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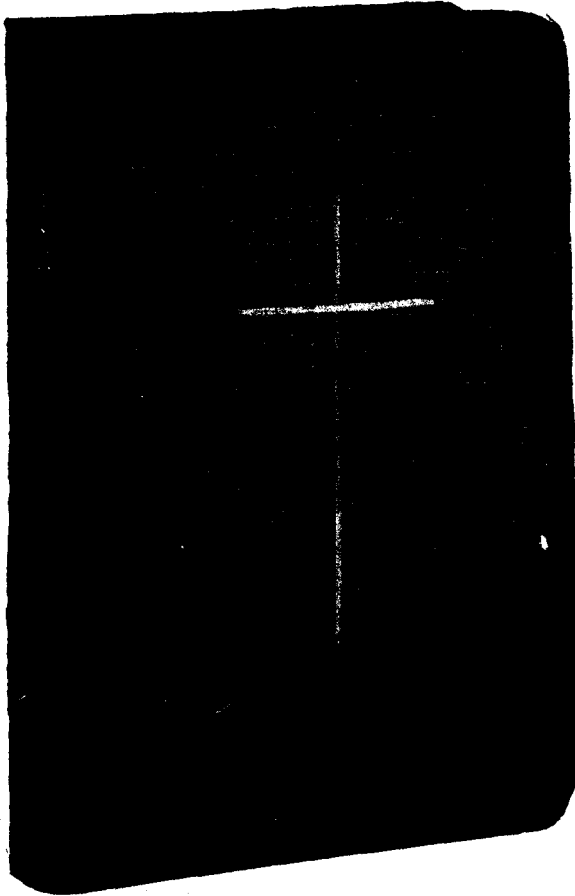
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THE CHURCHMAN.

DECEMBER, 1907.

The Month.

**The
Deceased
Wife's Sister
Act.** THE past month has seen quite a number of Episcopal pronouncements on this important subject. Among these the letter of the Archbishop of Canterbury to his Diocese is the weightiest contribution. The gist of it is that, while the clergy should use the liberty granted to them by the Act, and not celebrate these marriages or allow the use of their churches, the parties, when married, are not to be denied Holy Communion or Christian burial. The counsels of the Diocesan Bishops take this line for the most part, though some of them adopt a severer attitude. We shall doubtless hear more when Convocation meets in February, but meanwhile the present position is eminently unsatisfactory. Nothing could well be more illogical than the advice to the clergy not to celebrate these marriages, and yet not to refuse the Holy Communion to those who have been so married. If the marriages are wrong, then the full weight of Canon 99 should be brought to bear upon the parties. If the Holy Communion is permitted to those who contract the marriages, then no one can fairly say that the marriages are un-Christian, or even in the legal sense "incestuous." We are glad to know that the Archbishop will "in no way regard . . . as absolutely disloyal or disrespectful" any incumbent who, "after carefully weighing the whole circumstances," comes to a different decision from himself; but we have had a sharp reminder of what is likely to take place when clergy feel conscientiously at liberty to celebrate these marriages in the censure of the Vicar of Dartmouth by his Ruridecanal Conference. Liberty and conscience must not be allowed on one side only. The present contradiction between the statute law of the land and the rule expressed in the Table of Kindred and

Affinity cannot possibly continue, and some definite settlement must be made which will prevent each diocese from having different rules, according to the judgment of its Bishop. This matter cannot be fairly said to come within the limits of those questions which are left to the Ordinary for decision ; it must be decided by and for the whole Church. We are accustomed to speak strongly against Congregational independency, but we must be careful that we do not ourselves fall into Diocesan independency. The difference between the Congregational and the Diocesan unit is not one of kind, but only of degree. Independency is independency in every case, and this is not the Church of England position.

Modernism. The excommunication of Father Tyrrell is a reminder that Rome still wields the same weapons as of yore. We have no sympathy with some of Father Tyrrell's distinctive views on things Biblical, for we see little or nothing to choose between him, Harnack, and Loisy on these subjects. They all represent the same rationalizing tendency. But we are perfectly sure that these dangers are not to be met by repression or vanquished by excommunication ; they must be allowed to come in the open without fear or favour. Scholarship must be met by scholarship, and argument by argument, for truth has nothing to fear from inquiry and examination. Criticism is not to be crushed, but to be vanquished by fact, knowledge, and argument. In his remarkable article in the *Times* Father Tyrrell describes the official Roman Church in the following terms :

“ The Roman Catholic Church, with the Papacy, the Sacraments, and all its institutions and dogmas, was, in its entirety, the immediate creation of Christ when upon earth. There has been no vital development, but only mechanical unpacking of what was given from the first. The Scriptures were dictated by God, and are final in questions of science and history. All doctrinal guidance and ecclesiastical authority is mediated through the infallible Pope from God to the Church. The Church is the purely passive recipient of the guidance so received. The Bishops are mere delegates of the Pope ; the priests of the Bishops. The laity have no active share of any kind in ecclesiastical concerns, still less in the so-called growth of the Church's mind. Obedience and pecuniary succour are their sole duties. Science is subject to the control of scholastic theology ; secular government

is subject to the control of ecclesiastical government in mixed matters. Their jurisdiction is in the same order, only in different departments."

We might almost imagine ourselves reading the words of a strong Protestant instead of a member of the Roman Church, for no Protestant could use stronger language in describing the Church of Rome as it is to-day. The astonishing thing is that Father Tyrrell cannot see that this picture of his Church is the only logical and possible one, and that his own view is hopelessly illogical and impossible. Newman's theory of development fascinated the minds of many of his contemporaries, and did effective service for Rome, but it is now bringing forth the inevitable fruit that many anticipated, and recoiling on the heads of its supporters. We do not suppose for a moment that Rome will be unwise enough to put any of Newman's works on the Index, or declare his views to be heretical, but no one can doubt that the recent Encyclical is directed against some of Newman's characteristic positions as maintained by him and his disciples. Modernism in the Roman Church cannot possibly exist as long as Rome boasts that she is *semper eadem*, and it is a thousand pities that earnest men like Father Tyrrell cannot see the utter untenableness of their position.

As the time draws nearer for the introduction of the new Education Bill, Churchmen do well to give attention to all the pronouncements of representative men, especially of those with whom they are not accustomed to agree. Dr. Macnamara, speaking from the standpoint of a member of the Government, who is also an educational expert, recently said that three courses were open to the State, which desired to be fair all round. First, the local authorities might make provision for denominational teaching in school hours and pay for it. This he regarded as strictly logical, but hopelessly impracticable, the cost of providing teachers putting the proposal entirely out of court, even apart from the effect of such a claim upon the discipline of the school. The second course was a common ground of agreement for simple Christian teaching. This has been done in Board Schools for thirty-six years with

The
Education
Question.

no little success, and since the Voluntary Schools were put on the rates in 1902, it would seem as though there were no alternative before the Government but to make these schools conform to this form of undenominational teaching. But the attempt to do this in 1906 broke down, because Roman Catholics and many Anglicans considered that it was unfair to all but Nonconformists. Dr. Macnamara added that if denominationalists still insisted that the main lines of the 1906 Bill create an abiding sense of injustice, there was only one course left, that of pure secularism, which he would regard as a counsel of despair. We believe these three courses practically sum up all the possibilities of the situation. As the President of the National Union of Teachers remarked a little while ago, if the Roman Catholics hold to their claim of "Roman Catholic religion taught by Roman Catholic teachers in Roman Catholic schools, well, then they must add also, with Roman Catholic money." The same plain speaking will have to be adopted with regard to all others outside the Roman Church to whom simple Bible teaching is "corrosive poison." We believe with Dr. Macnamara that "the unseemly squabbles of the last few years have enormously strengthened the forces in favour of the adoption of secularism," and unless we come to some agreement, and that speedily, the inevitable result will be that religion will be driven entirely out of the schools.

The Church
and
Sectionalism.

Among the valuable points made by the Bishop of Carlisle in his recent address to his Diocesan Conference, was the following reference deprecating any alliance of the Church with either the poor or the rich :

"The welfare of a nation depends on all classes alike sharing duly their rights and discharging duly their corresponding duties. To favour or to flatter either poor or rich, employers or employed, was social sectarianism. Yet so inveterate and deep-seated had the sectarian spirit become in the Tractarian Movement that some of its most illustrious disciples were proclaiming it a kind of sin to possess property and a kind of piety to be poor, thus materializing the very foundations of religion. They were not only threatening the Church with disestablishment and disruption, if they could not have their own interpretation of doubtful rubrics and their own way on the 'six points' (not one of the whole six being even as much as mentioned

in the New Testament), but, instead of making the Gospel equally a Gospel for all, they were proclaiming it to be preferentially on the side of one class in the nation to the depreciation of other classes. Under cover of humanitarianism the most disintegrating of social and ecclesiastical forces were being industriously introduced into the life of both the English Church and the English nation, to the great narrowing of the Church and the great dividing of the nation."

This is a salutary reminder and warning. We must undoubtedly show all possible sympathy with the poor, and must face the present problems of the social order with resoluteness, but we must also endeavour to get the rich and well-to-do to face these problems themselves, and to assist in their solution. If the Church ranges itself on the side of the rich for fear of Socialism and spoliation, or on the side of the poor for the purpose of obtaining favour with the democracy, the result will be in every way inimical to spiritual religion. It is for the Church to keep close to the preaching of the great principles of the Gospel, and to apply those principles both to rich and poor.

The Bishop of Newcastle has not been long in his new diocese without experiencing the difficulties of his position. In his insistence on the Rev. Vibert Jackson obeying the law, Bishop Straton will have the cordial sympathy and gratitude of all loyal Churchmen. The questions at issue are by no means limited to the vestments; they include the stations of the cross, reservation, and the crucifix. And the Bishop has rightly insisted, as the Royal Commission plainly laid down, that the law "should be obeyed." As the very definite language of the Commission puts it, that a section of clergymen should "conspicuously disobey the law, and continue to do so with impunity, is not only an offence against public order, but also a scandal to religion." If only action of the kind taken by the Bishop of Newcastle had been taken generally years ago, we should not now be in our present state of chaos. The attitude of the extreme party to Bishop Straton ever since his appointment has been nothing short of deplorable, for it has transgressed all bounds of honourable expression of differences of opinion; and the way in which some

The Newcastle
Trouble.

of the salient facts of the present case have been omitted from certain reports of the incident is not the least significant illustration of their methods of ecclesiastical controversy. The Bishop will have the warm sympathy, hearty goodwill, and strenuous support of the great body of loyal Churchmen within and outside his diocese. The time has come for definite action along the lines of loyal obedience to the declared law of the Church. The days of inaction are past, and it remains for those who are in authority to insist that the law shall be obeyed, and lawlessness "promptly made to cease."

About
Ourselves.

With this number we close the second year of the enlarged series of the CHURCHMAN, and we take the opportunity of expressing our grateful thanks to all our subscribers for their continued help and interest. We would also acknowledge the appreciative notices given to the magazine by various organs of the press. In the current number will be found the programme for next year, and we venture to appeal to all our readers to help us to make the CHURCHMAN still more fully known among the clergy and laity. It is our constant desire and aim to appeal to the large and powerful body of central Churchmen who are the strength of our communion, and to provide in every possible way for the expression of those fundamental principles which are dear to all loyal Churchmen. We would lay especial stress on the opportunity afforded by the CHURCHMAN to keep our brethren in the Colonies and the mission-field in touch with what is going on at home. We should welcome the help of our readers in supplying copies of the magazine to missionaries and other workers abroad. This is already being done by individual subscribers, and, as one example, we have recently received a grateful acknowledgment from a reader in Manitoba, who desires to express his thanks to the unknown donor in Manchester who regularly sends the magazine. We should much like to extend this mission of usefulness. The publisher would be glad to give particulars of the plan to any of our readers who apply to him.

Science and the Old Testament.¹

By THE REV. G. T. MANLEY, M.A.

THE Bible and science are both divinely appointed factors in the education of the human race. This truth is finely expressed by Francis Bacon in a passage chosen by Charles Darwin as a motto for his "Origin of Species": "Let no man think or maintain," says the philosopher, "that a man can search too far or be too well studied in the Book of God's Word or in the book of God's works, divinity, or philosophy; but rather let men endeavour an endless progress and proficience in both."

Centuries later a similar declaration was made at a meeting of the British Association by 800 students of science, as follows: "We conceive that it is impossible for the Word of God, as written in the Book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason only enables us to see through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular." This declaration sets forth the starting-point of this paper. We believe that the Bible and science both come from God, and both are parts of His truth. We may expect to find them in agreement, and believe that any conflict may well be attributed to our own ignorance of the full meaning of one or the other.

At one time it was fashionable to say that, if science contradicted the Bible, science must be wrong, and further investigation was impious. That time has happily passed; but a new danger has arisen. In their anxiety to avoid the Scylla of superstition some modern theologians have shipwrecked upon the Charybdis of rationalism, and to-day the cry is raised that, if science contradicts the Bible, the Bible must be wrong, and

¹ A paper read at the Church Congress, October, 1907.

further investigation is irrational. Has, then, the mantle of infallibility been torn from the shoulders of the Pope merely to be placed upon those of the Professor? Scientific men are the first to disclaim for their results and speculations that finality which is assumed on their behalf by some of their followers.

Before passing in review the present state of science in relation to the Old Testament, a further word of warning may be uttered against this popular mistake—that natural science consists of a body of truth of a higher order of certainty than that attaching to any other realm of thought.

In a recent criticism Sir Oliver Lodge rebukes Haeckel for even assuming the conservation of energy and matter, and states that "It is quite likely that before long fresh atoms of matter may be brought into being in a laboratory." But if a materialist be thus rebuked for assuming the permanence of matter, need some Christian men be in such haste to condemn the Old Testament because it is supposed not exactly to fit in with a theory of evolution which rests upon a much more precarious foundation? The spheres of the Old Testament and science are in the main distinct; but the relations between them are real and important, and some of these may now briefly be examined.

Sixty years ago many maintained that science had rendered a belief in miracles impossible, and wildly charged great discoverers like Faraday and Clerk-Maxwell, who still believed in them, with wilful obscurantism. But to-day it is generally admitted that the question of miracles belongs rather to philosophy than to science, and the series of eminent scientific men who hold the Christian faith continues so unbroken that any idea of conflict upon this score may be regarded as one of those exploded superstitions which now only linger in the pages of the rationalist press.

There is a second direction in which the trend of science is distinctly away from the materialism of Haeckel, and that is the question of the origin of the universe. Haeckel, with a few others, maintained that the discovery of evolution rendered

belief in a Creator unnecessary. A larger number have maintained, with Huxley and Darwin, that it leaves it entirely unaffected, and it should not be forgotten that Darwin expresses his belief in the Creator more than once in his "Origin of Species." But in the last generation there is a growing school which maintains that science is not silent upon the subject, but, in Lord Kelvin's words, "positively affirms creative power." In their essay upon the "Unseen Universe," Professors Tait and Balfour Stewart claimed to prove that the law of continuity demands absolutely the existence of a spiritual world of the kind pictured in the Bible. Herbert Spencer, whilst proclaiming God as "unknowable"—or perhaps we may say "incomprehensible"—yet regards the existence of a First Cause, either personal or higher than personal, as a necessary postulate of scientific thought. Lord Kelvin, speaking in 1889, denied that "the facts of Nature could be explained without a definite belief in a Creator." And, finally, Sir Oliver Lodge disposes of Haeckel's contention, that science alone can account for the origin of the universe, by saying that "the progress of thought has left him . . . somewhat high and dry, belated and stranded by the tide of opinion, which has now begun to flow in a fresh direction."

In regard especially to the origin of life, Charles Darwin and Wallace both attributed it to a creative act; and Charles Darwin's son, Sir G. H. Darwin, speaking in 1905, could still say, "The mystery of life remains as impenetrable as ever, and in his evolutionary speculations the biologist does not attempt to explain life itself"; whilst, again, Lord Kelvin has said that "here science is compelled to accept Creative Power."

These are strong witnesses, and although their testimony is borne from a strictly scientific point of view, it has an immediate and important bearing upon the first chapter of Genesis. In spite of criticism, that wonderful chapter stands out like a primeval granite rock—grand, mysterious, and unaffected by the march of centuries. In that majestic description the lesson of creation is impressively taught. With a few bold

strokes the foundations of idolatry and polytheism are swept away, and the power, the patience, and the providence of God are impressed. We need not be surprised at Sir Isaac Newton exclaiming: "We account the Holy Scriptures to be the most sublime philosophy!" And when to-day we find biology, physics, and astronomy teaching the same truths concerning the creation, we can join with Sir William Herschel in adding, "All human discoveries seem to be made for the purpose of confirming more and more strongly the truths contained in Holy Scripture."

Professor Driver, indeed, tells us on the contrary that the Scripture account of creation is grafted upon "the false science of antiquity"; but as the question is a scientific one, we may be pardoned for preferring Sir William Herschel's judgment to Professor Driver's.

We must next examine briefly the theory of evolution and its bearing upon the method of creation. Here the ground may be cleared by pointing out that there is nothing in the first chapter of Genesis which is inconsistent with the ordinary evolutionary theory. Even Haeckel admits that the fundamental ideas of evolution "are found there" with "surprising clearness and simplicity." Kitchen Parker, who was a convinced evolutionist, says that "science in geology and biology does not touch the Scripture in the least." Again, Professor Romanes states that "the order in which the flora and fauna are said by the Mosaic account to have appeared on the earth corresponds with that which the theory of evolution requires and the evidence of geology proves." Is this the false science of antiquity? Sir William Dawson, a great geologist, further states that "the order of that vision of the creative work with which the Bible begins its history is so closely in harmony with the results worked out by geological investigations that the correspondences have excited marked attention, and have been justly regarded as establishing the common authorship of Nature and revelation."

Has this been said of any other account? And if the

harmony is so exact as to excite the wonder of Professor Haeckel, to convince Professor Romanes, and to confirm the faith of men like Herschel and Dawson, can we easily regard them as the pious fraud of some post-Exilic priest ?

In regard to the creation of man there is more obscurity. Upon the Scriptural side some maintain (like Mr. Hugh Capron, himself a Fellow of two scientific societies) that the Bible teaches the evolutionary origin of man, and some have maintained that Adam was not an individual, but a race.

On the side of science there is still more confusion. The theory of evolution is still only a theory, to which, in some directions, the facts obstinately refuse to conform.

This is particularly the case in its application to man, so that Sir Alfred Wallace was led to place him under different laws to those which govern the development of the animal world, and to say that "some intelligent power has guided or determined the development of man."

Man certainly occupies a distinct place in the animal world, not only as its highest product, but as constituting the sole member of a distinct genus, a distinct family, and some say a distinct order. The search for the missing link has so far proved a will-of-the-wisp. A French anthropologist recently thought he had discovered *Homo alalus* in the African Pygmies, whose speech he compared to the "chattering of monkeys"; but the Baganda Christians have since evangelized them, and some of them have been baptized. The earliest specimens of palæolithic man are higher in the scale than the Esquimaux of to-day, to whom they bear a striking resemblance. In his haste to establish our descent from the ape, Professor Haeckel predicated as the home of our Simian ancestors a region which geology has since unkindly proved to have been submerged beneath the Indian Ocean at the time when Haeckel required it for their residence.

Concerning this search Professor Virchow wrote in 1890 : "[Twenty years ago] it was hoped that the idea of descent in its extreme form would be victorious, sharply defined and

developed, not by Darwin, but by his followers. . . . There was general expectation that man's descent from the ape, or from some other animal, would be demonstrated. . . . In vain have the links which should bind man with the ape been sought; not a single one is to be recorded. The so-called fore-man—the pro-anthropos which should represent this link—has never yet been found. No man of real learning professes that he has seen him. For the anthropologist, therefore, the pro-anthropos is not an object of discussion founded on fact. Perhaps some one has seen him in a dream, but when awake he will never be able to say he has come across him. Even the hope of his future discovery has fallen far into the background. He is now scarcely spoken of, for we live, not in a world of imagination or dreams, but in an actual world; and this has shown itself extremely unyielding.”

Since this was written nothing has occurred to modify it, but rather it has gained additional force by the lapse of time.

It may be added that in two directions at least Darwin's theory of the method of evolution has been materially modified, and that in a direction to bring it more into harmony with the Scriptural record. In the first place, his theory of imperceptible and slow variations has given way to one of rapid and almost sudden changes in view of the remarkable persistence of fixed types, and the exceeding scarcity of intervening ones. Whatever theory be ultimately adopted to account for their origin, the facts of science affirm decidedly that the species were intended to be each “after his kind.” In the second place, the theory that species were evolved by natural selection acting upon chance variations has been abandoned; and it is now generally accepted by evolutionists that the variations are definite, and directed towards some practical end by a power of responsiveness in the protoplasm which has been called “directivity.”

Professor Henslow holds that this latest theory re-establishes the argument from design upon a new and firm foundation.

In view, then, of the unsettled state of current science in this matter, and in view of the fact that many men of science have not found a belief in evolution to conflict with a belief in the scientific accuracy of the Old Testament, we may well hesitate before adopting any of these fluctuating theories as the basis of our theology ; and we may safely agree with Professor Parker that science does not touch the Scripture in the least.

Time will not allow us even to touch upon many other interesting points in the later chapters of Genesis, but an exceedingly useful book has just appeared which gives exactly that guidance which the practical teacher requires. Dr. Griffith Thomas's new Commentary on Genesis i. to xxv. deals with these questions in a way which combines spirituality with fearlessness and common sense.

Thus far evidence has been brought forward to show that there is nothing in science which requires us to abandon the belief that the Old Testament is a veracious record of facts. But as many deny this, it may be well to turn aside for a moment to see what such an abandonment would involve.

As a rule, those who deny the accuracy of the Old Testament are compelled to adopt a theory of the Kenosis which limits our Lord's authority to purely spiritual matters, and regards Him as sharing the mistakes of His time upon scientific and critical questions.

But are there not grave difficulties in this view? If the Old Testament is intended only for spiritual use, and our Lord's authority is paramount upon spiritual questions, must not the use of the Scripture come under His authority? Yet He always used the Scriptures as if they were true and trustworthy. This theory would seem, therefore, to import a new and real difficulty in drawing the line as to what is and what is not a spiritual matter.

Moreover, the Kenosis theory can hardly affect those long hours which He spent in His risen and glorified state in opening the Scriptures to His disciples. It must be conceded that in what is there attributed to Moses He found more

“concerning Himself” than some modern writers are able to discover. Yet there is no sign of a break between His teaching then, and when, a few days before, He had refused to call in the aid of angels, in order that “the Scriptures might be fulfilled.” It is not here contended that this view that our Lord was mistaken as to the character of the Old Testament is outside the pale of Christianity, but it is asserted that it involves much greater difficulties than those which it is invoked to remove.

The doctrine of the inerrancy of Scripture may be only a theory, but in many cases it is built upon spiritual experiences which are as much facts as the facts of science. And if one theory conflict with another, it would seem the course of reason to adopt that position which creates fewest difficulties.

In addition to the difficulties just mentioned, the theory of the mythical character of Genesis, whilst it might seem a short-cut to get rid of any apparent discrepancies with science, would leave the much more remarkable agreement of the Bible account of creation with the results of geology an unexplained enigma.

It must be concluded, therefore, that, whilst it may seem desirable in the interests of a rationalistic philosophy, it is not required by the facts of science.

A few rules may now be suggested for the practical teaching of the Old Testament. They have mainly in view young inquirers into the problems of life, whether heathen, Agnostic, or others, who are facing the claims of Christ and all that is involved in them.

1. In teaching the heathen science lends considerable aid. No intelligent Hindu can fail to be struck by the contrast between the Bible account of creation and the story in the book of Manu. God's patience and providence, laws divinely ordered, and the forces of Nature viewed as God's instruments, form a vivid contrast with the jumbled procession of demons and nymphs, storm-gods and wind-gods, men in their four castes, and the qualities and elements of a bygone science which there

emanate from the primeval substance. So a young Chinaman also, fresh from his native necromancy and superstitions of the earth-dragon, finds in the Bible the same free atmosphere which he breathes in the Western science. They rarely feel the necessity of doubting the veracity of the Old Testament, unless they meet with the writings of Colonel Ingersoll or some "Higher Critic."

2. Care should be taken not to give the impression that scientific text-books are infallible, and a distinction should be drawn between facts and theories. Much mischief has arisen from a confused notion that science is on a sure, whereas religion is on a shifting, foundation.

3. In dealing with those who profess to have lost their faith because of modern science, a hint may be taken from Dr. Torrey's admirable little book, "How to Bring Men to Christ." Find out from them, is his advice, where they lost their faith; and that is probably where they will find it again. It is futile to waste hours discussing the order of creation, when the real barrier may be a sense of self-righteousness or the fear of men.

4. In all cases where real scientific difficulties bar the way to faith, a frank and fearless search into both should be encouraged. Let equal time be given to searching science and to searching the Bible; and not without prayer, for scores have begun to pray in the dark and have found the light come. Stress may be laid upon cases of scientific men like Romanes and others converted from unbelief, and of men like Sir G. G. Stokes and Lord Kelvin spending much research upon the supposed conflict, and finding their Christian faith not thereby weakened, but strengthened.

5. In regard to the Old Testament, encourage them to think for themselves. Half the difficulties are derived from books. It may be useful to point out that even Herbert Spencer was not infallible, and that, after being reduced to a state of mental chaos by reading opposing views concerning science and the Bible, a man may find relief in going to each

source of knowledge direct, and studying them first-hand for himself.

6. Much might be said concerning "discrepancies."

In the first place it may be pointed out that progress in science is often caused by the investigation rendered necessary by apparent discrepancies.

In the year 1795 the French astronomer Lalande observed a new star, first on May 8, and then on May 10. There was a discrepancy between the two observations, and he discarded the former one. Had he but believed in both and investigated further, he might have found out that the apparent "discrepancy" was due to the star not being a fixed star, but a planet, and he might have anticipated the discovery of Neptune by half a century and covered himself with glory. Sir Robert Ball says that most of the greatest discoveries of science have been due to such "discrepancies," and it may be that some deeper aspect of truth has been missed when, in the case of discrepancies appearing between science and Scripture, it has been too hastily assumed that one of them must be wrong.

An attitude of inquiry is far different from the undesirable frame of mind which looks upon the reconciliation of science and the Bible as a Chinese puzzle, and twists and forces them into agreement by some ingenious process, and perhaps with the help of an incredible hypothesis calculated rather to destroy faith than to create it. Such an exact parallelism between science and the Bible is not to be looked for. Current science is only the teacher of its own generation. The Bible is the teacher of all the ages.

7. We should distinguish between reason and rationalism. Reason is complementary to faith; rationalism is contrary to both. Reason is the exercise of the mind; rationalism is the preclusion of the exercise of every other faculty. It is the essence of rationalism or positivism to exclude the supernatural; in science it rejects every idea of God being knowable, and it mangles the Bible by cutting out at all costs every part which contains the miraculous, either in event or

prediction. Let it be explained, therefore, that science lends no support to this. A criticism which discredits a narrative merely because it contains a miracle, or which assumes that God could not have imparted to the prophet a truth in advance of his age, is not scientific, but in essence atheistic. God is forgotten. The results of such a criticism are vitiated from their source.

8. The next rule is one upon which all must agree. If in our teaching we find that our way of looking at the Bible puts a stumbling-block in the way of the student, do not let us tell him, "There is nothing between that and atheism." If our Hindu friend finds it easy to accept Christianity only upon the basis that the Bible is not free from error, let us welcome him all the same.

Our object is not to win arguments, but to win souls.

On the other hand, more than one undergraduate has been known to make shipwreck of his faith because some theological lecturer laughed him out of his old belief in the truth of the Old Testament, and because, once started on the course of rationalism, he found no place to stay his foot. Let all things be done to edification.

9. Finally, let us bear in mind that all men have another Teacher than ourselves. We cannot expect men to understand God's message if they are not under the influence of His Spirit. We should remind all seekers that this wonderful gift of the Holy Ghost is promised to all who ask ; and, above all, let us not attempt ourselves to exercise the privilege of ministering the Word of God to others without first asking, in believing prayer, for a special in-filling of that same Holy Ghost.



Harmony of the Gospels: a Study for the East and for the West.

BY THE VEN. A. E. MOULE, B.D.

A YEAR or so ago I had the opportunity of discussing in the pages of the *CHURCHMAN* the question of applying, adapting, or altering rules laid down for Christian conduct fifty years ago, in such matters, for example, as recreation, and in the persons of such people as Chinese Christians.

I ask permission now to propound another question—namely, the right way in which to guide and teach, or to leave wholly to themselves, Christian seekers after truth, in such matters as the inspiration of the Bible, its composition and structure, its date and authorship, and, in this article particularly, the alleged contradictions and discrepancies in the Gospel story.

Are we to lead our pupils or our intelligent scholarly friends through those mazes of doubt and controversy which have marked the Church's progress, or which have so retarded that progress? Must we suggest those doubts to our friends which perhaps we can with greater honesty and wisdom assure them have been laid? Shall we present before them difficulties which sober and profound scholars have, we may reasonably believe, removed? Shall we lead them straight into thickets or labyrinths from which the Church of Christ has emerged, or from which it is on the point of escaping?

Part of my missionary duty consists in assembling and presiding over monthly reunions of Chinese catechists and evangelists within a certain area—all, in fact, who are not too far off in the distant mountains or remote stations to come up to the place of meeting, namely, Ningpo, in the Diocese of Mid-China. Amongst other work, the catechists write for me short essays or sermons on a set subject given the month before. I propose shortly to give them the subject of the fourfold account in the Gospels of the events connected with the Death and Resurrection of our Lord. Do they harmonize, or are there

serious discrepancies? And I ask myself (a question which has suggested the writing of this article) whether I am bound to pass on to these men that which I have just read in a book quite recently published in England (the name I purposely withhold, not wishing to disparage the great interest and ability of the book). The author first of all propounds the very interesting and not improbable theory that the first Christian accounts of the circumstances connected with the death of Christ must be presumed to have been *written* in the year when the Lord died and rose; and on these accounts, the author seems to imply, the present Gospels were founded. "But," he proceeds, "the objection will doubtless be made at once, 'If that be so, how can you account for such facts as that Mark says the Crucifixion was completed (*sic*) by the third hour of the day (9 a.m. according to our modern reckoning of time), while John says that the *sentence* only was passed about the sixth hour—*i.e.*, noon?' The reply is obvious. The difference dates from the event itself. Had evidence been collected that night or the next morning, the two diverse accounts, already hopelessly discrepant and contradictory, would have been observed and recorded." Presumably, if I do not wholly misunderstand the argument, they would have been corrected also.

But we have an instance here, perhaps an extreme one, of the unfairness of prejudging the whole case by this careless use of the word "discrepancy." It most literally begs the question. And the writer calmly explains the "hopeless" confusion thus: One opinion (St. Mark's or his informants') was *careless*, and given by one "unaccustomed to note the lapse of time or define it accurately in thought or speech." The other (St. John's) is supposed to be the opinion of "an exceptional man" who through a certain idiosyncrasy was observant and careful as to the lapse of time (see, *e.g.*, St. John's tenth hour, i. 39; sixth hour, iv. 6; seventh hour, iv. 52).

Now, it is difficult to imagine a more imperfect and *inexact* statement of the case than in this passage which I have quoted. The fact so probable, and so clearly stated in early ecclesi-

astical history, of St. John writing his Gospel sixty years later than these supposed earliest records, is not even hinted at. And the probable, and to all scholars the most familiar, suggestion (see especially Westcott's dissertation) that St. John used the Roman and not the Jewish method of computing time is ignored. The very passages where St. John is represented as so accurately noting time are rendered so much easier by this method of reckoning, for now the disciples spend with the Lord a long day (10 a.m. till sunset) instead of only one hour, if the tenth hour was 4 p.m. ; and the woman of Samaria draws water at 6 p.m., a more usual hour than at noon ; and the fever left the child at 7 p.m., and not at 1 p.m.

Now I ask myself whether this is a fair specimen of criticism. If it be so, I am *not* warranted in transmitting such groundless charges of hopelessly discordant and contradictory narratives.

I am well aware, from long use of his commentaries, that Dean Alford, in his eager repudiation of unworthy doubt, treats with almost rough contempt the "harmonists" and all their works. His argument—one very commonly adopted by Christian apologists—is that in courts of law a general circumstantial agreement of witnesses is held sufficient, and is not considered inconsistent with variations in particulars. This is so because it is recognized that, notably when there is much stir and circumstance and shifting of scene in a plot or tragedy, witnesses may observe from different points and sides, and their avenue of view may be momentarily obscured, or excitement may affect their memories. Yet, if in the main fact they agree, the evidence is accepted and decides the case. So Christ died and rose. All four Gospels testify to this, and all Christendom, on the evidence of this fourfold witness, believes. But at what precise hour, and seen in what order and by whom—on these points the witnesses (so the argument runs) agree to differ, and their main testimony is not shaken thereby.

It has always seemed to me that this contempt for minute harmonizing, and this argument from the practice of common law,

should appeal indeed to an unbeliever, or to a candid critic and inquirer, but that for a believer in inspiration, and in the truth of God recorded and transmitted by inspired writers, the argument is not wholly satisfactory. Indeed, even the candid critic, if he yields to this argument and accepts the testimony of witnesses evidently honest, though apparently contradictory in detail, will be brought round as by circular reasoning to the point of departure, and will be forced to believe in harmonizing. For he will argue, as at the present day shrewd and strong Chinese intellects do argue, that if he can accept as true the evidence of witnesses who, though differing in details, yet agree in essentials ("great in oneness, small in differences," as the Chinese idiom has it), then he must believe the Gospel story, with all its narrative of Divine and supernatural events and consequent doctrines, to be essentially true. But the more he believes in the essential truth of the Gospel story, the more likely is he to argue backwards to the point that the Spirit of Truth, who was to bring all things to remembrance and guide into all truth, would not allow the inspired writers to be inaccurate even in the smallest details of events of such significance as the Crucifixion and Resurrection of our Lord. And thus, though persuaded at first by documents which he supposed might (in certain small details) be inharmonious, he is eventually led to consider the possibility of their being harmonized. And am I not right in encouraging my Chinese friends to do this? Hopelessly discrepant and contradictory statements mean, in plain English, inaccuracy and mistake; and that is far too grave a flaw to be thus tolerated and alleged against documents which we accept as our guides and teachers, because they cannot deceive us or disappoint, for they are inspired. Imagined "inaccuracy of detail" will often be found to arise from grave inaccuracy in study. "I do not require, and I do not think the Church wants, an inerrant, infallible book," said a candid young student to me not long ago. "If I did, I should consider the solution you offer of the discrepancies, contradictions, and misstatements, which I seem to find there, perfectly satisfactory." My friend did not

go on to explain the strangely illogical and inconsequential conclusion, that the explanations, satisfactory in themselves, ceased to be worthy of notice, because they were not wanted in his present attitude of mind. It will be a serious thing indeed if the West abandons what may be called, perhaps, the exact science of the Christian faith, and thinks she can live, and grow, and walk without an infallible lamp to her feet and lantern to her path. The East, the once-dreaming East, in her awakening thirst for knowledge, does desire, as an undoubted necessity, a guide and teacher which will make no mistakes.

Shall I be lagging behind these enlightened times, and appear as a mere waster of time, if I write down what, through long years of difficulty and doubt, has helped me, and what I propose to suggest to my Chinese friends ?

I. First observe the harmony of the four Gospels as to the hour of the Crucifixion—the point which the author on whom I have animadverted asserts to be a point of discrepancy.

(a) The time of the trial before Pilate is thus given :

St. Matthew xxvii. 1 : "When morning was come."

St. Mark xv. 1 : "Straightway in the morning."

St. Luke xxiii. 1 : "The whole company of them rose up and brought Him before Pilate."

St. John xix. 13, 14 : "Pilate . . . brought Jesus out. . . . It was about the sixth hour."

This last statement of time is, then, the general point of time, "*about* the sixth hour," given by this accurate and minute observer ; and it completely harmonizes with "the morning" of St. Matthew and St. Mark (St. Luke names no time), for St. John's sixth hour was probably 6 a.m.

(b) The time of the Crucifixion.

St. Matthew xxvii. 35 : "When they had crucified Him" (no hour marked); xxvii. 45 : "From the sixth hour [noon] there was darkness . . . until the ninth hour" (3 p.m.), a point of time quite in harmony with the idea that noon was the *middle* of the awful time of Crucifixion.

St. Mark xv. 25 : "It was the third hour [9 a.m.], and they

crucified Him." This is the only precise time for the act of crucifixion given in the Gospels.

St. Luke xxiii. 44: "It was now about the sixth hour" (noon). This mark of time comes *after* the narrative of events and words since the Crucifixion began, and coincides with the idea that noon was about the middle point in the time occupied by the Crucifixion.

St. John xix. 18: "Where they crucified Him." And this eyewitness and careful loving observer gives no note of time, only he mentions that "from that hour" he led the Blessed Mother away, either just before the darkness or immediately after, and before the Lord's death.

There is, therefore, complete harmony here. St. Mark gives the exact hour of the act of crucifixion. St. Matthew and St. Luke speak of three hours specially out of the six. And St. John in no sense and by no word "hopelessly contradicts" or discredits the others.

II. The Resurrection of the Lord is thus described by note of time and sequence of events:

(a) The time.

St. Matthew xxviii. 1: "Late on the Sabbath day, as it began to dawn"—*τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.*

St. Mark xvi. 2: "Very early on the first day of the week, they come to the tomb when the sun was risen"—*λίαν πρωὶ . . . ἀνατείλαντος τοῦ ἡλίου.*

St. Luke xxiv. 1: "At early dawn"—*ἄρθρου βαθέως.*

St. John xx. 1: "Early, while it was yet dark"—*πρωὶ, σκοτίας ἔτι οὔσης.*

Here the differences vanish like the dark before the dawn, if we notice (1) that there were probably two bands of loving women coming to weep over and care for the Dead—one party starting from houses further off than the other. The nearer, then, would start and arrive at early dawn; those further off would arrive still early, but at sunrise. (2) If Mary Magdalene did go first, alone, then her coming was as St. John says (and he *alone* says this), "when it was yet dark." Notice also that

St. Mark, more accurate than our author would admit, alone names the hour of the Lord's rising ($\pi\rho\omega\lambda$, xvi. 9).

(b) The persons and their attitude.

St. Matthew xxviii. 1, 8: "Mary Magdalene and the other Mary." "They departed . . . with fear and great joy, and ran to bring His disciples word."

St. Mark xvi. 1, 8: "Mary Magdalene, and Mary the mother of James, and Salome." "They went out and fled . . . trembling and astonishment had come upon them . . . they were afraid."

[The "not saying anything to any man" was on the road till they met the Lord, not when they met the Apostles.]

St. Luke xxiv. 5, 10, 11: "Mary Magdalene, and Joanna, and Mary the mother of James, and other women." "As they were affrighted" [The Apostles] "disbelieved them."

St. John xx. 1, 18: "Mary Magdalene . . . seeth the stone taken away . . . runneth . . . and cometh to Simon Peter . . . was standing without at the tomb weeping. . . . Rabboni . . . cometh and telleth the disciples."

[The prominent mention of Mary Magdalene in each narrative seems, perhaps, to imply that the synoptists as well as St. John knew well the peculiar circumstances of her first visit to the tomb, but, as I notice below, purposely deferred the narration.]

(c) The near sequel.

St. Matthew (xxviii.), after noting the effect of the Resurrection on the guards and on the chief priests, passes at once to the farewell meeting, and the commission before the Ascension; and the chapter has, for me, the appearance of being fragmentary and unfinished, perhaps through some sudden cause.

St. Mark (xvi. 9, 12) speaks briefly of the great narratives fully given by St. John and St. Luke: "He appeared first to Mary Magdalene . . . He was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest."

St. Luke (xxiv. 13-34) relates the walk to Emmaus and the return. "The Lord . . . hath appeared to Simon."

St. John xx. 19 (A.V.): "Then the same day at evening . . . came Jesus."

In these four narratives (which are supposed by commentators in many cases, as well as by sceptics, not to admit of harmonizing, without further knowledge of missing links of evidence and event) observe—

1. That no one of the Evangelists contradicts another. St. John does not say that no one but Mary Magdalene was at the sepulchre, or that she went thither only once. It seems probable that she was there *thrice*; first alone, or with the other Mary (she perhaps going on to meet the other women, and hasten their coming, while Mary Magdalene went to see the tomb alone). The city gate is so near to the sepulchre, "nigh at hand," that there was time, before the other women came and the sun was up, for her hurried run to John's house, perhaps just inside the gate; then back again, following Peter and John; tarrying when they had left; hearing, seeing, adoring the Lord; and then leaving just in time to meet and join the other women, and with them to approach the tomb, talking to them, assuring them of the truth which the angels thereupon confirmed, but which they were too agitated and frightened to believe; till presently, Mary running with them and speaking to them of their unbelief, "in the open way," they meet the Lord, and the "terror and fright" of St. Mark is turned to the "fear and great joy" of St. Matthew.

2. Notice, further, the undesigned coincidences besides those noted above in St. Mark's adumbration of St. Luke and St. John's fuller stories. Undesigned but "innocent" discrepancies too many modern commentators seem to think it right to discover. But the elder generation was wise, and not a whit the less scholarly. Professor Blunt, in his almost forgotten book on this subject, points out the coincidences, which are all the more striking because so undesigned. St. Mark, doubtless from St. Peter's lips, records the individual message of the

Resurrection to Peter: "Tell His disciples and Peter." And St. Luke tells us (xxiv. 11) that, though the Apostles treated the message of the women as *λήρος*, "idle talk," yet Peter "arose and ran unto the tomb." This verse is placed by Dr. Nestle within double brackets, as considered by a majority of critical editors to be a very early interpolation. Was it possibly part of that earliest draft Gospel of which our above-named author speaks? The Revisers have, however, retained the verse in the text, and it suggests the most interesting thought that this is not an imperfect sketch of St. John's full narrative, as some would assert—Peter and John together running to the tomb, as St. John describes—but that it rather relates a *second visit of Peter alone*. He had gone first with his beloved friend. He returned still in doubt, though faith, like the dawn, had risen in St. John's soul. He, perhaps, joined now the other Apostles, and was sitting with them when the women entered; and one gave Peter the angel's special message to himself. Could *this* be an idle tale? He at any rate has reason to go and see. He runs again; again he finds nothing but mystery; and he departs wondering. And lo! is it here, and is it now, close to the open tomb as with Mary, that he meets the Lord? "He hath appeared to Simon," says St. Luke further down in his twenty-fourth chapter.

3. St. Mark's sixteenth chapter, which seems a measured denunciation of unbelief and hardness of the disciples' hearts, throws light on more points than one in this discussion. St. Mark seems to draw our attention to the fact of the Resurrection, from this very sombre feature of the disciples' doubt. He brands it as unbelief, not as mere ignorance; and he implies that this unbelief was so stubborn, and their inexpectancy of the rising so complete, that nothing but actual sight and knowledge would have led them to believe the fact. St. Peter's fall, so familiar from the Apostle's own lips, weighed, perhaps, on the Evangelist's mind, and perhaps his own weakness also—for he may have been the young man (xiv. 51) who, roused by the sudden tumult, rushed out with the design of standing by the

Lord, and then, terrified by the first act of violence, fled ignominiously—the same Mark who later, with toil and danger in front and his home behind, “departed from them and went not with them to the work.” So St. Mark reminds us that there was unbelief for a while even in that wonderful upper room on Easter evening. “Yes!” the assembled Apostles and others say to the two just in after their swift walk from Emmaus, “Yes! the Lord is risen indeed, and hath appeared to Simon!” But they seem to imply that they cannot believe that He had appeared to the two, seven miles away, to those who had left them all in sadness and unbelief. Then the Lord came, and “they were glad.”

So that, take those closing verses of St. Mark as you may—if they be accepted as original (and this Dr. Salmon has, I must think, given us to believe beyond reasonable doubt)—we have St. Mark’s striking corroboration of both St. Luke and St. John; or if the passage be regarded as a later addition, this forms a corroboration of the theory (advanced below) as to the designedly deferred mention of Mary Magdalene.

I do not pursue the subject further, or notice at length the narratives of the Ascension—St. Matthew alluding to it, or presupposing it, in his twenty-fifth and twenty-eighth chapters; St. Mark and St. Luke (St. Luke in the Acts as well) narrating it fully; and St. John giving the clearest possible prophecies of it and allusions to it in his Gospel. But I conclude from this examination and survey that neither honest criticism nor sound scholarship forbids our encouraging this fast-awakening East to study the Bible, expecting to find it accurate, and not to entertain the mistaken idea that genius and scholarship and well-developed intelligence are chiefly displayed when engaged in convicting the great Bible of error.

This confidence of faith and this outspoken expectation will not, indeed, ignore the duty of honest and thorough examination of the Sacred Writings. Only the time, surely, has come when we may say confidently to both Western and Eastern students and inquirers: “The word of the Lord has been tried; it has been weighed in the balances, and it is

not found wanting. For ever, O Lord, Thy word is settled in heaven."

And those earlier suggestions of possible harmony or explanation which our fathers considered may well help us now. For instance, the omission by the Synoptists of St. John's full narrative of Mary Magdalene's unique and supreme joy and privilege—the first to see the risen Lord, and the first missionary of the Resurrection; the silence, also, of the three Evangelists as to the name of the Malchus whom Peter in his reckless zeal had wished to slay. Both the silence and the full utterance were probably designedly adopted and so timed that the loving woman and the loving "converted" Apostle should have passed for ever beyond these earthly voices of flattery or envy or detraction, before these histories in which they figured were, in all their details, written. This consideration of Mary Magdalene being still alive may possibly account in some measure for St. Paul's omission of her name before that of Cephas in his full and significant list of the eyewitnesses (1 Cor. xv.), though it is true that (if the verses in St. Mark are, as I assume, original) there is still the mention of Mary by St. Mark during her lifetime; but, perhaps, by her own hand it is added "out of whom He cast seven devils."

What I desire to emphasize in these pages, and also in the hearing of my friends and fellow Bible-students among the Chinese, is (and this principle affects the whole area of Biblical criticism) that faith in the accuracy—I had almost said the inerrancy—of the sacred books is becoming more and more satisfying to reason and to logic and to scholarship, than the wearying and unsatisfying doubts as to the supreme truth of the Bible. And in the special subject now before me, I contend that it is much more reasonable to believe that the four narratives of the Gospel are really in harmony than that they are hopelessly discrepant; and with this principle to guide us, imagination in filling up *lacunæ* and supplying suggestive links ceases to be vain fancy, and becomes the keen eye of reverent faith.

Professor Baentsch on Monotheism.

BY HAROLD M. WIENER, M.A., LL.B.

DR. BRUNO BAENTSCH, Professor of Theology at the University of Jena, and a Higher Critic of the Wellhausen School, has published a book on Monotheism in Israel and the Ancient East,¹ which is in some ways worthy of careful attention. The subtitle of the volume indicates that the author is breaking with the evolutionary theory of the religion of Israel; and closer examination of the volume shows the somewhat remarkable course that has brought him to a view which, if adopted, would make waste-paper of a large portion of the modern critical literature.

In some respects the work is obscure. The author is rather apt to put forward a particular view on one page, and then to make a remark several pages later which completely answers that view. The result is that the reader is left in doubt as to whether Baentsch connected the two or not in his own mind; but this criticism applies to minor details, and does not affect the main argument.

Apart from some introductory remarks which need not detain us, the book falls into three parts. In Part I. (pp. 2-42) the monotheistic tendencies in various Eastern religions are examined; in Part II. (pp. 42-48) the monotheism of Israel is contrasted with these beliefs; in Part III. (pp. 48-109) an endeavour is made to connect the two, to sketch in outline the development of the religion of Israel, and to criticize the evolutionary hypothesis. Part I. is good, Part II. is excellent, but on the bulk of Part III. a less favourable verdict must be pronounced.

Beginning with the religion of Babylonia, our author divides his consideration of it into three portions, devoted respectively to the popular religion, the religion of devout individuals, and

¹ "Altorientalischer und israelitischer Monotheismus Ein Wort zur Revision der Entwicklungsgeschichtlichen Auffassung der israelitischen Religionsgeschichte." Tübingen: J. C. B. Mohr, 1906.

the religion of the priests. Obviously there can be no question of monotheistic currents in the beliefs of the lower classes. But if we put these aside and take the national religion, we find that in nearly every Babylonian pantheon there is a *summus deus*, a king of the gods. Moreover, special localities revered special gods, Ur being peculiarly the home of Sin's worship, Agade of Ishtar's, and so on; and these gods had more than a local importance. One is inevitably reminded of the creeds of ancient Hellas and Rome, from which many of these phenomena may be paralleled, without, however, any suggestion of true monotheism being possible; but Baentsch takes no thought of this. On the contrary, he points out that in the Babylonian hymns are found expressions that verge on monotheism. He quotes two instances relating to Sin; the first contains the phrase, "Father, begetter of *gods* and men," which Baentsch allows to pass unnoticed—a sign that his *flair* for the differentia between monotheism and polytheism is scarcely as keen as it might be. However, he himself apparently finds his quotations convincing. "It must be assumed that one who speaks of a god in these terms no longer has any room in his heart for other gods" (p. 9). Unfortunately, Baentsch then immediately proceeds to tell us facts that recall the problem that perplexed poor Twemlo's brain, in "Our Mutual Friend," Who really was Veneering's oldest and dearest friend? For, having proved to his own satisfaction that the worship of Sin contained monotheistic tendencies, Baentsch proceeds to do the like for Marduk (Merodach) and Ishtar, and to state (p. 10) that similar evidence could be produced for each of the great gods. But, then, if each of the principal members of a pantheon was the oldest and dearest friend, would it not be sounder to regard the expression as slightly rhetorical? In other words, does not Baentsch's own evidence rebut the conclusions that he desires to draw from the exaggerated language of some hymns? Flattery is not unknown in dealing with earthly powers; does it not look as if the ancient Babylonians used it in their dealings with the Divine? The matter need not be pursued further, as

on pages 10 and 11 Baentsch proceeds to prove that these hymns do not spell monotheism, and one wonders what led him to make the unqualified statement that has been quoted.

This rather lengthy discussion of a few pages of the book may serve to illustrate the method in which our author often comes to a right decision after appearing to favour the opposite view, and will enable us to deal more briefly with what follows.

Baentsch next considers the belief of pious individuals, as evidenced by the penitential psalms (pp. 12-19). After some discussion, in which, again, expressions may be found that appear to go rather far in the opposite direction, he concludes that these psalms do not really evidence a monotheistic tendency, and he rightly lays stress on the perpetual occurrence of a *goddess* side by side with a god. The ascription of the sexual principle to the Divine is the negation of monotheism.

The portion dealing with the priestly speculation (pp. 19-35) is, unfortunately, too technical for a short summary. The religion of the ancient Babylonians was an *astral* religion, so that their theological learning was really astrological. Baentsch therefore plunges into astrological details. Perhaps the best thing to do will be to give a single example of his argument. Marduk (Merodach) represents the summer sun, Nebo the winter sun. Therefore Marduk + Nebo = sun. In Babylon on New Year's Day, the day of the spring equinox, the statue of Nebo was taken in procession to the Temple of Marduk. According to Baentsch, this really meant to the priests that Nebo resigned to Marduk for the summer half-year the sovereignty that he had exercised during the winter. This is to him a clear example of the way in which the monotheistic conception of Marduk and Nebo, as partial appearances of the sun-god, found peculiar expression in the polytheistic cultus. (Baentsch's speculations on this subject do not look convincing in cold print, but in fairness to a view with which I disagree it should be stated that no summary could do them justice.) By reasoning of this sort Baentsch is led to the conclusion that the different gods are at bottom not independent powers, but merely

partial manifestations of the Divine might which reveals itself in the universe (p. 33).

Then he quotes the well-known text :¹

“Ninib is Marduk of Strength,
Nergal is Marduk of War,” etc.

The tablet is defective, but it certainly identified many of the deities with Marduk.

I refrain from examining the argument too closely, because the answer to all this is given later by Baentsch himself in a single pregnant word, which may conceivably have been suggested to him by the modern history of his own country. Speaking of the God of Israel, he says that He was a *unitary* God—“Er ist ein *einiger* Gott” (p. 45). A few moments' reflection shows that this goes to the root of the matter. Monotheism is not a series of equations.

Baentsch then passes to Egypt. Here the most important document is undoubtedly the beautiful hymn to the Aten, of which a translation will be found in the second volume of Professor Petrie's “History of Egypt.”² To all appearance this cult was monotheistic, but experience suggests that one caution at any rate may not be wholly superfluous. The views that are entertained on the worship of the Aten, as practised under Amenophis IV., are in the main based on a single hymn, and after our Babylonian experience we are less than ever inclined to trust to theories that rest on narrow evidentiary foundations. Subject, however, to the doubt that this consideration must prompt, it may be said that the hymn appears to embody a faith that approaches far more nearly to monotheism than the religion of Babylonia. But the Aten-worship is the worship of the sun—nothing more—and is very far removed from the monotheism of Israel, as Baentsch himself points out later on (pp. 46, 47).

Pages 39-42 deal with Syria, Phœnicia, and Canaan. Here,

¹ English readers will find it in T. G. Pinches' “Religion of Babylonia and Assyria,” p. 118, or “The Old Testament in the Light of the Historical Records,” second edition, p. 58.

² Third edition, pp. 215-218.

again, Baentsch appears to lay too much stress on the monarchical tendencies of the various pantheons. Given the fact that a particular god is described as king of the gods, or lord of heaven, we are still a very long way off from anything that should be regarded as monotheism. One is inevitably reminded of the pantheons of Greece and Rome. It would not be difficult to parallel the evidence on which Baentsch relies from Greek literature, and, indeed, to find passages that go beyond anything he adduces. The lines of Æschylus suggest themselves :

Ζεὺς ἔστιν αἰθέρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεὺς τοι τὰ πάντα χῶτι τῶνδ' ὑπέτρεπον.¹

How easy it would be to spin theories of Greek pantheism and its monotheistic tendencies if this were all we had of the literature of Hellas, or even of the writings of Æschylus! And how false such theories are seen to be in the light of our present knowledge!

Part II. (pp. 42-48) deals with the difference between the monotheism of Israel and the various tendencies noted in Part I. It is entirely admirable, and I can only express the hope that when English critics proceed to copy Baentsch—as they doubtless will—they may have the wisdom to adopt this portion of his work in its entirety, and without introducing any blunders of their own.

To deal justly with Part III. of the book is a more difficult and delicate task. It is impossible to realize the unfortunate position in which Baentsch found himself without first noting an extraordinary unwritten rule to which the work of the higher critics is apparently made to conform. That rule may be stated thus: Any statement made by an advanced critic of sufficient eminence must be accepted as true by his fellow-critics *without any independent examination of the evidence*, provided only that the statement is sufficiently novel and improbable. Now, in this instance, Baentsch found that a theory of Kuenen's as to the origin and growth of Israelitish monotheism was accepted

¹ Æsch., frag. 70 (Sidgwick).

by the critics. This theory he desired to displace. The obvious way of doing so would have been to produce the Biblical evidence that refuted the theory; to show from documents, believed by Kuenen to be early, that monotheism was axiomatic long before (on the theory) it had been invented; to confront the statements made by Kuenen under the influence of the theory with the entirely contradictory statements made by the same Kuenen under the influence of the evidence.¹ But having regard to the unwritten law, to which allusion has been made, this course was not open to Baentsch; indeed, it has probably never even occurred to him to test the accuracy of any statement of Kuenen's. Accordingly, he takes his courage in both hands and starts on some theorizing, of which one or two specimens must suffice.

Abram is connected with Ur-chasdim and Haran, two centres of the worship of the moon-god Sin. Moreover, Sin was honoured as the "compassionate, merciful father" in Ur-chasdim, and Abram's name points in this direction. Further, the names Sara and Milka (*vide* Gen. xi. 29) correspond to the names of goddesses who were worshipped in Haran jointly with Sin.² But, above all, the number 318 in Gen. xiv. 14 corresponds to the 354 days of a lunar year less thirty-six days—three days in each of the twelve months—during which the moon is invisible. In fact, the moon-god—like King Charles's head—is always coming in. But is it not possible that some readers may laugh at this treatment of the "Abram myth"? Might they not even regard Baentsch's "evidence" as moonshine? A prescient mind makes timely preparation for such contingencies. He who should regard all this as due to chance "might easily run the risk of no longer being taken seriously in serious matters" (p. 61).

¹ This has been done by the present writer in the "Bibliotheca Sacra" for October, 1907, pp. 609-637.

² The basis for this is as follows: Jensen connected Sara with the name of a moon-goddess of Haran, and subsequently changed his mind. On that authority Zimmern puts the idea forward tentatively, as also an identification of Milka with an epithet of Ishtar (Schrader, "Die Keilinschriften und das alte Testament," third edition, pp. 364, 365).

It is unnecessary—it would certainly be cruel—to follow Baentsch step by step in his wanderings. In the Mosaic age he even seems conscious of some difficulties. The God of Israel has recently been regarded by German professors as a god of the storm or weather, localized on Sinai, and in accordance with the canon to which attention has been drawn, Baentsch, of course, accepts this. But, then, what about the moon-god? Well, Sinai can be connected with Sin. There must have been sacrificial worship of the god Sin on Mount Sinai (p. 69). Further, there is a desert of Sinai and also a desert of Sin (p. 70). And then the Minæans in Midian worshipped the moon-god as their *summus deus*, and there was a Midianitish sanctuary under Jethro at Sinai = Horeb (Ex. iii. 1 *et seq.*—p. 71). The New Moon and the Sabbath are lunar feasts. Moreover, Passover began on the fourteenth of Nisan, the evening when the moon was full in the spring-time. This proves to demonstration that the ancestors of Israel were once worshippers of the moon-god (p. 72).

I refrain from dealing further with this portion of the book. It is entirely symptomatic of the condition into which Biblical studies have fallen, and should lead those who care for the Bible or for scholarship to consider whether radical changes in the method of training theologians and Semitic philologists are not essential.

On p. 87 Baentsch comes to the conclusion that the God of the spiritual experiences of Moses was *no longer* an astral Deity (“kein Stern Gott mehr”), but a God above the stars—a living, mighty, ethical personality—standing above Nature and the elements as their lord and master. This is monotheism *in nuce*, practical monotheism, from which, however, even a Moses would not draw the true monotheistic inferences. Next, various characteristics of the religion are brought into relation with this view—the imageless nature of the worship, the lack of a sexual conception of the Godhead, the absence of all mythology, the jealous intolerance of the God of Israel Who will suffer no god beside Him, the ethical conception of His nature. Much

of this is nearer to the conservative position than to some recent views. On p. 90 the assertion is made that Moses did not advance to the stage of coupling the monotheistic conception with the idea of universality. (As a matter of fact, this assertion is negated by the statement on the next page that the God Who, according to His inmost nature, was a universal God, entered into a special relation with a particular people by means of a covenant.) Baentsch then proceeds to assert that Moses did not reflect that this God could—or, indeed, must—have a positive relation to other peoples; in fact, such a reflection must have been strange to him as a child of his age, for antiquity only knows national religions. But, then, Baentsch forgets that the argument from antiquity is worthless; for, if the history of Israel be put aside, antiquity knows nothing of universal gods entering into special relations with particular peoples, or of a covenant link between a god and a people.

A protest is next entered against the view that the God of Israel was not regarded as the God of Heaven or the Creator till the eighth century (pp. 91-93), and here, again, Baentsch is nearer the conservative position.

Pages 94-105 are devoted to a sketch of the history of the conception of the Deity from Moses onwards. In outline, Baentsch's view is that the practical monotheism of Moses was merely a national religion, and recognized the existence of other gods—gods of the heathen, with which Israel had no relation. This was reinforced in Canaan by a theoretical monotheism due to the acceptance of Babylonian myths and speculations. Subsequently the prophets of the eighth century connected the national god with the universal god, and fused the two into an organic unity (pp. 104, 105). Criticism of all this appears quite superfluous until we know whether the theory is destined to make any converts.

The book concludes with a criticism of the development hypothesis from Baentsch's point of view (pp. 105-109). The true method of disposing of this theory has already been indicated; but it is satisfactory to find a professor of theology

breaking with the notion that the pre-Mosaic age was a period of animistic worship of trees, stones, and wells, totemism, ancestor-worship, etc. (p. 107).

It will probably appear to most readers that the book is not unduly conservative; but it is amusing to note that a writer in the *Expositor*¹ ingenuously tells us that "it will be viewed with mixed feelings," because, "if modern criticism has belittled the religion of the early Hebrew tribes" (p. 79), or "has regarded the monotheism of the patriarchs as due to later theory (p. 53) . . . this is precisely what has been repeated frequently by those who are not literary critics."

It is certainly pleasant to reflect that a member of the Wellhausen school has made some attempt to think for himself; but the thoughtful reader will rise from the perusal of the book with the conviction that in his main thesis—the endeavour to bring Hebrew monotheism into connexion with the religious tendencies of the ancient East—Professor Baentsch's efforts have been directed to the exploration of a cul-de-sac.



The Commercial Side of the Spanish Inquisition.

By G. G. COULTON, M.A.

THE three volumes already published of Dr. Lea's monumental "History of the Spanish Inquisition" supply abundant food for thought in many directions; of which not the least interesting is the intimate connexion between finance and intolerance. His first chapters bring out with startling clearness the natural tendency of the Spaniards, even in the Middle Ages, to accept religious differences almost as philosophically as they are accepted in our own day. It needed the constant efforts of the clergy to keep Christian, Jew, and Moor from fraternizing together. There were, of course, periodical massacres of the

¹ *Expositor*, Seventh Series, No. 11, November, 1906, p. 478.

Jews everywhere throughout the Middle Ages ; but here and there a frank chronicler will avow plainly that this was less a matter of religion than of money. Much capital is made by modern Romanist apologists out of the fact that the Jews were often protected from popular fury by Popes ; but the Papacy shared this honour with Princes and nobles whom their worst enemies would not have accused of religious enthusiasm ; and the same medieval annalists who record the facts frequently give the obvious explanation. The Jew was too valuable a chattel to be left to popular pillage ; and the protective interference which is invoked nowadays to arouse the admiration of Protestants was ascribed by orthodox contemporaries, in so many words, to Papal avarice. Apart from such anti-semitic ebullitions, Dr. Lea traces the final success of the Spanish clergy in separating Christian from non-Christian to the spirit aroused by the Oriental and Albigensian crusades. These holy wars themselves, in spite of the real religious fervour which often animated the combatants, especially at first, always owed much of their success to the opportunities of licence and plunder which they offered both to the leaders and to the common soldiery. Many Popes before Urban VI. had discovered the truth which Froissart so frankly formulates : “ This Pope Urban . . . knew well the nobles of England, for all his absolutions, would not ride forth in war without money ; for men of war live not by pardons, nor they set not much thereby, but in the article of death.” Even the great Innocent III., as his own letters show, had to busy himself not only with the saving of souls but also with exploiting systematically the financial resources of the territory conquered by his crusaders from the Albigenses ; and the Inquisition, that terrible institution which was the logical outcome of this crusade, rested directly or indirectly on the same financial basis. From the very beginning of these religious campaigns the system was adopted which Napoleon so clearly described and practised so steadily later on : “ War must pay its own expenses.” Religion by itself would never have sufficed to keep the Inquisition going. It was indeed possible for centuries

to raise enormous sums for a crusade in Palestine, which was always impending and never took place ; but that was a war against unknown infidels, whose devilish nature was portrayed to the people with every device of rhetorical exaggeration ; and the *quid pro quo* was a liberal indulgence for past sins.¹ No doubt the Popes could, by similar means, have raised plenty of money to keep the Inquisition going ; but all that could thus be raised was needed for their own purposes, on which they regularly spent even the crusade money, to the continual scandal of Christendom. The Inquisition was therefore left to be paid mainly by those who shared with the Pope in the profitable confiscations ; by the Princes on whose territories it worked,² or by the Bishops whose official duty it had always been to suppress heresy. This led inevitably to a commercial view of what ought to have been a purely religious institution. But no form of Christianity (even if the Catholicism of the thirteenth century had been farther removed from Apostolic Christianity than in fact it was), could by itself have long supported so inhuman a system, with all the butcher's work to which it inevitably led. Even fanatics must sometimes have paused to reflect ; consistent badness is as difficult as consistent goodness, and human kindness would have got the upper hand but for the fatal arrangement which, by giving everybody concerned an interest in the spoils of imprisoned heretics, enlisted vast forces of greed which gave coherence and commercial stability to the impulses of fanaticism. This came out clearly enough in Dr. Lea's earlier work on the Medieval Inquisition (vol. i., chap. xiii.). We read there how regularly the Inquisition flourished among rich populations and languished among the poor ; how even a Pope recognized the power of money in stimulating his Bishops to the work of persecution ; how frequent embezzlement became among even the highest officials,

¹ It is true that confession and repentance were always theoretically required for the validity of those indulgences ; but orthodox writers assure us plainly that such theological distinctions were often too subtle for the mass of the people.

² In some countries, *e.g.*, France, the Princes took nearly all confiscations.

and how early began the practice of dividing the spoils before the poor wretch had been condemned. Before the Albigensian Crusade, the Bishops of Toulouse were poor, though the laity of their diocese were among the richest in Europe. A hundred years after the Crusade, citizens and country-folk were reduced to poverty, but the bishopric had waxed so fat on confiscations that its excessive revenues compelled the Pope to carve it out into eight separate sees!

The Spanish Inquisition tells the same tale almost more clearly. When Ferdinand and Isabella began to reign, the Inquisition was generally moribund for lack of funds. The South of France was sucked dry; rich cities like Florence and Venice had restrained the worst abuses of commercialism within their territories by making separate bargains with the Papacy; and, though there was still plenty of heresy in Europe, it was nowhere organized, except in lands too poor to support any Inquisition which would pay its way. In the greater part of Spain the Inquisition had never yet existed; in the other, it was almost defunct. The "most Catholic Kings," with Papal sanction and help, revived the dying embers of persecution in Aragon, and kindled the flames in Castile, in order to deal with the Jews, who still flourished in the Peninsula after centuries of persecution. Then came the turn of the Moriscos, who had rivalled the Jews in diligence and commercial prosperity and thrift; and here again we have the same story as in Provence. It took little more than a century to ruin Spain commercially, and to impoverish even the Inquisition which had sucked the country dry. If the Holy Office still survived in Spain, this was due partly to the fact that it had secured considerable and permanent endowments, partly because the total expulsion of the Jews and Moriscos had added to religious differences the bitterest racial antipathies, and exalted purity of blood, however imaginary, into the first article of the Spanish national creed.

Dr. Lea shows plainly how great a part pure greed played from a very early stage of the Spanish and Portuguese Inquisitions. The latter, indeed, was an almost undisguisedly com-

mercial transaction, by which Popes and Princes fleeced the Jews in turn. The Holy Office of Spain, much as it owed at first to the sincere religious convictions of Ferdinand and Isabella, Torquemada and Ximenes, rapidly contracted the same taint. Ferdinand, though unusually just for his age, made no scruple of appropriating his own share of the booty even before the victims had been condemned; and he, with his grandson Charles V., lavished the spoils of heretics upon unworthy courtiers almost as unblushingly as Henry VIII. squandered the revenues of the monasteries. It is natural enough under these circumstances that the Barcelona Inquisition should have been at work twelve years before it granted its first "acquittal,"¹ and that the secret records of the courts show a constant series of peculations, regularly hushed up to avoid scandal among the laity. We find the Inquisition trading on a great scale with its capital, like the Salvation Army, and lending out its savings at interest, in spite of the fact that all usury was theoretically a mortal sin. It even drove a lively trade in bill-broking, buying bad debts at a cheap rate, and then using its sacrosanct authority to enforce payments where no civil court would have succeeded. Its offices were sometimes put up to public sale, and Charles V. vainly attempted to substitute a fixed salary for the iniquitous system by which they were paid according to the value of the confiscations. On one occasion, at least, the informer, whose denunciation led to the conviction of a wealthy heretic, received a handsome pension for life. The courts did not blush to confiscate the estates of a ten-year-old child who was accused of unorthodoxy; and one of the most illuminating chapters is that in which Dr. Lea records, not only the vast sums thus secured, but also the manner in which they were collected, embezzled, and spent (book v., chap. i.). The shoals of officials were treated out of the common funds to frequent and costly bull-fights, with all luxuries of choice sweet-

¹ Acquittal in the strict sense was unknown to the Inquisition: the accused might be tried *ad infinitum* for the same offence, so that the most favourable verdict was simply a "not proven."

meats and cooling drinks, and to gorgeous trappings at the *autos-da-fé*. On the night before these solemn executions the poor wretches who next day (as it was believed) were to pass through earthly fire into the undying flames of hell, were pestered by the official confessors "to reveal any portion of property that might have escaped previous investigations." The "pious uses" to which confiscated property was always in theory applied might include a dowry for an official's daughter. Moreover, Pope and Inquisitors alike might be found openly abandoning their professed principles for a sufficient temporal consideration. At a very early age of the Inquisition the Papal penitentiary contracted the habit of selling "confessional letters," which would have shielded the purchasing heretic altogether but for Ferdinand's and Torquemada's resolute repudiation of the authority of Christ's Vicar in this particular matter: upon which the Pope dropped his customers as unscrupulously as he had taken them up. He did, indeed, save his face by thundering in a special Bull against all who should hold the "sacrilegious" opinion that he had no right to sell letters overriding the laws of Spain; but in practice he settled the matter by selling fresh letters of indulgence, which empowered any confessor to absolve its possessor "for killing or despoiling those seeking the Roman court, or for preventing the execution of Papal letters." It was a masterpiece of commercial genius to sell with one hand letters of protection to suspected heretics, and with the other to supply the persecutors with fresh and remunerative letters practically annulling the first. The trick, of course, proved suicidal in the long run; but poor Trust is long-lived—to the eternal credit of humanity be it said—and it takes a great deal of bad pay to kill him. Moreover (apart from the fact that dishonesty was then taken for granted at the Papal and the Royal Courts), in those days of rare communication it was difficult for men to put two and two together, and to mark contrasts which at once strike the modern reader. In 1537, for instance, the authorities of the Inquisition replied that it would be "a disservice to God" to accept a regular tribute of 400 ducats a year from the Moriscos

of Valencia instead of confiscating the goods of heretics ; but in 1571 they accepted 2,500 ducats for a similar composition, God or no God, and only salved their consciences by breaking the bargain after the money had been paid. " There was a long dispute between Rome and Madrid over two cargoes of alum which the Papal camera was sending to England, when the ships were seized and the cargoes sequestered by the tribunal of Seville on the ground that the English crews were heretics." Moreover, though the Inquisition existed in theory merely for the salvation of souls, this theory was often cynically disregarded for money or money's worth. Jews and heretics were not suffered to flee from the land which regarded their presence as a defilement, until they had been duly punished in person and goods ; and, though some logical excuse may be found for this, none can be pleaded for the tribunal which " in 1574 condemned to reconciliation and lifelong galley-service Jean Moreno, a Frenchman, resident in Malaga, because he had warned some Protestant sailors not to enter the port of Almeria." With the Moriscos, again, although the Inquisitors were only too ready to baptize them wholesale and by force, and then to burn, banish, or rob them for defective orthodoxy, yet there was no serious effort to give any systematic Christian education to these hundreds of thousands who had been brought up in the faith of Mahomet ; and meanwhile a series of terrible punishments was imposed on the ignorant, culminating in " 100 lashes and four years at the galleys. The severity of this latter provision shocked even the Town Council of Córdoba, which had shown itself by no means favourable to the exiles. It presented to the alcalde that God alone could enable them to speak a language of which they were ignorant, especially as the alguaziles were constantly arresting and punishing them, and it begged that action should be suspended until schools could be organized for their instruction ; but the alcalde replied that he had no choice, and must execute the edict." The only explanation which can be offered of such open injustice is the obvious fact that the religious education of the Moriscos would seriously have taxed

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the finances of the Inquisition, while, on the other hand, every punishment to which they were sentenced meant a possible commutation for money. Indeed, the terrible gulf between inquisitorial theory and practice could not have been caused altogether by mistaken religious zeal, however strong that might have been. No theory of religion will explain why, while the inquisitorial censors laboured to suppress free-thought, they constantly allowed mere indecencies to pass; or, again, why, although the Visitation of 1544 showed that all but two of the subordinates at Barcelona were "defamed for improper relations with women," yet not one was dismissed. No doubt the Inquisition did owe its origin mainly to religious zeal, though from the first this was strongly alloyed with self-interest. But its development followed the lines on which so ill-matched a team must always run. Fanaticism still continued to supply much of the motive power, though less and less; while the direction which the movement took was more and more definitely determined by unblushing commercialism.



The Discrimination of Christ.

AN EXPOSITORY STUDY ON LUKE IX. 57-62.

BY THE REV. HARRINGTON C. LEES, M.A.

OUR Lord's methods of dealing with the multitude are an inspiring lesson in width of religious outlook. His intercourse with the individual is an instructive study in depth of spiritual insight. It is with the latter that we are here concerned—Christ's dealings with three single personalities—the men to whom He used the illustrations of the fox-hole, the graveyard, and the straight furrow.

Two preliminary points are worth noting—the context of the story, and the typical nature of the characters.

I. These three men are mentioned by St. Luke in connexion with the enlistment of the seventy disciples, whose wider

evangelistic work in chapter x. follows the more limited mission of the twelve Apostles in chapter ix. 1-6. Space will not permit a lengthy discussion of the always delicate matter of chronological context, the question whether St. Luke's setting of the story is preferable to that of the briefer parallel in St. Matthew viii. 9-22.¹ It can hardly be maintained that the word *καθεξῆς* in St. Luke i. 3 indicates a rigid chronological order; but it may, I think, be fairly urged that, in the passage before us, there is a sufficiently close link between text and context to assume a deliberate intention, literary or chronological, probably the latter, in the mind of so careful an author. We can scarcely mark as accidental or artificial such obvious connexions as those, for instance, between the desolate note of ix. 58 and the rebuff of ix. 53, between the call of ix. 59 and the appointment of x. 1, between the preaching of ix. 60 and the hearing of x. 16, as well as other points noted in the body of the present paper.

II. The twice-repeated use of *ἕτερος*, "another type,"² not *ἄλλος*, "another specimen" (vv. 59 and 61; see also Matt. viii. 21), appears to indicate that these three incidents are selected by the Evangelist as typical of the remainder of the band of recruits, and of our Lord's methods of personal dealing with them. Christ has no hard-and-fast rule of approach to men. It is the "quack" doctor who makes one prescription serve as a panacea for all maladies. The good Physician diagnoses each case by its symptoms.

It remains, then, for us to inquire what types are before us here.

¹ Salmon ("Human Element in Gospels") prefers St. Luke's order here, though without reference to the grounds argued below. He also notes St. Luke's habit of straightening out events which have become chronologically tangled.

² I do not forget here the arguments elaborated by Ramsay ("Hist. Comm. Gal.," pp. 260-266) as to the meaning of *ἕτερος* and *ἄλλος* when contrasted (in Gal. i. 6, 7); but if I may venture to say so without presumption, the great scholar is somewhat less convincing than usual, and ends by giving a meaning to the passage which it is difficult to imagine St. Paul as intending. So here the older view of the respective meanings has been retained, with such weighty authorities as Lightfoot, Alford, Meyer, Moule ("Commentaries on Galatians"), Trench ("Synonyms," p. 358, eleventh edition), and Thayer-Grimm (*sub voc.*).

1. "*A certain man said unto Him, I will follow Thee whithersoever Thou goest.*" There can be no hesitation in classifying this man. He volunteers without waiting for a call. He is

THE WARM-HEARTED MAN.

He is enthusiastic, even effusive. Perhaps, as we examine his words in the light of the Master's reply, we may detect an undertone of fussiness. So much is conveyed by tone and manner which a written record cannot reproduce; and it may well be that both the warmth of the protestation and the apparent coolness of Christ's response were in less marked contrast, as the words were spoken. For, after all, there is nothing culpable in warm-heartedness; and this vow of lifelong devotion is an acceptance of the conditions Christ Himself had already laid down in ver. 23 of this chapter: "If any man would come after Me, let him take up his cross daily, and follow Me." Yet warm-heartedness is a very different thing from hot-headedness. The Master has no desire to repress zeal. On the contrary, His chosen trio were the most enthusiastic of the Apostolic band. Yet fire is proverbially a bad master, though a good servant, as is hinted in vers. 54-56. So Christ urges deliberation and thought. A hurried decision now may mean a hasty denial later. The thought of the reputation of the Companion may be obscuring the recollection of the weight of the cross.

Perhaps, also, as we remember St. Matthew's sidelight, that the man was a scribe (viii. 19), we may suspect that some air of condescension marred an otherwise irreproachable profession. Christ will have no indiscriminate enrolment, even of an influential recruit. It is one of the countless minute proofs of His Divine pre-eminence which are ever sparkling on the Gospel page. The ordinary leader enrolls first and warns afterwards. But Christ is determined that what is done shall be done with open eyes. Had this man counted the cost of his following? The wondrous ministry is drawing to its eventide, and the shadow of the cross is already upon it (ver. 22). The closed doors and open hostility of the Samaritan villagers

(ver. 53) have just given point to the fact that nothing so permanent or comfortable as a fox-earth or a bird's-nest is the earthly lot of the Son of man. And the disciple is not above his Master. He who undertakes to "follow whithersoever He goeth" must be prepared to "enter into a city" and not be "received" (x. 10). The besetting sin of the scribes was "they say and do not" (Matt. xxiii. 3). And Christ demands, not wordiness, but work. Can the man who "loves to be called of men Rabbi, Rabbi" bear to "be despised" (Matt. xxiii. 7; Luke x. 16)? Is he who "loves the chief place at feasts" prepared to eat thankfully whatever is "set before him" (Matt. xviii. 6; Luke x. 7)? Will he who "loves greetings in the markets" be faithful to the injunction to "salute no man by the way" (Matt. xxiii. 10; Luke x. 4)? Is he whose fellows are still wolves "devouring" the sheep so changed in heart as to become a "lamb in the midst of wolves" (Matt. xxiii. 14; Luke x. 3)? All this is conveyed in essence in Christ's words: "The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay His head." There is no thought of discouraging honest devotion, but His counsel to the warm-hearted man is deliberateness. It is the glow of a well-weighed consecration which melts the ice-bound indifference of the world.

2. *"And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. But He said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."*

In this case there is no voluntary offer; the Lord gives a definite call. And, judging by a mere surface-reading of the text, it looks as though the man's response were beyond reproach. A sad bereavement, a temporary delay for the needful burial, and then he will be free. So we usually understand it; and in this light the request seems reasonable, and Christ's reception of it a little hard. But it is never wise to doubt the Lord, and none who have seen Him by the grave of Lazarus can ever question His sympathy in time of death.

But I think a closer study of Eastern ways will show to us that the man's father was not dead at all! For, in the first place, burial in the East takes place almost immediately after death, and the relatives stay within doors until the funeral has taken place.¹ A friend who knows Palestine thoroughly writes to me in response to my inquiry as follows :

"Yes, you are right. In the East the dead are always buried the same day, and the people have to stay indoors and sit on the ground for eight days fasting and praying."

This man, then, would not be likely to be out of doors at all, if the burial of his father were actually before him.

But further light is thrown upon the incident by facts which have only recently come to my knowledge. It is, of course, one of the best-known features of tribal custom that an eldest son regards the due performance of parental funeral rights as in the forefront of filial duty ; and so also the parents look upon it. One of the inducements which God offers the aged Jacob in going down into Egypt is that Joseph (who had now received the birthright, 1 Chron. v. 2) shall perform these offices when death overtakes him (Gen. xlvi. 4 ; *cf.* Ovid, *Her.* I. 101, 102). Now, it appears that the lifelong anticipation of this duty has led to its becoming a convenient excuse when unwelcome demands are made. In a fairly recent book the following incident is narrated : "An American was endeavouring to persuade a stalwart Syrian lad to try his fortunes in Chicago. The lad evidently felt the temptation, but he turned smilingly towards the middle-aged man at his side and, pointing to him, answered, 'Suffer me first to bury my father'" ("The Holy Land," p. 101, Fulleylove and Kelman, published by Black).

Soon after reading this I received a letter from a missionary in Toro, Central Africa, lamenting the withdrawal of a certain native boy, who had at one time seemed eager for baptism, but had recently cooled down and gone home, with the excuse, "I must first go and bury my father."

¹ John Lightfoot states that the man's father was neither dead nor dying, though he assigns no reason for his opinion (vol. iii., p. 83, ed. Pitman).

And on a later occasion, when I had given the above explanation in public, a missionary from Ceylon confirmed it by telling me that he, too, had several times received the same excuse from unwilling pupils.

The words, then, are simply a polite refusal, and we are now in a position to classify the second case. If the first was the warm-hearted, this is

THE COLD-HEARTED MAN.

The other would promise anything; this man will promise nothing. And this is the reason for the stern reply, which at first is so perplexing, but now becomes perfectly natural.

“*First my father?*” No, “*Seek ye first the kingdom.*” It is one of the fundamentals of loyalty to the Royal manifesto on the Mount (Matt. vi. 35). There are many callings, there can be only one call; and for this man the Master’s will is “*Go, preach*”—an evident allusion to the evangelistic mission of chapter x. And the demand is couched in the most solemn terms, calculated to disperse all apathy. “*Let those whose souls are dead, see to the burial of those whose bodies are dead.*” A living soul has a more urgent work, to call into eternal life the careless and moribund.

“*Go thou.*” Whereas the Lord had in the first case counselled deliberateness, He now enforces the need for immediate decision, with quite unwonted peremptoriness.

We now turn to the last of the three types.

3. “*And another also said, I will follow Thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*”

Christ’s reply guides us at once in our classification. This is, obviously,

THE HALF-HEARTED MAN,

or at any rate one who is in danger of becoming so; but it must be admitted that this is not easily deduced from the surface-reading of his response to Christ’s call.

We note at the outset that the whole incident is strikingly reminiscent of Elijah's call to Elisha (1 Kings xix. 19-21). This disciple uses practically the same words as Elisha did. And in the answers of both Elijah and our Lord there is an identity in tone, a common tinge of annoyance, which shows that under the wording of an apparently simple request there lurked a possibility of evasion of the call.

It is well, too, to bear in mind that Christ did not refuse the man's petition. He never discourages manifestations of affection in domestic relationships. To draw any conclusion of this kind would be entirely erroneous. But affectionate courtesy is one thing, dawdling ceremoniousness is quite another. The Oriental has a most provoking habit of wasting valuable time on trivialities. When Abraham's steward had won Rebekah as bride for his master's son, he decided to commence his return on the following day. "And he said, Send me away to my master. And her brother and her mother said, Let the damsel abide with us a few days, *at the least ten*; after that she shall go. And he said unto them, Hinder me not" (Gen. xxiv. 54-56). In the urgency of Christ's contemplated mission, a like hindrance, a farewell which might involve ten days, was certainly a possibility calling for warning; and the thought of similar minor delays elicited the prohibition of x. 4, "Salute no man by the way."

Further, we note that the man's emphasis on the word "first" calls forth a protest, as in ver. 61. Nothing is more necessary in the work of the kingdom than a true perception of what things come *first*. "He that loveth father or mother more than Me is not worthy of Me" (Matt. x. 37).

And again the man places the word *Lord* last (see R.V.). When *κύριε* comes in that unusual position, it appears to indicate distance or hesitation (see Matt. xxvi. 22; Luke v. 8, xxiii. 42 (?); John viii. 11, ix. 38), and it is precisely this hesitation which Jesus deprecates. And so, in an answer which interestingly recalls Elisha's occupation when his call came, Christ reminds this new recruit of a ploughman's temptation.

Others may be ploughing in the same field (as in Elisha's case), and there is the inducement to look back over the shoulder in the interest of conversation, or perhaps the hail-storms incident to the season may lash the face, and cause the head to turn aside. Yet not by heeding such distractions are good furrows made; a straight eye, a strong arm, a constant hand, are requisite. And "no man who has put his hand (only one hand is needed for the light Syrian implement) to the plough, and keeps looking back [*βλέπων*, the habit rather than the act], is suitable for the kingdom of God." So the man whose temptation is half-heartedness is exhorted to diligence in this new work. For the greatest stumbling-blocks in the history of the kingdom, all down the ages, have been the cold ashes of fires that once burned bright. Devotion to the kingdom and the King must be like the ancient burnt-offering, new every morning, with the old ashes of the past consecration cleared away (Lev. vi. 11, 12; *cf.* another offering, 1 Kings xix. 21).

So with His delicate discrimination the Master deals with each according to his need: here urging on the impetuous a counting of the cost, there pointing out to the careless the gravity of refusal, and yet again pressing on the waverer the needful perseverance.

Follow, follow, follow—the one word is common to each of the three cases (Luke ix. 57, 59, 61). And the voice of the Master utters it still, though to His discriminating ear it probably bears a different meaning in every life it touches. Yet [as the etymology of *ἀκολουθεῖν* suggestively reminds us] it means one thing, always and for all men—a pathway in which He walks with us; and, beside that, a kingdom in which, though we share His toil, we are also to be partners of His throne.

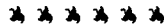


Literary Notes.

QUITE a number of volumes are about to be published, or have just been issued, relating to India and kindred matters. Here is one: "Indian Jottings: From Ten Years' Experience in and around Poona City," by the Rev. Edward F. Elwin. The object of these "jottings" is to tell, as simply as possible, what India is really like, the social and working life of the people, and the true character of Hinduism. Some missionary experiences are detailed by the author, who has lived among the natives on friendly terms, and has seen and heard a good deal that does not come under the observation of those in official positions. Of course, anything of an "unofficial" character is generally, in matters such as this volume deals with, more complete; and at a time like the present, when it is more than ever important that Englishmen should endeavour to learn the mind and feelings—a problem which many great men have honestly striven to unravel, but have failed—of the Native Indian, apart from questions of politics, such a work as this should receive special attention.



Then, I notice Sir George Watt, C.I.E., LL.D., has prepared a "Handbook of Commercial Products of India," which is published under the auspices of the Government of India. This was a happy "official" idea, as the work sets forth the sources, materials, history, production, utilization, and trade returns of all the major products and industries of India, arranged in the alphabetical sequence of their scientific nomenclature, together with a copious index of trade and vernacular names.



It was quite an excellent scheme of the Royal Asiatic Society to commence the publication of a series devoted to Indian Texts—at least, from the point of view of all those interested in India: her people, her religions, her arts, her professions, and her trades. And what good Churchman is not, when he remembers the tremendous missionary interests vested in her, and the claim she has upon our sympathy, both prayerful and practical? This series of volumes, which the Royal Asiatic Society is supervising, includes, so far, three volumes of the "Storia Do Mogor, or Mogul India (1653-1708)," by Niccolao Manucci, Venetian, translated, with notes and introduction, by William Irvine. It will be eventually completed in four volumes, and is profusely illustrated.



To "The Wisdom of the East" series there was recently added a little shilling brochure on "Arabian Wisdom," being selections and translations from the Arabic by John Wortabet, M.D. Two more have just been added to this excellent little series: "Brahma-Knowledge: An Outline of the Philosophy of the Vedanta," as set forth in the Upanishads and by 'Sankara, by Dr. L. D. Barnett, Professor of Sanskrit at University College, London; and "The Sayings of Confucius," a new translation of the Confucian Analects, with introduction and notes by Lionel Giles, M.A.



Reference to a volume entitled "From Peking to Mandalay" may properly be made at this point. It is an account of a journey from North China to Burma through Tibetan SSuch'uan and Yunnan, by Mr. R. F. Johnston, M.A., F.R.G.S. The work is largely a description of scenery and peoples, and a record of the fortunes of a traveller. But it is also a contribution to the study of the language, religion, and ethnology of the peoples whose country is described, and to the interpretation of the politics of the Chinese Empire and of the habit of mind and point of view of the Chinese. The route taken for an arduous part of the journey had not, I believe, been previously traversed by a British subject.



Mr. W. S. Lilly has added his quota to the current literature dealing with the East. His new work is entitled "Many Mansions: being Studies in Ancient Religions and Modern Thought." In this book Mr. Lilly surveys the most ancient and the most recent philosophies of religion. The work is introduced by an essay on "The Sacred Books of the East"; the last chapter deals with the latest hypotheses of the Higher Criticism.



The foregoing paragraphs exhaust the list of the most promising works upon India and the East of the present publishing season. But before I turn to one or two volumes dealing with books which, perhaps, will have a closer appeal to the reader, I should just like to mention a volume dealing with "The South African Natives: Their Present Condition and Progress," which has been edited for publication by the South African Native Races Committee. It deals with the most important aspects of the remarkable social and economic changes now taking place among the natives of South Africa.



For many years before his death the late Bishop of Durham had been engaged on a revision of the Greek text of the Gospel according to St. John, with notes. A considerable part of the notes are those which already appear in the "Speaker's Commentary," but these have been revised and enlarged. The work is edited by the Bishop's son, the Rev. A. Westcott, Rector of Crayke, Easingwold. The title of the volume will be "The Gospel according to St. John: The Greek Text Revised, with a Revised English Version and Notes."



Messrs. Allenson have two little unknown books in their list. One has had the notoriety of being publicly burned, and of setting two very eminent French Churchmen, Fénelon and Bossuet, at loggerheads. Its author suffered imprisonment in the Bastille while the wrangle continued. It is Madame Guyon's "Method of Prayer," and appears in the series known as "The Heart and Life Booklets." The other volume is "The Supersensual Life," by Jacob Boehme, a mystic. The rendering which has been reprinted is that by William Law, who once said: "Next to the Scripture my only book is the illuminated Boehme, for the whole kingdom of grace and nature was opened in him."



Major Gambier Parry has prepared a book, unique in its way, giving a history of the famous Eton house, known to so many generations of Etonians as "Evans'." "Annals of an Eton House," which may almost be described as a history of Eton during the past seventy years, can scarcely fail to interest all lovers of the greatest public school.



Mr. Murray has for some time had in preparation a "New Dictionary of the Bible," edited by the Rev. William C. Piercy, with illustrations, plans, and coloured maps. It is expected that it will be shortly ready in one volume. Although similar in size and scope to Sir William Smith's well-known "Concise Bible Dictionary," it will be practically a new work, popular in character, but based on all the most recent discoveries of scholarship and antiquarian research.



From the same house is to come an English translation of "The Early History of the Church," by the Abbé L. Duchesne.



"The Rise of the Greek Epic," by Professor Gilbert Murray, has just been issued by the Oxford Press. The volume is composed of a series of lectures forming the first part of an attempt to study the growth of Greek poetry as an embodiment of the progressive spirit, and an expression of the struggle of the human soul towards freedom and ennoblement.



The life of Dr. John Watson, better known as "Ian Maclaren," should be a very interesting biography, and the writing of it could not have been placed in better hands than Dr. Robertson Nicoll's.



The Chaplain to the Earl of Shaftesbury, the Rev. Richard de Bary, has recently published an orthodox alternative to the "New Theology," entitled "The Spiritual Return of Christ within the Church," being certain papers on Christian theism. The main purpose is to show how early Christian realism is in itself essentially spiritual, and how its use as the religious philosophy of Christianity would quicken and vitalize faith in the dogmas of the Church.



"Quaker and Courtier" is a good title, and it concerns itself with the life and work of William Penn, the founder of Pennsylvania. The volume has been written by Mrs. Colquhoun Grant, who, it may be recalled, wrote that very readable book on "The French Noblesse of the Eighteenth Century." Moreover, Mrs. Grant is a direct descendant of William Penn. Some hitherto unpublished letters will be included.



Professor Metchnikoff, who is the Sub-Director of the Pasteur Institute of Paris, has written a work upon "The Prolongation of Human Life," which he calls with the very happy phrase "Optimistic Essays." An authorized English translation has been made. It has also an introduction by Dr. P. Chalmers Mitchell, Secretary of the Zoological Society of London.

Metchnikoff expounds at some length his main thesis—that human life is not only unnaturally short, but unnaturally burdened with physical and mental disabilities. He analyses the causes of these disharmonies, and explains his reasons for hoping that they may be counteracted by a rational hygiene. Finally, he discusses the social and moral aspects of his proposal.



It is probable that there is no other Member of Parliament who is so highly respected as Mr. Burt. Perhaps he has hardly an enemy in the House. His life is to be written by Mr. Aaron Watson.



“Trees and their Life-Histories” is the title of a new work by Professor Percy Gordon. The book is illustrated by over 100 full-page plates and 400 smaller ones.



Dr. Angelo Mosso has prepared a work upon “The Palaces of Crete and their Builders.” It gives the results of recent excavations in Crete by members of the British and Italian schools of archæology, and is fully illustrated with actual photographs of many impressive memorials of ancient civilization brought to light in recent years.



In my notes last month I said that the Duke of Argyll's new book, “Passages from the Past,” and Sir Harry Johnston's “George Grenfell and the Congo,” were published by Messrs. Pitmans. This was a slip. The publishers are Messrs. Hutchinson and Co.

M. C.



Notices of Books.

THE INTERLINEAR BIBLE. Cambridge: *University Press*. Price 7s. 6d. net.

This cheap edition is very welcome. The publication last year of the Interlinear Bible superseded at once all other editions which give the Authorized Version and Revised Version in parallel columns. It is so printed that from one text both versions may be read. The plan adopted is to give the text in large print where the versions agree, and where they differ to put the Revised Version on an upper line and the Authorized Version on a lower. Thus the differences are seen at a glance. The facility with which the eye can see and the mind appreciate the differences between the versions gives this Bible an entire advantage over all other devices. No one who is contemplating the purchase of a Bible for study should think of obtaining any other than this. It is impossible to see how the method can be improved upon. The marginal notes of both versions are also given, and there are central column references, which are those of the edition of the Revised Version published some years ago. The Interlinear Bible is published in several editions and styles, particulars of which can be obtained direct from the publishers.

OLD TESTAMENT PROBLEMS. By J. W. Thirtle, LL.D., D.D. London :
Henry Frowde. Price 6s.

The author is already favourably known by his former book, "The Titles of the Psalms," in which he propounded a new theory to account for one of the puzzles of the Old Testament. It is a view which has much to recommend it, and goes far to solve the problem of the Psalm Titles. Dr. Thirtle now contributes some fresh studies connected with the Psalter and the Book of Isaiah. The first section deals with the "Songs of Degrees," those fifteen Psalms (cxx.-cxxxiv.) which are headed by this title. The explanation is that they were composed, or compiled, by Hezekiah to celebrate his deliverance from death and the prolongation of his life by fifteen years. Into the arguments adduced for this position it is impossible for us to enter. It must suffice to say that Dr. Thirtle has made out a very strong case which, if not entirely convincing, is nevertheless marked by a high degree of probability. Certainly it is far more satisfactory than any of the older theories. No one can have consulted the various commentaries on the Psalter without quickly coming to the conclusion that all the suggestions about the term "Songs of Degrees" are nothing more than mere conjecture. The result of this conclusion about these Psalms is seen in Dr. Thirtle's endeavour to make very much more of Hezekiah in connexion with the formation of the Psalter, which is discussed in the next section. The Psalter is regarded as almost entirely the work of David and Hezekiah. We are not quite so strongly impressed with the force of this position, for we cannot quite see why the Psalter should be limited to these two Kings. Modern criticism doubtless goes too far in pushing the Psalter back to a very late date; but, on the other hand, we do not see any valid reason for doubting the inclusion of Psalms of the Captivity and the Restoration at the time of Ezra and Nehemiah. Dr. Thirtle's explanation of Ps. cxxxvii. is ingenious, but not convincing. The last section of the book takes up the question of King Hezekiah in relation to the Book of Isaiah, and at this point we come to the most debatable of the author's positions. The picture of the Servant of the Lord is said to be based on Hezekiah, and the various passages in Isa. xl. to lxvi. are interpreted in the light of Hezekiah's history. We frankly confess that when chapter liii. is thus read, it is certainly full of illuminating suggestions; and if we are to have a historic basis for that chapter, we do not know of anyone to whom it can be more suitably applied than Hezekiah. But we cannot endorse Dr. Thirtle's method of getting rid of Cyrus in chapters xliv. and xlv. We have no *a priori* objections to textual emendation, though we think it ought to be used very sparingly, and we naturally look with suspicion upon the work of Dr. Cheyne and others in this connexion. For the details of Dr. Thirtle's contention we must refer our readers to the book. It is ingenious, decidedly able, but scarcely conclusive. Quite apart, however, from all these debatable points, the book is assuredly one to be read and studied. It is a distinct contribution to the study of the Old Testament. It is marked by great ability, real force of writing, and not a little suggestiveness of thought. Whatever we may hold as to his conclusions, Dr. Thirtle has laid all Old Testament students and scholars under a great debt by these two books, and we hope it will not be long before we have still more material from his pen.

THE AWAKENING OF CHINA. By W. A. P. Martin, D.D., LL.D. London :
Hodder and Stoughton. Price 16s. net.

This large and handsome volume will doubtless prove the gift-book of the season, but it ought to be very much more than this. It is written by one of the leading missionary and educational authorities in China, and will do a great deal to educate people in this country in all things connected with China. As the author says, "China is the theatre of the greatest movement now taking place on the face of the globe. . . . It promises nothing short of the complete renovation of the oldest, most populous, and most conservative of Empires." Dr. Martin compares it with the awakening of Japan, and says it promises to yield equally startling results, and on a vastly extended scale. To explain the forces which are at work in this upheaval is the object of the work before us, and we are not surprised that Dr. Martin has come under the spell of the fascination of this grand spectacle, as he truly calls it. "Every day adds its testimony to the depth and genuineness of the movement in the direction of reform," and no thoughtful Englishman can possibly be indifferent to the far-reaching possibilities of the awakening of China. Part I. of Dr. Martin's book gives an account of the Empire as it is to-day, with its five divisions and eighteen provinces. Then follows in Part II. a history in outline from the earliest times to the eighteenth century. Part III. describes "China in Transformation," and speaks of the opening of China as a drama in five acts, starting with the Opium War and ending with the Boxer War. Later chapters deal with the Russo-Japanese War and subsequent movements for reform in China. It goes without saying that the information given in this book is full, accurate, and special. A number of well-produced photographs add to the value of this well-printed and attractive volume, which is intensely interesting and even fascinating to the reader. No one can study it without being impressed with the great problems connected with China that are now coming up for consideration by the Christian Churches of this country and America. Dr. Martin has done much to help us to face these problems in the right way.

TRACTS ON RITUAL. By J. T. Tomlinson. London: *Church Association.*
2 vols. Price 4s.

These volumes should be in the hands of every Churchman who wishes for precise and accurate information on the questions of ritual and doctrine, which lie at the root of present-day Church troubles. Mr. Tomlinson's painstaking research and wide knowledge have cleared up many obscure points, and have given the answer to most of the fallacies and misstatements associated with the names of party controversialists like Canon MacColl and Mr. Percy Dearmer, as well as to the theories of the more scholarly men of the same school, of whom Mr. Howard Frere may be taken as a representative. This collection of tracts embodies the results of much of this research. It includes correct and unabridged texts of some of the great legal decisions in ritual suits, as, for instance, the Bennett and Ridsdale Judgments, and a very full examination of the Lincoln Judgment. It also contains some useful papers on the Ornaments Rubric, which supplement the chapters on the subject in the author's well-known work on the Prayer Book; a pamphlet

on the great Parliamentary debate on the Lord's Supper in 1548, which the Bishop of Durham has spoken of as being "prefaced and annotated by Mr. J. T. Tomlinson with characteristic fulness of knowledge, and with great critical care"; a careful summary and review of the theories laid before the late Royal Commission by the leading representatives of the Ritualistic school; and much other matter which space prevents us from even mentioning. Mr. Tomlinson's writings are not milk for babes, but to those who will give to them that attention which the importance and complexity of the subjects they deal with demand, these tracts will prove of the utmost value. One very important feature of them is that full and clear references are given to original sources, so that the author's statements can be readily tested and verified. Another feature of scarcely less merit is the low price at which the volumes are issued, bringing them quite within the reach of all who could profit by them. We cordially commend them to our readers.

CRANMER ON THE LORD'S SUPPER. London: *Charles J. Thynne*. Price 3s. 6d.

We welcome very heartily this new edition of a standard work. Few of the great names that have adorned the English Church have had such a clear insight into, and such a firm grasp of, the essential doctrine of the Holy Communion as Cranmer had. His treatment cannot be too carefully studied. Dean Wace provides an introduction which adds distinctly to the value of this edition. He truly points out that the real question at issue to-day is not of a real and objective presence of Christ in the Holy Communion as a whole, but a real and objective presence of His Body and Blood in the elements. It is on this point that Cranmer's work is so valuable. On the question of sacrifice in the Holy Communion we could have wished to see in the introduction a clearer distinction between sacrifice and a commemorative memorial of a sacrifice. In the Holy Communion we commemorate the sacrifice of Christ, and offer the sacrifice of ourselves, our praise and thanksgiving. We feel that it is conducive to clearness of thought to distinguish between a commemorative sacrifice and the commemoration of a sacrifice. It is the latter which constitutes the commemoration of the Holy Communion. But the main point in Cranmer, as Dean Wace rightly urges, is "whether a sacrifice more or less propitiatory is made or applied by the priest." On this Cranmer speaks with no uncertain sound. This is a book to be studied and circulated. It will do much to clear thought and to bring before English Churchmen the true doctrine of their Church on this important subject. The book is well printed in good type, and has been carefully edited by Dr. C. H. H. Wright.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1908. By Martha Tarbell, Ph.D. London: *T. French Downie*. Price 4s. 6d. net.

This help to the international lessons for next year comes from America, and will prove of real service to all teachers. Its materials are remarkably full and varied, and it is scarcely likely that a teacher will need anything more than is found in these pages. There are exegetical explanations, suggestive thoughts from several writers, light from Oriental life, geo-

graphical and historical topics and outlines, and other suggestions for teachers. Bible students will also obtain a great deal of valuable information drawn from sources that are not easily accessible to ordinary readers. The lessons, for next year are taken from the Gospel of St. John, and the Books of Samuel, Kings, and Chronicles, and almost everything for a study of these books will be found in this well-printed and well-arranged volume.

THE FOURTH GOSPEL AND SOME RECENT GERMAN CRITICISM. By H. L. Jackson, B.D. Cambridge: *The University Press*. Price 3s. 6d.

This thoroughly impartial and scholarly little book deserves to be read with care and with sympathetic attention. The net result of Mr. Jackson's criticisms is not much; but, then, in the case of a problem so beset with difficulties as that of the Fourth Gospel, it is not unreasonable for the critic to keep a suspended judgment. Mr. Jackson, however, though he preserves an unbiased mind, declines to accept any extreme position in regard to the authorship of the Gospel. He considers that it is impossible to decide definitely for the son of Zebedee, and that, though we are pointed to the "beloved disciple" (who may have employed an amanuensis), his identity is an open question. Mr. Jackson believes that the author was influenced very largely by Greek thought. It is a moot point. We are inclined to believe that the writer was much more powerfully influenced by Hebrew thought and by the prophetic writers than is generally allowed.

THE LOGIC OF HUMAN CHARACTER. By C. J. Whitby, B.A., M.D. Cantab. London: *Macmillan*.

A clever and, in a measure, thoughtful essay. The author assumes the correlation of physical structure and psychical function throughout this little work; but wisely notes that the study of character, as such, should not await the completion of cerebral physiology. It is curious to observe how utterly Dr. Whitby has depleted his conception of "character" of anything approaching the Divine. Indeed, he writes as though the God-idea had no relevance or bearing on human life at all. This is what robs the book of much of the value and interest it would otherwise possess.

THE AUTOBIOGRAPHY OF ELIZABETH M. SEWELL. Edited by her niece Eleanor L. Sewell. London: *Longmans, Green and Co.* Price 4s. 6d. net.

A book which must prove to be of sincere interest to those who have valued the writings of this authoress and worker, who exercised so elevating an influence on girls—an influence of which one who knew her says: "It was the best possible antidote to vulgarity, self-assertion, and love of sensation. If she did not find them Christian gentlewomen, she made them so." "She first taught me," writes one of her pupils, "the beauty of religion, and her simple words that 'Our Lord was her best Friend,' lived out day by day with such splendid courage, love, and sympathy for others, will never be forgotten by me."

THE PARSON'S LOOSE-LEAF POCKET-BOOK AND DIARY FOR 1908. Edited by the Rev. Dundas Harford. London: *J. Walker and Co.* Price 6s. 6d. net.

Many of our readers are already familiar with the system of loose-leaf pocket-books and note-books, by means of which it is possible to remove

and add leaves at pleasure. The present book is an attempt to provide clergy with a loose-leaf pocket-book and diary adapted to their special requirements. Separated by a series of tabs or guide-cards, there are leaves for the calendar of Lessons, a complete diary (four days to a page), a class register, a list of addresses, a visiting list, special notes and accounts. The value of this plan is that the leaves which are not required during any particular time can be removed and added when required. We have tested it pretty closely from the standpoint of parochial utility, and consider that it is likely to prove of very real service to the clergy. The initial cost is somewhat heavy for a pocket-book, but as it is in morocco leather it will last for several years, and the cost of the refills for each year is very slight. It should be added that transfer-cases can be obtained in which to keep year by year the old diaries, so as to have a complete record. Our clerical readers who are just about to purchase their note-books and diaries for next year would do well to write to the publishers for full particulars of this admirably arranged and most convenient note-book.

CRITICS AND THE LAW. By Colonel C. R. Conder. Edinburgh and London : *William Blackwood and Sons.* Price 2s. 6d.

This comes from one of the best known of our archæologists, and affords yet another testimony that archæology is apparently unable to live in the atmosphere of the Wellhausen criticism. The author considers it very needful that "the speculations of the past should be reviewed in the light of the better knowledge which science has brought us of late." He therefore subjects the school of Wellhausen to a severe and searching examination, and, after discussing critical assumptions, giving an outline of the history of criticism, and dwelling upon certain critical limitations, he comes to some well-defined conclusions against the modern critical position. This brochure is worthy of careful study. It is candid, fair, and reasonable, and should carry conviction to all who are not so possessed by presuppositions that they are unable to let the Bible speak for itself in the light of archæological discovery. Is it not a striking fact that not a single archæological find during the last fifty years has gone to prove one of the contentions of the modern critical position? On the contrary, discovery after discovery has supported the traditional view of the Old Testament.

W. HOLMAN BENTLEY, D.D. By H. M. Bentley. *R.T.S.* London : Price 6s.

This story of the life and labours of a great Congo pioneer is excellently written by his widow. Dr. Bentley was an original member of the Baptist Mission on the Congo. Filled with the Holy Ghost, he faced initial difficulties with a bravery and enthusiasm of a remarkable type. He had the skill of an artificer as well as the scholarship of a translator. No difficulty daunted him. His manual and linguistic labours alike will not be forgotten. He reduced the Congo language to writing, prepared a grammar and dictionary of it, and translated much of the Holy Scriptures. His labours were nothing short of colossal. Ability, humility, fidelity, spirituality were his shining gifts. One cherishes as one reads these pages a hallowed memory of a splendid life lived to the last in the Master's service. The life

is so well written that it chains the willing reader's interest to the last. There is a photo, map, and sixteen other illustrations.

THE BEST THINGS IN LIFE. By the Rev. J. R. Miller, D.D. London: *Hodder and Stoughton*. Price 3s. 6d.

Dr. Miller's visits are as regular as they are welcome. We expect a book from him each autumn as one of the certainties of our publishing season. He is one of the most helpful of devotional writers of the present day. His books are marked by a genuine spirituality, a true knowledge of the heart and its needs, a tender sympathy, and a quiet appeal. They refresh and inspire the reader, and lead him to the green pastures and still waters. Not the least attractive element is the frequent and apt poetic quotations from authors that are very little known. The present volume is a worthy addition to a long list of similar works, and will be found to possess all its author's well-known and appreciated characteristics. The familiar blue-and-white binding adds to the attractive appearance.

THE THREE ADDITIONS TO DANIEL. By the Rev. W. H. Daubney, B.D. Cambridge: *Deighton, Bell and Co.*

There is much that is valuable and helpful in this book; but there is, mixed up with this, a great deal of such very questionable matter that we cannot recommend it to our readers without large reservations.

THE RELIGION OF ANCIENT ROME. By Cyril Bailey. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

SHINTO: THE ANCIENT RELIGION OF JAPAN. By W. G. Aston. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

JUDAISM. By Israel Abrahams. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

This useful series continues to provide valuable help and guidance for students of comparative religion. The volume on ancient Rome shows what the religion of Rome did in making and holding together a nation. The volume on Shintoism has special interest in connexion with Japan, and the writer considers that this religion will assuredly have little place in the religious future of that nation, owing to its inadequacy as the spiritual food of full and vigorous manhood. The volume on Judaism is from the standpoint of the modern Jew, and has little or nothing to say about the Judaism of Old Testament times.

THE PRACTICE OF PRAYER. By G. Campbell Morgan. London: *Hodder and Stoughton*. Price 1s. 6d.

No subject could be more momentous, and scarcely any present-day writer is better calculated to instruct us concerning it. The general topic is associated with the Lord's Prayer, which here finds a valuable interpretation.

WILSON CARLILE AND THE CHURCH ARMY. By Edgar Rowan. London: *Hodder and Stoughton*. Price 6d.

A popular biography by a warm admirer. The vicissitudes and triumphs of the Church Army are well told, and in such a record we may find touches of pathos, pity, and humour.

THOUGHTS ON SILENCE. By Jessie Coombs. London: *Elliot Stock*. Price 1s. 6d.

An excellent book by a well-read, spiritually minded lady, who for years has carried on a devoted work for the Young Women's Christian Association. Very helpful for quiet reading, both by those who live in the bustle of life, as well as those who are excluded from its activities. It is marked by originality and culture.

GIFT BOOKS.

THE FORTUNES OF THE FARRELLS. By Mrs. George De Horne Vaizey. *Religious Tract Society*. Price 3s. 6d.

This authoress's stories are always interesting, and the present one is no exception to the rule. Four young people are invited guests for three months in the beautiful house of a rich and eccentric squire. The object of the invitation is made known to them at the beginning of their visit. Squire Farrell wishes to choose an heir from among them. We must admit that we feel such a situation is purely imaginary, and entirely unlikely to occur in real life. But, accepting the absurd and incredible situation, we cannot fail to enjoy the story. The characters are well drawn, and there is a wonderful air of reality in the descriptions of the events depicted. Mrs. De Horne Vaizey has the power of taking her readers into her story and entertaining them thoroughly. We recommend this volume as a Christmas gift for girls in their teens.

MISS LORIMER OF CHARD. By Evelyn Everett Green. *Melrose*. Price 5s.

The owner of an estate, Miss Lorimer, falls in love with an authoress of her own name, and, being eccentric, makes her will bequeathing everything to this unknown namesake. The reader will be interested to learn how Miss Frances Lorimer No. 2 carries on this position of trust. Of course, there is a disappointed person in the story who hoped to have been heir. The love-story, which ends so tragically, adds to the interest. It is hardly necessary to say that a book by this well-known writer is bound to be read and enjoyed.

LITTLE WHY BECAUSE. By Agnes Giberne. *Religious Tract Society*. Price 1s. 6d.

Little Why Because is a dear little girl of five whose parents go to Africa and leave her in the care of two maiden ladies. Her companion Hecla, who seems to us to share the honours with the heroine, is an impulsive, warm-hearted girl. A sad experience, resulting from her disobedience, shows how Hecla's character altered and improved. This is a story which is sure to please the children.

PIP AND CO. By Irene H. Barnes. *Church Missionary Society*. Price 1s. 6d.

A book written with the evident intention of awakening missionary interest in boys and girls. There is a financial venture in it called "The China Missionary Company, Ltd." We question whether the story is not a little overdone with its almost overwhelming youthful interest in mission work and schemes of help. There is much, too, that would be above the heads of many young people. We know well that a company of "sowers" or a "missionary band" can do much, but we should like to see the young folk who would do as much as is related in this book. While hoping the book may be useful, we cannot help wishing that the writer had been content with fewer wonders in the direction of youthful endeavour.

THE FORGOTTEN DOOR. By Frank Cowper, M.A. Oxon. *S.P.C.K.* Price 1s. 6d.

A tale of A.D. 70. A wholesome, interesting story for young people on Sunday evenings. It is based on Josephus and Merivale's "History of the Romans under the Empire." This glimpse into Jerusalem just before the awful siege is vivid and full of thrilling incident that carries the reader along. A very good book for boys.

BINGLE'S WIDOW. By Mrs. Philip Barnes. *S.P.C.K.* Price 1s.

A short story of East-End life, quaint and pathetic, with a touch of humour. The terrible drinking habits, the funeral extravagances, and the marriage orgies of the East Enders are exemplified. The chief charm is the influence of the patient, sympathetic old widow.

BARBARA'S BEHAVIOUR. By M. Branston. *S.P.C.K.* Price 2s.

Barbara is a pickle who grew up to keep other pickles in order. In the course of her life she goes through the Boxer risings in China, and is saved by a native Christian. A bright and interesting story for girls.

THE EXPERIENCES OF ISABEL. By A. E. D. S.P.C.K. Price 1s. 6d.

Shows how the daughter of Christian parents was drawn into deceit by means of bridge-parties and Sunday amusements.

DARLING OF SANDY POINT. By Bessie Marchant. S.P.C.K. Price 2s.

The story of a boy's adventure in Patagonia and Tierra del Fuego while seeking his missing father. Darling is a child rescued from a wreck while a baby who finds her parents after many years. A good Sunday-school prize.

BRAVE LITTLE BILLY. ORPHANS INDEED. A LITTLE THUMBPOW. UNCLE PETERKIN THE OGRE. S.P.C.K. Price 2d. each.

Good little stories.

IN A QUIET VALLEY and ROBIN THORNE. By Alison Maclean. S.P.C.K. Price 6d. each.

Stories of village life, suitable for reading at Mothers' Meetings.

CRAGS OF DUTY. By Emilie Vaughan Smith. S.P.C.K. Price 1s.

The great truth enshrined here is that "the path of duty is the way to glory." Muriel White, and the unfolding of her character in these pages, make interesting and profitable reading. When religion grips her we see the ideal reached. We have pleasure in bringing this useful gift-book to the notice of Sunday-school teachers.

ST. AUSTIN'S CLIFF. By Bentham Sandwith. *C. J. Thynne*. Price 1s. net.

This tale of monastic life is a commentary on mixed marriages. It is also another link in the chain of witness against the secrecy and potential horrors of a system unexposed to light, criticism, and inspection. The mother's Protestantism speaks after her death, and her son, though brought up under the shadow of the monastery, refuses his adherence to its system. His horror-stricken father, himself a Romanist, finds the young man at the point of death, in a dungeon, accidentally made manifest by a fall of earth. There is much sound teaching scattered throughout the book.

ICE-GRIPPED. By W. C. Metcalfe. S.P.C.K. Price 2s. 6d.

The opening chapter introduces us to three boys—sea apprentices—and a hen-coop. They are washed overboard, and all three cling to a coop till they get on to an ice-island. They sojourn there for a time. What they find, how they get away and navigate a schooner back to Boston, the rescues of a lover and his lass, these pages tell. It is a capital, wholesome story, and another inculcation of the lesson of pluck. We recommend it as a gift-book for boys. They will revel in it.

RONALD THE MOOR RANGER. By R. Stead. S.P.C.K. Price 2s. 6d.

If you want adventure of the most exciting kind, you need not quit Old England's shores. In this story you have the life and adventures of young Ronald Lindsay. He is introduced to us arriving at Roggleton, seventeen miles from everywhere. His difficulties and troubles with the village lads, always suspicious of a stranger, his devotion to his father and adopted grandfather, his experiences with gypsies and poachers as moor ranger—that is, agent and overseer to the estates of Lord Lenthwaite—and his final inheritance of a large fortune, form the essence of the book. We recommend it as a gift for boys. It is an excellent story of grit, go, and gumption, and the writer is to be congratulated on the character presented.

THE CHILDREN'S ILIAD. By Rev. A. J. Church, M.A. *Seeley and Co.* Price 5s.

This story from Homer, told in simple language, is excellent. The chapters are short, the sentences well written, yet in such a way that children will understand. Many of us would have liked an introduction to Homer of this kind in our early days. Twelve illustrations scattered about the book add a vivid interest to its pages, and the printing and presentation of the whole place us under debt alike to author and publisher.

THE ORDEAL OF SUSANNAH VANTHAM. By Emily Pearson Finmore. S.P.C.K. Price 3s. 6d.

This is a strong, well-written story, and a glaring instance of the love of money being a root of all kinds of evil. Susannah Vantham destroys a will that disinherits her and benefits Sarah Warrenner, the object of her son Dick's affection. Dick sees his mother destroy the will, which he has read. He leaves his home, and is joined later by his father, hitherto a tool in the mother's hand. Susannah has done the deed because she is anxious to make her son a "gentleman." The curse the money brings her, and her slow but final repentance, reaches a dramatic climax. The writer has very considerable power, and holds us all the way. We should think the book well worth placing in the hands of older girls.

PAMPHLETS AND PERIODICALS.

THE JOURNAL OF THEOLOGICAL STUDIES. October, 1907. London: *Henry Frowde*. Price 3s. 6d. net.

The opening article is on "The Confirmation and Defence of the Faith," by Archdeacon Cunningham, and its purpose is to point out the direction in which we shall do well to look for the new apologetic which shall be relevant to questions which are now being forced upon our attention. The principle which underlies the Archdeacon's paper is his conviction that in facing the real differences between science and religion, instead of seeking for their resemblance, lies the best hope of an ultimate reconciliation. Mr. J. H. A. Hart has an elaborate discussion of the great passage, "Thou art Peter, and on this rock will I build My Church," but we cannot say that we have found much enlightenment from his interpretation. The rest of this number is filled with the usual notes and studies, reviews of books, and chronicle of recent publications. Most of this material is too technical to be of any general use except to scholars. The reviews strike us as somewhat slight for so important a publication.

THE BIBLIOTHECA SACRA. October, 1907. London: *Kegan Paul, Trench, Trubner and Co., Ltd.* Price 3s. 6d.

The opening article of this number is by Mr. Harold M. Wiener, who is a welcome contributor to our pages. It deals with Hebrew Monotheism; and has particularly in view the position of the Wellhausen and Kuenen schools of criticism. With his accustomed penetration and grasp, Mr. Wiener has no difficulty in showing the baselessness of the view which advocates the late origin of Israelitish Monotheism. We hope Mr. Wiener's papers contributed to our columns and to those of other magazines will be gathered together in volume form, for they contain a large amount of valuable material which ought to be at the convenient disposal of students of the Old and New Testaments. This number also contains articles on "St. Paul's Thorn in the Flesh," "The Effective Blend of the Old and New Evangelism," and other papers dealing with Biblical and religious questions. We welcome this quarterly as one of our most valuable allies in the cause of sober Biblical criticism and teaching.

JOURNAL OF THE GYPSY LORE SOCIETY. October, 1907. Liverpool: *Gypsy Lore Society*, 6, Hope Place.

The second number of the new series, containing nine articles, with reviews, notes, and queries dealing with many topics of value to all who are interested in gipsy folklore.

THE DECEASED WIFE'S SISTER MARRIAGE ACT, 1907. A Letter to the Diocese of Canterbury, October, 1907. By the Archbishop of Canterbury. London: *Macmillan and Co., Ltd.* Price 6d. net.

We are glad to have this full and thorough statement of the Archbishop's position on this important subject. We make further reference to it in our editorial columns.

CHARGE DELIVERED BY W. R. PYM, D.D., Bishop of Bombay, on the Occasion of his Primary Visitation. Also a Pastoral Letter addressed to his Clergy. London: *Longmans, Green and Co.* Price 2s. net.

Very wide publicity has already been given to this by reason of the great controversy that it aroused between the Bishop and some of the extreme clergy of his diocese. The Bishop deserves the grateful thanks of all true Churchmen for his courageous insistence upon what he believes to be the true law of the English Church. We do not endorse all his positions, but we welcome with great heartiness his fearless attempt to bring his clergy within the limits of the law. The outburst of feeling against the Bishop has elicited for him very much sympathy and prayer.

THE CONSECRATION OF LIFE. THE CONSECRATION OF LOVE. THE CONSECRATION OF SUFFERING. Selected from "The Cloud of Witness." By the Hon. Mrs. Gell. London: *Oxford University Press*. Price 2d. net each.

Intended as mementoes respectively for sponsors and confirmation candidates, of betrothal and marriage, and for times of suffering and bereavement. These reprints from a well-known devotional book will be welcomed by many readers.

THE NEGLECTED GOSPEL OF FELLOWSHIP. By the Rev. E. G. Savile. London: *S.P.C.K.* Price 1d.