nor can the State evade the duty of recognising and honouring the Church of God on the plea that the legislature or the executive consists of men of diverse minds. When there arises among men any one individual whose mind is perfect and always the same, such a plea may be examined. The Church comes to the individual, amidst all his perplexities, his conflicts of will, his aspirations, his passions, and demands his allegiance in the name of his Creator. So it comes to the State. Christ, the Head of the Church, is King of Kings and Lord of Lords.

Briefly thus: St. Paul says Jerusalem, which is above, is our mother (Gal. iv. 26). St. John saw it coming down from heaven, and said it would soon be here (Rev. xxi. 10; xxii. 6, 10). The Epistle to the Hebrews says we are come to it (Heb. xii. 22). In it there is no *vaós* (Rev. xxi. 22), no material habitation of adorable deity; therefore no official priest in the sense of *ιερεύς*, and no "Ritualism." The nations were to walk in the light of it, and they and their kings were to bring their honour into it—that is, to recognise and establish it. And this Jerusalem can be nothing else than the Church of Christ.

In this article I claim to have deduced from the Revelation an absolute proof, for all who receive the Revelation as authoritative, that "Ritualism" and Disestablishment are both opposed to the mind of Christ. And I earnestly call upon those who, either by the offices they hold or by their personal influence, stand in the front rank of our Church, to look seriously into the matter, and if they find I am right, then to put the proofs plainly and forcibly before the Christian public. I cannot suppose that there is anything original in the line I take, though I do not know that I have seen it taken by anyone else. But I am sure it is not often taken, and I believe it ought to be one of the commonplaces of Christianity. I believe also that if the Christian public could be brought to see that Christianity condemns both "Ritualism" and Disestablishment, and condemns them in the inspired revelation of God's holy city, large parts of what now passes for Christian thought and action would soon be revolutionized. My argument does not stop at these two negations, nor at a third, which naturally follows from one of them, the negation of Romanism. I must go on to point out that the New

Jerusalem is positive, and as such within reach of all Christian people, being, indeed, that same kingdom of heaven which we tell our children in the Catechism that they inherit—meaning “possess.”

Why, then, some may ask—why do we not see the new heaven and the new earth? Has God made all things new, or was the Apostle mistaken? Death is not passed away. Mourning, crying, and pain are still upon the earth. All things are old, and not new. Tears still come, and often there is no kindly hand to wipe them away. But let us think. When we have stood and knelt by the bedside of some dear Christian friend, for whom in all appearance the time of dissolution was drawing near—at such a time has not the brief, bright Gospel of the Communion of the Sick, once or twice in our lifetime, flashed into our hearts, if but for a moment, and in another form, that same secret of the heavenly citizenship which I have already mentioned? “Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent me, HATH ETERNAL LIFE, and cometh not into judgment, but hath passed out of death into life” (John v. 24)? Passed out of death into life! Christians have been used to believe that he who recorded these words was the same Apostle as he who wrote of the new earth in which death should be no more.

And St. Paul, in his second Epistle to the Corinthians, the fifth chapter, writes: “If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.” “But,” says the great prophet of the Old Testament, “the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” The new creation is within. “The kingdom of God cometh not with observation.” “Ye must be born anew.” No change may happen to sun or moon or natural ocean; though the sea was not to the ancients, and especially not to Jews, what it is to us. Horace called it *dissociabilis*. To Daniel it was a symbol of those stormy elements out of which arose the brute kingdoms of the world. And for St. John at Patmos it rolled and tossed and threatened between him and the Churches which he loved so well. Rains and winds may keep their courses. The body may sicken, business may fail, friends may prove false; the love of many for the Friend of all may wax cold. Yet with a heart believing in God’s righteousness, and firmly grounded on the Eternal Word, all will be new. Not all at once, but enough, even from the moment that we ask the way to Zion, and set our faces thitherward; enough to cheer us onward and upward, changing us from glory into glory, while with unveiled face we

reflect, as in a mirror, the glory of the Lord, and are led by His Spirit. They that overcome the evil overcome the sorrow. For them—gentle souls they are, most of them, unknown to the great ones of the earth, but dear to the Almighty—for them, in the midst of life's trials, there is always peace; for them dying is not death, but the gate to a nobler form of life; for them there is safe passage over life's troublesome waves. They know nothing of storms when they hear the voice that says, "It is I; be not afraid." They walk with their Lord; the waters are firm beneath their feet; no more sea casting up mire and dirt, but that which rests and shines before the throne. They walk in the light; they have fellowship one with another; and the blood of Jesus cleanseth them from all sin. The sea is no more, nor the night. The great vision of the Revelation is no mere dream of a world yet to come in which everybody is to be made comfortable by a change of circumstances. It is an ideal which may become real in this world, here and now, to all who are willing to have it realized. The unwilling are "without," with everyone that loveth and maketh a lie. For them there is no Immanuel, God with us; for them the tears are not wiped away; for them death reigns as heretofore, and death's forerunners and followers, mourning and crying and pain; whole seas of trouble—yes, and even before they die the first or natural death, their part may be in the second or spiritual death. (Rev. xx. 6, 9; xxi. 8.)

J. FOXLEY.



#### ART. V.—DEAN FARRAR.

**A**MONG the religious teachers of the nineteenth century Dean Farrar held a foremost place, and the details of his "Life," written by his son, Mr. Reginald Farrar, and published by Messrs. Nisbet at the modest price of 6s., will be eagerly read by thousands of persons in England and America who owe to him a debt of undying gratitude. The biography is not a long one, and consists in a great measure of "reminiscences" written by various friends who had special knowledge of his work at different periods of his career.

Of Farrar's early life there are but few incidents to record. He was born at Bombay in 1831, his father at that time being a chaplain of the Church Missionary Society. At the age of three he was sent to England, and placed under the care of two maiden aunts who lived at Aylesbury. Here he passed

a happy childhood, and developed, we are told, at a very early age a voracious appetite for books. His school-days were spent at King William's College in the Isle of Man, where, with little difficulty, he became head of the school, and where he was conspicuous for that habit of unremitting industry which was so marked a feature in his after-career. For games, as we should expect, he cared but little, and found his chief recreation in long rambles amid the beautiful scenery of the district. Here, too, he laid the foundation of that marvellous knowledge of English poetry in which, perhaps, he has never been equalled, except, it may be, by Lord Macaulay.

At the age of sixteen Farrar was entered as a student at King's College, London, where, in addition to a London University scholarship, he gained a classical and theological scholarship, and thus relieved his father, who had returned from India, and was acting as curate of St. James's, Clerkenwell, from the burden of any expense for his education. At this time his life was indeed one of intense and incessant application. He seems to have taken as his model the poet Milton, whose portrait, with the following lines from the "Paradise Regained" inscribed beneath, hung for many years in his dressing-room :

"When I was yet a child, no childish play  
To me was pleasing; all my mind was set  
Serious to learn and know, and thence to do  
What might be public good; myself I thought  
Born to that end, born to promote all truth,  
All righteous things; therefore, above my years,  
The law of God I read, and found it sweet—  
Made it my whole delight."

At King's College he came under the influence of F. D. Maurice, at that time Professor of History and Literature, and for whom he ever after entertained the most profound veneration and affection. Among the students he found a congenial companion in Edwin Arnold, who speaks of Farrar's friendship as "one of the most prized possessions" of his life, a friendship "which never changed, and never grew colder on either side." It was Arnold's almost invariable fate to be *proxime accessit* to Farrar, but, along with others, he tells us, he grew accustomed to these inevitable defeats, soon learning to recognise that nothing could make head against his indomitable energies.

In due course Farrar went up to Trinity College, Cambridge, as a "sizar," and supported himself at first entirely on the income derived from his sizarship and King's College scholarship. So poor was he and so rigid was his self-denial that

during his early undergraduate days he refused himself the luxury of tea for breakfast, and drank only water. He soon, however, obtained a Trinity scholarship, which greatly improved his circumstances; and after a brilliant undergraduate career he graduated, in a very strong year, as fourth classic in the Classical Tripos. He also won several University prizes, including the Le Bas Prize, the Norrisian Prize, and the Chancellor's Gold Medal for English Verse, for a poem on the "Search for Sir John Franklin," which, says the present master of Trinity, was "a real poem, marked by deep feeling and rare wealth of language." A Fellowship at Trinity followed as a matter of course; but it is worth recording that during the examination his paper on Moral Philosophy attracted the favourable notice of the famous master, Dr. Whewell.

Shortly after taking his degree, Farrar received Deacon's Orders at the hands of the saintly Bishop Hamilton of Salisbury, and became for a brief period an assistant master at Marlborough College. In the following year, however, he was offered by Dr. Vaughan, who remained to the close of his life one of his dearest friends, a mastership at Harrow, which he at once accepted.

At Harrow he remained for fifteen years, during which period he not only threw himself with unbounded energy into all the duties of his position, but found time for literary labours and philological research. His book on the "Origin of Language" secured for him, at the instance of Charles Darwin, a Fellowship of the Royal Society. His stories of school-boy life, especially "Eric; or, Little by Little," achieved an immediate and remarkable success. More than 30,000 copies of this book have been sold; and hardly a week ever passed, we are told, without its author receiving from all parts of the English-speaking world letters from earnest men who were not ashamed to write and confess with gratitude that the reading of "Eric" had marked a turning-point in their lives, and that its lessons had been with them an abiding influence for good. With reference to Farrar's preaching at this time, the following testimony of Mr. George Russell will be read with interest: "As some critics," he writes, "have depreciated Farrar's preaching, it is only fair to say that at Harrow it was a powerful influence for good. His sermons in the school chapel were events long looked forward to and deeply enjoyed. His exuberance of rhetoric, though in later years it offended adult audiences, awed and fascinated boys, and his solemn yet glowing appeals for righteousness and purity and moral courage left permanent dints on our hearts, and—what is less usual—on our lives. I have never forgotten the first sermon I heard from him. Never before had I heard

eloquence employed in the service of religion, and the effect was indelible." "Hundreds of Harrow boys, I cannot doubt it," writes Dr. Butler, at that time Headmaster of the school, "will look back upon Farrar's words from the chapel pulpit—his voice, his look, his whole personality—as among the chief blessings of their school life."

In 1871 Farrar returned to Marlborough, for which place he had always entertained a deep affection, as Headmaster, in succession to Dr. Bradley, who had been elected to the mastership of University College, Oxford. His five years' reign at Marlborough, during which period the school rose to the very zenith of her great reputation, was marked by the publication of his Hulsean Lectures on "The Witness of History to Christ," by two volumes of sermons preached in the college chapel, and, above all, by the appearance of the *magnum opus* of his marvellous literary career, the well-known "Life of Christ," which at once attained a phenomenal popularity. Within a single year it passed through twelve editions, and has since been translated into almost every European language, and even into Japanese. Considered merely as an achievement, the writing of such a work, amid all the thousand duties of a headmaster's life, is in itself sufficiently remarkable; but when it is remembered that the book bears evidence on every page of wide reading and scholarly research, when it is borne in mind that theologians like Lightfoot and Westcott and Vaughan at once recognised the undoubted erudition and immense value of the work, it can only be regarded as a further proof of the stupendous industry and rare genius of the writer. To condemn the style of the "Life of Christ" as "florid" and "exuberant" were an easy task; but it should be remembered that it was this very quality which recommended Farrar's writings to those for whom they were intended. As a writer, it has been well said, he came down into the market-place with the treasures of Biblical and historical learning, and put them at the service of the simple. "If," writes a generous critic, "the faults of Dr. Farrar's mental temperament, in his love of gorgeous phrase and encrusted epithets, are to be discerned in these pages, it does but render them like a missal which has been a little overgilded and painted, the book itself being a noble and precious product of English theological learning, and an enduring witness in every line of the piety, the lofty faith, and the conscientious accuracy of the author." It should further be remembered that it was this very exuberance of language, this marvellous capacity for quotation, this gorgeous gift of rhetoric, which rendered Farrar's preaching so popular and effective. It was at Marlborough as it was at Harrow. Dr. James, the present Head-

master of Rugby, does not hesitate to say that the channel through which Farrar's influence principally found its way into the school was the chapel pulpit. His sermons were an unfailling source of delight, interesting the dullest, kindling the ablest, going to the very core of boy-life, moral and spiritual. They were written always in most pictorial English; they were replete with illustrations from poetry, history, biography, which he poured forth "like wealthy men who care not how they give"—vigorous, pathetic, denunciatory, persuasive, by turns, but always splendidly eloquent. Take them all in all, he adds, "I have heard no such sermons to boys as Farrar's."

After the publication of "The Life of Christ" in 1874, it was generally recognised that the gifted author would at no distant date be certain to receive offers of high preferment. Successful as he was as a schoolmaster, he was still more famous as a preacher and theologian. His book had made his name a household word throughout the entire English-speaking world, and alike at home and in America, among Churchmen and Nonconformists, he was regarded with feelings of deep reverence. It was, therefore, no matter of surprise when, in 1876, Mr. Disraeli offered him a canonry at Westminster, to which was attached the Rectory of St. Margaret's. Farrar clearly felt it to be a call of duty, and, keenly though he felt leaving his beloved Marlborough and the beautiful country in which he delighted, and great as was the sacrifice of income, he had no hesitation about accepting it. The change was indeed a great one, but no sooner was he settled in Westminster than he threw himself with characteristic energy into the new duties of parochial work. We have no space to describe in detail the way in which, under his guidance and inspiration, the parish improved and prospered. And yet no record of his life would be complete which left out of sight his labours as Rector of St. Margaret's for the long period of nineteen years. The world knows that he was an accomplished scholar, a brilliant writer, and a preacher of prophetic power; but only those who were brought into close association with him at Westminster, writes one of his curates, are fully aware of the influence that he exercised in the less conspicuous sphere of a pastor. In all the details of parochial life he took the keenest interest. He was ever ready to visit the sick and sorrowful, and "never," relates one of his colleagues, "did I know the possibilities and beauty of extempore prayer until I knelt with him one day by the bedside of a dying man in a small street close to the Aquarium." The Sunday-schools, the clubs, the guilds, the mission services, the temperance societies, the confirmation classes, all received his personal care



and attention, while he restored and beautified his church at a cost of £30,000.

Of Farrar's position as a preacher during the time he remained at Westminster it is difficult to speak too highly. He was beyond all question one of the most powerful religious influences in England. As his son truly says, no one can deny that the eloquent pastor fed the spiritual hunger of thousands of earnest men and women. And his words rang out with authority, and came home to the hearts and consciences of men, because his hearers felt that the passionate eloquence was no mere rhetoric, but the language of utter sincerity and of intense conviction. Those who have been privileged to hear him preach will never forget the magnetism of his personality or the matchless music of his voice—now melodious as a flute, now ringing out like a clarion, anon sinking to a hoarse whisper of passionate emotion. To the world at large he will, it may be, in the future be chiefly remembered as the preacher of the gospel of "Eternal Hope." Nowhere, perhaps, is Farrar's style of preaching better exemplified than in these striking sermons, delivered in the Abbey during the late autumn of 1877, which at once arrested the attention of the religious world and raised a storm of furious denunciation. It was not that Farrar originated the teaching which is associated with this volume of sermons. The views that he took of the conditions of the future life have been held, and are held, by many of the most distinguished and orthodox theologians, but it was given to him to deliver the message of God's love in a way that touched the hearts of men. "You cannot," wrote Westcott to him, "have the subject more at heart than I have, but *you can bring it home to men*, and that is a great privilege." That sentence exactly describes Farrar's power: he could bring the message home to men; and he did so by means of that very rhetoric at which unkindly critics have delighted to point the finger of scorn and depreciation. It is doubtless true that the sermons on "Eternal Hope" barred his way to a bishopric, but the fearless preacher was more than rewarded by the heartfelt gratitude of tens of thousands from whose lives he had lifted the load of intolerable anguish and gloom.

But it was not only as a bold preacher of righteousness and a fierce denouncer of social wrongs that Farrar exercised a wide influence for good. His books had an enormous circulation. We have already referred to his "Life of Christ," probably the most popular of his numerous writings. This great work was followed a few years later by "The Life of St. Paul," and this again, in 1882, by "The Early Days of Christianity." In these volumes we have a series of scholarly and, at the same

time, popular commentaries on the various books of the New Testament, in which the ripest results of modern criticism are placed within the reach and understanding of the ordinary reader. With reference to the former work, no less an authority than Professor Margoliouth writes to the author: "I have now read and re-read, attentively and critically, your great work, the 'The Life and Work of St. Paul.' I have the courage of my conviction to pronounce it the greatest useful practical work that the Church of England has produced since the Reformation." This testimony of the great Hebrew scholar is worth quoting, in the face of a persistent tendency to disparage Farrar's scholarship, and to belittle his services to Biblical criticism. In addition to these books on the literature of the New Testament, his immense industry enabled him to produce a number of minor works, the value of which to the ordinary student cannot be questioned. Among these we would specially mention his excellent commentaries on "St. Luke's Gospel" and on "The Epistle to the Hebrews" in *The Cambridge Bible*, "The Messages of the Books," "The Minor Prophets," and "The Lives of the Early Fathers."

It was often a cause of surprise that a man of such pre-eminence claims to the highest distinctions of the Anglican Church should have been persistently overlooked by both Liberal and Conservative Governments. That Farrar, who was highly sensitive, keenly felt the slight was only natural, but it was the price that he paid, and paid willingly, for his fearless advocacy of what he held to be the truth, and his splendid denunciation of what he regarded as superstitious or wrong. It was, therefore, to his numerous friends a source of deep satisfaction when, in 1895, his conspicuous merits received at any rate a partial recognition in his appointment by Lord Rosebery to the Deanery of Canterbury. To Farrar the change was a most welcome one. For twenty years he had toiled at Westminster, and age was creeping upon him. Moreover, it was, we are told, as though "a load of suspicion and depreciation had been removed from his shoulders, as though his deserts, so long disregarded, had at length been acknowledged, that he entered upon his new position. Old friends and acquaintances perceived in him an unusual contentment. Eager always and incessantly active, he had now the air of cheerful satisfaction. Canterbury, too, felt that a very conspicuous person had come to occupy the decanal stall, was proud of the distinction conferred upon the city, and at once was fascinated by the fervour of his splendid rhetoric, the richness of his historic knowledge, and the high moral inspiration of his aims." The fabric of the Cathedral stood badly in need of structural repairs, and with his old

characteristic energy he set to work to collect the necessary funds. Thousands of letters he wrote with his own hand. From one end of the country to the other he pleaded the cause of the Mother Church of England. As the result a sum of nearly £20,000 was raised by his untiring efforts, and expended during his tenure, only too brief, of the decanal office.

This brief sketch of Farrar's life would, we feel, be incomplete without a reference to the last, lingering illness which closed his strenuous career. The story of those two years of suffering, when the restless energy gave way to calm and peaceful resignation, is best told in the words of those who were privileged to be near him during that pathetic time. The muscular atrophy, which at first showed itself in "writer's cramp," gradually stole over his whole body till his hands and arms were helpless and he could no longer hold up his head. A friend who came to see him said: "Farrar has preached many an eloquent sermon, but nothing in his life was so eloquent as the patience and resignation with which he bore his suffering. Then the real man shone out." "With him," wrote Canon Page Roberts, "patience had its perfect work. Gradually the silvery voice became inaudible. The fluent pen refused to answer to the will. The energy which never flagged, but carried the orator from one end of England to the other, ebbed away into trembling helplessness." But no word of complaint was ever uttered. All impatience, all fretfulness, were banished. "We saw nothing," says Canon Mason, "but cheerfulness, gratitude, evergrowing thoughtfulness for others, the courageous determination to go on doing what he could and so long as he could. Not the greatest of his sermons at Cambridge or Westminster was so eloquent as the sight of our speechless Dean carried day after day to his place in the choir. Not the most influential of his books was so convincing a witness to Christ as that 'epistle known and read of all men.'" In the touching lines written by one of his daughters:

"How the light of love streamed round him when his noble frame was bowed!

In what a Sabbath calmness did the last long shadows fall!

Hushed was the wondrous voice that used to thrill the listening crowd;

But this his latest sermon was the holiest of all."

JOHN VAUGHAN.



ART. VI.—THE POSITION OF DIVINITY AMONG THE  
EXACT SCIENCES.

THE trying fire of the world's judgment may not have set Descartes as a philosopher in all points to be followed. But there are two points in his metaphysical system in which he was ahead of his age, and still may convey to us a conspicuous illumination in the handling of problems of thought. The one point is, that in endeavouring to solve them we should reduce every question to its simplest elements and get clear of what seems laboured in system and burdensome in mere bulk and complication. The human brain very often darkens and covers more than it discloses, when it pleases itself in building up cloud castles, and even huge towers of Babel. It is in this sense that the proverb runs true: "A big book, a big evil." A complete system is more than is really given to us on any subject in this world. It is the characteristic instinct of an Englishman, partly because of his history, partly because of the atmosphere of English life, to look with suspicion upon thought which professes to grasp, and completely co-ordinate, everything in the universe. We readily imagine that ascertained fact must be bent about to fit into such a process.

The second point, in which Descartes gives us at any rate a helpful impulse, is in the importance that he gives to clear and distinct perceptions. We may, indeed, demur to the generalization that whatever presents itself to the human understanding in a clear and distinct perception is therefore a necessary truth. We may, indeed, hold that many things are false, though they may be capable of being clearly and distinctly visible to the understanding, though, owing to the *idola* or delusive shadows, and images which beset our mental vision, the exceptions may possibly be more apparent than real. For for clearness and distinctness it is necessary to banish these *idola*, which is a difficult undertaking. But this, I think, we should be freely disposed to grant: that what is seen clearly—*i.e.*, is present and open, to use Descartes' language, to the mental vision—and what is distinct—*i.e.*, what is not confused with anything else—is the more *likely* to be true. There is, at any rate, so far a presumption in its favour, if only so far. Depth and truth of thought are not to be measured by the amount of fog which envelops them. Now science, when we use the word of a result and not a process, is the register of hitherto observed facts and their hitherto observed connection. Exact science it is when we are able to say, and in so far as we are able to say, that it has emerged by the labour of many or the genius

of few into certain clearly observed and generally recognised principles, which seem fixed and settled, and not likely to change. The dogmata of exact science are the presentations of the results of a clear observation of facts, and a general agreement in them of all unbiassed observers. In Lenormant's "History of the Ancient East," for instance, the history of India is left out, though Lenormant thought at first to write it, and had every inducement to do so, because the facts appeared to him to be not as yet clearly ascertained, and because there is at present, consequently, no such general agreement in those who have examined them as leads to confidence. The scientific history of India, that is, is not yet sufficiently certain as to its facts to admit of its being dogmatically taught in the schools.

It may seem that this grouping of all sciences under one process, and the use of the word "exact" as a term of degree and not of kind, needs at least to be substantiated. But it is just the point contended that, reduced to its simplest elements, all science is simply a clear, distinct observation and vision of facts, and that its exactness is witnessed by the concord and agreement produced upon the judgments of the majority at least of unbiassed and competent observers, and in the long-run. It is only under these two conditions, more or less observed, that any science becomes a fit subject for dogmatic teaching in the schools. It is true that both of these conditions are susceptible, like the heavenly bodies, to perturbations from without. A keen-sighted catalogue is given by Lord Bacon of the idola, which, like mists and vapours of the mind, obscure the distinct, clear vision of things as they are. The late Professor Seeley has remarked that "fashion is little less ephemeral in opinion than in dress." There have been martyrs of science as well as of theology. Yet I submit that divinity has its claim to rank among the exact sciences, simply because there is nothing peculiar to itself in its processes. The terms "revelation," "the teaching, witnessing office of the Church<sup>1</sup> throughout the world," "dogma," are not terms in their essential meaning peculiar to divinity.

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<sup>1</sup> Let the writer be understood. In making this statement it is the least possible intended to imagine the Church, the Divine society, "the Body of Christ"—not the Truth, but "the pillar and ground of the Truth"—to be a kind of Glorified British Association, or even Melancthon's "Coetus Scholasticus." By no means. I speak only of the consent of the Church in this connection as analogous to the consent of scientific men in all well-ascertained scientific truth as a logical ground of evidence. As Dean Hook says in a preface to a sermon, "Take heed how ye hear"; "to leave out all reference to authority is dealing with the most worthy of sciences in a way that is not tolerated in the most ordinary of all."

Divinity is an experimental science as much as any other, and has the same credentials, because it is dependent upon exactly the same processes. Science of all kinds has also its epochs of revelation and vision, when something new was born in the human understanding, has its witnessing and teaching and necessarily selected Church all over the world, to guard and increase the treasure thus laid open—fares forth into the world with dogmas which meet with the same kind of reception, by honour and dishonour, by good report and bad report, by the armour of righteousness on the right hand and the left. And neither the church of divinity nor the church of science is infallible. Both are susceptible of the same relapses, the same epochs and periods of decadence, if not of retrogression from their true principles, the same fallings away from clearness and distinctness of vision. The difference between human sciences and the Divine science is not in the process, but in the importance and relative nearness of their respective fields of observation.

What follows, then, from this, as I hold it to be, essentially true affirmation of the chief place that divinity claims for itself as a science amongst the sciences, which make up the total of our Christian civilization? Much follows, and, as it seems, much of interest.

In any science whatever which ranks as an accepted branch of human knowledge there is always a body of ascertained truth which the bulk of educated men receive without question. To investigate afresh in new light and with increased apparatus this ascertained truth is part of the necessary education of properly scientific men. And each several new investigation, if it arrives at the same conclusions, adds to the cumulative assurance which we may ordinarily and rightly place in this body of undoubted doctrine. This undoubted doctrine is susceptible of dogmatic teaching in the schools. To take the science of astronomy as an instance. The world is round and moves. It circles round the sun at a known distance in an elliptical orbit. It has its perigee and its apogee. Light is an incredibly swift and an incredibly quick vibration of a universal ether, which we are obliged to postulate, but at present incompetent to understand. The heavenly bodies give up in their spectrum analyses the secret of the materials of which they are made. They can be weighed, often, and in many cases their distances can be precisely given; while often their perturbations reveal the sway of what we call universal gravitation. And all this, and more, inconceivable wonder, by faith is rightly accepted by the educated layman, although in many cases actual verification by strictly scientific process may be alike by bent and

calling beyond, if not his capacity, yet his existing attainments. Yet we have no hesitation, therefore, in teaching this great and splendid faith dogmatically in the schools. It forms part of the curriculum of ordinary education. But outside this body of ascertained doctrine, which forms the staple of any proper science, there lie a number of speculative questions not yet strictly scientific—questions as yet only on the road to solution, questions of debate in the scientific hierarchy, a region properly given up at present to the inquiry of the specialist. At the same time, it is proper to remark that these questions, unless they admit of the statement of their reasons for and against in a way that admits the ordinary layman to a clear, distinct appreciation of their bearing, are no questions at all. There is no scientific priest-craft allowable; no mere appeal to authority without reason. In all sciences we should be watchful to prevent the invasion of unreason.

Now, with Divinity, I submit, it fares the same. There is, and always has been from the beginning, a body of ascertained truth which has received a general assent from the Church of Divinity—*i.e.*, the Christian Church—and incidentally and all the more strikingly outside it, which for volume, depth of assurance, extent, and power, is and has been, I venture to believe, quite unique, and, moreover, essentially wonderful when we have regard to the oppositions which from the first have continuously assailed it, and forced in every age its fresh investigation.

This body of ascertained doctrines we call the Christian faith. The world-wide acceptance which this body of truths, thoroughly investigated afresh in every age, and acknowledged in the result, to use the words of Vincentius in a sense which is certain and generally true, from the first, everywhere, and by all to a surprising degree—this world-wide acceptance it is which rightly creates the confidence that it is susceptible of being taught dogmatically in the schools. And outside this Christian faith, strictly so-called, there is and always has been an outlying region of questions of debate, though of undoubted interest and some of first importance. Some of these questions have more or less narrowly approached a universal consent. They have almost passed out of the category of pious opinions. Others of these questions are still only, some more and some less, in the realm of a just and proper speculation. And it is equally important to remark about them that if they are not open to be stated clearly and distinctly with reasons for and against, they are not questions at all. Divinity no more than any other experimental science has a right to unreason.

It is in this region more particularly of not yet quite, but more or less, settled questioning, that the danger of hard words and acrimonious ways of thinking comes in. And it is our wisdom, as it is our Christian safety, in this region to learn to bear and forbear. "Alas for the rarity of Christian charity!"

With proved error we can have no parley. With what has been proved over and over again in history to be false and injurious in influence, and to be like a worm at the root of Christian progress, we can have no more dalliance than we can have in any other science with doctrines which undermine its sanity and shake the reasonable allegiance which that science has been found rightly to claim from an educated man. But in the region of the penumbra, in the region of a partial discovery, in the region where men have reasonably differed, and still reasonably differ, or even, as we may truly think, have *unreasonably* differed, we have, indeed, a constitutional right to hold strongly to opinions which we judge we have tested, and the more so if they have obtained in the settled judgments of a vast number of keen and unbiassed minds; but we have a still greater right to exercise a Christian charity. We may be in part mistaken. When the whole truth in all its colossal and adorable proportions dawns upon us and we know as we are known, we may see things in a greater synthesis, which shall restore all things, and with them many a sadly-broken unity. "If the vision tarry, let us wait for it."

There is just one point further which I should like to touch upon. I have called divinity an experimental science. I should like to prove this proposition. And, to attempt to do so, let me take the scientific doctrine or dogma—than which I know no other equal in interest to a thoughtful person—the Divinity of Christ. That He was a man in all points as we are, yet without sin, needs no proof. That He was without sin even is conspicuous enough and very generally perceived by the best calibre of mind. These things lie on the surface. But the doctrine of the person of Christ from the first, everywhere, and by all, has been seen to involve a greater mystery than even pure and perfect humanity is. Now the doctrine of the person of Christ is contained in a body of writings which we call the New Testament. The first part of these conveys to us with much freshness and vigour the converging observation of a very considerable number of eye-witnesses, shrewd, honest, large-minded, and capable. The second part bears witness to the universal assent of all those, who were sufficiently deeply interested to weigh the evidence, to the disclosure of the person of Christ which the first part delivers to us,



and this assent—harmonious and one—covers an area roughly coterminous with the known civilized world, and embraces a unique gathering together of all nationalities, tastes, and callings, one only in this. The latest, as the earliest, criticism, without going into details, has alleged so many cogent and abiding marks of contemporary honesty and ability and, to go further, Divine inspiration, that the man who lives in the open need have no hesitation in accepting this evidence, first, as to the results of the observation of the person of Christ upon those best qualified to judge it, and, secondly, as to the general consent with which those results were received.

What, then, did men, as they witnessed and gazed upon Jesus Christ, increasingly observe in the course of His sacred life-development? The first thing was that He taught with an innate authority, and, though lowly and submitting to undeserved suffering, He advanced imperious claims; that He was, though one of us in everything, yet entirely different from us in all. The next thing was that He plainly showed Himself having a mastery of nature, and powerful where we are weak in the presence of sin and disease and suffering and death; and that He overcame death, both for others and, in a far vaster sense, in Himself.

They observed, that is, an extreme power in word and in deed, not arbitrarily used, but used in the service of an unselfish tenderness and absolute self-devotion which made all things new. It is not for me here to critically elaborate in this place the idea proposed; I only wish to point out that all this indicates a clear, distinct perception on the part of a large number of the best souls and most penetrating, because guileless, intellects the world has ever seen. It is strictly scientific and experimental, if we reduce it to its simplest elements.

Further, in the written record there is a means at hand to verify the scientific impression clearly and distinctly, and once for all, made. And the general assent of the early Church all over the world to this clear, distinct perception is such that no kind of adverse criticism has ever been able to banish the marks of it from the rest of the New Testament. There is a complete general accord, which is also faithfully reflected in the remains of the Subapostolic Church and the Primitive Church which have come down to us. This clear, distinct perception of the proper Divinity of Jesus Christ, the only Begotten, God of God, Light of Light, Very God of Very God, is historically a conception of tremendous vitality. In all ages, under all skies, under every conceivable condition, under every form of mental capacity and mental environment, it has been and is being verified afresh. Effaced, it recurs; dying, it

lives; corrupted, it reasserts itself; the ancient thoughts of it, though they have never been surpassed in philosophic clearness, are perpetually perfecting themselves in gathering light. Men are everywhere and at all times seeing afresh the glory of God in the face of Jesus Christ. If we really grasp the mass of intelligent verification, which this greatest fact of history has received and is receiving, it will appear like a rock in the midst of storms.<sup>1</sup>

Because of the continuous verification in the hearts and minds of the undeniably best of our race of the effect which our Master Jesus Christ produced upon the best and the deepest thinkers of His day, we may accept this doctrine as the corner-stone of the scientifically ascertained body of accepted truth which we call the Christian faith. Because the properly scientific consent to it has been so wonderfully wide and keen and fruitful, it is susceptible of being taught dogmatically in the schools. It is that chiefest element of Christian knowledge which has the certain promise and potency of that rejuvenated world which Goethe hoped for and says he foresaw. And, analyzed, it derives its truest strength from the fact that its process is not peculiar to Divinity, but is the process of every science that we know. Its steps are: First, a clear, distinct perception, a revelation of something new in the mind; secondly, a select, verifying, witnessing Church; thirdly, teaching or dogma. These are the first steps of experimental science; and when a science begins to be taught dogmatically it is evidence in itself that it has passed the stages of hesitation and inquiry and become part of human knowledge.

Such is the transcendent idea which needs only the touch of inspiration to awake. The well-known French scientist and writer, Camille Flammarion, in a flight of the greater fancy, has pictured the science of astronomy as the muse Urania. He contemplates it as a statue, and then sees it live and speak. He sees an enchanting face illuminated with a mysterious smile, with looks almost of endearment, in which a fine serenity changes suddenly into an expression of joy, agreeableness, and felicity, which it is a pleasure to behold. "Muse ou déesse," he says, "elle était belle, elle était charmante, elle était admirable." Flammarion's meaning is to rescue the teaching of the heavens from the region of mere logarithms and arid formulæ, and to place it in that region of kindling emotions and enlarging understanding which is more than its due. If we were to attempt to do the same service for Divinity, of which it stands in need, I should prefer to

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<sup>1</sup> Matthew xvi. 18.

idealize a historical situation and a man. I would set before myself Stephen, full of faith and of the Holy Ghost, full of grace and power, with a mind stirred with Hebrew sympathies and enlightened with Alexandrian culture—a mind whose vision was at once, that is, ancient and modern, and a mind whose force infixed a lifelong impress upon one who was consenting to his death. I would have myself mark his gaze directed heavenwards and downwards too—an angel face looking fearless upon the very fact of death.

It is this vivid, personal vision of the God-man for us exalted, and certainly returning—always believed, though the heavens were not always open—it is this knowledge *in Him* of a conquest won for us over death, that made the life of the first Church so purely attractive and admirable.

The first Church was not spotless, not free from a tendency to divisions, but it is still for this cause the fountain-head and pattern of any true life “in Christ.”

These were the times when the Divine idea was fused with a gracious and heaven-born life. The angelic face of Stephen must have been a type of many faces. And the sanity of the Divine idea itself is guaranteed by the fact that though it was perceived to be infinite and universal in its range, yet it was seen to be essentially enigmatical in its universal reference. The light that had fallen was the light of the rising sun, but it had not yet illuminated all things. It was a light to walk in for practical everyday uses. They knew only in part. The book of God’s secret was unsealed by the Lamb as it had been slain, but not open. The faith of the primitive Church was a complete confidence in a person. Much has been written to account for the victorious progress of the Christian faith in the first age.<sup>1</sup> It would seem that the continuance of signs and wonders had a strictly secondary place in this progress. These forced attention; these showed that the healing power of the risen Christ was still present with His Church. But when the idea of the Lord’s continuous activity was established the signs were withdrawn. There is an economy of the miraculous in the New Covenant analogous to that which the Old Covenant exhibits. It was the upward and expectant gaze, the *Sursum corda*, the confidence in a victory won, that gave the Church of the first age her power and joy.

And if the Church of to-day, in anti-Christian times, is to “go forth conquering, and in order that she may conquer,” it must be by persistently and patiently reverting to the experimentally scientific spirit of her origin.

F. E. SPENCER.

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<sup>1</sup> Notably by Gibbon and Lecky.

## ART. VII.—STUDIES ON ISAIAH—V.

## HOMILETIC HINTS.

1. THE first verse most probably applies to the whole prophecy—that is to say, *pace* the critics, to chaps. xl.-lxvi., as well as the rest. For the vision of the destruction of Babylon in the latter part of the book is treated from a point of view entirely Jewish.

“I greet you at the beginning of a great career, which yet must have had a long foreground somewhere for such a start.” So said Emerson to Walt Whitman at the outset of his literary activity.<sup>1</sup> Precisely the same may be said of the prophetic dispensation, the grandest period of which opens with Isaiah. For, as we have seen in our preliminary remarks, the religious system of which the prophets are the exponents has its roots deep in the history of the race. Israel, as well as Judah, had received a revelation which, for purely selfish reasons, it had cast aside and trodden underfoot. The whole force of this opening chapter is lost if we deny that the chosen people had received a God-given religion, to which it had proved unfaithful. Judah and Jerusalem were “children” who had “rebelled.” They had “forsaken” Jahveh their God, “despised the Holy One of Israel,” were “estranged and gone backward.” This, and this only, was the explanation of the misery, spoliation, and desolation they saw around them—the sad experiences of the past, the imminent danger which threatened them in the future. And this rebellion was not the neglect of mere external rites. The forms prescribed in the law of Moses were duly observed. The burnt-offerings still smoked on the altars; the fat was consumed as directed; the altar of incense still shed its perfumes around. The new moons and Sabbaths were duly kept; the solemn gatherings were inaugurated as usual. It was the moral principle which, in the Pentateuch as we (as well as they of Isaiah’s time) have it, was inextricably entwined with the ritual, that was neglected. The outward service, elaborate as it was, was duly rendered; but the hearts of the people were not clean. As it was in the beginning, even so it has been ever since. The history of the Christian Church has corresponded to that of the Jews. The external rites of our religion have ever commanded crowds of worshippers; but what has too often been lacking is the spirit of Christ. On the ordinances “Touch not, taste not, handle not,” we still lay, perhaps, undue stress; but, as Joshua reminded the Israelites, the “weightier matters of the law” are too often beyond our

<sup>1</sup> I quote from Robertson, “Early Religion of Israel,” p. 136.

strength.<sup>1</sup> The best service we can offer is but a distant approach to the "sanctification of the spirit."

2. We have a vivid picture here (vers. 7-9) of the desolation caused by an invading host. But we in this favoured country can have but little idea of the disorganization and distress caused by war, even when the invaders profess Christianity. How much worse it must have been in days when Christianity was unknown few of us are able to conceive. Historians, while they glorify the triumphs of their heroes, are apt to pass very lightly over the horrors which followed in their train. It was the Duke of Wellington who, when congratulated on his victories, remarked significantly, in reference to those horrors, that "there was only one thing worse than a victory, and that was a defeat." Of the social disorganization and moral degradation which a conquering army spreads abroad we may get an excellent idea in "Wallenstein's Lager," by Schiller, as well as of the helplessness of the down-trodden people in the presence of a brutal and domineering soldiery. Schiller knew only too well by his own experience what he was describing. A less lurid, but still a very definite, picture of the latter may be found in the "Conscrit," by Erckmann-Chatrion. Zola's "Débâcle," too, paints the horrors of a war in darker colours, but with a far less high-toned and sympathetic pen. It is only by resorting to such works of fiction that we shall find the information which will stir up our sluggish imaginations to comprehend the state to which disobedience and moral declension had brought a people who were destined to "sit"<sup>2</sup>—who even *had* sat—each man "under his own vine and his own fig-tree," with "none to make him afraid."<sup>3</sup>

3. From the very beginning of the Mosaic dispensation the moral law was closely intertwined with the ceremonial; but it was the special work of the prophets to point out the superiority of the former to the latter. From the days of Samuel to those of Malachi they enlarged on the comparative unimportance of positive precepts compared with righteousness, justice, and truth. But our fallen humanity continued to assert itself. When our Lord came, the rebukes of the prophets were as though they had not been uttered. The Pharisees and Scribes kept up their minute external observance of the law, but their hearts were full of bitterness, contempt, and pride, of ravening, extortion, and excess; while the Sadducees contented themselves with a light-hearted, latitudinarian, self-indulgent respectability. Even the testimony of Christ, combined as it has been with the gift of His Spirit to those who own Him as their Lord, has been given to

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<sup>1</sup> Josh. xxiv. 19.    <sup>2</sup> Mic. iv. 4.    <sup>3</sup> 1 Kings iv. 25.

a faithless and perverse generation. Man, even regenerate man, is tempted to "return to his vomit again, and the sow that was washed to her wallowing in the mire."<sup>1</sup>

So it was not long after Christianity was preached that men began to decline from the high ideal that their Master had set them. Cyprian tells us of the crimes with which the lives even of the confessors were stained.<sup>2</sup> Councils held to define the doctrines of the faith were disgraced by violence and sharp practice; Christians soon degenerated into persecutors; and by degrees the religion of the spirit became a hard and fast system of ordinances which reduced Christians, even as early as St. Augustine's time, to a worse condition than the Jews.<sup>3</sup> Since the Reformation the evil has been diminished to a certain extent. But our own time has seen a great recrudescence of the evil. Our Lord spoke strongly against the tendency to "teach for doctrines the commandments of men,"<sup>4</sup> and to "make the word of God of no effect by human traditions."<sup>5</sup> St. Paul denounces slavery to ordinances,<sup>6</sup> and reminds us that the kingdom of God "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."<sup>7</sup> And yet a school has risen among us which sets what it calls "Catholic tradition" above the example and teaching of Christ and the custom of the Church in the Apostles' times; which unduly magnifies externals; makes attendance at religious ceremonies, and not the morals of the people, the test of the spiritual condition of a nation; and has led to our making statistics instead of the extent to which the lives of the people are leavened by the doctrine of Christ the test of religious progress. Have we not need still to listen to Isaiah's warning amid the many threatening signs of decay of faith and consequent declension in manners which we now see around us?

4. Ver. xvi. points to us the only way of escape from the dangers which beset us. Not only, observe, "wash you, make you clean, put away the evil of your doings from before Mine eyes," but "cease to do evil, learn to do well," and "seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Some are quite content if they shed a few penitential tears during appointed seasons of humiliation of sin, and they thus deceive themselves and fall into divers temptations. But this is not Scripture repentance. The evil habits must be broken off; they must be replaced by good ones. Uprightness of life and transparency<sup>8</sup> of motive must

<sup>1</sup> 2 Pet. ii. 22.

<sup>2</sup> Ep. v. 3 (Oxford edition, xiv.).

<sup>3</sup> Preface to the Prayer-Book.

<sup>4</sup> Matt. xv. 9.

<sup>5</sup> Matt. xv. 6.

<sup>6</sup> Col. ii. 20.

<sup>7</sup> Rom. xiv. 17; cf. Col. ii. 16.

<sup>8</sup> *Εὐκρίβεια* (1 Cor. v. 8; 2 Cor. i. 12 and ii. 17).

take the place of our untrustworthiness, evasion, and sailing near the wind; sympathy with the rights, the cares, the distresses of others. And if any one say, "This is beyond my powers," the answer is, "In your own strength it is, of course, impossible." But "*all* things are possible to him who is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."<sup>1</sup>

5. There is no need for despondency. Under the Law, as among the heathen before Christ, all effort seemed to end in failure. Under the Gospel there is steady progress towards the lost ideal. This is why the sternest denunciations of the Hebrew prophets always ended with words of hope. God will purge those whose "hands are full of blood" if they will but turn to Him. He will restore the condition of things which has passed away. Zion shall once more be the "city of righteousness, the faithful city." For the "Redeemer has come" to her. Henceforth we have but to cast ourselves upon His mercy, to listen to His voice, to trust in His power, to be guided by His Spirit, and the evil which "doth so easily beset us" will pass away. The very distresses which encompass us will work their own cure if we do but turn to the Great Physician in our need. We shall learn to be ashamed of the "oaks we have desired" and the "gardens which we have chosen"—that is, the ideals we have set up in our hearts instead of the example of Christ. The fire of the Divine wrath shall destroy what we have done apart from our Master, and shall "purify" us that we may be able to "offer Him the offering" of His own "righteousness," dwelling in, and reflected by, ourselves.<sup>2</sup>

J. J. LIAS.

NOTE.—I had to hurry over the correction of my last two papers. A parenthesis has got wrong on p. 370, note. The parenthesis should end at "Isaiah," not at "xxxv." On p. 287 I ought to have written "found and maintain" instead of "found." On p. 288, Abner and Saul, of course, were not followers of David, though they were typical Hebrew warriors of the same stamp as David's followers. And in writing of Ittai the Gittite, I had overlooked 2 Sam. xv. 19, where Ittai is spoken of as a "stranger and an exile." Ittai and Uriah, as well as the Cherethites and the Pelethites, doubtless formed part of a band of trained foreign soldiers, who should supply the defects of the Israelites in military exercises. In the early part of the reign of Saul they evidently had neither discipline nor weapons. The Philistines had both. The Pelethites have been thought to be Philistines, and the Cherethites Cretans.

<sup>1</sup> John i. 13.

<sup>2</sup> Mal. iii. 4.

## ART. VIII.—THE MONTH.

THE appointment of the Royal Commission on the disorders in the Church was announced by Mr. Balfour on the 20th of last month, and the announcement was followed by a debate, at the instance of Mr. Austin Taylor, which threw considerable light on the scope and limitations of the Commission. It is satisfactory to everyone that the chairman is Sir Michael Hicks-Beach. His independent character and position and his experience as a statesman afford a welcome guarantee that the proceedings of the Commission will be wisely and firmly guided. The selection of the other members of the Commission has also, on the whole, given satisfaction. It was essential that the Archbishop of Canterbury should be a member, and that the episcopate should be represented by a member of the Bench who, without being of extreme views, will be able to represent with sympathy the action of his colleagues. The law is adequately represented by Sir Francis Jeune, Sir Edward Clarke, and Sir Lewis Dibdin. General lay opinion will be fairly expressed by the Marquis of Northampton, Sir John Kennaway, Mr. J. G. Talbot, Sir Samuel Hoare, Professor Prothero, and Mr. Harwood; and the two chief sections of opinion among the ordinary clergy have able spokesmen in Dr. Gibson, the Vicar of Leeds, and Mr. Drury, the Principal of Ridley Hall. The complaint which was urged in the debate by one or two Liverpool members that what they called "the Church Protestant party" was not adequately represented was amusingly disposed of by Mr. Balfour's condolence with Sir John Kennaway and Mr. Drury in having their Protestant character thus traduced; and as the Commission will to a large extent have to act in a judicial capacity, it seems clearly advantageous that the more extreme partisans, on whichever side, should be excluded from it. On the whole, what may be expected from such a Commission is the judgment of sensible and practical men on the facts and questions brought before them, and such a judgment is what is chiefly needed for the guidance alike of the public and of the Government.

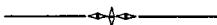
There is in some respects much more reason for criticising the terms of the reference to the Commission. It is to inquire "into the alleged prevalence of breaches or neglect of the law relating to the conduct of Divine Service in the Church of England, and to the ornaments and fittings of churches, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid



matters." Mr. Austin Taylor expressed an apprehension which is not altogether unreasonable that the inquiries of the Commission will thus be limited to exterior observances in public worship, and that they will not be able to give adequate consideration to the doctrines and principles which lie behind the alleged breaches of the law. It will probably, for instance, be impracticable for the Commission to consider one of the gravest of all recent innovations in the practice of many of the clergy—the growing insistence upon the obligation of private confession. No doubt, however, this is the most difficult of all subjects from a legal and overt point of view, and can only be dealt with satisfactorily by the Bishops themselves. One apprehension, however, which was naturally expressed was removed by an explanation from Mr. Balfour. It was asked whether the practice of Children's Eucharists, "at which special books—not the Book of Common Prayer—were used," could be brought before the Commission; and Mr. Balfour interposed with the remark, "Oh yes; that is the intention." On this the member who was speaking observed that "if so, much of his objection to the phraseology of the reference was removed." If, in fact, the inquiry of the Commission is to extend, not merely to the conduct of the regular Services in Church, but to the various novel services, such as Masses for the Dead, Celebrations of the Festival of Corpus Christi, and Children's Eucharists, and if the Manuals connected with such services can be considered in illustration of their meaning, a considerable range of the most objectionable and characteristic innovations will be brought under review.

One objection which was put forward in the debate, though naturally felt at first sight, was adequately answered by Mr. Balfour, even if on grounds somewhat too wide. The Commission will obviously be unable to consider irregularities of doctrine, although, as Mr. Balfour admitted on a previous occasion, these are the real root of any prevalent disorders. "What my honourable friend," said Mr. Balfour, "is anxious for is to get at what are truly called Romanizing doctrines not connected with the Church services. I sympathize with him," said the Prime Minister; "but can anybody frame a resolution of that kind without dealing with doctrines as a whole, and do you seriously suggest that there is to be an examination into the errors of doctrine of which any clergyman may have been guilty, or thought to be guilty, in the course of his ministrations? I am not sure how the Protestants would come out of it." There is, unhappily, too much force in that suggestion. To inquire into Romanizing errors of doctrine without at the same time inquiring into

Rationalistic errors would be a very one-sided proceeding, and it is only necessary to look into current magazines to see how grave such an inquiry would become. In the *Contemporary Review* for April, Canon Hensley Henson, discussing "The Future of the Bible," says (p. 567) "that no doubt there is much less in the more recent literature [that is, the New Testament] which offends the reason, and hardly anything which hurts the conscience; but whether much or little, it will have to go the way of the Old Testament prodigies." And in the current number of the *Hibbert Journal* the same confident divine protests (p. 485) against "the position of those rigid theologians who would insist upon an acceptance of such a doctrinal definition as that contained in the fourth Anglican Article: 'Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until he return to judge all men at the last day.'" When a Canon of Westminster thus openly repudiates the "belief in all the Canonical Scriptures of the Old and New Testament," which every clergyman professes at his ordination, and in so many words rejects the Article he has subscribed on so momentous a subject as Christ's resurrection, it is obvious that to refer errors of doctrine to a Royal Commission would open "flood-gates of controversy," as Mr. Balfour expressed it. At the same time, it is difficult to follow Mr. Balfour in his sweeping denunciations of prosecutions for heresy. Any church must become demoralized, and fail in the very conditions of its existence, if doctrines which it expressly prescribes can be denied by any of its ministers without forfeiting their position; and a prosecution may be the only way of insisting on this forfeit. We rejoice to see that the Bishop of London, in his Diocesan Conference, plainly declared that a denial of the Virgin Birth of our Lord was inconsistent with the Catholic faith and with the obligations of Holy Orders. Some very grave action will have to be taken before long if benefited clergymen, of whatever school, combine openly to deny plain Articles of the Creed and of our formularies. But the subject would clearly have been beyond the scope of any Commission. If not all that could have been wished, the return of the Commission to the reference entrusted to it will afford a very valuable basis for future action to all who are concerned with the present position of the Church of England.



## Notices of Books.

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*Sermons of the Age.* By the REV. T. MEREDITH WILLIAMS, B.A., Vicar of Llanarth, Cardiganshire. London: Elliot Stock. Pp. 190. 3s. 6d.

Some of the thirteen sermons in this volume are of an expository character; others relate to questions of the day, such as Education and Temperance. The first one, on "The Kingdom of God," is a general survey of the religious and spiritual condition of the nation, which Mr. Williams depicts in somewhat gloomy colours. His discourses are very earnest, containing much plain speaking. Though they were preached in Wales, and there are many allusions to Welsh Nonconformity, they are singularly free from anything like bitterness. It may be doubted whether, as seems to be suggested in one passage, the preaching of the Gospel to the poor is hindered by delays in the reform of Convocation. Other causes have probably more to do with it, and it might not be perceptibly advanced even if Convocation were reformed.

*Gospel Records interpreted by Human Experience.* By H. A. DALLAS. London: Longmans, Green and Co. Pp. viii + 302. 5s.

The chief feature in this extremely discursive volume, and the one most likely to attract notice, is an endeavour to explain the Gospel miracles by the help of "scientific spiritism." Its author takes the ground that the supernatural powers exhibited by our Lord were psychic powers, similar to those now found among men of various nationalities, though greater in degree. Christ was endowed with the gifts of a psychic on account of His being a perfect specimen of our race. The proceedings of the Psychical Research Society have been ransacked by Mr. Dallas for the purpose of extracting ideas on the subject, and numerous quotations from them are given relating to the action of spirit on matter, discarnate intelligences, apparitions of the departed, and so on. The argument is of so specious a character that it may be well to point out where it breaks down. No evidence is brought forward to show that the powers our Lord possessed are "now found," neither does the author produce an example of a single phenomenon that offers a parallel to any of Christ's miracles. By saying that the accuracy of the New Testament record may be left an open question he practically gives up his case, for it is impossible that a comparison with other phenomena can be instituted unless the facts are correctly stated. And even in his treatment of the record as it stands Mr. Dallas himself is not particularly accurate. Thus, on page 266, he contends that our Lord's appearance to the disciples on the evening after His resurrection is "quite in agreement with the appearances attested by present-day witnesses, and among them by so great and careful an observer as Sir William Crookes." The body in which Christ showed Himself on that occasion is said by Mr. Dallas to have "appeared suddenly, the doors being shut, and disappeared as suddenly as it

appeared," though not a word about its sudden disappearance can be found in St. Luke or St. John. As regards the actual Resurrection, the only explanation suggested here takes the form of a tentative hypothesis which is as much beyond the range of human experience as the miracle itself.

*Steadfast unto Death; or, Martyred for China. Memorials of Thomas Wellesley and Jessie Pigott.* London: Religious Tract Society. Pp. 255. 2s. 6d.

This memoir of two devoted labourers in the mission-field is an inspiring story. Mr. Wellesley Pigott, a near relative of Archbishop Trench, and a member of a well-known Irish family, joined the staff of the China Inland Mission in 1879. With the exception of two brief intervals, during which he came home on furlough, he carried on his evangelistic labours until the time of his death in the July of 1900. He seems to have been a noble example of a Christian layman, presenting a combination of fervid enthusiasm and practical common-sense. The selections from his correspondence published here contain many expressions of opinion on missionary questions. He was opposed to the interference of missionaries in political matters, and more than once prevented his colleagues from taking action in that direction. But he did not agree with Lord Salisbury's view that the punishment of evil-doers by gunboats would injure missions, holding it to be the duty of European Governments to secure the protection of their subjects in China. In one of his last letters he declared his conviction that the Chinese authorities, not the Boxers, were the moving spirits in the troubles which had arisen. The persecution, after raging for some time in other districts, at length reached the scene of Mr. Pigott's labours. On July 9 he and his wife, with their only son, a bright boy of twelve years, won the crown of martyrdom. Forty-five Europeans in all were beheaded at the same time, twelve Roman Catholics and thirty-three Protestants, eleven of whom were children from ten to thirteen years of age. The tale of their martyrdom is told in the words of an eye-witness, a native Christian, whose narrative is given in full. It is remarked by the author of this volume, not unjustly, that the religious press has failed to bring home to the mind of the Church the lessons taught by the momentous events in China, and has passed them over in comparative silence.

A recent number of the *Indian Witness* notices an address delivered at Lahore by the Maharaja Gaekwar of Baroda which has attracted much attention. The spectacle of an Indian reigning Prince lecturing on religious and moral questions to British subjects outside his own territories is a novel one. Repeated visits to Europe have at various times brought the Gaekwar into close contact with Christianity, and a few years ago it was popularly supposed that he had been baptized in Germany. His Lahore speech sufficiently disproves this idea. Part of it was devoted to a defence of the nautch as a social institution of great antiquity, which

should not be condemned, and to an apology for idol worship. Idols, the Gaekwar observed, are not considered by the intellectual portion of the Hindu community to be gods, but representations of God, and their worship is in no way demoralizing so long as this is kept in mind. The idea of one true God is inculcated by the highest philosophy of Hinduism, as well as by Mohammedanism and Christianity, and in a lesser degree by Buddhism. These forms of religion may differ in external details, but their cardinal principles are the same. It is a fact that "low-class people are turning Mohammedans and Christians by the hundred," yet Hindus may arrest this by fair treatment of the lower castes, whose members take refuge in other faiths as a means of escape from the inhumanity of their own countrymen. The address is an instructive example of the effects of the levelling-down process by which all religions are made out to be equally true.

*The "Parson's Handbook" Series. The Catechist's Handbook.* By the Rev. J. N. NEWLAND-SMITH, M.A., Assistant Diocesan Inspector of Schools for the Diocese of London. London: Grant Richards. Pp. xxiv + 226. 3s.

It is unlikely that attempts to substitute the St. Sulpice method in place of Sunday-schools will meet with any wide success. Improvements in our Sunday-school system are no doubt desirable, but it has gained far too firm a hold to be easily dislodged. Two of its advantages are that it provides an outlet for the energies of many zealous and active workers, who practically constitute an army of volunteer evangelists all over the country, and that it brings teachers and scholars into direct personal relations with each other. Friendships thus formed constantly exercise a beneficial effect in after-years. Mr. Newland-Smith will scarcely allow that Sunday-schools are of any real use, and greatly exaggerates their deficiencies. He gives an account of the "Catechism," as the St. Sulpice method (which, by the way, English Roman Catholics have not adopted) is called, describing at length its very complex mode of operation. There are very few parishes where it could be carried out in its entirety, even if desirable, and a clergyman working single-handed certainly could not manage it. We were unaware, until we met with the information in these pages, that both the Baptismal service and the Church Catechism seem to imply the presence of children at the Eucharist, at any rate upon occasion. Mr. Newland-Smith lays it down that "the Baptismal service, by directing the sponsors to take care that their godchildren hear sermons, implies their attendance at this service, because at this service alone does the Prayer-Book enjoin a sermon. The Catechism, by its *abrupt* question, 'Why was the Sacrament of the Lord's Supper ordained?' assumes the children's familiarity with it as a fact of the Christian life." Coming as they do from an inspector in religious knowledge, these interpretations of the Church's formularies must be considered astonishing. His plea for a so-called "Children's Eucharist" could hardly be based upon weaker arguments.