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# The Churchman Advertiser.

OCTOBER, 1907.

## A REMARKABLE BOOK ON THE PRESERVATION OF HEALTH.

DR. ANDREW WILSON, F.R.S.E., the distinguished authority on hygienic science and health questions, is evidently a believer in Thomas Carlyle's doctrine that there is no utility in pointing out misfortunes unless you at the same time indicate the remedy.

In his remarkable little book, "The Art of Living," just issued from the press, Dr. Wilson not only points out "our first duty to ourselves is to check illness at the outset," but he follows up this admonition with the more welcome information how we are to do it. He, so to speak, says: "You have the evil of ill-health to fight. Now, here's the weapon to fight it with. Strike for freedom." For example, he says: "Suppose a person has run down—feels languid, and is easily tired. If he neglects this warning—for all such signs and symptoms are Nature's warning to us—the possibility is that he will pass further afield into the great lone land of disease.

"Can he do anything to save himself from such a disastrous result? In the vast majority of cases he can restore his vigour." How? Dr. Wilson tells his reader how without delay, adding at once this remarkable statement: "Probably he will be advised to take a tonic. This in the main is good advice. Unfortunately, the number of tonics is legion, but if there exists any preparation which can combine in itself the properties of a tonic and restorative, and which at the same time can contribute to the nourishment and building up of the enfeebled body, it is evident such an agent must prove of the utmost value to everybody. I have found such a tonic and restorative in the preparation known as Sanatogen."

How the distinguished author found this tonic he tells us in an interesting bit of autobiography. "Recovering from an attack of influenza," he says, "and suffering from the severe weakness incidental to that ailment, Sanatogen was brought under my notice. I gave it a fair trial, and the results were all that could have been desired. In a short time my appetite improved, the weakness was conquered, and without the use of any other medicine or preparation I was restored to health." It is easy to believe that this experience led the doctor to make a thorough investigation into this specific which had served him so well.

Sanatogen, he tells us, "combines two distinct elements, one tonic and the other nutritive." Further, it is no "secret" remedy, for, as he pertinently observes, "its composition is well known; otherwise medical men would not prescribe it."

What the tonic and nutritive elements of Sanatogen are, and how they effect so much good, Dr. Wilson described in simple, convincing terms. The whole passage is too long to quote, but one important remark of the writer may be given—namely, that one of the principal elements of Sanatogen "represents the substance which actually forms a very important, if not the most important, constituent of our brain and nervous system." How, through regenerating the nervous system, Sanatogen restores the functions of the digestive organs, and by rebuilding the tissues compensates the wear and tear of latter-day life; how it does away with the need of stimulants, and cures the sick by the natural method of making the body strong enough to drive out disease—all this, in the delightful style of Dr. Wilson's language, makes engrossing and pleasant, as well as instructive, reading. This last contribution of his to the literature of health may certainly be calculated to carry joyful news to the ailing and weary.

A limited number of complete specimen copies of "The Art of Living," by Dr. Andrew Wilson, F.R.S.E., are available for distribution. A copy will gladly be sent post free on application to the publishers, F. WILLIAMS & Co., 83, Upper Thames Street, London, E.C., mentioning the *Churchman*.

Sanatogen, the therapeutic nutriment alluded to by Dr. Andrew Wilson in the book named above, has probably been put to more severe and searching analysis and tests than any other specific of modern years, and the result, as declared by the unanimous voice of the medical Press, is to place the preparation quite in the forefront of all nerve tonics. The *Medical Times* says: "It is probably in cases of weakening or exhaustion of the nervous system, accompanied by various forms of mental and bodily inefficiency, that Sanatogen proves most useful."

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October, 1907.

No. 20.

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# THE CHURCHMAN.

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OCTOBER, 1907.

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## The Month.

**The Deceased Wife's Sister Act.** THE papers during the past month have naturally been full of the controversy caused by the passing of the Act authorizing marriages with the deceased wife's sister. After sixty years of persistent agitation the Bill became the law of the land in August, and Churchmen are faced with a serious and difficult problem raised by the fact that on this point the law of the State is now in direct opposition to what has hitherto been regarded as the law of the Church. Whatever our views may be on the general question, the circumstances connected with the passing of the Bill call for clear recognition and careful consideration on the part of Churchmen. The advocacy of and opposition to the Bill were in no sense political, members of both sides voting for or against it quite regardless of politics. Further, out of probably well over two hundred Churchmen in the House of Commons, not more than about twenty were found voting against the Bill; the entire minority was only about thirty-four. In the House of Lords the majority in favour of the Bill may be fairly regarded as two to one. Nor should we forget that every important organ of the London press was in favour of the Bill. These are very striking and significant facts. Again, the Duke of Norfolk's testimony to the position of the Church of Rome showed that the matter is regarded in that communion solely

from the standpoint of discipline, and not from that of Divine law. This had great weight in the House of Lords. It is also impossible to overlook the fact that a year ago the Archbishop of Canterbury "cordially voted" for what is known as the Colonial Disabilities Removal Act, which made marriage with a deceased wife's sister, contracted in any of our Colonies, legal for such colonials while living in this country. Yet this attitude to the Colonial Act seems to be as definitely opposed in principle to Canon 99 and the Table of Kindred and Affinity as the Bill of the present year. Not least of all, the opposition in both Houses of Parliament did not take the high Scriptural ground that such marriages are contrary to the Word of God, and therefore incestuous. A good deal has been said against Lord Hugh Cecil's strong language on this subject, but if he or anyone holds that these marriages are absolutely contrary to the law of God, the language is perfectly justifiable and necessary. But the fact that the Archbishop of Canterbury dissociated himself from such language clearly shows that His Grace did not take Lord Hugh Cecil's ground. Moreover, since the Act has been passed, the Bishop of Liverpool, though strongly opposed to it, admits that those who contract such marriages do nothing that is opposed to Christian morality. Now, we submit that all these facts are salient and significant features of the situation, and should go far to guide Churchmen to right views of the matter. Everything depends upon the ground we take in opposition to these marriages. The question of expediency is absolutely at an end now that the Act has become law. The one question which faces Churchmen is, Are the marriages right or are they wrong?

**Are these  
Marriages  
Unscriptural?**      The fact that argument from Scripture was not used in the recent debates does not necessarily imply that there is no Scripture argument, though it would seem most natural to have alleged it on such an occasion. Is there anything in Scripture which stamps these marriages as wrong in the sight of God? With all respect to

those who think otherwise, we venture to say there is not. The ancient use of Lev. xviii. 18 has long passed into the limbo of impossible exegesis, and, so far as we know, apart from this text, there is only left the argument based on "They twain shall be one flesh," meaning that the wife's relatives are the husband's relatives. Can this, however, be said to include oneness of flesh and blood with a wife's relatives? If so, how is it that two brothers can marry two sisters, and how can the son of a father by one marriage become the husband of the daughter of his stepmother by her subsequent marriage? The truth is, the oft-repeated statement that affinity is at all points parallel with consanguinity hopelessly breaks down. Added to this we have the deplorable sanction of marriages of first-cousins, which is a marriage of pretty close consanguinity. Further, in view of the fact that Levirate marriages were allowed under special circumstances in the Jewish law, it would seem that there was nothing essentially immoral in the union, or else not even special circumstances would have justified them. We therefore seem led to the conclusion stated by the Bishop of Carlisle that Holy Scripture has left us free in the matter. If, then, these marriages are not unscriptural, if opposition to them cannot be proved by most certain warrants of Holy Scripture, and if, therefore, the great principle of Article VI. applies to the question, is it possible to make opposition to these marriages an Article of the Faith in the sense that they are not to be recognized by the Church? For we must at all costs be logical in a matter of this kind, and if we believe such marriages to be unscriptural, we must refuse the Holy Communion to those who have contracted them. Canon 99, which prohibits them, is equally clear in adjudging them "incestuous and unlawful," and to be "dissolved as void," and the parties to be at once separated by law. We cannot but believe that if the position of Holy Scripture is carefully considered and the truth of Article VI. applied to the question we shall be helped to come to a true solution of the problem.

What is the Law of the English Church.
The opposition between Canon 99 with the Table of Kindred and Affinity on the one hand and the new Act on the other has necessarily raised the question as to how far the English

Church is still governed by Canon Law, and in particular in what sense the Canons of 1604 are still binding. It seems quite clear that "the Table of Prohibited Degrees forms no proper part of the Prayer Book" (Frere's edition of Proctor's "History of the Book of Common Prayer," p. 621), and the reprint at the Tower of the sealed copy of the Prayer Book of 1662, which has been seen by a correspondent of the *Guardian*, ends with the Form for the Consecration of Bishops. The Table therefore rests on the authority of Archbishop Parker in 1563, and this was confirmed by Canon 99 of 1604. The question still remains as to the precise basis of our obligation to Canon Law in the Church of England. Some writers base obligation to Canon Law on English Statute Law from the time of the Reformation onward, and not on any acceptance of the medieval view of the Canon Law. Others hold that our Canons are the rules which the Church lays down for the guidance of its members, quite apart from medieval Canon Law. Under these circumstances the question will have to be faced, and our precise relation to the Canons of 1604 definitely settled. It is at least curious that those who now urge the obligation of this Canon are not by any means prepared to acknowledge a similar obligation with reference to ministerial vestments as laid down by another Canon.

Our Present Duty.
The one great evil to be feared is what a Bishop, writing in the *Times* under the name of "Episcopus," has rightly called "Diocesan Variants." Already

we are experiencing this trouble. The Archbishop of Canterbury and several of the Bishops have strongly urged that the clergy should not solemnize such marriages, or allow the use of their Church for them. The Bishop of Hereford, on the other hand, advises the opposite, while the Bishop of Carlisle says that, until the relation of the Canon Law to the laws of the

realm has been clearly and judicially defined, he cannot lay any clergyman under censure for celebrating one of these marriages or allowing the use of his Church for the purpose. It is clear from correspondence in the papers that the vast majority of the clergy will avail themselves of the liberty granted to them under the Act, but there is a strong and influential minority who feel that the law of the State is binding on us as members of an Established Church, not from any Erastian principle of State control, but simply because the Houses of Parliament represent the only available legal authority of the laity of the Church of the nation. It appears to us that, following the line of the Bishop of Carlisle, the case is eminently one for liberty. Those who cannot celebrate these marriages must not judge those who can; those who can celebrate them must not despise those who cannot. The matter must soon be brought to a settlement one way or the other, and meanwhile liberty is the one thing needful. One fact in particular gives cause for immediate settlement, and that is the novel and deplorable differentiation between clergy and laity in the matter of contracting these marriages. A clergyman as a citizen can contract such a marriage, but as a clergyman he is liable to ecclesiastical censure if he does so; and yet legal ecclesiastical censure can only be pronounced by a court of law, which, of course, would do nothing of the kind, seeing that as a citizen a clergyman is within his right in contracting the marriage. If it be said that there are other methods of ecclesiastical censure, it must be admitted that there are, and nothing could be more intolerable than that there should be any boycott or similar action which would prejudice a clergyman in his career for doing that which he believed to be Scriptural and which is certainly allowable by the law of the land. And so we come again to the conclusion that action must be taken very soon to put an end to the present state of confusion. Unless some settlement is quickly made, the position of the Church as an Establishment will be gravely imperilled, and Disestablishment brought within measurable distance.

Church Reform. Bishop Thornton, of Blackburn, is one of the prominent Churchmen who possesses the refreshing gifts of courage and plain speaking. He is not afraid of saying what he thinks, and of expressing himself in terms that can be understood of the people. A recent utterance on the delay of bringing about Church reforms seems to be worthy of special notice :

“ Unless the Church can formulate, without much delay, her common mind on certain imperative reforms, the demand for her disestablishment, as unworthy to remain the recognized exponent of the nation’s Christianity, will be heard as loudly from within her as from the enemy outside. Year after year passes, and nothing, or next to nothing, gets really done, or even decided upon, towards removing crying abuses in her administration. The sale of livings continues, unfit pastors cannot be removed, and the Church’s men and means are in many places as absurdly maldistributed as ever. The representative Church Council meets, and, with thirteen numbers on the agenda paper, passes resolutions anent three of them, and is prorogued !”

How true this is all Churchmen know. During the next year we shall doubtless have full opportunity of seeing how far the movement for Church reform will grow and be taken up in earnest. If something is not done along the lines indicated by Bishop Thornton, we shall almost come to think of an application to the Established Church of the well-known phrase : “ Those whom the gods wish to destroy they first make mad.”

The Spirit of Sectarianism. The Bishop of Carlisle, in his address at the recent Diocesan Conference, took up again one of the points raised in his valuable and weighty address at the Barrow Church Congress. He dealt with one of the losses associated with the Tractarian Movement, which he considers to be the denationalization of the English Church, and her transformation into a mere sect. Here are the Bishop’s words, which seem to us to be pregnant with meaning for all who can discern the signs of the times :

“ Time was when the vision of a Church universal seemed to be dawning on the world, but now the only Church which arrogated to itself the sole title of Catholic had degenerated into the most exclusively sectarian of all the Churches. The spirit of denationalization or sectarianism, partly derived from Rome, was the greatest of all the perils menacing the English Church to-day. Ever since the birth of the Tractarian Movement that Church had

been losing touch with, and hold on, the nation, and had been dwindling into a mere sect. The founders and disciples of that movement would prove, he was persuaded, to have been in the long run the most subtle, strong, though unconscious, adversaries the National Church ever had. The danger lay in their very goodness and nobility, in the fascination of their character and the splendour of their talents. All the clear benefits they had conferred on the Church might have been conferred without inflicting on it the injuries of exclusiveness and denationalization. That movement was a kind of apotheosis of tradition, deifying the Church, depreciating the religious character of the State, and ignoring the fact that civil government is also an ordinance of God. These causes were swiftly putting the Church out of harmony with the nation. As the exclusive trade unionist would not work with the non-unionist, so the exclusive Tractarian would not worship with the Nonconformist. With each successive widening of the franchise Parliament had become less of a Church Senate and more of a Nonconformist Assembly. This result was no mere question of party politics, but the beginning of a great war between clericalism and Christianity. When the recent Trade Union Congress voted for secular education by something like ten to one, the members of the majority voted, not against Christianity, but against clericalism."

Gambetta's historic phrase with reference to France, that "clericalism is the enemy," is equally applicable to our own country and Church, and we are grateful to the Bishop of Carlisle for so plainly calling attention to it. It is at the root of not a few of our Church and Education troubles at the present moment.

"Worse than  
Disestab-  
lishment."

In the same connection the following words of Bishop Diggle are also worthy of note :

"Of all the dangers besetting the Church of England to-day, none was, in his judgment, comparable to its gradual denationalization, by which he did not mean disestablishment or disendowment, but something worse than either. Disendowment might rob poor parishes of the ministrations of religion, but otherwise it would keep the Church from leaning too heavily on the generosity of a dead past, and would tend to put larger powers and liberties into the hands of the laity. Disestablishment would mean a deliberate dissociation of the State from organized religion and an interference with religious liberty, for no voluntary religious community is as free and untrammelled as a State Church ; but it would mean most probably a further reforming of the Church, which would go back to the Reformation, and not behind it nor underneath it. The condition of things to-day in the Church of England would not be tolerated in an unestablished Church, which would be autonomous, and would be delivered from the bureaucratic rule from which it had suffered for a long period. He was opposed to both disendowment and disestablishment, though if they came he should not be overwhelmed with despair. But the denationalization of the English Church was without any admixture of good whatever, because it meant sectarianism and the exclusive spirit."

This is a word of faithful warning and counsel as timely as it is important.



## Evangelical Doctrines and Modern Thought.<sup>1</sup>

BY THE REV. J. A. HARRISS, M.A.

NO other source and no better expression of Evangelical doctrines can be found than in the Gospel message of the New Testament. Careful study of the characteristics of that message will show that "the Gospel," as the New Testament writers conceived of it, was a term of wide range and great significance. Ever and again, as local controversies or as special needs arose, it was necessary to emphasize some one important feature in order to guard against misconception. But the Gospel, considered in itself, was larger and fuller than any one doctrine. It comprised the whole body of Christian truth. It was the full revelation of the counsels of God. We are asked to-day to consider our Evangelical doctrines in relation to modern thought. Few of us who are trying to understand the currents that are influencing men can fail to see how strong is the tendency about us to comprehensiveness. In the spheres of science and of history, equally with those of moral and religious thought, there is a growing dissatisfaction on all sides at hasty or incomplete statements, and a steady movement towards a larger and completer marshalling of all the available facts.

Now, it is this principle that, I venture to suggest, we Evangelicals need to recognize more fully than, perhaps, some of us have done in the past. The Divine facts with which we have to do are there in the contents of the Gospel, and the field is a wide one. Are we applying the method of comprehension in interpreting the full truth there revealed? For, rightly or wrongly, a suspicion haunts the minds of many that the Evangelical school of thought does not stand for breadth of view; that while it is strong in its emphasis upon certain distinctive

<sup>1</sup> The substance of a paper read at the Southport Lay and Clerical Conference.

features, there are yet aspects of revealed truth which seldom find a place in its normal teaching. Let me recall the significant and searching words of Bishop Moule in his book on "The Evangelical School in the Church of England." He is referring to the rise of the Oxford Movement, and to some of the causes which contributed to its success. "Assuredly, too," he writes, "it found the Evangelical side affected already by some of the mischiefs of traditionalism, not careful enough to study progress, and mistaking formulas sometimes for life" (p. 30). Those who are familiar with the history of the Evangelical movement in the eighteenth century will know that its great power under God arose from its strong insistence upon certain distinctive truths that had become obscured, if not forgotten, amid the religious controversies of that period. The men who preached them reaped success, largely because their minds were alert to perceive the needs of their times. Those truths were, and always will be, primary in their importance. But the form in which they were then presented was necessarily marked with the limitations of the age, nor were they, perhaps, sufficiently comprehensive in range. And if there be a mere slavish reproduction of their teaching to a future generation, whose wants are different and larger, then the mischiefs to which Dr. Moule refers, of failing to study progress, of traditionalism, of mistaking formulas for life, will assuredly appear in our midst. In view, then, of the wide embrace of truth comprehended in the New Testament conception of the Gospel, it should greatly concern us to inquire whether we are really faithful to that comprehensive spirit; whether each feature and part of the teaching finds its right place in our thoughts and lives; or whether the tendency to isolate one doctrine or one fact from the rest, to wrest it out of its proper connexion with other facts, and to exalt it unduly above them as embodying, not together with them, but alone and in itself, the Gospel—whether that tendency, which, be it marked, is the temper to which many a heresy in the past owes its birth, does characterize our belief or our teaching.

There is another point of view from which we may regard this principle of comprehensiveness. We need to remember that the appeal which the Gospel makes to men is an appeal to the whole and not to part only of their nature.

Consider for a moment what is implied in such expressions as these : St. Paul speaks in one place of the "mystery of the Gospel" (Eph. vi. 19). In another he refers to the riches of God's grace, which the Gospel has made known, "abounding toward us in all wisdom and prudence" (Eph. i. 8, 13). In another of Christ crucified, as the wisdom of God (1 Cor. i. 24). In another of his endeavour to commend himself to every man's conscience by the manifestation of the truth (2 Cor. iv. 2).

Now, the terms here used—"mystery," "wisdom," "prudence," "truth"—carry us straightway to one special aspect of the appeal which the Gospel makes to men. It shows us that it has a distinctively intellectual side. It shows us that the Gospel, as St. Paul conceived of it, was intended to claim the allegiance of the reason as well as of the heart and conscience of men. The Gospel, indeed, is not only or chiefly an intellectual system. It is sometimes necessary to protest against that view, as St. Paul himself did in dealing with the lovers of intellectual display in Corinth. But neither does it disparage nor ignore the reasoning faculties, and any religious system that fails to recognize and to meet man's instinctive desire for certainty has within it the seeds of weakness, if not of decay.

A true conception of our principles, then, will lead us to aim at comprehensiveness in our appeal to the many-sided nature of man. His conscience has to be awakened and appeased, his heart stirred, his will inspired, and his mind quickened and satisfied. The whole man has to be won for God. Each office should claim a place in our methods.

Our present experience is forcing upon us the recognition of this claim. No one can know anything of the fortunes of the Evangelical party without acknowledging with regret the constant leakage that is going on from our ranks. Many men

who have received their training in Evangelical homes and amid Evangelical surroundings not unfrequently drop their connexion in after-years, and throw in their lot with the adherents of some other school of thought. Why is it so? Is there any truth in the charge often made against us that we are not strong on the side of mental culture? I do not say that in all cases this explanation holds good, but I do say that in many the reason is to be found in our failure to satisfy the craving of these men for light and guidance upon the vexed questions that come into our religious life to-day. A man may be quite sincere in his Christian profession, and yet by the natural working of his mind he is forced to attempt some explanation for himself of the terms of his religious belief. He cannot go on for long without definite convictions. And if he cannot find a satisfactory answer in the teaching of those with whom his lot was first cast, he will either take refuge in some other school, or drift on aimlessly through life with a mind still hungering for light.

We turn, then, to ourselves to ask whether we are sufficiently alive to this responsibility. There are not wanting signs to convince us that modern thought in its attitude towards the Christian faith is, with all its restlessness and daring, yet far healthier in tone and sincerer in motive than were many former types. Below its surface scepticism is a deep and pathetic longing for reality, but its rules are strict and its requirements are exacting. It has had a hard training in the severe methods of physical and historical science, and will not be put off with the husks of tradition or formalism. It is relentless in detecting and unsparing in condemning whatever is illogical or superficial. But it is prompted by a passion for truth, and it secretly knows that the truth of religion is the deepest and finest of all. It has listened in turn to the persuasions of agnosticism and ecclesiasticism, but with neither has it found rest. It wants to believe, but the cause that shall win its homage must be reasonable and sound in its appeal to the whole man. It is reported that an Oxford tutor once said, "The religion of the future will be a reasonable Evangelicalism."

For myself I am sanguine enough to believe that the principles we hold, if rightly presented, will go far to bridge the gulf between doubt and belief. But those principles have yet to be more fully explored before they yield their secrets, and the men who shall explore them at present seem to be few.

A further important conclusion to which our study leads us is that the Gospel is regarded by the New Testament writers as not only the full revelation of God, but also as a revelation that centres in the Person of our Lord Jesus Christ. Separate aspects of our Lord's work are sometimes spoken of as forming parts of the Gospel message, but there are many indications to show that behind those separate facts, and behind all the doctrines that may be drawn from them, there stood up in the minds of the writers the living Personality of our Lord, who embodies in Himself the true revelation of God and the true Gospel.

As illustrating this, let me remind you how St. Paul, in his first letter to Corinth, although forced by the exigencies of controversy to dwell upon the importance of the cross and the crucified Christ, yet passes quickly and naturally from that one feature to speak of the fuller truth of the personal Christ, who, as he says, was made unto us, "wisdom from God, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). These doctrines gain all their force, and only so gain it, from their association with the Divine Person. Or, again, while in the opening verses of the Epistle to the Romans the Apostle names the two special facts of the Resurrection and the Incarnation in close connexion with the Gospel, yet the real contents of the message is "concerning His Son, even Jesus Christ our Lord" (Rom. i. 3, 4). In the Epistle to the Galatians also the Apostle's Gospel to men was the echo of God's revelation to himself, and that revelation was the personal Divine Son. So he writes: "When it was the good pleasure of God to reveal His Son in me, that I might preach *Him* among the Gentiles" (Gal. i. 16).

You have already, doubtless, anticipated the obvious inference

that follows upon the recognition of this fact. It at once suggests to us that our Christian religion is not primarily a dogmatic system, nor a mere scheme of salvation, nor a code of ethics, but the realization, intensely vital and practical, of our relations with a Divine Person, the Son of God, through whom and in union with whom alone we gain all the privileges of our Christian position. Here, surely, if anywhere, "the faith of the Gospel," for which St. Paul bids men strive, consists (Phil. i. 27).

We should all agree at once to this conclusion. I am not so sure, however, whether we all quite see the extent of its application.

Mark Pattison concludes his essay on "Tendencies of Religious Thought in England during the Years 1688 to 1750" with these words :

"Whoever would take the religious literature of the present day as a whole, and endeavour to make out clearly on what basis Revelation is supposed by it to rest, whether on Authority, on the Inward Light, on Reason, on Self-Evidencing Scripture, or on the combination of the four, or some of them, and in what proportions, would probably find that he had undertaken a perplexing but not altogether profitless inquiry."

Within our own circle it is customary to attach the supreme authority in religion to the Holy Scriptures. The claims of the Church or of private judgment to determine what is essential in matters of faith and conduct are no less strongly urged by other schools of thought.

In our attitude towards these we assert that all such claims, before they can be admitted as valid and binding, must submit to be criticized and examined in the light of Scripture, of history, and of reason. They cannot be accepted simply because they claim to be authoritative. No one body of men, we maintain, however wise or however saintly its members, can be trusted to know the truth completely or to interpret it without risk of error. Moreover, we say, truth is a sacred and a personal possession. To be rightly apprehended, it must appeal to the faculty of

knowledge within a man, and gain from him his own voluntary and unforced response before it can become truth to him. On these grounds and by this method we accept or reject the various claims to authority that are brought under our review. Now, the principle of criticism that we adopt in testing others must obviously be allowed to apply to any form of authority that we ourselves may advocate. The claim of the Scriptures to be the sole and supreme authority in religion must, consistently, submit to the same kind of scrutiny to which other claims are subjected. When a man comes to you with some dogma, and requires you to accept it, because, as he says, the Church has decreed it, you answer at once: "I must first examine your dogma on its own merits. I must see what credentials it offers, which, apart from the authority that would enforce it, render it reasonable and worthy, before you can expect me to accept it."

In the same way, if we on our part put forward this or that teaching and say to men, "You must accept it without question, because it is recorded in Scripture, from which there can be no appeal," then we are employing a method which we refuse to allow others to employ. We are bringing into use a practice which we have already condemned.

The fierce criticism to which the books of the Old and New Testaments have been subjected for many years past is in reality only an extension of the same principles and methods by which, at the period of the Reformation, the claims of Rome were examined and found wanting.

And some of us are, at the present time, not a little concerned as to the line of thought which the Evangelical school, as a whole, means to take in regard to that wide and pressing movement that goes by the name of the Higher Criticism. We are asked by some of our number to adopt an attitude of uncompromising hostility to it. If, in support of this position, there were offered by its advocates irrefragable proofs that the movement was altogether erroneous, then hostility to it would be justified. But too often condemnation is pronounced, not

because its methods and conclusions have been proved to be mistaken, but because some preconceived view as to the authority and inspiration of Holy Scripture is said to forbid any criticism of its contents. On the other hand, there are some of our number who are trying at least to understand the movement, and find that some of the results to which it points have made the Sacred Book infinitely more precious to them, and its message clearer and fuller to their minds. Are we to tell such men, who desire to remain with us, that there is no place left for them within our ranks?

I would venture, therefore, to urge that we keep uppermost in our minds, in relation to this whole question, first, that the spirit of criticism is inevitable. I am not now speaking of results. They may be right or they may be wrong. But I am thinking rather of the spirit, the temper of mind, in which the matter should be approached. It would be nothing less than disastrous for us, as representing one of the historic schools of thought in our Church, to place ourselves out of sympathy with one of the ruling ideas of our age. We should find ourselves left, like some stranded derelict, on the shore, while the tide of progress flows past and away from us. Rather let us try at least to see what the meaning of this movement really is before we condemn it, and if there be good in it, to appropriate and use that good in our belief and service. Secondly, I would urge that we keep clear in our minds the necessary distinction between the Divine message contained in the Scriptures and the human agents through whom that message has come down to us. The Bible has, to use a familiar figure, both a body and a soul, and whatever critics may have to say about the manner, or the time, or the circumstances under which the various parts were penned, yet they cannot really touch, even if they wished, the sustained witness which those parts, taken together, present to the Divine revelation—the soul of the Book—contained within its pages. And, thirdly, I would urge that we remember, above all else, that it is the Person of our Lord, who ever lives and reigns, and not the Book, which witnesses to Him, sacred



as that is, that forms the centre and heart of the Gospel and of Evangelical truth. Neither the written word, nor the Church, nor the creeds, nor any one doctrine or body of doctrines, can ever hold the supreme place in the Christian faith assigned to its Divine Lord, nor give the knowledge, the life, and peace to the soul that comes alone from our fellowship with Him. To hold firmly to this central truth will give us, as I believe, if not the immediate solution, yet at least the clue to the ultimate solution of the vexed question of the basis of authority in religion.



### The Parochial Clergyman's Special Perils.

BY THE REV. R. C. JOYNT, M.A.

THEY are not a few who, I surmise, think that the clergyman has a life almost immune from the ills that the layman's flesh and spirit are heir to. They except, possibly, the missionary hero; but they hear such Scriptures as the Epistle for Sexagesima Sunday, and its tale of "necessities, distresses, stripes, imprisonments," and the rest, with an accompanying mental process of contrast between the Apostle's "perils" and the snug cosiness of the slippersed pastor by the average vicarage fireside. The "parson" has, they will admit, one heavy day in the week; but for the other six his task is the care of a few classes, and ministry to such sick persons as are not so well educated as to be above the need of his pastoral counsel.

It is thought that he has no personal part as a combatant in the strenuous strife against temptation of various kinds which besets the less sheltered and less privileged men of commerce, labour and law. Added to this, has he not, it is supposed, immense spiritual endowments, which, like untainted sunbeams in foetid air, will keep him from falling where frailer men may fail?

Alas! the object of all this misconception knows how far it

lies from the realm of fact, and that such pictures belong to the very antipodes of experience. He knows well, none better, that he *has* a place of the very highest privilege and opportunity, and that he *has* access at first hand, as others, to the fountains of supply which are able to make all grace abound towards him and every trusting soul. But, for the rest, he is a man, carrying a man's sin-disposed heart within him, whilst by virtue of his office he is exposed to quite special perils, which his brother in the store, or the field, or the office, knows but little of.

1. *Self-neglect*.—A fierce warfare rages round the Pastoral Epistles, and, like everything else human and Divine, they are being asked to give an account of themselves, and their author, which will satisfy the demands of an age that doubts, though it will not say so, whether there ought to be any depths into which the plummet of human knowledge may not descend. But for our present purpose it is enough to observe the significant fact that in each of the three the cry for "mercy" is inserted between the familiar "grace and peace" of the other Epistles' opening greeting. And how suited to-day are the appeals throughout these letters to the young brethren to take heed to themselves! For it is the whole man who preaches, not only the mind which prompts the running pen. *Take heed to thyself*. The warning comes well from the man who had at an earlier point in his own ministry dreaded the possibility of his being "a castaway," as unfit for service, though he had so long preached to others. "They made me the keeper of the vineyards; but mine own vineyard have I not kept." How easy to pass into the way of inculcating habits of private prayer, Bible-study, self-examination, self-control, and mortification of the flesh, on the flock! How easy it is to do this, and to do it with fervour, force, feeling, and conviction, while all the time a rebuking voice within asks solemn questions about the teacher's own devotional and personal habits! Private prayer—how *much* and how real? The hidden life—how will it be seen to have been "in the day when God shall judge the secrets of men by

Such as do build their faith upon  
 The holy text of pike and gun ;  
 And prove their doctrine orthodox  
 By apostolic blows and knocks."

For our present purpose these lines are too severe ; but they embody the thought that it is possible to be punctiliously correct in our views, and to make every opinion we hold to stand firm on the impregnable rock of Holy Scripture, and all the while to be cold in heart, slack in duty, lifeless and loveless in spirit—in short, to be living out of communion with our Master. His most terrible denunciations are reserved for those who made high claims to rigid orthodoxy and Scriptural views, while the heart was far from Him and His Father. Let it be repeated that a fire may be most correctly laid, with all its combustible materials suitably graded and ordered, and yet give no heat. Why ? All is correct, but it is not alight ! When the fire comes, perhaps the paper, wood, and the rest, are no longer seen ; but there is *fire*, and *it* is seen, felt, and effective. It kindles warmth in all that approach it ; it is a power. Its materials have only changed their form ; they have not perished ; they are at work as fire. No precautionary word is necessary here to guard against the imputation that right thinking—for that is "orthodoxy"—is disparaged. Not at all. The writer is warning himself against the real peril of holding the truth in unrighteousness, idleness, lovelessness, bitterness, perfunctoriness, "shibbolethness."

4. *Ignorance*.—One of our good papers has been discussing in recent months the question of the reading of the clergy. Whether rightly or wrongly, the impression does prevail that the Evangelical clergy as a body are not so studious, and consequently not so learned, as the other division (ill-omened word !) of ecclesiastical opinion. There does not appear to be any valid reason why this should be so, if it is so. There are, of course, individual scholars of the very greatest eminence who adorn the honoured title of Evangelical. But they are thought to be but few—*Nantes in gurgite vasto*. Certain it is that they

are very conspicuous on occasions when it is important to give a show of learning to the platform, and the great frequency of their appearance suggests that there are not large reserves of scholarship to fall back upon. And this great duty of study—hard, systematic, persistent study—has been pressed upon us all with all the resources of argument, backed by the achievements of those who have gained distinction in the field of letters, sacred and secular. It is said that Cambridge examiners sometimes sigh for the return of the times when candidates for honours could write such verses as used to be sent in by a great (Evangelical) Bishop of to-day. But certain it is that the man who is to exercise influence in our times *must* study. Not that this is a learned age; I think it is anything but that. But it is a time when enough is written in daily papers, magazines, and Acts of Parliament about education and books to make men feel that they ought to know more than they do, and that those who teach them ought to prove that they have done what their hearers know, in many cases, that they themselves have not done—*i.e.*, read the books that they read the reviews of, or see to be reviewed in the very cheapest daily prints.

The CHURCHMAN would be thanked by many if it recommended to the clergy, from time to time, courses of books for reading. Some men do not read because they do not know *what* to read; others because they do not want to read; and others because they do not know *how* to read systematically, or to select from the world of books what they most need. They are, so to speak, in a vast library; but the very vastness of its treasures awes and frightens them, and they feel that when *so much* is to be accomplished, and so little time and ability available for the doing of it, it is hardly worth while trying to do anything at all—so they pick up the morning paper.

The following has been found helpful as an ideal to be aimed at by a hard-worked clergyman:

1. Rise daily at 6 to 6.30.
2. Read the New Testament Lesson for the day in Greek.

3. Prayers.
4. Read the Old Testament Lesson, looking out all references.
5. Learn by heart six verses of Holy Scripture.
6. Spend half an hour at Hebrew.
7. Spend one hour at some *solid, difficult* book.
8. Read a chapter after midday meal and prayer.
9. Read the Evening Lesson in Greek before going to bed.
10. Visit "house to house" three afternoons or evenings a week, giving the other days to the sick, the congregation, etc.
11. Aim at great particularity and definiteness in intercessory prayer.

Who will guard the guardians? who shepherd the pastors? We are longing for help for our own souls and for our own work. Our Bishops are overworked; they cannot, for want of time, be to us what we long to be to our flocks. By the time the episcopal influence has been distilled to us through the filtering-beds of Archdeacon and Rural Dean, and diocesan magazine and Charge, it has lost the power which personal contact between soul and soul alone can impart. We have great, great needs. "My God shall supply all your need." He will; but we must be "faithful men who shall be able to teach others also." We must know what our special perils are, and in God's power must fight and so overcome them.



## The Water-mark in the Pentateuch.

BY THE REV. G. H. ROUSE, D.D.

**I**T is said that on one occasion the question of the genuineness of a will came before a court of law. The evidence seemed forcible in its favour, and the decision was about to be given on that side, but the judge first asked to see the document. He held it up to the light to see the water-mark, and he found

that the paper was manufactured at a time later than the date of the alleged will. This fact at once settled the question in dispute.

We submit that we have a similar water-mark as to the date of the Pentateuch, unnoticed, like any other water-mark, when attention is not directed to it, but perfectly clear when looked at carefully.

It is well known that in ancient Hebrew writing there were no signs for the vowels; but among the consonants in the Hebrew alphabet are two which, like the letter *y* in English, sometimes represent a consonant and sometimes a vowel. We will call them *w*, with the vowel sound *ū*, and *y*, with the vowel sound *ē*. Separate forms for these two consonants occur in very early times.

There is in Hebrew a pronoun of the third person which, like *ille* in Latin, is sometimes demonstrative (= *that*), and sometimes personal (= *he* or *she*). The masculine form is *hw*, and the feminine form is *hy*.

But whereas in all the books from Joshua to Malachi these two pronouns are uniformly distinct, in the Pentateuch, for the most part, *hw* represents both the masculine and feminine, whereas *hy* occurs very seldom. The latter is found eleven times, the former occurs 195 times.

The fact is undoubted. The latest and best Hebrew Lexicon, commonly called the "Oxford Gesenius," edited by men who belong to the class popularly called "Higher Critics," says: "In the Pentateuch *hw* is of common gender, the feminine form *hī* occurring only eleven times." And the editors, with all their high scholarship, have to add, "The origin of the peculiarity in the Pentateuch is uncertain."

On the neo-critical theory the facts are as follows: In all the Old Testament books, from Joshua onwards, the feminine pronoun is always properly used; it is in form distinct from the masculine. The Hexateuch is the outcome of the literary work of at least six persons, and more if we include revisers. According to the most recent phase of criticism, it is the work of a

number of different *schools* of writers and revisers—that is, of a very large number of persons. These lived in different centuries. They were all accustomed to read and speak and hear the feminine pronoun. Yet the book which is the resultant of all their labour, almost uniformly, through all the first five books of the six, uses the masculine in place of the feminine pronoun, in the JE, D, and P portions alike; and yet, strange to say, it uniformly employs the feminine pronoun all through the sixth book.

The effect is this: The book is written in good Hebrew; in many parts the language is very beautiful, representing the highest type of Hebrew; and yet there are 195 instances of what, to the readers of the book when it was issued, would be as ungrammatical as *hic mulier* in Latin or *ce femme* in French.

Not only so, but where the masculine is used for the *personal* pronoun, the sentences would sound as grotesquely absurd as the following: “Adam called his wife Eve, because *he* was the mother of all living.” “The Egyptians beheld the woman that *he* was very fair.” “Why didst thou not tell me that *he* was thy wife? Why saidst thou, *He* is my sister?” “Said he not unto me, *He* is my sister; and *he*, even *he*, said, He is my brother.” “*He* is the daughter of my father.” “Isaac intreated the Lord for his wife, because *he* was barren.” “He knew not that *he* was his daughter-in-law.”

There is another and kindred peculiarity in the Pentateuch; it is this: the same word is in several places used for *young man* and *young woman*, while from Joshua to Malachi different words are used. This would sound the same as if *lad* were used in English for both genders. We therefore have here and there expressions which would sound to the Jewish readers of the Hexateuch thus: “And the *lad* ran and told *her* mother’s house”; “The *lad* and her mother.” These sentences occur in Gen. xxiv. 28 and Deut. xxii. 15—that is, in both JE and in D.

The result of the whole would be that, if the Hexateuch were brought out at the time to which the Wellhausen school of

critics attribute it, it would, if in its present form, sound to the people of that time as strange as if a memoir of Queen Victoria were to begin thus: "Queen Victoria was born in 1819. He was the daughter of the Duke of Kent. After the death of her father the lad was brought up by her mother."

It is impossible to believe that all these grammatical irregularities and these grotesque absurdities, were in the Hexateuch at the time when, according to present theories, it was brought out. All sections of thought would agree to this. But it is an undoubted fact that these peculiarities exist now.

On the neo-critical theory, then, they must have been inserted at some time. We ask, When could that time have been?

It is inconceivable that these alterations could have been made at a time when Moses was believed to be the writer of the Pentateuch. Moses was so much venerated by the Jews that none of them would dare to alter his writings in such a way as to make them in many places ungrammatical or even absurd.

Nothing would be gained by the alteration, and much would be lost; and even if the alteration were made by some, the Jews who possessed other manuscripts in which there was nothing ungrammatical would not accept it. It must be remembered that *all* manuscripts of the Pentateuch have the peculiarity we are considering, and that the present consonantal text of the Old Testament is substantially the same as it was in the first century.

Since the alteration could not be made when Moses was universally believed to be the writer of the Pentateuch, we are brought back at least to the age of our Lord, because in His time this belief was universal.

The alteration, then, must have been made between the time of Ezra and the time of Christ. At the time of Ezra, on the modern view, the Hexateuch was known to have been issued recently; in the time of our Lord it was universally believed that Moses wrote the Pentateuch. A universal false belief as to an ancient book could not grow up in a day; hence



the belief in the Mosaic origin of the Pentateuch must have existed more or less for many years before Christ. Antiochus Epiphanes made it a special aim to destroy all copies of the law in existence, thus showing both that many copies were spread abroad, and also that in his time, about 170 B.C., the law of Moses was held in the highest veneration. Neo-critics, therefore, have to show how it was possible that in three or four hundred years the universal belief in the non-Mosaic Hexateuch could change into the universal belief in the Mosaic Pentateuch. But in addition to this difficulty we have the further one, which we are now considering, How can we account for the change from the grammatical to the ungrammatical Pentateuch?

The problem thus put before us is this: In Ezra's time the Hexateuch was known to have been prepared by a contemporary, and was in pure grammatical Hebrew; three or four hundred years later the Pentateuch was ungrammatical in 195 places, and was universally believed to have been written by Moses. How did this change take place?

First, what could have been the motive for it? It could not have been done in order to confer honour upon Moses, because the change would have cast dishonour on him; it would have implied that he was so poorly educated that he could not even write his mother-tongue grammatically. It could not have been done in order to give an archaic tone to the Pentateuch, because the neo-critics repudiate the idea that the phenomenon is archaic. As a matter of fact, the usage of the feminine pronoun had been universal for a thousand years, and any reader who read the altered text would not think the alteration archaic, but ungrammatical, and in places grotesque; it would, therefore, not have answered the purpose of making the readers think it archaic. Moreover, if the change had been made intentionally for any reason, why was it not made thoroughly; why was the feminine pronoun left in eleven places?

Next, if any man had been so bold as to make the alteration, could the effort have succeeded? There would have been several copies of the Hexateuch in existence, as it would have

been the authorized history and legal code of the people. If, therefore, one copy of the book had been made ungrammatical, there would have been other copies in existence to show the mistake.

A somewhat similar position to that which the neo-critical system requires in the case before us would be the following: Suppose that at the close of the first century the whole Church believed that the Four Gospels and the Book of Acts had been written in their time, as a connected narrative, and the whole of them were in grammatical language. In the fifth century the universal belief of the Church is that the Four Gospels were written by our Lord Himself, and the Book of Acts by some man. The Book of Acts is written in good style all through, but the books believed to have been written by our Lord are ungrammatical and in parts grotesque. The mistakes would be as strange as would be in English "he say," "thou are," and as if the clause, "And when *he* saw him *he* was troubled," was spoken of the Virgin Mary in Luke i. 29.

It is inconceivable that such a change in the belief of the Church could take place; and we submit that it is just as inconceivable that the correct language of the Hexateuch should have been changed into the erroneous style of the Pentateuch, and its authorship attributed to a man so highly venerated as Moses.

The "traditional" view of the case is very simple, and solves the whole difficulty; *the usage in question is archaic.*

The "Oxford Gesenius" says:

The origin of the peculiarity in the Pentateuch is uncertain. It can hardly be a real archaism, for the fact that Arabic, Aramaic, and Ethiopic have distinct forms for masculine and feminine shows that both must have formed part of the original Semitic stock, and consequently of Hebrew as well, from its earliest existence as an independent language. Nor is the peculiarity confined to the Pentateuch; in the manuscript of the later prophets, of A.D. 916, now at St. Petersburg, published in facsimile by Strack (1876), the feminine occurs written *hw'*. In Phœnician both masculine and feminine are alike written *h'*, though naturally this would be read as *hū* or *hī* as occasion required. Hence, as the Septuagint shows that in the older Hebrew manuscripts the *scriptio plena* was not yet generally introduced, it is

probable that originally *h'* was written for both genders in Hebrew likewise, and that the epicene *hw'* in the Pentateuch originated at a comparatively late epoch in the transmission of the text—perhaps in connexion with the assumption, which is partly borne out by facts, that in the older language feminine forms were more sparingly used than subsequently.

In regard to this extract we have to say :

1. The fact that the same peculiarity appears in one manuscript of part of the prophets, written as late as the tenth century A.D., proves nothing ; it might be due to the ignorance of the copyist, or to his belief that the grammar of the sacred Pentateuch ought to rule all through the Bible, or to some other reason which we do not know. The singling out of this one other instance of the peculiarity in question implies that in all other manuscripts we have the same usage as in the current Hebrew text.

2. The fact that Arabic, Aramaic, and Ethiopic have not the peculiarity does not prove that Hebrew could not have had it in its antique form. It is acknowledged that Phœnician, another Semitic tongue, has it. The passage quoted expresses the opinion that “it is probable that originally” one form “was written for both genders in Hebrew likewise”—which means that the form *is* archaic—and it acknowledges that there is some reason to think “that in the older language feminine forms were more sparingly used.”

3. If it be the case that “in the older Hebrew manuscripts the *scriptio plena* was not yet generally introduced,” the question still remains why, when it was introduced, it was put almost invariably wrong in the highly venerated Pentateuch, and invariably right in all the rest of the Bible.

4. We have already shown how extremely unlikely it is that the peculiarity “in the Pentateuch originated at a comparatively late epoch.”

There is, therefore, no objection to the old view—viz., that the usage we have been considering is archaic—and when we take this position everything is clear. The Hebrews of the time of the Egyptian bondage and the Wilderness wanderings usually, though not uniformly, employed only one form for the

two genders of the third personal and demonstrative pronoun. This usage, therefore, characterized the Pentateuch written at that time, or else the Mosaic documents which lie at the basis of the Pentateuch as we now have it. When the Israelites settled in Canaan, they found the feminine form current in their new surroundings, and adopted it; hence it is uniformly employed in Joshua and the subsequent books. Reverence for the authority of Moses, however, prevented any alteration of the old form being made in the Pentateuch.

If this view be taken, there ceases to be any difficulty on the ground of bad grammar or grotesqueness of expression. Phrases which would be ludicrous in common use sound quite natural as archaisms. We should laugh at a man who talked about "a table and his covering," but "the table, and his staves, and all his vessels" (Exod. xxxv. 13) can be read with perfect gravity. If a man said to us, "My father which lives in London," we should be amused; but if he says, "Our Father which art in heaven," we bow in reverence. Thus, the expressions in the Pentateuch, which, if the book were issued at a late period, would be ungrammatical and grotesque, would be perfectly natural, and even have a pleasant flavour of antiquity about them, if the Pentateuch was written before the other books of the Bible.

It must be remembered that the peculiarity we have been considering is by no means the only one which we find in the Pentateuch. In Spencer's "Did Moses write the Pentateuch after all?" more than a hundred of these peculiarities are enumerated (pp. 225 ff.). We find there a large number of words and phrases which are found only in the Pentateuch, and we also find many words which in the Pentateuch have a different meaning from that which they have in the other books of the Bible. The most important of these are given in Canon Girdlestone's pamphlet on "Hebrew Criticism." All this confirms the position that the Pentateuch was written before the other books of the Bible, and that the peculiar use of *hw* for both genders is an archaism.

If a fortieth-century critic should wish to ascertain when the English Authorized Version was made, he could easily learn the latest date by noting that the word "its" nowhere occurs in the book; "his" or "thereof" takes its place. But by the end of the eighteenth century the use of "its" was almost universal. He might, therefore, legitimately infer that the Authorized Version was made before that time.

Is not a twentieth-century critic equally justified in inferring from the use in the Pentateuch of the masculine gender for the feminine, which occurs in none of the other books of the Bible, and in no later Hebrew literature, that the Pentateuch dates from a time preceding all the other books?



### Ancient Greek Papyri and Inscriptions.

BY THE REV. I. P. BARNES, B.A.

STRANGE as are the changes which the whirligig of time brings with it, none surely are stranger than that one which places in our hands to-day the trade receipts, leases, marriage contracts, and private correspondence of men and women who lived two thousand years ago. And yet this is what the recent discoveries of the Egyptian explorer have done for us. He has gone to the mounds which mark the site of departed cities, and by patient and watchful digging has brought to light from the rubbish-heaps of ancient towns the refuse documents on which were written long centuries ago the business transaction of the trader, or the inmost thoughts of the parent or lover. This is due to two causes—the dryness of the Egyptian climate, and the nature of the material used by the ancient Egyptians for writing purposes. For a period of about a thousand years, extending long before the Christian era, and for some two or three hundred years after it, the writing-paper of the civilized world was made from the papyrus plant; and, indeed, in a still more distant period papyrus was used in Egypt,

where it probably was found to be a welcome substitute for shells or clay tablets.

The papyrus plant is a graceful reed with long, green, jointless stems, surmounted by a tuft of leaves. It can be grown from seed in a greenhouse quite easily. The pith of this plant afforded the material for the paper of the ancients. Pliny describes the process of manufacture, which was as follows: Thin strips of the papyrus pith, about ten inches long, were laid side by side on a table; these were washed over with Nile water, and a second layer of strips was laid over them, crosswise, so that the fibre in one layer ran in a vertical direction, in the other in a horizontal. The two sides were next pressed together, dried, and polished, and were then ready for the pen. The sheets thus made were used singly for brief business documents; for literary purposes they were joined together into a roll, which might be of great length, but was seldom more than thirty feet long. The pen used was cut from a reed, and the ink was made of thin liquid glue and soot. It was therefore very black, but could be easily washed out. The writing generally followed the grain of the pith, and so was parallel to the length of the roll. But if this side (*recto*) were filled up, sometimes the other side (*verso*) was used. This is probably the explanation of Ezekiel's roll, "written within and without" (chap. ii., ver. 10). The multitude of calamities is indicated by the description of them filling one side of the roll, and overflowing on to the other side. It is now about 150 years ago since the first ancient papyri were brought to light. At the excavation of Herculaneum, in the year 1756, a room was found which had evidently been a library. In recesses in its walls lay a number of brown dust-covered rolls, and these proved to be papyri copies of Greek philosophical works.

It was many years before any more such treasures were brought to light, but a traveller in Egypt not very long ago rescued from some Arabs a few of a number of odd-looking rolls which they were burning for the sake of their aromatic smell. These proved to be papyri of an early date, and their

discovery suggested the possibility of finding more. But it was not until the members of the Egyptian Exploration Society commenced their skilful and patient digging at the sites of ancient cities that further additions were secured. Now Messrs. Grenfell and Hunt have brought to light so many thousands of papyri that there is material enough to furnish scholars with transcription work for years to come. Few of the papyri thus found are literary documents; by far the greater number of them are non-literary, such as receipts, law-forms, charms, etc. But they are of no less value than literary documents; they help to give us an effective picture of the social life of the times of our Lord, and they throw light upon a great number of passages in the New Testament. As we read these papers, penned by hands that have turned to dust it may be 2,000 years ago, not literary documents written in the hope that they would be read by posterity, but private communications, telling of plans and hopes as real as those which form the subject of our own correspondence with members of our families, it is impossible not to be filled with the thought of the greatness of Him to "whom all hearts are open, and all desires known."

Here is a letter written in the lifetime of St. John, in which the writer asks a friend to match some wool for him of which he encloses a sample. He sends the key his friend wants, and is sorry he was so long about it, but the blacksmith lives a long way off. He is put out at not having got from his friend something he wanted very much, and all the more so as there is a festival coming on; but he is much obliged for the cheese: it was, however, a small cheese that he wanted, not a large one. And he winds up his letter just as any one of ourselves would do: "Let me know if you want anything, and please send me a pennyworth of cake for my little nephew."

Here are two delightful letters—one to a good little boy, the other from a naughty boy, who has evidently been spoiled. The first is only a fragment, but there is enough of it to charm: "We have got as far as Lampsacus safe and sound, and there

we met Themistas quite well, and other friends. I hope you are a good boy, and are getting along all right, and always do what papa and mamma and Matronis tell you, just as you used to do. For you know that's why I and the others like you so much, because you always do what you are told." The Greek of this letter is given in Deissmann's "Bible Studies": in translating it I have endeavoured to reproduce the style of the original. It is from the pen of the philosopher Epicurus. Evidently a collection of his letters had been made, just as we collect those of eminent men; this copy dates from the second century. The other letter speaks for itself. We owe the English version of it to Dr. Moulton, who gives it in the July number of the *Interpreter*, 1906. It shows child-nature the same thousands of years ago as now. This particular little boy must have been very much spoiled. Here is the letter: "Theon to his father Theon, greeting. I don't call it very nice of you not to take me to town with you. If you won't take me with you to Alexandria, I won't write you a letter, nor speak to you, nor wish you good morning. That's what is going to happen, if you don't take me. And do you know, mother said to Archelaus, 'He quite upsets me—away with him!' I don't call it very good of you to send me big beans" (cheap food) "for a present. Send for me, do; if you don't, I won't drink—so there! I pray you may be well." The word used in this letter for "Away with him!" is the same as that used by the Jews before Pilate's judgment-seat; and the word for "upsets me" is the unusual one translated in the Acts, *turned the world upside down*, which Bishop Lightfoot says is unknown to profane authors.

From childhood to womanhood is an easy transition. We are accustomed to think of the emancipation of woman as the product of later civilization; but Egyptian ladies must have had a considerable amount of liberty 2,000 years ago, as may be seen from the evidence of the papyri. As an illustration of this, let me refer to a papyrus published by Professor Mahaffy in "Hermathena," No. 21, and dating from about 215 B.C. It



is a petition addressed to the superior courts by two ladies, who state that they have property in the district of Pathouros, consisting of a vineyard and garden, with tanks, sheepfolds, office houses, and slaves. A certain Aristion had unlawfully entered on their land and planted vines in it, trusting to the fact that the owners were ladies, living on the opposite side of the river, and not well able to defend themselves. The owners request that the trespasser may be dispossessed and made to pay damages. Evidently these lone ladies were not to be sat upon. But it was not single ladies only who were able to assert themselves; married women seem to have commanded the situation then as much as they do now, if we may judge by the letter of a lonely husband, who writes begging his wife to put an end to a long visit which she was paying, and to return to him. He declares that since the 14th of the month, the day on which she left him, until the 12th of the next month, the date of his letter, he had not anointed or washed himself. Here we notice that washing the body was looked upon as a luxury, much as we look upon the use of eau-de-Cologne or Scrubb's ammonia in a bath. But, further, mark how such outward expression of feeling, distasteful to us, comes quite naturally to an Oriental. We are at once reminded of our Lord's words, "Thou, when thou fastest, anoint thy head, and wash thy face." In this connexion let me refer to St. Paul's words about sitting at meat in the idol's temple (1 Cor. viii. 10), and I think we shall see that light is thrown on what he says by the following letter of invitation to a dinner-party: "Charemon invites you to dine at the table of our Lord Serapis in the Serapeum to-morrow, the 15th, at three o'clock." The dinner-party, we observe, is not to be held in Charemon's house, but in the temple of Serapis; and when ordinary social engagements were mixed up with practices essentially heathen, we can see how penetrating was the division between Christian and heathen, and how much sacrifice was involved in the acceptance of Christianity.

Let me next bring to notice a letter of the second century, given in Deissmann's "Bible Studies"—an illuminating com-

mentary on St. Paul's words, "that ye sorrow not, as them that are without hope": "Eirene to Taonnophris and Philon. Good health! I was as much grieved and shed as many tears over Eumoiros as I shed for Didymas; and I did everything that was fitting, and so did my whole family. But, still, there is nothing one can do in the face of such trouble, so I leave you to comfort yourselves. Good-bye!" What a note of helpless despair sounds through these words! But it is not only from the rich store of papyri that we get such illuminating commentaries on New Testament times, but also from inscriptions on monuments and tablets. A very remarkable *find* mentioned by Professor Mahaffy is worth referring to here, because it shows how a discovery that at first seems valueless may turn out to be most serviceable. A friend in Egypt sent the learned Professor a copy of an inscription on a broken stone found in the Fayyum. The stone was broken off from the top to the bottom, so that one half of each line was lost. Dr. Mahaffy told a German friend about this, and he sent him a copy of an inscription on a stone similarly broken which had been lying in the library at Gottingen. When the two copies were put together they were found to belong to the same stone. Dr. Mahaffy was then able to decipher the whole inscription, which was a record of the making of a road in the fulfilment of a vow, by Dionysius and his wife and children, for the convenience of worshippers at the shrines of Isis and Harpocrates, and to enable them to go from one temple to the other over the intervening canals. Surely religion must have had a deep influence on people who made such sacrifices for it; and, if so, is not this evidence that the "fullness of time was now come"?

Another inscription belonging to approximately the same period throws light upon an incident in the life of our Lord. It will be remembered that in His charge to the twelve Apostles, when forbidding them to make provision for their journey, the word He uses, which the Authorized Version translates *scrip* and the Revised Version *wallet*, is *pera*, and there has been some uncertainty as to what the word meant. A Greek inscrip-

tion, belonging to the Roman period, found in Syria tells us the meaning. There we learn that a devotee of the Syrian goddess had been on a begging tour for the shrine of the "lady," as he calls her, and that his journey brought him seventy bags of money. The word used for bags is *pera*. The man had a collecting-bag like the nuns that occasionally go begging from door to door in Irish towns; and our Lord would not have His Apostles act like him, and so says in effect, "You are not to earn money, and you are not to beg."

Yet another inscription clears up a well-known grammatical difficulty in St. John's Gospel: "We beheld His glory . . . full of grace and truth." The word used for *full* is *pleres* (the nominative case), and it ought, grammatically speaking, to be *plerous*, the genitive case. But in the inscription we find exactly the same word in similar circumstances, making it plain that the word *pleres* had come to be indeclinable, and so did not change. And thus the accuracy of the text of the Gospel is substantiated.

It need hardly be said that, since the source from which the papyri come to us are the rubbish-heaps of great cities, by far the larger number of the documents will be torn or defaced, and letters such as are here quoted will be the exception, not the rule. Yet even from this accumulation of documents, fragmentary or entire, private papers, public forms, pages of torn books, a rich store of information has been drawn. The patient labour of English and German scholars has indexed the words found in these documents, and compared them with the places where they occur in the New Testament, with what happy results a little study will make plain. When St. Paul was speaking about the collection for the saints (1 Cor. xvi. 1) he uses the word *logia*, and it has been said that this word occurs nowhere else except in some of the Fathers. Indeed, the assertion has been made that the Apostle coined the word. But from some papyri of the second century we learn that there was in Egypt a guild which performed some ceremonies required in the process of embalming the dead, and this guild was authorized to make collections for the charitable work in which

they were engaged. The word they used for *collection* was the same word as St. Paul used, and is shown to have been one of common occurrence. This brings up the recollection of the peculiar word used by St. Paul referring to the collection which he had already made on behalf of the saints at Jerusalem: "When I have sealed to them this fruit, I shall travel to Spain." We gather from some of the recently-found popyri that it was usual to seal bags of fruit or corn prior to delivery as a proof of correctness of the contents. The Apostle has this practice, doubtless, in his mind when he uses the word quoted. He intends to carry out this matter in a businesslike way, as a careful merchant would, before he proceeds to Spain.

Let us now turn to a subject often discussed, the mark of the beast. In Rev. xiii. 11 we read "that no man should buy or sell, unless he had the mark of the beast." This passage appears to receive no less elucidation than others from the priceless records now under consideration: for we learn from them that there was a mark used in the days of Imperial Rome, consisting of the Emperor's name, and probably his effigy. Like a modern receipt stamp, it was necessary for documents relating to buying and selling, and was technically known as *Charagma*. In fact, there are in the Berlin Museum popyri with faint traces of such a stamp upon them. One is a marriage settlement, another an agreement about lodgings, another a shop account. On one the date is legible, "the 35th year of Cæsar"; and, further, one of the stamps for sealing such documents has been found, and a facsimile of it is given in Deissmann's "Bible Studies."

In the Epistle to Titus St. Paul desires that the young women be taught to love their husbands, to love their children. Both expressions, we are told by commentators, are found here only. But the words must have been usual in this connexion; for they are found on an epitaph at Pergamos, belonging to the time of Hadrian, and which for its touching simplicity deserves quotation: "Julian Bessus lived for eleven years with his sweet

wife Otakilia, who was fond of her husband and fond of her children." And, lastly, to mention one of many such, St. James says, "the trying of your faith worketh patience." Grammarians have had a difficulty about the Greek word *dokimion*, translated *trial*, the form of which is a puzzle. The papyri solve the puzzle. The adjective here used meaning *genuine* is frequently found. It occurs in a pawn-ticket for a pair of gold buckles which an impecunious dandy had pledged, and which weighed  $7\frac{1}{2}$  minæ of pure gold; and it occurs in marriage settlements, in specifying the bride's dowry. The passage might then be translated thus: "Whatsoever is genuine in your faith."

It would be easy to quote other instances where unusual and perplexing words have received clear explanations from their use in Greek papyri. The exclusively New Testament word for *purify*, *e.g.*, is found in regulations about heathen temples. The word used for Lord's Day, Lord's Supper, occurs with reference to Imperial taxes. The words from the parable of the Prodigal Son, "the portion that falleth to me," are shown to be a technical form in connexion with inheritance. The expression "received by tradition from your fathers," nowhere else found in the New Testament, has a parallel in a reference to a statue brought to Pergamos. Until recently students of the New Testament were taught that its Greek stood alone; it was a class of itself; it was full of solecisms, of words and phrases occurring nowhere else. It was said that this condition of things was due to the influence of Hebrew upon the language, or to the fact that some of the sacred books were translations from that language. The study of the papyri completely overthrows all this, and shows that the language of the New Testament was the vernacular of the men and women of the day; and so the sacred text stands in a stronger position than ever, and we are armed with irrefutable proof that the Gospels and Epistles belong to the time to which they profess to belong, and are not the product of later ages. In the good providence of God this proof is brought to us from what might well have been thought the most unlikely of all possible sources for the

preservation of documentary evidence. But God has ever chosen the weak things of the world to confound the wise, and so out of the refuse-heaps of departed cities have come to us "records that defy the tooth of time."



## The Passing of the School.

By Miss B. J. BLACK.

THE fiat has gone forth, and we in Greenhoe are building a new Council school—*schools* rather, for the three departments are to be under one roof. I was taken to see and admire the new buildings the other day, and most sumptuous they are, with the latest ideas in ventilation and stoves, with cloak-rooms, meal-room, elaborate arrangements for hand-washing after meals—all complete. But in spite of the "central position" of the new schools, their ample provision for growth of population, and general "up-to-dateness," my thoughts turned with loving, lingering regret to the old school we have out-grown, with its history of nearly seventy years. To thousands of Greenhoe folk scattered about the world that picturesque old building, the "top school" of their early days, must be an abiding memory.

Its proud title of "top school" distinguished it from the older infant school further down the winding street. It also fairly described its position, for the Church Green, close to which the "top school" stood, crowns the long slope of the village street. It was reached from the green by a quaint archway, above which were the windows of a tiny cottage. A few steps beyond the arch you turned to the left, and a broad gravel sweep, bordered by fine laurels and ending in a garden gay with flower-beds, was before you. The master's house, with its little green lawn before the windows, faced the gravel sweep, and to the right stood the school, built for sixty children in 1837, when the population of the village was under 600.

It was made, they say, out of a fine old barn, and in the thirties was considered a most enlightened and model building. Large lattice windows and lofty roof, well ventilated from above, gave a very cheerful effect to the big schoolroom ; and the squire-parson, who provided both building and staff at his sole cost, might be pardoned for the pride with which, in his diary of 1838, he speaks of the completion of " this beautiful school—the neatest country school in the diocese." The physical needs of the children were not forgotten. A large shady playground, a long shed for wet weather recreation, and even a " giant stride," were provided for them, the latter, however, leading to so much horse-play that in time it was abolished.

The choice of the first master was an anxious task, but one of the leading Norwich Church schools produced a young man of great ability, who was only waiting for a post before marrying a young teacher from another school in the diocese.

How shall I speak with due moderation of the dear old ' friend of all the world,' who, coming to Greenhoe as the young master of twenty-five, reigned for forty years in the school? Forty years of solid, exhausting work, followed by ten more of " calm decay," during which the little room where he sat, patient and crippled, was a centre of affectionate interest to the whole parish. In 1838 " Master " was a slight, fragile-looking young man. His Huguenot descent showed itself in his coal-black hair and keen, thoughtful face. But the young bride regarded the move to the bleak Norfolk coast with some dismay, as his chest had already shown signs of delicacy ; nor was the doctor's opinion very reassuring. " It will either kill or cure him," he said. Happily the strong, bracing air " cured," and the young couple lived to celebrate their golden wedding !

There was no " religious difficulty " in those days. Master was a devoted Evangelical Churchman, and every child learnt the Catechism, and in the upper classes the Collect, Epistle, and Gospel as well, not to speak of a little manual called " Faith and Duty," useful in many ways, but given to the snare of " phrases." It was beloved of lazy children, who would reel off

"adoption and grace," or any other catchword, as a suitable and satisfactory answer to every sort of question.

The large illuminated texts in Old English characters which decorated the schoolroom walls sometimes proved traps for the lazy ones. I remember a small boy, who had forgotten to learn his "Sunday text," gazing stolidly at the opposite wall, and slowly enunciating, "Thou—shalt—not—go—up—and—down—as—a—*wheelbarrer*—among thy people"—"tale-bearer," as illuminated, proving illegible.

Master's Scripture and Catechism lessons, as I remember them, were models of direct and simple teaching, and one often hears the echo of them even now. "Master used to tell us," said an old man to me last summer, "as there was two things went right back to the beginning—the law of marriage and the law of the Sabbath. I couldn't never forget them words."

But in religious teaching especially one feels the difficulty of kindling the Norfolk child's imagination. Like the Rev. Amos Barton, in his famous discourse on "unleavened bread," we have often "succeeded in carrying the imagination to the dough-tub," but unfortunately have failed, like him, "to carry it upwards from that well-known object to the unknown truths which it was intended to shadow forth." My sister was once giving a Catechism lesson in Greenhoe school. Having carefully explained the word "inheritor," and illustrated it by the Prince of Wales, she was proceeding to question the children on their baptismal position as heirs of the kingdom of heaven, when a small boy, who had apparently been listening intently, held up his hand: "Please, 'm, *I know*. That mean, when my daddy's dead, I shall have his spade for my own!" At any rate, the *teacher* learnt something from the reply.

A little girl in the same class, in the course of a lesson on "sacrifices," was asked, "What was the first thing Noah did on leaving the ark?" She answered without a moment's hesitation, "He opened the window and aired it *well*."

With these prosaic, slowly-stirred natures, the best teaching is that of "line upon line, precept upon precept." To get them



to grasp thoroughly a few great truths was Master's endeavour ; and surely never were the power of the truths he taught better illustrated than in the life he lived before them. " Ah, he *were* a good livin' man, he were !" How often do I hear the witness of his old scholars to that quiet, consistent life !

The secular teaching was simple, but very thorough, and the fame of Master's arithmetic classes soon attracted the tradesmen's sons, and even those of the smaller farmers, to the school. Of course attendance was purely voluntary at that time ; but a system of marks for regular attendance, translatable into really good prizes at the year's end, had an excellent effect in keeping a good school, and, moreover, parental discipline was still existent in the thirties. One little lad was brought to school for the first time by his father, with the curt remark, " Lather him well ; he need it !"

In those days outside help was gladly welcomed, and the squire's two daughters were regular and enthusiastic teachers, " Miss Helen " assisting " Governess "—as the schoolmistress was always called—with the needlework, to which the whole afternoon of the girls was devoted. And the needlework of Greenhoe school was something to remember. Exquisite " one-and-one " darning, stitching that would have satisfied Hannah More, and even delicate embroidery in the case of some of the elder girls ; for " Miss Helen " was an expert, and loved teaching.

There exists in manuscript an amusing rhymed account of the visit of the Marquis of Rocksavage, a great authority on education at that time, to the model school of Greenhoe. He arrived unexpectedly, but as he lunched at the Hall before his inspection there was time for hasty preparation :

" Then down to the schoolroom a messenger fled,  
 To see they were blameless in fingers and head,  
 And to tell every ' mawther ' to turn out her toes,  
*Not* lifting the back of her hand to her nose.  
 Miss Helen's battalions were bid to be there  
 In pinafores snowy and smoothly brushed hair.  
 The Rixes, the Duffields, and Emily Dawes  
 Held six little baby-caps up in their paws.

Perhaps it was thought that it would not be meet  
 His lordship should see them at work on a sheet ;  
 But strict were the orders the caps to revere,  
 And to set not a stitch till Miss Helen stood near."

It is satisfactory to note that his lordship expressed much approval of the methods used in teaching, and made elaborate pencil memoranda.

The singing was a very special feature, and the Greenhoe "rounds" were far-famed. Master had been trained under Miss Glover (in the earliest sol-fa system), and had a most sensitive ear for time and tune. His keen interest in music reflected itself in the children, and I well remember the delight with which, as small girls, my sister and I used to go to hear the "school singing," especially such a piece as "The Supposition," sung by girls and boys alternately with the utmost *brio*:

"*Boys.* If I should live, perhaps I shall be  
 A weaver, and weave cloth, d'ye see ?  
 Some cloth, you know, is made of flax,  
 And this we put upon our backs.  
       Are boys not useful, then ?  
*Girls.* But after you've made your cloth of flax,  
 Before you put it upon your backs,  
 I'd like to know who makes your shirt,  
 And mends and washes it from dirt ?  
       Are girls not useful, then ?  
*Boys.* We weave.  
*Girls.* We wash.  
*Both.* Then, as we both are useful made,  
 We'll try to give each other aid,  
 As we were meant to do."

And so on through the various employments—farming, sea, building, tailoring—the girls always insisting on their indispensable share in each occupation. I hear the dear old song is "quite out of date" now. I wonder why? Is it that the old-fashioned teaching as to the "mutual help" of the sexes is "out-of-date" too?

One curious custom of the school was that every child was known by a number instead of its name, the earlier numbers being assigned to the girls. These numbers frequently stuck

to their possessors through life. I remember going with my mother to see a stout, elderly matron, the parent of seven or eight tall sons and daughters. "That was 'Fidgety Forty,'" said my mother, as we left the cottage. "Never did we have such a restless child; she was like a bit of quicksilver on the form. And when she was seventeen she ran away with a neighbour's lad. Poor Forty! I *was* afraid about her then. But he married her at once, and she soon steadied down, poor thing!"

The school had a fine organ, presented by the "young squire," a devoted Churchman, whose delight it was, after a hard day's work, to drop in at the school, and join in the chanting of the evening psalms. His brother, a great child-lover, used often to appear at the noon recess with a huge bottle of sweets and a long, large-bowled spoon. "An exercise in mouth-opening" followed, which was highly appreciated.

In his later years Master had the help of a devoted daughter, who eventually succeeded him when the rheumatic gout, which partially crippled him, compelled him to resign; but he retained his name throughout the after-life of his many pupils. Many a tall, bronzed fellow have I seen, fresh from Australia or Natal, hurrying up to the school cottage to greet Master and Governess in their white-haired old age—and how welcome all were made! It was a beautiful relation that existed between the old man and his "boys"—on their side, reverence for a "good life," nowhere deeper than among the Norfolk working class; and on his, the sympathetic interest which never forgot their characters, their special difficulties, but followed them with the enduring love that "hopeth all things."

Ah well, the "old school" of masters and pupils has passed away never to return. Sometimes I wonder whether the keen intelligence of the new school, the desire to be in the forefront of progress, to secure "public school relations" between masters and boys, will be found to equal in results the "paternal government" of past days, of which Greenhoe school will always be a happy memory.

## Bishop Gore on the Holy Communion.

BY THE EDITOR.

THERE are not a few Churchmen who are attracted and impressed by the Bishop of Birmingham's pronouncements on social questions, and who admire his courage in telling Churchpeople what he believes to be the truth on these subjects. There are many more Churchmen who are profoundly grateful for his Bampton Lectures on the Incarnation, and for the practical teaching of his Commentaries on the Sermon on the Mount and the Epistles to the Romans and Ephesians. But it must be confessed that these very Churchmen are greatly puzzled by the Bishop's attitude on questions of the Church, the Ministry, and the Sacraments. They are, of course, perfectly aware of his general ecclesiastical position, and yet they find that side by side with this he makes such significant admissions, that, if these were carried to their logical conclusions with a like courage that their author shows on social questions, the result would inevitably be to modify, if not to destroy, his distinctive position on Church questions. It is thus inexplicable to many Churchmen that Bishop Gore cannot see the logic of the situation, for on almost any other subject, theological or social, he would be among the first to draw obvious conclusions. It would be easy to prove the truth of this contention from his book on "The Church and Ministry"; but it is our present purpose to consider it in relation to the Holy Communion in the light of the new Preface which the Bishop has included in the fourth edition of his work, "The Body of Christ."

The sub-title of that book is "An Enquiry into the Institution and Doctrine of Holy Communion," and yet it is only after 240 pages out of 330 that we are allowed to consider the one place in which the "Institution" of the Holy Communion is recorded. Surely "an Enquiry into the Institution and Doctrine" of the Lord's Supper should start from the New

Testament, for the purpose of obtaining a true idea of its meaning. It hardly seems the best method to approach a definitely Christian ordinance from the standpoint of the Greek mysteries. When we come at length to the Bishop's treatment of the New Testament, the treatment of such crucial words and phrases as "Do this," "This is," "Remembrance," is almost all that can be desired in the way of accurate exegesis, and yet, in spite of it, Dr. Gore teaches a doctrine of the Presence of Christ in the elements which is certainly not warranted by the true exegesis of these New Testament utterances. And if the doctrine is not found in the Divine words of institution, the question naturally arises whether it can be justified on any other grounds.

Again, when dealing with the question of what is called the Eucharistic Sacrifice, the Bishop says that "no doubt there is some justification at first sight for saying that the New Testament does not suggest that the Eucharist is a sacrifice." And though he proceeds to argue for a view of sacrifice in Holy Communion, all that he can say in conclusion is that the Eucharist is "a feast upon a sacrifice, but the feast upon the sacrifice is the culmination of the sacrifice." Is there not some confusion here? Sacrifice is that which man gives to God; a feast is that which man receives from God. The latter is not sacrificial, but sacramental. How, then, can a feast be termed an Eucharistic Sacrifice?

When he discusses the Prayer Book doctrine of the Presence of Christ, Bishop Gore speaks of his own view of the Objective Presence in the elements as "at least allowed" and "at least suggested" by our formularies, though he is compelled to admit that in the Declaration on Kneeling, and, "what is more important, in the form of Consecration," the doctrine of the objective Presence in the elements is "plainly evaded and not asserted." Now, in the light of Mr. Dimock's researches, and also of his contributions to the discussion at the Fulham Round Table Conference, would it not be truer to say that the doctrine of the Objective Presence in the elements is

plainly *avoided* in our formularies? Is it without significance that the phrase "Real Presence" is not found in any authoritative document of the Anglican Church? We notice these points as illustrative of Bishop Gore's position, in order to lead up to the new Preface, to which reference was made above, and which is in some respects the most remarkable pronouncement made on this subject by him.

First of all we note that Dr. Gore is not satisfied with the Anglican formularies by themselves :

"I have to admit that Anglican standards are in certain respects defective, and even misleading, when taken by themselves. . . . The main object of the book is to set the specifically Anglican teaching of our formularies on a larger background, by going back behind the Reformation and the Middle Ages upon the ancient Catholic teaching and upon the Bible."

The order in which he states the authorities is again significant of his method. He starts with the Anglican teaching, goes back behind the Reformation and the Middle Ages to the ancient Catholic teaching, and at last reaches the Bible. This is also the method of his book on the ministry. Is it not somewhat surprising that a Bishop of our Church should feel it necessary to say that the "Anglican standards are in certain respects defective, and even misleading, when taken by themselves"? Such a view surely unsettles everything in the Anglican position, for, as the *Spectator*, in reviewing this new edition of the Bishop's book, rightly said :

"The formularies of the Anglican Church were meant to be an authoritative exposition of the teaching of that Church, and no man who has subscribed to them—least of all, one who is bound to enforce the obligation of that subscription on others—can go behind them."

The Prayer Book and Articles were intended to be a complete exposition of the teaching of the Anglican Church based directly on Holy Scripture, and if our formularies are "defective" and "misleading" when taken alone, our duty is to test and correct these defects from Holy Scripture, which, as Bishop Gore rightly said at the Bristol Church Congress, is "the final testing-ground of doctrine."

The Bishop goes on to say that—

“The ‘anti-Roman’ utterances of the Articles are, as is well known, so vaguely or ambiguously worded that, as weapons of discipline, they would break in our hands.”

We cannot help wondering where are the “anti-Roman” utterances which are thus described as vague or ambiguous. Thus, Article XXVIII. declares that the doctrine of Transubstantiation “cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.” Also that “the Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.” Is there anything particularly vague or ambiguous about these expressions? Again, in Article XXXI. we have these words: “Wherefore the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.” If it should be said, as it often is in certain quarters, that this phrase in the plural, “the sacrifices of Masses,” refers not to the Roman doctrine, but to some medieval abuses, it may, perhaps, be worth while recalling the words of Cardinal Newman, who in his “Via Media” (Longmans, 1891) wrote: “There is no denying, then, that these audacious words [“blasphemous fables and dangerous deceits”] apply to the doctrinal teaching as well as to the popular belief of Catholics. . . . What, then, the Thirty-First Article repudiates is undeniably the central and most sacred doctrine of the Catholic religion; and so its wording has ever been read since it was drawn up”<sup>1</sup>

The Bishop naturally has something to say on the question of the practices which the Royal Commission said should be “promptly made to cease”:

“I believe that some practices connected with the Tabernacle and the Monstrance involve an extension of the use of the Sacrament which diverges so widely from Christ’s intention as to be illegitimate. I would prohibit

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<sup>1</sup> Quoted Dimock, “Missarum Sacrificia,” p. 52.

them in the Church of England for this reason; and every Bishop can legitimately prohibit any rite or service or prayer which is not in the Prayer Book. I should be, therefore, quite prepared, apart from any suggestion of a Royal Commission, to cause to cease almost all the practices scheduled. But not—precisely not—on the ground that they involve a doctrine which the Church of England excludes.”

According to this, he is prepared to prohibit these practices on the ground that they involve an extension of the use of the Holy Communion “which diverges so widely from Christ’s intention as to be illegitimate,” and yet at the same time he will not prohibit them on the ground that “they involve a doctrine which the Church of England excludes.” So we have this peculiar result, that the practices diverge from Christ’s intention, but not from Church of England doctrine. The logical conclusion from this is, as the *Spectator* pointed out, that the Church of England includes a doctrine which in its consequences “diverges widely from Christ’s intention.” There is something surprising and impossible in this position, unless the Bishop has not made his meaning clear.

It was to be expected that Dr. Gore would refer to the Bennett Judgment, about which he says that the Church of England “does not exclude Mr. Bennett’s doctrine. So the Commissioners recognize.” Now, we venture to ask whether this is quite accurate, and in order to make perfectly sure we will quote the words of the Royal Commission with reference to Mr. Bennett :

“He was acquitted because the Court, having regard to the penal character of the proceedings, and to the defendant’s right to the benefit of ‘any reasonable doubt,’ thought his words capable of a construction which did not call for judicial condemnation. The real relation of the judgment to Mr. Bennett’s teaching has been frequently misunderstood. His language has been taken in the sense which the Court held that it narrowly avoided; and his acquittal has been treated as establishing the legality of doctrine which his language was held not to express.”

It should also be remembered that the judges held Mr. Bennett’s words to be “rash and ill-judged,” and “perilously near a violation of the law.” In view of this statement it is impossible not to endorse Mr. Dimock’s words :



“ I know not how any expression of Mr. Bennett’s in his revised edition can be said to be *rash*, if his doctrine is allowed to be lawful. I do not think that anyone can say that his words are *ill-judged* on the hypothesis that the doctrine they were intended to teach is to be accepted, or acknowledged to be true, or legally allowable to be taught.”<sup>1</sup>

Bishop Gore seems to rest his case almost entirely on the Bennett Judgment, but as his words do not fairly correspond with the statement of the Royal Commission on this subject, it must be obvious that his position needs a far stronger justification.

On the question of “ a line of deep cleavage,” which the Royal Commission held to exist between the Church of England and Rome in regard to certain practices, the Bishop has the following remarkable pronouncement :

“ It is quite true that if we take a typical Anglican teacher and a typical Roman we may find ‘ a line of deep cleavage ’ between them. But if we take the least Protestant types of Anglican teaching and the most moderate Roman types the line is hardly apparent ; and if we take the doctrinal requirement of Rome at its minimum, and at the same time recognize how vague are the limits of Anglican Eucharistic theology, we shall come to the conclusion that no such line of deep cleavage exists at all.”

We cannot help asking whether he is really satisfied with such a position. Let us attempt to apply it. Let us take the least Protestant type of Anglican teaching, say that of the Bishop himself or of Mr. Darwell Stone. Then let us try to discover “ the most moderate Roman type,” say that of Father Tyrrell ; and it would be doubtless true that “ the line is hardly apparent.” But how far does such a view really carry us ? Let us, instead, take a truly representative Roman Catholic like Cardinal Manning or Cardinal Vaughan ; and on the other hand a representative High Churchman of the older school, like Cosin, or Beveridge, or Goulburn, or Burgon, and see whether there is not, after all, “ a line of deep cleavage.” Still more—and this surely is the only true way of arriving at a settlement—let us take our present Prayer Book and Articles as representing the Church of England, and ask whether any well-informed Roman Catholic would say that between the teaching found

<sup>1</sup> “ Bennett Judgment,” p. 44.

therein and that of his own Missal, Catechism, and Creed, "no line of deep cleavage exists at all." To ask such a question is to answer it.

Bishop Gore, writing of Mr. Darwell Stone's sacramental teaching, says that "nothing could be more disastrous than that it should come to be believed that the ecclesiastical authorities of the Church of England were ready to brand it disloyal and unallowable." Now, Mr. Darwell Stone, in his book on the Holy Communion, when referring to the Presence of Christ in the elements, says that there is "agreement among Eastern Christians, Roman Catholics, and the successors of the Tractarians in the Church of England, as to that central part of the doctrine of the Eucharist, the expression of which by the English Church Union in 1900 may be cited as a convenient illustration."<sup>1</sup> It is necessary, therefore, to inquire as to the doctrine set forth by the E.C.U. For this purpose we may bring forward a competent witness. This is how the Bishop of Edinburgh, Dr. Dowden, speaks of it :

"The language of this Declaration finds no countenance in the writings of the Fathers of the Primitive Church. And it is more obvious, though not more certain, that it finds no countenance either in the authorized standards of the Church's doctrine or in the writings of the great theologians of the English Church, most of whom were deeply read, not only in the Holy Scriptures (the ultimate authority on all questions of doctrine), but also in the literature of Christian antiquity and the Early Fathers."<sup>2</sup>

Or we may hear the present Regius Professor of Divinity at Oxford :

"The truth is that the Declaration of the English Church Union is at variance with the doctrine maintained by the consensus of all the most eminent theologians of the Church of England since the Reformation, nor can it be reconciled with the natural interpretation of the English Liturgy, or the 28th and 29th Articles. It is a deliberate attempt to undo the work of the Reformation, which delivered our Church and Realm from the tyranny of the many accretions of false doctrine which the Church of Rome had imposed upon Christians as necessary articles of faith, but which the Church of England declared to be unsanctioned by Scripture or by the teaching of the primitive ages of the Church."<sup>3</sup>

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<sup>1</sup> "Holy Communion," p. 186.

<sup>2</sup> "Address to Synod," p. 21.

<sup>3</sup> "Letter on the Doctrine of the Real Presence," p. 28.

These are not the utterances of extreme and rabid Protestant Churchmen, and yet language could not be plainer in opposition to Mr. Darwell Stone's doctrine, which the Bishop is prepared to champion. The Bishop is endeavouring to distinguish between a medieval and ancient doctrine which is Catholic and a doctrine which is purely Roman, but the position will need much more support than it has received at present. Newman and Pusey both failed to establish such a contention. It is a simple fact that Cranmer and Ridley died for denying the essential Roman doctrine, while they claimed to hold the true Catholic doctrine which is found in Holy Scripture. It is equally true that the essential Roman doctrine is still denied by our Articles, and that no educated Roman Catholic would dream of accepting those Articles as in any sense an adequate expression of his views. Where, then, is the place for the Bishop's contention? Lord Halifax and Mr. Athelstan Riley see the logic of the situation, and know perfectly well that the ceremonial condemned by the Royal Commission involved the condemnation of the doctrine expressed by that ceremonial.

The real question at issue in connexion with present controversies in the English Church on the Holy Communion is not as to a presence of Christ, as Lord Halifax says, "in the whole rite," but, to quote his words, "the doctrine that the Bread and Wine . . . by virtue of consecration and the operation of the Holy Ghost become, are made, are changed into the Body and Blood of Christ." In other words, Is there any presence of Christ in or under the elements by virtue of the words of consecration? The Dean of Canterbury, in his preface to the recently reissued Treatise of Archbishop Cranmer, says that—

"Persons may deny, as many do in the present day, that they hold the Roman doctrine of Transubstantiation, and may yet hold an essential part of the Roman doctrine by maintaining a presence in the elements themselves; and what Cranmer said of the abuses of that time may be said in our own, that the root of all the superstitious practices against which Evangelical Churchmen are contending is to be found in this doctrine—not of a real and objective presence of Christ in the Holy Communion, but of the real and objective presence of His body and blood in the elements."

This is the point on which attention should be concentrated : Is there a Real and Objective Presence in the elements?

In this connexion we may again quote the Bishop of Edinburgh :

“One thing is absolutely certain : it is no part of the doctrine of our Church that there is an adorable presence of our Lord’s body and blood *in* or *under* the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers.”<sup>1</sup>

In an admirable pamphlet by the Principal of the Leeds Clergy School, the Rev. J. G. Simpson, we have the following words with reference to the true Anglican position :

“The formularies are conspicuously silent on the subject of a real presence in the elements themselves, and I should argue that, at least prior to the Tractarian movement, this silence has, in spite of varieties of expression, been maintained by representative theologians. To reopen the question is, in my judgment, to swerve from the Anglican method, to depart from the Anglican spirit ; and this, unless we are convinced of their essential unsoundness, it does not seem to me that we are warranted in doing.”<sup>2</sup>

Now, it is perfectly obvious that the position of Bishop Gore on the one hand, and that of Bishop Dowden and Mr. Simpson on the other, cannot both be right. This is no question of Evangelical *versus* High Church doctrine, as the names referred to in this article clearly show. It is a question of Anglican doctrine *versus* Roman.

There is one other point of real importance in the Bishop’s new Preface. He writes as follows about Evangelical teaching :

“I express a fear, which subsequent experience has confirmed, that there are teachers of the Evangelical school among us to-day who do not accept this teaching—that is, ‘the doctrine which Hooker declared to be agreed upon by all schools of thought in his time’—and this constitutes undoubtedly a serious divergence from our standards.”<sup>3</sup>

We should very much like to have the proof of this statement concerning Evangelical Churchmen of to-day. It is a new thing for men of the extreme Anglican school to claim Hooker as belonging to them, as has been recently done by Provost Vernon Staley. Hitherto our great Elizabethan theologian

<sup>1</sup> “Define your Terms,” p. 21.

<sup>2</sup> “The Thing Signified,” p. 4.

<sup>3</sup> “The Body of Christ,” p. vi.

has been classed with Waterland as among the "Virtualists," and therefore quite inadequate and inaccurate from the so-called Catholic standpoint. Now, we make bold to say that there is practically nothing in Hooker that the great body of Evangelical Churchmen do not accept, while there is a large amount of his plainest and most unequivocal teaching on the Holy Communion which would be utterly foreign to men of Mr. Darwell Stone's school. In support of this we may refer to a convenient summary of Hooker's view in the long quotations given by Mr. Dimock in his "Papers on the Eucharistic Presence," where it will be found that Hooker is entirely opposed to any union or identification of the Presence of Christ with the elements. So far from Evangelical Churchmen diverging seriously from the standards of the Church of England, we dare to assert that there are no High Churchmen who adhere more closely to them. Evangelicals take the formularies of our Church as they are, in their plain meaning, and do not regard them either as "defective" or "misleading." They find themselves ready to endorse views of representative Churchmen from Cranmer and Ridley down to the commencement of the Tractarian Movement, and in support of this they refer to the authorities quoted in Vogan and Goode, and in the *Guardian* by the Bishop of Edinburgh a few years ago. They have no need and no wish to go "behind" the Anglican Church to anything medieval, ancient, or Catholic, and they are content with the Prayer Book and Articles because their teaching "may be proved by most certain warrants of Holy Scripture." Now, can the Bishop of Birmingham say as much as this for his position? His own words in the new Preface clearly show that he cannot.

We have now endeavoured to examine and state the position on both sides, and we wish to ask in conclusion whether the matter cannot be brought to a definite issue? Are we to go on interminably in this unsatisfactory way? Can those Churchmen who are represented by Bishop Gore remain satisfied with basing their position on the very equivocal result of

the Bennett Judgment? Is it adequate to speak of the Prayer Book as "at least patient" of their interpretations? Are we to obtain the typical Anglican doctrine only by calling as our witness the "least Protestant" Churchman we can find? We wonder what the Bishop of Birmingham would think if he applied these principles to other questions? Would he arrive at a true idea of Socialism by taking the least Socialistic writer on the one side and the most moderate Individualistic writer on the other? Still more, would he arrive at the true doctrine of our Lord's person and work if he took the best possible example of a spiritual, earnest Unitarian on the one hand, and the most large-hearted, sympathetic, Broad Churchman on the other? What would the Bishop say if we attempted to settle our Christological and Socialistic problems in the way he now urges that we should resolve our sacramental differences? We end as we began, by confessing once again our profound admiration for Bishop Gore's fearless courage and relentless logic in regard to social questions, and our utter inability to understand his position in regard to sacramental doctrine as laid down in his most recent utterance.



### Literary Notes.

THE history of the Jew the wide world over is probably more complete than any other history of either country or people. It would be interesting to make a bibliography of literature relating to the Jew. The latest is a history of the Jews in India. There is a large colony of this race in Cochin. Mrs. Nalini Banerji, the wife of Mr. A. R. Banerji, the Dewan of Cochin, has the work in hand.



Professor Thomas D. Seymour, who holds the Chair of Greek Language and Literature in Yale University, defines in the preface of his "Life in the Homeric Age" the scope of the book. He says it "is based upon a careful study of the Homeric poems. The earlier works on the same subject have not relieved the author from the obligation of collecting his own material for an independent examination of the questions involved. To Buchholz's 'Homerische Realien,' however, he is greatly indebted for collections of material which have enabled him at times to check the completeness of his own. In the main he has followed Reichel in the chapter on Homeric Arms."

"Christus Futurus" is the title of a new volume by the author of "Pro Christo et Ecclesia." The author, who remains anonymous, describes his work as "only a series of successive efforts to think what the Gospel of Jesus is. Each line of thought," he goes on to say, "is unfinished, and there is very much in what is said that, in a mature work, would be more carefully guarded from misconstruction." This is well said, as well as being an attitude of modesty which one does not always find in books of modern days. The writer of "Christus Futurus" still further adds that his pages, which he chooses to say are but fragments, are only published in the hope that those who have greater opportunity may find in them something to refine and complete. It is just this spirit of toleration which makes for reasonable discussion, and should claim many readers for the book.



I am very glad to see that Messrs. George Newnes, by arrangement with the holders of the copyright, Messrs. Macmillan and Co., are bringing out in forty fortnightly parts that standard work Green's "Short History of the English People." This particular issue, which starts with the first part on October 4, will be a well-illustrated one, and will be published at sevenpence net per part. I suppose no historical work is so readable, and at the same time so accurate and authoritative, as this. Probably it is, if not the greatest, at least one of the greatest histories of the nineteenth century. The Newnes' publication will be printed on heavy paper in clear new type; it will contain hundreds of illustrations: 250 full-page engravings, 32 maps and plans, 200 portraits of historical characters, and 19 coloured plates. These have been selected and executed with a good deal of care. It must not be forgotten, says Green, that it "is a history, not of English Conquests or English Kings, but of the English People." Mrs. Green writes, in her interesting introduction to the illustrated edition, that "the book, standing alone as it does among the histories of the nations, must remain as one of the most characteristic products of our English life, and is in some sort the very expression of the people among whom it was conceived and for whom it was written."



Messrs. Longmans, Green and Co. are issuing a new "Pocket Library of Theology." The first volume is "The Gospel Message," sermons preached in St. Paul's by Canon Newbolt. This is to be followed by "Sermons at St. Paul's and Elsewhere," being selections from the sermons preached by the late Canon Liddon. The Rev. H. N. Bate, M.A., who is one of the Bishop of London's Examining Chaplains, is making the selection of sermons from those which have already been published, while the Bishop of Oxford is contributing a preface. A third volume in this new series of little books—the price will be 2s. in cloth, and 3s. 6d. in leather—will be "Christianity and Common Life," by the Rev. H. R. Gamble, M.A., Rector of Upper Chelsea.



Messrs. Kegan Paul and Co. announce a new volume by Dr. Macgowan, the well-known author of "The History of China," under the title of "Side-

lights on Chinese Life." The interest in this new work is considerably enhanced by the fact that the publishers have secured the right to reproduce as illustrations for this volume, which bids fair to be unusually attractive, certain pictures, in themselves very fine specimens of art, by Mr. Montague Smyth, who recently visited the country.



The firm of Messrs. Methuen and Co., the importance of whose list seems to grow larger every year, have an extraordinarily large catalogue of autumn announcements this year. Not the least interesting is one on the study of English children on which Mrs. Elizabeth Godfrey has for some time been engaged. The author has gone to various sources, and culled a good deal of information as to children's games, toys, lessons, discipline, as well as their personal characteristics in various epochs, from the earliest days down to the Victorian age. There are a number of excellent illustrations in the book, both from old portraits and from prints of children at play.



From the same house there is to come a volume by the well-known antiquarian Dr. J. Charles Cox and Dr. A. Harvey, entitled "Church Furniture." This is a new volume in that very readable series of Messrs. Methuen's entitled "The Antiquary's Books." In this new volume there are more than 150 illustrations. In these pages very full accounts are given, from the earliest examples down to the end of the seventeenth century, of such extant objects as altars, altar-stones, holy tables, altar-rails, sedilia, aumbries, piscinas, holy-water stoups, Easter sepulchres, Gospel lecterns, pulpits (both of wood and of stone), hour-glasses, candlesticks, chests, and poor-boxes. A great deal of consideration has also been devoted to screens, stalls, bench-ends, and seats. Further, much information will be gleaned about font-covers, altar plate, including pyxes, censers, and paxes. Among the exceptional curiosities of later days, the several instances of those remarkable instruments, the "vamping horns," are set forth, and various noteworthy examples of early royal arms and tables of Commandments are specified. Tentative lists, classified according to date, are given of the known examples of these different objects of Church furniture throughout England.



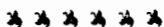
The Rev. Stopford A. Brooke has a new volume of critical essays coming out shortly, entitled "Studies in Poetry," in which will be found chapters devoted to Blake, Keats, Shelley, and Scott. This book will be published by Messrs. Duckworth and Co. They will also publish "Ethics of Revolt," by Dr. Greville Macdonald; "Legend and Folk-lore of the Holy Land," by Rev. J. E. Hanauer, who has spent many years in the East collecting material for the volume; and "The Christ Face in Art," by the Rev. J. Burns. It is astonishing that a volume devoted to this subject has not been compiled before this. Mr. Burns includes in his book many reproductions of paintings by the greatest artists of each age and country. I believe several articles have been written around the matter, but I do not recall any previous volume. But, of course, in this I may be in error.



"The Library of Golden Thoughts" is the title of a new series. The first volume, appropriately enough, is "Golden Thoughts from the Gospels." Each volume has end papers and a cover design by Mr. Charles Ricketts, and a frontispiece, together with border designs, by Mr. Laurence Housman. The price is to be 1s. net in cloth, and 2s. net in leather.



The seventh and concluding volume of the series "United Study of Missions" is "Gloria Christi," by Dr. Anna Lindsay, which is further described as "an outline study of missions and social progress." Its aim is to give a brief survey of five or six forms of progressive social work which are being carried on in missionary lands by the Christian Church of to-day, and to note the impression they are making on the non-Christian world. In successive chapters the book deals with Evangelistic, Educational, Medical, Industrial, and Philanthropic Missions, while a concluding chapter treats of missions which contribute to other forms of social progress. The other six volumes in this series are: "Via Christi," by Miss Louise Manning Hodgkins, which forms an introduction to the study of missions; "Lux Christi," by Mrs. Caroline A. Mason, which deals with India; "Rex Christus," by Dr. W. E. Griffis, which treats of Japan; "Christus Liberator," dealing with Africa, by Miss Ellen C. Jarsons, to which Sir Harry Johnston contributes an introduction; and "Christus Redemptor," which describes the mission work in progress in the islands of the Pacific. This series of books emanates from America, and have had a ready sale there, which says much for the interest in that country in the work of the Mission Field. It is announced that next year will see the commencement of a new series of books which, while differing in some respects from this, will present wide fields of study of mission work, with some new and attractive features.



"A Christmas Carroll," by George Wither, was written long before Charles Dickens' immortal story. An edition of the former is announced with thirty full-page illustrations, a frontispiece in colours, and numerous other decorations by Mr. Frank T. Merrill. Wither's "Carroll" is a poem which sings of the festal and convivial joys of Christmas. Each stanza is full of the joy of the period. The roundelay was written as long as three centuries since.



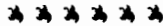
Mr. Murray is publishing a volume entitled "Among the Natives of India, being Some Experiences of an English Clergyman during Ten Years of Mission Work in Poona City," by the Rev. E. F. Elwin.



Dr. Caird, during his period as Master of Balliol, delivered a series of addresses in the college. These have been collected together, and are to be published under the heading of "Lay Sermons and Addresses," and its contents discuss such subjects as "Freedom and Truth," "Salvation Here and Hereafter," "The Nation as an Ethical Ideal," "Courage," and "Immortality."



Messrs. Longmans are bringing out a new and enlarged edition of "Neolithic Dew Ponds and Cattleways," by Arthur J. Hubbard, M.D., and George Hubbard, F.S.A., F.R.I.B.A.; "What is Faith? A Hermit's Epistle to Some that are Without," by the Rev. J. H. Skrine, M.A.; "The One Christ: An Enquiry into the Manner of the Incarnation," by the Rev. Frank Weston, B.D.; "Christ in the Old Testament; being Short Readings on Messianic Passages," by the Rev. B. W. Randolph, D.D.; and "Hope and Strength: Addresses," by the Rev. P. N. Waggett, M.A.



"Practical Lay Preaching and Speaking to Men" is a volume which ought to find a number of readers. There is a good deal to study and think about when addressing a body of men, particularly if that body of men be of the working class. You must give them the best; anything won't do. They are the keenest and the most sensible of critics. Some well-known preachers contribute chapters to the book.



### Notices of Books.

THE HUMAN ELEMENT IN THE GOSPELS: A COMMENTARY ON THE SYNOPTIC NARRATIVE. By George Salmon, D.D. Edited by Newport J. D. White, D.D. London: *John Murray*. Price 15s. net.

The present Dean of Canterbury, when Principal of King's College, London, used to advise his students to read everything they could obtain that came from Dr. Salmon's pen, and those who have followed his advice have seen no cause to regret doing so. Dr. Salmon's "Introduction to the New Testament" and "The Infallibility of the Church" are among the most valuable and important theological works of modern days, while his volumes of sermons show a remarkable combination of keen intellectual power and true spiritual perception. The present work, which comes to us as posthumous, occupied the closing years of the venerable author's life, and apparently represents his latest views on the subject of the Synoptic Problem. The material preserved by more Evangelists than one is systematically and closely examined, in order to form a true judgment as to sources. The comments are full of suggestive help to students, and are marked by all Dr. Salmon's penetration and soundness of judgment. The conclusions as to the general reliability of the Synoptic Gospels are summed up by saying that they "present us with the story as delivered in the very first assemblies of Christians by men who had been personal disciples of Jesus." It is also deeply interesting to read Dr. Salmon's opinion that "of all attempts to eliminate the miracle from the Gospel history the expectation to do so by historical criticism of our sources is the vainest." His verdict is unmistakable that "every theory will break down which does not acknowledge the complete historicity of our existing records; that is to say, which does not acknowledge that they contain what was honestly delivered and honestly believed by persons contemporary with the events related." The

question of the fourth Gospel only comes in the present discussion indirectly, but readers of Dr. Salmon's "Introduction" will find a distinct change of view. His latest opinion was that the author was the interpreter and assistant of the Apostle John, "with whom the Apostle could not dispense." As to the third Gospel, he considers that Luke obtained his materials from the public instruction given in the Church of Antioch, rather than from private sources and eyewitnesses of our Lord's life. It is exceedingly interesting to see the confirmation of Sir William Ramsay's recent account of the literary character of the age of the Evangelists. Dr. Salmon will not allow that our Gospels are mere copies of religious annals. "Our Evangelists lived in a literary age, and while it would not be reasonable to expect that every one of them should exhibit in his style the highest accomplishments of a practised writer, it would be equally unreasonable to assume that they were ignorant as to what the reading public of their day had been trained to expect, or that they made no attempt to satisfy those expectations." While the book will perhaps do nothing to heighten Dr. Salmon's great reputation, it cannot but prove a valuable help on the purely literary and critical side to all students of the Gospels. The comments are marked by all the author's well-known keenness of perception, balance of judgment, and forcefulness of expression, while here and there the reader will find his always welcome liveliness and brightness. Canon White has done his editorial work well, though we cannot help wondering whether the work would have come in this form if Dr. Salmon had lived to complete it himself. It is said by those who ought to know that the author intended to subject the entire work to a severe revision before publication, but whether this would have meant any modification of his conclusions will always remain an open question. Some of his conclusions will certainly surprise readers of his earlier works. They denote concessions to modern criticism that are certainly alien to Dr. Salmon's general position as we have come to know it; but, taking this work just as it stands, it will undoubtedly command the careful attention of all serious students of the Gospels.

THE GOSPEL ACCORDING TO ST. PAUL. By W. P. Du Bose. London: Longmans, Green and Co. Price 5s. net.

Any book introduced and commended by Dr. Sanday necessarily calls for special and careful attention, and without doubt there is much in the present work which demands and deserves earnest consideration. It is to all intents and purposes a commentary on the first eight chapters of the Epistle to the Romans, though the subjects are dealt with generally rather than textually, with the object of discovering the essential principles of the Pauline Gospel. The book is not easy reading, the author's style and phraseology being somewhat unusual. Dr. Du Bose admits that in his book "there will be statements so one-sided in themselves as if they stood alone to endanger or to obscure other no less essential sides of the truth." This is particularly true of the references to our Lord's humanity. Thus, we are told that "He Himself became Son in the way in which we must become sons of God" (p. 34). But while we need to be on our guard against such one-sided statements, our difficulty and, we are afraid we must add, our grave objection lies far deeper, for it concerns the author's view of the

person of our Lord. He clearly teaches a double personality in Christ, one Divine and the other human, and this, he says, is essential to a true understanding of the facts about God and ourselves. This view is, of course, Nestorianism pure and simple, and it is surely impossible to reconcile it with the Church's view of our Lord's person. As a consequence of this position, we are taught that our Lord was peccable, the only difference between Him and us being that He did not commit sin. It is argued that He assumed our nature as sinful, but overcame it, and so we read that "Jesus Himself in His humanity needed the salvation which all humanity needs" (p. 127; cf. p. 174). Thus, the view associated in this country many years ago with the name of Edward Irving reappears in this latest work. We are, consequently, not surprised to find that the New Testament teaching of our Lord being tempted "apart from sin" finds no adequate explanation in Dr. Du Bose's theory, nor does he seem to realize what is involved in the belief that our Lord's human nature was like ours in possessing and inheriting sinful tendencies. We cannot help feeling, therefore, that this erroneous and, in our judgment, dangerous opinion vitiates a great deal of the exposition, though on particular points there is much that is helpful and suggestive. Thus, in the emphasis on the necessity of uniting while distinguishing between justification and sanctification, and in the teaching on the relation between being treated as righteous and being made righteous, Dr. Du Bose is very good and forceful. In the course of his exposition there are many illuminating passages, and wherever his peculiar views on our Lord's person and nature do not appear there is much that is inspiring and valuable. As a full explanation of St. Paul's Gospel, the book seems to us decidedly wanting, especially in its due regard for the objective atoning sacrifice; but while we are unable to accept the author's main position, we gladly bear testimony to the freshness and spirituality of his practical teaching. The book will certainly take its place among the serious contributions to the interpretation of Paulinism, even though its fundamental position is entirely unsound.

THE HEBREW LITERATURE OF WISDOM. By J. F. Genung. Boston and New York: *Houghton, Mifflin and Co.* London: *Putnam's and Co.* Price 8s. 6d. net.

The aim of this book, to use the author's words, is "to unfold in the literary idiom of to-day what that strain of Scripture utterance known to scholars as Wisdom means, for now and all time, as distinguished from, or rather as added to, what supposably it meant once." After two introductory chapters dealing with the general idea of Jewish wisdom and its literary vehicle, we have chapters on the Books of Proverbs, Job, and Ecclesiastes, which are characterized respectively as "Straight Wisdom," "The Attack by Centre," and "The Attack by Flank." Then the Wisdom Books of the Apocrypha are considered, and a chapter is devoted to "The Wisdom of God," as revealed in our Lord's discourses and parables. The book closes with a chapter discussing Divine wisdom as it is found in the Epistle of St. James. There is a delightful freshness of treatment in these pages, though from the full Christian point of view we cannot help feeling conscious of certain important limitations. The author deals with Wisdom mainly from

the literary standpoint rather than from that of Divine inspiration, and for this reason we miss any discussion of the distinction between Wisdom as found in the Old Testament and as seen in the Apocryphal books. Indeed, he will not allow of any essential distinction. Notwithstanding this blemish, those to whom the books included in the Canon of the Old Testament are uniquely inspired will find in this discussion much that is truly illuminating. It will enable them to read the books here treated with new meanings, and to find many new suggestions for mind and heart.

THE ATONEMENT. By the Rev. Leighton Pullan. The Oxford Library of Practical Theology. London: *Longmans, Green and Co.* Price 5s.

Yet another work on the subject of the Atonement. It opens with chapters on Sin and on the Person of our Lord, in the latter of which it is truly said that Christ's Divinity and Atonement stand or fall together. Then the doctrine of the Atonement is considered along familiar but welcome lines of Bible teaching, starting from the Old Testament, and considering in turn the Synoptic Gospels, the writings of St. John, the early chapters of the Book of the Acts, St. Paul's Epistles, and the Epistle to the Hebrews. The author is a firm believer in an objective Atonement, and holds the vicariousness of the Cross, regarding it as a vindication of the Divine law of holiness. And yet he will not allow that the Atonement is in the proper sense of the term substitutionary. It is difficult to see how these two inconsistent positions can be satisfactorily held. It is characteristic of the school to which Mr. Pullan belongs that the idea of communion is said to be essential to the idea of propitiation (p. 80). This position is required for the author's doctrine of the Sacraments, though, of course, it finds no warrant in Holy Scripture. The author's *bête noire* is Protestantism, in which term he includes and practically identifies the rationalistic Protestantism of the Continent and Evangelical Protestantism within and outside the Church of England, Mr. Pullan must, or ought to, know that between these two aspects of Protestantism there is, and always has been, a great gulf fixed. It would seem to be a favourite device of his to identify these two radically different positions, though to do so reflects either on his knowledge or his fairness. Luther, of course, comes under Mr. Pullan's lash, both in connexion with his well-known utterance about St. James's Epistle and also in reference to the doctrine of Justification by Faith, though here again the author seems quite unable to be fair. It is simple truth to say that he has never grasped the true meaning of the Reformation doctrine of Justification by Faith. It is very easy to set up a doctrine of straw and then to demolish it, but this leaves the truth of Justification by Faith untouched all the time. It is a sad pity that men of opposite camps do not try to state fairly their opponents' position. The Sacraments necessarily bulk largely in the author's scheme. The discourses in St. John vi. are, of course, eucharistic; and "We have an altar," in Heb. xiii., is applied to the Lord's Table, both positions being against all the best modern exegesis. Like most men of his school, Mr. Pullan does not appear to have any true conception of the teaching of Hebrews on our Lord's high-priestly work above. No one who has grasped the Apostolic teaching could speak of our Lord's "perpetual atoning work carried on in heaven," and of "the continuous offering of the blood or life of

His human nature on the mercy-seat." The Epistle was written to teach the very opposite of these ideas. As to any appropriation of the atoning Sacrifice outside the Sacraments, Mr. Pullan has but little of importance to say. This is the great area of New Testament teaching into which he and others seem to be quite incapable of entering; and yet it is a striking fact that the New Testament term "grace" amidst all its frequency of use is never once found in connexion with the Sacraments. This simple fact shows the entire lack of doctrinal perspective that marks the sacramental teaching of this book. On the general doctrine of the Atonement, apart from the characteristic views of the author's theological position, there is much in this book that every Evangelical Churchman will accept with thankfulness, even though he will feel that it is inadequate as a full interpretation of New Testament teaching. But the book is largely spoilt for all who cannot see eye to eye with its author by its one-sidedness and the severity of its tone against opponents. A recent review of another of Mr. Pullan's books in a publication friendly to his position used words which we venture to make our own in connexion with the present book: "There is a positiveness and even an occasional suggestion of pugnacity in his tone which is controversial rather than historical. A good textbook is all the better if it is useless for the purposes of the advocate." Mr. Pullan is far too much of the advocate to be a satisfactory teacher on such a profound subject as the Atonement.

THE STOIC CREED. By W. L. Davidson, LL.D. *T. and T. Clark.* 1907. Price 4s. 6d. Pp. xxiii, 274.

This valuable and thoroughly readable book will do for "Stoicism" what the late Professor W. Wallace's little work, published in 1880, did for "Epicureanism." For Biblical students these two ancient "creeds" will ever possess a special interest, by reason of their being mentioned in a famous passage in the Acts; and Stoicism has this additional interest for such students inasmuch as it is likely enough to have affected early Christian teaching in certain of its phases. It is not improbable that Paul, himself belonging to a city that was a chief seat of Stoicism, was well acquainted with tenets of the school. The parallels, indeed, between Christianity and the Stoic creed are not few; but, as Professor Davidson justly observes (p. 181), whereas the Christian enthusiasm for humanity originates in love for the personal Christ, the Redeemer of the world, and in devotion to Him as a Divine Person, the Stoic philanthropy was a system and moved in a world of abstract ideals. That Stoicism ultimately came down from the heights and expanded itself into a genuine altruism must be set down to the "universalism" which was the note of Christianity in its earlier stages. Professor Davidson has written a book that will appeal alike to the scholar and to the non-scholar; it is at once full and illuminating.

HINTS TO PARSONS. By a Parson. London: *Society for Promoting Christian Knowledge.* Price 6d.

It is often extremely useful for clergymen to compare notes with one another, and here is an opportunity to see what a brother clergyman thinks and does. The writer puts forth these hints because he does not find that they have struck many of his brethren. They contain not a little common

sense and shrewdness, though the type of Churchmanship is by no means to our liking.

SPINOZA: A HANDBOOK TO THE ETHICS. By J. Allanson Picton. London: Constable and Co. 1907.

Whether, after Sir Frederick Pollock's exhaustive work on Spinoza—to say nothing of the shorter treatises of Dr. Martineau on the one hand, and Principal Caird on the other—a fresh treatment of Spinoza's "Ethics" was required is, perhaps, open to question. But it is not open to doubt that Mr. Picton has written a useful commentary on the *magnum opus* of the Jewish philosopher; and though we certainly dissent from many of Mr. Picton's *obiter dicta*, we gladly bear testimony to the care which he has lavished on this Handbook. Personally, we prefer Caird's volume to any; but students of Spinoza will be grateful to Mr. Picton for his book. Not the least useful part of the Handbook is the brief marginal commentary, which serves as a sort of index to the "Ethics."

GOD AND MUSIC. By John Harrington Edwards. London: J. M. Dent and Co.

This book is the work of an enthusiast. It is none the worse on that account. But enthusiasm is apt to overstep the limits of sound sense at times; and the enthusiasm of this book is, perhaps, a case in point. According to Mr. Edwards, music is not merely an altruistic art and a cosmic fact, but an example of universal law, a self-revelation of deity, and a spiritual entity. For him music is "a force of spiritual telegraphy between the spirit in man and the Parent Spirit of the universe." And there are many pages of this sort of thing—earnest, we believe, but fanciful if taken literally.

### PERIODICALS AND PAMPHLETS.

THE CHURCH QUARTERLY REVIEW (July, 1907). London: Spottiswoode and Co., Ltd. Price 10s. per annum; single copy, 3s.

The second number at the reduced price well maintains its interest. The first article is an able and statesmanlike discussion of "The Future of the University of Durham." Welsh and Irish Church life are represented by articles on "St. David and the Early Welsh Saints" and "William Archer Butler," that great scholar whose early death was such a loss to the entire Anglican communion. Dr. Jevons has a trenchant criticism of Dr. Westermarck and Mr. Hobhouse in an article on "Evolution and Morality," and Miss M. Bramston writes forcibly on "The Unpopularity of the Abbeys," giving the real reasons of their decay and fall. Other articles discuss "The Theology of the Wisdom Literature," "Books about Children," and "The New Theology." The theological book notices for the most part reveal a standpoint which is not our own, but of the interest and ability of the reviewers there can be no question.

THE OPTIMIST (July, 1907). London: Elliot Stock. Price 6d., quarterly.

The subtitle describes this magazine as a "review dealing with practical theology, literature, and social questions in a Christian spirit," though we hope it is not the only exponent of this spirit. The standpoint of the magazine is a blending of ritualism and socialism, and it is the official organ of the new Church Socialist League, which seems to be dissatisfied with the milder methods of the Christian Social Union. There are some useful articles in the present number, though its general position on things ecclesiastical is quite opposed to what we believe to be the true Church view.

JOURNAL OF THE GYPSY LORE SOCIETY (July, 1907). Vol. I. Liverpool: 6, Hope Place.

A new series of a journal devoted to the serious study of the language, history, and characteristics of the gipsies. It will be found of very great interest to all those who are attracted to, and even fascinated by, the study of the gipsies.

NEW THEOLOGY AND APPLIED RELIGION. London: *Christian Commonwealth Co., Ltd.* Price 6d. net.

The report of the proceedings of the Summer School held in August at Penmaenmawr, reprinted from the *Christian Commonwealth*. There are addresses by the Rev. R. J. Campbell, Dr. John Hunter, Mr. J. Allanson Picton, and other exponents of the New Theology.

BIBLE STORIES FOR YOUNG READERS. Nos. 9, 10. London: *James Henderson and Sons.* Price 1d. each.

A continuation of the series already introduced. These deal respectively with the story of Moses and the story of Israel in the desert. The type is good and the narrative clear. The stories seem well adapted for the young readers for whom they are intended.

LATIMER MANUALS: No. 1, CONFESSION, price ½d.; No. 2, COMMUNION, price 1d. By James Simpson Thirtle. Birmingham: *The Midland Educational Co., Ltd.*

Written from the Evangelical and Protestant standpoint. Clear and forcible in argument, well adapted for general circulation.

CONFIRMATION: WHY WE HAVE IT; WHAT IT MEANS; WHAT IT REQUIRES. By the Rev. Dyson Hague. London: *Elliot Stock.* Price 6d. net.

A valuable and much-needed statement of the doctrine of Confirmation from the standpoint of an Evangelical Churchman. Clergy should make a note of this, both for their own use in teaching and for distribution among candidates. It is clear, succinct, and spiritual. We warmly recommend it.

MAN IN RELATION TO GOD. By the Rev. Harrington C. Lees. London: *Evangelical Alliance.* Price 1d.

One of a series dealing with questions raised by the New Theology, and by Mr. Campbell's book in particular. Mr. Lees has no difficulty in showing that whatever else Mr. Campbell's book is, "it is not really Christianity," being based on an inadequate idea of God, an illogical classification of man, and an utterly impossible view of human nature as conditioned by sin. This pamphlet will prove a useful corrective and preservative if distributed in our congregations.

BRIEF NOTES ON THE CHURCH CATECHISM FOR THE USE OF SUNDAY-SCHOOL TEACHERS. By Oswald W. Scott. Belfast: *Erskine Mayne.* Price 2d.

By a clergyman of the Church of Ireland. Very useful for giving lessons on the Church Catechism in day and Sunday schools.

PORTFOLIO OF ENGLISH CATHEDRALS: No. 31, WINCHESTER; No. 32, CARLISLE AND SODOR AND MAN; No. 33, WAKEFIELD. With Historical and Architectural Notes by Arnold Fairbairns. London: *S.P.C.K.* Price 1s. net.

The three concluding numbers of this admirable issue. The photographs are remarkably clear and interesting, and the letterpress is ample for all general explanation. The volumes when bound will prove an attractive gift-book.

BETTER HYGIENE FOR THE CHILDREN OF THE POOR. By J. Dunbar-Brunton. London: *The Scientific Press, Ltd.* Price 6d. net.

We have received an advance copy of the *Church Monthly* for January, 1908 (London: *Frederick Sherlock, Ltd.*, 30 and 31, New Bridge Street, E.C.), and also a copy of the *Church Almanack* for next year. Mr. Sherlock's well-known publication comes of age next year, and we congratulate him on twenty-one years of fine service on behalf of parish literature. The *Church Monthly* has done much to improve our parish magazines—indeed, it was the pioneer of the quality to which we are now accustomed. The illustrations have always been excellent, though we are glad to know that process-blocks are no longer ignored. The *Church Almanack* has as its centre-piece the picture of our Lord carrying His cross, by Ary Scheffer, with views of the English cathedrals as the border. This latter feature is a welcome repetition of a former year's almanack, and with the well-produced centre picture will doubtless make this almanack attractive to many Churchmen.

#### RECEIVED:

*Our Little Dots, The Child's Companion, Church Missionary Review, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 31), The Dawn of Day, Orient and Occident, The Expository Times.*