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THE CHURCHMAN.

APRIL, 1908.

The Month.

The Education Bill. DURING the month which has elapsed since the introduction of this Bill there has been a repetition of the experience of 1906 : uncompromising hostility from many Churchmen and Roman Catholics, a plea for moderation from other Churchmen, and a general readiness to accept the Bill as a basis of settlement on the part of leading Nonconformists. Out of this great diversity of opinion it is somewhat difficult to see the way towards a satisfactory settlement, and yet it is perfectly certain that no settlement will be arrived at unless the problem is faced by all parties with due regard to all the facts of the case. The extreme language indulged in by certain public men and by some prominent Churchmen is in every way to be deprecated as prejudicial to the best interests of the Church, and also on account of the entire forgetfulness thereby shown of some of the essential and real features of the situation. Churchmen ought never to forget that the Act of 1902 is the cause of this controversy, for the trouble of the last few years is entirely due to that unfortunate measure. The alacrity with which Churchmen in general accepted it was not the least ominous feature of the situation. Reaction was bound to come, for an Act so one-sided and unjust to Nonconformity could not possibly remain unaltered on the Statute Book. When a political party on either side legislates on a great national issue, and ignores nearly half of the people of the land, the action is certain

to cause trouble; and this we know was the history of the Act of 1902 from the very first. We were among the minority of Churchmen who deplored the defeat of the Bill of 1906, and we are equally opposed to the attitude of uncompromising hostility with which this Bill is being met in certain quarters. To speak of it as "unjust" and "reactionary," to talk of "confiscation," and to use even opprobrious terms, will not further the settlement at all, but will only tend to put out of court those who adopt this attitude, as lacking in the true Christian statesmanship needed to cope with the difficult and complex situation. As the Dean of Manchester, in his admirable letter to the *Times*, truly says: "They who decline all compromise are not the friends of peace or of religion." It is for Churchmen to face these facts, unwelcome though they may be, for to ignore them is the height of unwisdom.

The
Present
Position.

It has been truly said that the Government have arrived at their present scheme by a process of exhaustion. The election of 1906 afforded a decisive proof that the Act of 1902 was to be altered so far as it conflicted with the principles of public control and freedom from tests for teachers in schools maintained by rates and taxes. Not only so, but on the admission of Churchmen themselves, Nonconformists suffered, and still suffer, a grievance in being compelled to send their children to Church schools in single-school areas. This being the problem, there were practically only two solutions of it, the one offered in 1906, and the one proposed by the present Bill. Now it is well known that the Archbishop of Canterbury has more than once endorsed the policy of public control of all rate-aided schools and the absence of denominational tests for teachers, and in view of this significant and far-reaching admission it is simply impossible for Churchmen to think that they can retain all their former privileges as though rate-aid had never been introduced into the question. The problem is how to preserve Church schools in the face of the great change in the situation which has resulted

from the Act of 1902. Surely it behoves all Churchmen to give the present Bill very careful and earnest consideration, in order to see whether a settlement cannot be arrived at along the lines of a fair compromise. The Dean of Lincoln, in a letter to the *Times*, calls attention to the following valuable features of the Bill :

1. It recognizes the essential difference between the problem in the single-school area and in the area where there is an effective choice of schools. If this is allowed, a great step is made towards an adjustment. It is in the single-school area that the most substantial grievance exists.

2. It recognizes (for the first time in the attempts at legislation) that "Cowper-Temple" teaching needs defining positively. We must know what it allows as well as what it excludes.

3. It recognizes that what Churchmen have cared for most, and have a right to ask for, is that if they hand over their schools they should have some security, beyond that of the good-will of the local education authority at the moment, that Christian teaching shall continue to be provided in them.

Dr. Wickham very rightly adds that it will be a thousand pities if a Bill, which on such important points shows insight and generosity, should be shipwrecked by want of equitable consideration in some of its details. We continue to believe that the controversy is capable of settlement at the hands of moderate men, whether Churchmen or Nonconformists.

Material for Compromise. Bishop Welldon, in his letter to the *Times*, refers to the four main points of controversy in the Bill :

1. The amount of the grant made to voluntary schools.
2. The conditions of the transfer of voluntary schools to the local education authority.
3. The right of giving denominational teaching in school hours.
4. The permission or refusal to the teachers of the right of giving such denominational teaching.

He considers that Churchmen should concede Nos. 2 and 3 in return for concessions from the other side with regard to Nos. 1 and 4. That is to say, the present Bill might be accepted if the grant made to voluntary schools were increased from 47s. to some larger sum, and if the regular school-teachers

were allowed to give denominational teaching in single-school areas out of school hours. This, and some other points mentioned by the Dean of Lincoln, certainly call for the fullest possible consideration on both sides, and we cannot think that it is beyond the common sense of practical men to arrive at a conclusion that will be honourable and fair all round.

One of the points which has aroused a great deal of opposition, both from Church and purely educational circles, is the proposal for the denomination to withdraw its school from rate aid, and conduct it as it chooses, provided that it is educationally efficient. We are quite prepared to admit that, on educational grounds, this breach in the public system is open to grave objections. But, on the other hand, how else are Churchmen to keep that control of their schools which they demand? In 1906 the Opposition did its utmost to introduce the principle of contracting out into Mr. Birrell's Bill. Mr. Balfour in the House of Commons voted and spoke in favour of it, and so did the Archbishop of Canterbury in the House of Lords, and now that the Government has introduced the proposal, and accompanied it with increased State aid, in order to remove the "intolerable strain" and secure educational efficiency, it is not for those Churchmen who favoured the proposal in 1906 to meet it with a strenuous opposition. The precise details of the proposal are, of course, capable of amendment in the direction of a still further increase of grant, but if Churchmen, in any large number, oppose contracting out it will be for them to show a more excellent way of solving the problem.

The main objection raised by many Churchmen against the present Bill is that it transfers the grievance now felt by Nonconformists in one-school areas to Church-people, and on this account it cannot be regarded as a solution of the problem. If this contention is correct the Bill will not be allowed to pass in its present form, and certainly,

as Dean Wickham suggests, "the appearance of confiscation must be removed," and the "facilities offered as part of the bargain must be real." What we fail to see in the discussions of the past month is any suggestion from Churchmen that will meet the present actual and admitted grievance of Nonconformists. It is perfectly true that two wrongs cannot make a right, but it is also true that there is nothing sadder in the history of this unhappy controversy than the way in which the Church allowed the Bill of 1902 to pass without any attempt to recognize, to say nothing of removing, the grievance of Nonconformists in one-school areas. If Churchmen had been in the Nonconformist position in these places they would never have tolerated the present state of affairs. In saying all this we know that we are taking a side which is not popular with Churchmen ; but we are anxious that all the facts of the case should be considered, and especially those facts which our own interests as Churchmen easily tend to make us ignore.

What
Then? We have almost entirely dealt with the general features of the situation, leaving details to be considered when the Bill once more comes before the House of Commons. Meanwhile, we wish to record again our strong conviction that they are the truest friends of the Church, and indeed of religion itself, who endeavour to bring about a settlement on the lines of honourable compromise. Nothing could have been more statesmanlike than the attitude of Mr. Butcher, M.P. for Cambridge, when the Bill came before the House of Commons, and this spirit was well expressed in an article in the *Spectator*, as well as the letters to the *Times* already referred to. The letter of the Archbishop of Canterbury strikes the right keynote, even though his Grace regards the Bill as impracticable in its present form. We are profoundly thankful for the strong way in which the Government have set themselves against the secular solution, and we believe they have the overwhelming majority of thoughtful people in the country with them in this policy. With his accustomed acuteness, *Punch*

summed up the situation in a recent cartoon, in which John Bull is appealing to all the Churches to help him in the proper care of the children, but they are so engrossed in fighting among themselves that they are compelled to reply that they have not time to attend to the children until they have composed their own quarrels. One thing is perfectly certain, that if this Bill is wrecked, and the secular system is introduced into our country, we shall owe it to those extremists in our Church who will have nothing because they cannot get all.

The
Licensing
Bill.

The introduction of this Bill has rejoiced the hearts of temperance workers, as well as of all others who are zealous for the highest interests of our country. Whatever may be said about particular proposals of the Bill, no one can deny that it is a courageous and statesmanlike attempt to deal with one of the most gigantic evils of our land. That it has aroused fierce opposition on the part of the Trade is not surprising, for the evil is entrenched very deeply in our national life, and involves a large number of personal and social interests. And yet we confess that we have been surprised to find how largely the opposition to the Bill has ignored the evils connected with the drink traffic. Mr. Asquith, in introducing the measure, said that he should not enlarge on these evils, for they were universally known and might be taken for granted. But it is precisely these evils that the opponents of the Bill are ignoring. They do not remind us of the overwhelming testimony of magistrates, judges, and doctors, that drink is the cause of most of the crime and disease of the country. They do not tell us of the increasing power of the drink traffic, until it threatens to control our Legislature, and to hinder every attempt at social improvement. Nor is it pointed out that the best elements of our national life, as represented by the Churches, philanthropists, and other social workers, to say nothing of organized working-class interests, are all utterly opposed to the traffic, and are determined to do all that is possible to check and control it. These are some of the reasons why a reform in our

licensing laws is imperative, and why we welcome the introduction of the Bill with all possible heartiness.

Is it
Confiscatory? Judging from the opposition of the brewing and public-house trade and their organs in the press, it might be supposed that the Government proposals cut at the root of the fundamental principle of morality, as represented by the eighth commandment. And yet a little quiet consideration will show that the Bill is only intended to regain for the nation that perfect freedom to deal with licences which the Act of 1904 took away from it. That Act sacrificed the rights of the nation to the liquor trade, changed an annual tenure into a freehold, and presented it as a gift to the brewers. Until then the drink monopoly was the property of the State, and the Trade recognized the insecurity of their tenure by insurance, and by the formation of brewery companies. Everyone who is acquainted with the recent financial history of the brewing trade knows how precarious the situation has been. A recent article in the *Financial Supplement* of the *Times* shows the true state of affairs in the brewing world :

“The Licensing Bill, whatever it may threaten, has not killed the brewery market; the market was dead before, and dead as the result of the speculation by brewers in tied houses which culminated ten years ago and has been collapsing year by year ever since. In the first place, it may be noted that the acquisition of licences by the brewery companies was itself criticized, when the movement first assumed important proportions, both as a questionable excursion into business which was outside their province and as unlikely to promote the benefit of the consumer. Before the tied-house movement began a licence was regarded as a personal asset of the licensed victualler who held it, an asset which remained good so long as the holder conducted his premises properly; the brewery companies, when they set out to buy public-houses, treated the licence as a sort of freehold appended to the house, a very different matter.”

In the face of these facts it is surely impossible for shareholders of brewery companies to maintain that their misfortunes are due to the Government Bill. Nor is it in accordance with fact to say that the Government proposes to close all public-houses. The notices that are now being put up in public-houses are simply untrue, and show the extent to which opposition to all

licensing reform can go. At the end of fourteen years there will still be well over 60,000 public-houses in existence, and not one of these will be closed unless the magistrates and local authorities have good reason for their action. It is essential, therefore, that the facts of the case should be known by all who love truth and hate unreasoning clamour.

The Time Limit. There is scarcely any doubt that the proposal that the monopoly of the drink traffic should revert to the State at the end of fourteen years is the main objection to the Bill on the part of its opponents. It will be remembered that the minority Report of the Royal Commission recommended seven years as the time limit, and the Archbishop of Canterbury proposed fourteen years as an amendment to the Bill of 1904. The one thing above all others to be insisted upon is the absolute necessity that the State should recover its control of licences, and for this purpose the licences must be regarded as a permit to sell drink for the public convenience, and not as a freehold to be utilized for private profit. The method of the time limit as proposed by the Government for getting back to the right theory of the licences is a perfectly equitable one, and while there may be objection to the precise period of fourteen years, the overwhelming majority of temperance reformers will agree with the *Morning Post* (which is not unduly biased in favour of the present Government) when it says that criticism should be directed, "not against the principle, but against the precise number of years chosen." We are well aware, and our own pages this month show it, that there are earnest, true-hearted temperance workers who do not consider the time limit equitable; but in view of all the facts of the case, we believe the principle to be essentially just, and cannot think a proper time limit will cause any greater loss than would be the case in other investments. We would call special attention to a valuable article in the *Commonwealth* for March on "The Time Limit," in which the facts of the case are clearly and forcibly stated.

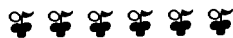
The Principal of the Leeds Clergy School **An Appeal.** recently received an appeal from the Church Day Schools Association to "sink his politics and join in opposition to the Education Bill." In a letter to the *Yorkshire Post* Mr. Simpson said that he was prepared to do this; but, on the other hand, he appealed to his fellow-Churchmen in return to sink their politics and unite with him in support of the Licensing Bill.

"I can conceive," he says, "no course of action more calculated to win respect for the Church conscience in the matter of religious education than the unequivocal exercise of a social conscience at this critical moment in the history of temperance reform."

This is the spirit which ought to actuate us all. The temperance question is quite above all party politics and sectional interests, and we rejoice to know that it is being so considered by a large number of Unionists in the House of Commons. The way in which all temperance organizations have rallied to the support of the Bill shows how important the crisis is felt to be. The bold and statesmanlike attitude of the C.E.T.S. is a great encouragement to Churchmen, and will be an immense strength to the cause of truth and soberness. The general principles of the Bill ought to have the enthusiastic support of all public-spirited people, and above all the measure should be welcomed in every possible way by those who know by personal experience of the waste and ruin of human life through intemperance, and who are determined to do their utmost to bring about a better state of affairs.

The visit of M. Paul Sabatier and the excommunication of Père Loisy have once more made the question of Modernism one of special interest during the past month. To those who are outside the Roman Church the problem is at once significant and fascinating. On the one hand, it shows how far Biblical criticism has penetrated into the Roman communion, for Loisy's position is not essentially removed from that with which German criticism of the New

Testament has made us familiar. On the other hand, the controversy shows the utter absurdity of attempting to deal with criticism by ecclesiastical authority and excommunication. It is impossible to doubt that in opposing Loisy the Roman authorities are taking the right step if the essential truths of Apostolic Christianity are to be preserved in the Roman Church. Loisy stands for a rationalism which sets at nought the essential features of the New Testament, and in a sense is not far removed from Unitarianism. And yet, while this is so, it is equally clear that the Roman *method* of opposing Modernism is not only wrong, but essentially futile and really fatal. Rome should meet Loisy and Tyrrell in the open, and either disprove or accept their contentions. Scholarship must be met by scholarship, criticism by criticism. Excommunication is a weapon which will hurt its wielders most of all. The end of the controversy is not yet in sight, and we shall watch with the keenest interest the further developments that must arise. We believe that Loisy's theological and critical position is utterly impossible to those who believe in the historical Christianity of the New Testament. He represents aspects of that critical movement which, having attempted to destroy the Old Testament, is now turning its attention to the New Testament with equally drastic results. And yet, as we have said, it is certain that the Papal mode of dealing with the problem is absolutely intolerable. We have no fear of the ultimate results of rationalistic criticism. They will spend themselves, and compel mankind with all its deep needs to turn once again from the barrenness of rationalism to the deep springs of Christianity which take their rise in the Divine Person and Atoning Work of our blessed Lord.



The Opportunity of the Anglican Communion.

By A MISSIONARY BISHOP.

IT is impossible to believe that our Lord is the One "Who openeth and no man shutteth, and shutteth and no man openeth," and fail to connect Him and His eternal purposes with all that is happening around us at this time. No moment of equal significance, no combination of circumstances so striking, has taken place since the dawn of the Christian era. At that time there were three coincidental facts that were all necessary to each other: "The *Messenger* of the Covenant" standing upon ground (Palestine) that was the meeting-place of East and West—ground uplifted *morally* by Divine Revelation above anything then known in the world; *the roads* along which the message was to go made ready and held by the greatest world-power that had yet been seen (Rome); and *the language* (Greek) in which that message was to come down the centuries at its best, and made ready to hand. Such a moment, but of an even more remarkable character, is on us now. Let us only consider the influences and opportunities that radiate from our own land. They are absolutely unprecedented. And the most remarkable discoveries are those which have to do with travel, correspondence, telegraphy, and all that simplifies movement and co-operation. The sensation of surprise is almost gone. The world is much interested in these discoveries, and knows how to use them for its own pleasure and convenience. The man who believes in his God sees in them the hand of Him Who is the sole Disposer of opportunity. It is the day of God's power—may His "people be willing"!

The horizon is alive with new movements and combinations in lands where but a few decades back there was the stillness of death.

The African continent is no longer a *terra incognita*. Our spheres of influence are everywhere, our roads are penetrating her on every side. The tribes are awake and determined to fall

into line with the march of progress. The unchanging East (and Far East) is no longer unchanging. It is awake, never to go to sleep again. And all that the reviving national consciousness that is coming to Japan, China, and India means to the rest of the world no man can forecast. Meanwhile our Empire is becoming consolidated. A spirit of unity and fellow-citizenship is taking hold of every part. And the influence of this cradle of the race was never greater than at this moment.

To the Church of Philadelphia of old, which had exercised its little strength, its loyalty to the Word and to the Name, for the glory of her Lord, there was given a promise of further opportunity as a reward: "Behold, I have set before thee an open door, and no man can shut it." There is no more exhilarating prospect than this—that no labour is really lost, that no attainments in character, no efforts of self-sacrifice or self-denial, are thrown away. "He that hath, to him shall be given, and he shall have more abundantly; from him that hath not shall be taken away even that which he seemeth to have."

Some degree of obedience and loyalty, some readiness to equip ourselves for a world-task, has been rewarded a hundred-fold with world-opportunity. Britain was a very small and uncomfortable Britain, and her world-policy was a very poor thing, when William Wilberforce, on March 25, 1807, wrote these words in his diary: "The King has given his assent to-day to the abolition of the slave trade. God will now bless England. The first authentic news of the defeat of the French has come to-day."

Certainly there are three great dates—1807, when we abolished the slave trade; 1834, when we abolished slavery in our dominions; 1864, when the United States of America did the same—that have more to say to the expansion and influence and opportunities of the English-speaking peoples than any other single thing. And it must never be forgotten that these moral movements were the direct outcome of the same spiritual awaking that created Methodism, and sent missions oversea to the Colonies and beyond. It is, therefore, no fanciful suggestion

that the open doors are in God's gracious providence not merely coincidental, but connected with revived obedience to His own revealed purposes and will.

The Church has no right to be dismayed if the conflict with the world, the flesh, and the devil wax hotter. She is a militant Church, endowed with the Holy Ghost for that very thing. Of these, and of the different forms that unbelief takes from time to time, this article takes no account. Our anxieties arise rather from storms that the Church herself has to some extent raised, controversies within herself that she does not seem to know how to resolve. The storms come from the direction of an organized and powerful Nonconformity; the controversies come from the successors of the Oxford Movement. With both we have to deal.

Let us not be unfair to Nonconformity. The pendulum at the time of the Reformation was bound to swing to the other extreme. Many of those men who were most profoundly awakened to the power of Christ's Gospel at that time were naturally the most resentful against a Church system that had so far departed from that Gospel. Little wonder that form and ceremony were discounted in their eyes, and that many thought they saw in harmless usages the reimposition of a bondage which neither they nor their fathers were able to bear. It is impossible to read the dreary controversies of those times and fail to see that impossible terms of communion are largely responsible for the Nonconformity that asserted itself so strongly in the Stuart period. It is enough to make angels weep to read of King Charles's methods with Scotland, and when to intolerance are added the disabilities under which Nonconformity suffered till within the last century, there is nearly enough to explain its attitude to-day. In all fairness, of course, it must be asserted, on the other side, that Nonconformity knew how to use the same weapons during its brief period of power under the Commonwealth. But the situation did not improve as time went on. The Church herself has strengthened the ranks of Nonconformity by failing to recognize the workings of God's

Holy Spirit in the Methodist movement of the eighteenth century. And to-day we are face to face with a Nonconformity that is not only far-extending, but also is organized in an unprecedented way. Now, it would be a mistake to regard this condition of things as necessarily hostile to the Church of England. There are many evidences to the contrary. There are parts of England to-day where people (illogically enough, no doubt) attend their chapel in the morning and their parish church in the evening. Many spiritually-minded Nonconformists regard the Church of England as a valuable barrier against Rome, and they would not like to see that barrier removed. But there are two things against which Nonconformists protest. The majority of them consider that we have no longer any right to call ourselves a National Church, when so large a part of the nation belongs to their ranks; and all of them object to being unchurched by the sacerdotal theory that has latterly obtained so great an ascendancy in the clerical circles of our Church.

About this latter movement a very few words must be written. Experience has abundantly proved that hard words do no good and controversy engenders bitterness. It is abundantly evident now that two different views of the Reformation settlement obtain, and the two are not reconcilable with each other. To those who feel that it must be "repented of in tears and ashes" we may have to say: "Let there be no strife between us: if thou wilt go to the right hand, then I will go to the left." It is most sad if it should come to this, and these words are written (from a somewhat different point of view to the one usually taken) in the hope of persuading as many as possible *not* to take the line that Lot took of old!

There remains one other word to be added, and that word must be an appeal to the whole Church. It is high time we clearly faced this issue—viz., that we have only to leave things alone, and the natural and logical evolution will be first disestablishment and then disruption. And it will be recorded on the page of history that just at the moment when unequalled

opportunities lay before and around the Church of England and the nation of England we fell out by the way, to the grievous loss both of the nation and the world! It will be disastrous if it should come to this, and these words are written and the appeal which follows is framed in the hope of awakening some to the great danger we are in by these "unhappy divisions."

At the recent Church Congress at Great Yarmouth the President startled us all somewhat by his bold facing of the Disestablishment question. And many felt that the Bishop of Norwich was feeling the pulse of the times.

It does not require much foresight to gather that circumstances are bringing the two extremes into political co-operation with a view to disestablishing the Church of England. From entirely different points of view, and for absolutely different reasons, the Nonconformists and the Sacerdotalists are likely to combine with this end in view.

The Archbishops and Bishops, of whom it is impossible to write with anything but respect and sympathy, must be tempted to pray with Hezekiah of old that this may not come in their day. But is this right? Not long ago a clergyman in the heart of the South of London, with a flock of thousands of people, said: "The more I think of it, the more I hope it will come in my day. I do think it would be a great privilege to help to deal with it." That was a brave remark. But is it or is it not wise?

Sometimes we hear plain truths from oversea. Here is the view of an eminent and well-known American Churchman:

"It is easy to see how things are shaping in England. No census is needed to show that Nonconformity is a great power. Why do not your leading men face the situation in a statesmanlike manner? Why do they not approach the other side, and admit that no longer can the great bulk of the English people be claimed as members of the Church of England; plainly say that they are well aware of the feeling with which the Establishment is regarded by many Nonconformists, and plead, in the name of all that is most sacred, that this question be not allowed to degenerate into a merely political one? Let them, in short, ask what terms would be granted. I believe that such an attitude on the part of the authorities of the Church of England would go to the very hearts of the best men in the ranks of Nonconformity, and you would get all that you could fairly expect to have, and possibly more."

It is unfair to expect the Bishops to take up this challenge. It is, of course, impossible for the clergy or laity to do it alone and apart. But the Church could do it. There is, however, a grim spectre that hovers here whenever this question is raised. That spectre is disruption, and many would be tempted in these days, when Parliament is so heterogeneous in belief, to accept the American friend's candid advice, if they could be sure that the old Church would hold together after the fetters, as some would call them, of the Establishment were removed. For, great as may be the loss in many ways to the State to have no longer a spiritual expression, the Church of England might become, in a far truer way, the Church of the English people, if only she were more free to manage her own affairs. But as things are, without at the very least a big secession, this is not likely to come to pass. But is it impossible to persuade Lord Halifax and those who, in such an extraordinary way, seem so meekly to accept his lead to consider whether, perhaps, after all, God may not be in that history that we have in these two articles been endeavouring to review? Will they really maintain that they have discovered practices and dresses (disused for at least three centuries) which are so absolutely essential to the Church's life and efficiency as to justify a breach between brethren, rather than that they should fail to revive their use? Will they who make so much of the duty of aiming at the reunion of Christendom actually create a schism in their own body by insisting on impossible terms of Communion? Will they not also reconsider their theories of Catholicity? Is not an utterly unscriptural view of what is Catholic in faith and practice at the bottom of much that they say and do? The Bishop of Birmingham has been recently saying that the Church owed it largely to those who were in the ranks commonly called Evangelical that she was beginning to see her Catholic duty more plainly in regard to the evangelization of the world. Here is indeed a gleam of light! Is it possible that this old Catholic movement that is now enthusing so many—the whole Gospel for the whole world—may be a door of hope to peace and fellowship in the Church?

Already we see, and see with rejoicing, that among the highest Churchmen we find the most satisfactory attitude towards the Sacred Scriptures. The *Church Times* correspondent, moreover, after attending the gatherings of the Students' Volunteer Missionary Movement in Liverpool in January last, not only reported largely upon it, but stated that such spiritual power was manifest in those gatherings, and in the words of many non-Church folk there, that it might become necessary to reconsider their attitude towards such bodies. Here again is a gleam of light! And the encouraging way in which our Church, even though cut away from much that is so dear to leaders of this Ritual movement, is nevertheless setting about her duty, not only in the uttermost part of the earth, but also among the masses of our own land, and the revived spiritual power that is attending her ministries, may well give pause to those who would run us into such grave dangers for quite insufficient reasons. It will be an awful sin if we "fall out by the way," and the sin will be at the door, not of the Evangelical, nor of the old-fashioned High Churchman, but of the Ritualist. There is room for the three well-known types—and all are beginning to understand one another far better than a few years ago—but there is not room for those that say that the Reformation must be repented of in tears and ashes. This wing must be converted to the Catholic faith, or it must be dropped off. And the sooner a well-formed public opinion makes this perfectly plain, the sooner shall we be united for the great national and world problems that we crave to be set more free to deal with.

Our second appeal is to the Nonconformist—not to those who still regard the Church of England as the best bulwark in the land against the Roman system, but to those who imagine that a millennium for all the Free Churches will come when the ancient Church of this land is removed from her present privileges in connexion with the State, and the money of past benefactors has been given to some social movements. Here again there is a gleam of light—we refer to the recent creed that orthodox Nonconformity has been putting forth. They

have done well. They will do better not to interfere, for the present at any rate, with the Church that has older creeds still—that unified the nation, that has formed our public opinion through many centuries, that reformed itself and so worked a deliverance for Nonconformity, and whose Prayer Book receives the flattery of pretty general use and imitation.

There will be those who will say, "But what, after all, is the Anglican Communion?" Quite so. It is not very much. It might have been a much bigger thing had our propaganda been more wise, and our overflow been under better guidance and control. Impossible terms of communion have created abroad also a great deal of what in England would be called Nonconformity. Presbyterians and Methodists and other bodies oversea far outnumber the members of the Anglican Churches, and when it is remembered how much of our liturgy they use, and even sometimes our dress, it is high time to consider how far a careful moderation and restraint in ritual would bring them into line. Bishop Westcott used to say that he thought the problem of home reunion would be solved first at the extremities. The Lord hasten it in His time! It must not be forgotten that six-sevenths of the work of Missions to the Heathen is done by Bodies other than the Church of England and those Churches in communion with her. And, once more, there are others who will say, "What a poor Christendom this is, after all, from which to attempt to exercise influence over the non-Christian world! Have not the Christian Churches failed all along the line?" Yes, there have been terrible shortcomings and grievous failure. But that is no reason for despair. Point, if you will, to the cold twilight that has settled down upon places in the Near East that once were aglow with Christian light and life. Point also to the Continent of Europe, where apostasy and rationalism seem to thrive most in the oldest cradles of Church life. These facts cannot, alas! be gainsaid. But so far from these being arguments for losing faith and courage, they take us back to the plain forewords of the Lord Himself. We see more clearly than ever before that He has foreshadowed all

these conditions! "These things I have told you, that when the time shall come ye may remember that I told you of them."

Let anyone read over the Lord's plain words, and those of His Apostles, as to the developments that would supervene in the days when the Faith should have become historic, and have clothed itself with forms and ceremonies, and he will be bound to admit that here are evidences of miracle of mind to an extraordinary degree. He will see that the Lord indicated that there would be a twofold evolution—one by way of deterioration on the part of those who would hold the form, apart from the power, of godliness, and the other by way of amelioration on the part of those who should yield to His Spirit. Thus the Kingdom should come, "not with outward show," but surely come.

Is not this exactly what we see about us now? Have we not abundant evidence that, where the word of the Lord has free course and is glorified, His Kingdom does increasingly come, and an atmosphere is created that blesses those who breathe it?

It is surely of the utmost importance that we thus ascertain the facts, that we face the worst, and work for the best. There must be no waiting for a reunited Christendom or a converted world. In these very circumstances that the Lord foresaw, it is our duty to be His witnesses, and He has promised that such loyal witness will ensure to us the supply of His Spirit. And it must be enough for us to know that we are working on the lines that will surely lead up to "the Consummation of the age" when He whom we have tried to serve, under many infirmities, will come to lead us on to something far better than the Anglican Communion.



The Report of the Five Bishops on Vestments.

BY THE REV. CANON NUNN, M.A.

WHEN the Report of the Royal Commission on Ecclesiastical Discipline was issued, many persons were encouraged to hope that it would be the means of restraining practices that had been declared illegal by the Courts. The imperfect presentation of certain historical facts in the Report, and the suggestion made in the early part of the Report, but not repeated in the Recommendations, that "there will probably be cases in which some practices significant of teaching legally declared not to be contrary or repugnant to the Articles or formularies of the Church of England may reasonably be allowed" (words which seemed to point to the teaching of Mr. Bennett, which the Court, whilst not visiting with legal condemnation, had described as "rash and ill-judged, and perilously near a violation of the law"), caused some apprehension as to the purpose of some members of the Commission. But the Report was signed by all the members of the Commission, and we were willing to hope for the best.

All such hope is now abandoned in the light of the Report of the five Bishops who were appointed by the Upper House of the Convocation of Canterbury as a Sub-Committee to "draft an historical memorandum as to the ornaments of the Church and its ministers." The necessity for such a Report was dwelt upon by the Archbishop of Canterbury, who spoke of the inadequate information upon which some of the past proceedings in Convocation, and, indeed, some of the decisions of the judges, had been based.

The Bishops of Salisbury, Bristol, Exeter, Gloucester, and Ely formed the Committee. All the five Bishops, in presenting their Report, emphasized the fact that they had treated the subject from a purely "historical" point of view, and with entire freedom from "bias." We can, therefore, have no doubt as to the sincerity of their intentions. But circumstances were against

them ; and the conditions of their respective dioceses with regard to ritualistic practices, and their own past actions and previous utterances, were difficulties in the way of their seeing everything in the "dry light" of history, and these they cannot be said to have successfully surmounted.

The Bishop of Gloucester in a single word seemed to show in which direction their sympathies were naturally turning. They had been "fortunate," he said, in discovering certain supposed evidence against the Ridsdale Judgment.

It is well that we should state at the outset the conclusion to which the Report comes. It is as follows: "That the Ornaments Rubric cannot be rightly interpreted as excluding the use of all Vestments other than the surplice in parish churches, and in cathedral and collegiate churches the surplice, hood, and cope." The Report thus directly contravenes the Ridsdale Judgment. The result of its publication must be an encouragement to those who have hitherto set the law at defiance, and it will probably add to their numbers.

It is plain that the only way to meet the allegations in the Report is to carefully test their validity. This we propose to do, and we venture to think that it will be proved that in many cases the evidence from history has not been fully or fairly given, and that in other cases, where the evidence has been given more or less fully, the verdict has not been given according to the evidence. We shall have to consider, not only the Report itself, but also the carefully prepared speeches of the Bishops of Salisbury and Gloucester by which it was introduced. It is needful to state the case very plainly, lest in the multitude of details the principal issues be lost sight of.

On the one hand, it is maintained that the question at issue is one of vital moment, affecting the "simplicity" of the Gospel ; that it is a question of the doctrine of the Mass as taught in pre-Reformation times ; that it involves the reversal of the practice of 300 years, and the condemnation of Judgments founded upon right principles and supported by sound evidence.

On the other hand, it is contended that the question is

“largely one of taste and sentiment, and, in a very small degree, one of principle” (the Bishop of Salisbury); that the disuse of the Vestments for 300 years, though an argument appealing to “the man in the street,” is an *a priori* argument, to be met by a parallel to be drawn from the disuse of the cope, which is acknowledged to be legal (the Bishop of Gloucester); and that the Judgments which are depended upon were founded upon insufficient or incorrect evidence, and are corrected under the fuller light and superior arguments of the Report.

With regard to the fact that “principle,” and not taste, is chiefly in question, it is needful only to point to the language and practices of those who are most forward in demanding the innovations referred to. They use the word “Mass” systematically; they express their belief in the doctrine propounded by Mr. Bennett in more or less modified forms; they desire to use the Vestments as the expression of their doctrines; they are anxious in many cases, not only for the restoration of the Vestments, but of pre-Reformation prayers and practices. Upon this matter of the significance of the contest there ought to be no doubt, and no attempt should be made to obscure the issues.

The argument of the Bishop of Gloucester with regard to the custom of 300 years requires careful sifting. It appears to be briefly this:—The disuse of the Vestments for 300 years is no satisfactory proof of their illegality. For consider, the cope in cathedrals at certain times was no doubt prescribed by the Advertisements and the Canons, and yet it has been neglected by many, and over long periods; and even those who have assisted in deciding that Vestments are illegal have themselves, in many cases, omitted to wear the cope when the law ordered them to do so.—There is a strange confusion of thought in this argument. If it were argued that the discontinuance of the Vestments and the use of the surplice for 300 years was by itself a proof that the Vestments were illegal, there would be something to be said for the Bishop’s argument. But even then, in order to put the comparison “on all fours,” it would be necessary to show that the cope had been universally dis-

continued, and, more than this, that it had been systematically destroyed by persons in authority, like the Vestments. But the argument against the Vestments is simply this—that as they were discontinued for 300 years, there must have been some cause for the neglect, if it were simply neglect; but as there was a rapid and almost complete destruction of the Vestments, some sufficient legal cause must be inquired for, and that this is found in the Injunctions and Advertisements. These are objected against, not as effective factors in history, but as legally invalid, on technical grounds.

But the greatest part of the Report and of the speeches of the Bishops is taken up with a detailed assault upon the interpretation given of the Ornaments Rubric in the Ridsdale Judgment. It is necessary here to go into considerable detail. It is unfortunate for this purpose that very few Churchmen are in possession of sufficient documentary evidence to enable them to form a sound judgment upon this question. All, however, possess a Prayer Book. There is only one Ornaments Rubric in the present Prayer Book, and it is found immediately before the Order for Morning Prayer. It runs as follows: “And here it is to be noted that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.”

This is sometimes said to be “our only direction” in the matter. The Bishop of Salisbury said, speaking of the rubric: “We believe that it was intended by itself to be, with the Ordinal, a sufficient directory for public worship.”

But every complete Prayer Book ought to contain another document, which is necessary for the understanding of the subject—*i.e.*, the Uniformity Act of 1559. This Act, together with the Act of 1662, forms part of the Prayer Book, as passed by Parliament and the Convocations at the last revision. The Act comes first in the Table of Contents in the sealed book. A complete Prayer Book is found upon the prayer desk of every

church, and it is presumably only for the sake of economy that our ordinary Prayer Books are left incomplete. A few pence will procure a complete book from the Christian Knowledge Society. If the Act of 1559 be referred to, a proviso (25) towards the end of it will disclose the origin of the Ornaments Rubric, and open the way to the consideration of the "authentic limitations" of the rubric, as they are called by Archdeacon Sharpe. The proviso runs as follows: "25. Provided always and be it enacted that such Ornaments of the Church and of the ministers thereof shall be retained and be in use as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward the Sixth until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England, or of the Metropolitan of this Realm." The Act, it should be stated, had previously re-enacted the Second Prayer Book of King Edward VI., with three changes only, which were specified.

Power was thus given to the Queen to take "other order" with regard to the Ornaments, and the whole contention is as to whether the Queen did, or did not, take "other order" in the manner prescribed.

The reason for the insertion of this proviso is thus stated by one of those who had to do with the framing of the Act, Bishop Sandys. Writing to Archbishop Parker he says: "Our gloss upon this text is that we shall not be forced to use them, but that others in the meantime shall not take them away, but that they may remain for the Queen." Strype, who records the statement, adds, "but this must be looked upon as the conjecture of a private man." The conjecture, however, appeared to turn out to be correct.

No sooner was the Act passed than the Queen issued her Injunctions, in which we find the following: "47. Inventories of Church Goods: That the Churchwardens of every parish shall deliver unto our Visitors the inventories of vestments, copes and other ornaments, plate, books, and especially of

grayles, couchers, legends, processions, manuals, hymnals, portesses, and such like appertaining to the Church."

"This clearly indicates," writes Canon G. G. Perry, in the "Student's English Church History," p. 266, "that all these things were to be taken away for the profit of the Crown." The result is recorded in the Report as follows: "Chasubles appear to have been very generally destroyed, as monuments of superstition, though occasional instances of their retention may occur." There is no doubt that the Vestments were neither "retained" nor "used," although a rubric to this effect had been set in the Prayer Book, in the place of the rubric of 1552.

But what provision did the Injunctions make for the vesture of the clergy? The thirtieth Injunction prescribed the use of the garments "both in the Church and without," which were "commonly and orderly received in the later year of King Edward the Sixth." The Report says of this last sentence: "The language is quite general, and does not look as if it referred to a definite direction of the Prayer Book of 1552." There is, however, no other definite direction for it to refer to, and we find Archbishop Parker subsequently inquiring after the surplice "prescribed by the Queen's Majesty's Injunctions and the Book of Common Prayer" (Report, p. 67).

Thus the Report gives the evidence, but declines to accept the conclusion that follows from it.

Here, then, we have "other order" taken by the Queen in the matter of the Ornaments. Questions have been raised as to whether the prescribed consent of the Archbishop or of the Commissioners had been obtained to the Injunctions. Archbishop Parker, at the time that the Injunctions were issued, was nominated to the Archbishopric, but not consecrated. There appears to be some question as to the time when the Commissioners were first appointed.

This, however, is certain, that the Injunctions had the authority of the Queen; that they were placed in the hands of her Visitors, who were also Commissioners; that they proceeded to require the subscription of the clergy to them; and that their

subsequent action was regulated by them. They proved effectual "other order" in the matter of the Vestments. The proviso in the Act of Uniformity was thus fulfilled, and the rubric which had been inserted in the Prayer Book, it is not known with certainty by whose direction, became from the first "a dead letter" (Perry, p. 290).

The Report by no means does justice to the facts of the case when it says (p. 66): "It is clear that from the first the rubric was never fully obeyed, and that no attempt was made to enforce its requirements as a whole." No instance can be given of the use of the Vestments in their entirety. They were not used in the Queen's chapel. Archbishop Parker was consecrated without them.

It is significant, as observed by Mr. Clay, the editor of the Parker Society's publications, that in the Latin Prayer Book, issued in the year following, the Ornaments Rubric was omitted altogether.

Such were the results of the Injunctions. They were generally effective for the removal of the Mass Vestments proper. But the cope was in some places retained, although placed amongst the things to be put into the "inventories."

The Queen would appear to have had a partiality for the use of the cope. On the other hand, there was a remissness in the use of the surplice. The positive orders of the Injunctions were not as explicit as they might have been. The old rubric of 1552, which required the surplice, had been, without any authority, as it would seem, omitted from the Prayer Book, and the new rubric, provisional in its nature, had been practically set aside by the Injunctions. Hence there arose a necessity for some new orders. These were presently found in the Advertisements.

It is to be observed that the Injunctions were duly brought forward by counsel in the Ridsdale case. But in the Judgment we find the following observations: "Their Lordships do not think it necessary to dwell upon the Injunctions of Queen Elizabeth, and still less upon the interpretation of those

Injunctions, because they cannot satisfy themselves either that the Injunctions pointed to the Vestments now in controversy, or that they were issued by the advice required by the section of the Act of Parliament."

The Court accordingly turned to the Advertisements, which they regarded as a clear taking of order according to the Act. It is to be regretted that this course was adopted. Much was lost by it. Considerable additional information respecting the Injunctions has been accumulated since the judgment was given. But the advocates of Ritualism have fully appreciated the advantage thus given them. As a rule they endeavour to ignore the Injunctions, or, when obliged to notice them, to explain away their meaning and dispute their authority. They are thus free to spend all their energies upon the Advertisements, which form the basis of the Ridsdale Judgment. Accordingly a large part of the Report and of the speeches of the Bishops is taken up in attempting to show that the Advertisements were not "other order" according to the requirements of the Act of Uniformity; and that, therefore, as "other order" has never been taken, the Ornaments Rubric of our present Prayer Book remains our only direction in the question of the vesture of the minister.

The Report states that the five Bishops have "thought it worth while to spend a considerable time in summarizing and discussing all the evidence which, as far as we know, is now available." It is well to have the question thus brought to a definite issue. Whether they have been in any degree successful in discrediting the Ridsdale Judgment, or in detracting from the authority of the Advertisements as "other order" under the Act of 1559, is a question which deserves and must have the most careful examination.



Messages from the Epistle to the Hebrews.

BY THE BISHOP OF DURHAM.

X.—HEBREWS XII. 1-14.

THE Epistle approaches its close. The writer has much yet to say to the disciples upon many things, all connected with that main interest of their lives, a resolute fidelity to the Lord, to the Gospel, and to one another. But he has not yet quite done with that side of their "exceeding need" to which the antidote is *the faith* which can deal with the future as the present, with the unseen as the seen. Upon this theme, from one aspect or another, is spent the passage now before us.

First, the appeal is to the recollection that the combat, the race, the victory of faith as it was for the Hebrew believers, "the contest set before *us*" (ver. 1), not only had been fought and won before them by the saints of the old time, but that those saints were now, from their blessed rest, as "spirits of the just made perfect" (ver. 23), watchers and witnesses of their successors' course. "We have, lying around us, so great a cloud of witnesses" (ver. 1). "We" are running, like the competitors in the Hellenic stadium, in the public view of a mighty concourse, so vast, so aggregated, so placed aloft, that no word less great than "cloud" occurs as its designation: that "*long cloud*" as it is finely called in Watts' grand hymn, "Give me the wings of faith." True, the multitudinous watchers are unseen, but this only gives faith another opportunity of exercise; we are to treat the Blessed as seen, for we know that they are there, living to God, one with us, fellows of our life and love. So, let us address ourselves afresh to the spiritual race, the course of faith. Let us, as athletes of the soul, strip all encumbrance off, "every weight" of allowed sin, all guilty links with the world of rebellion and self-love; "the sin which doth so easily beset us," clinging so soon around the feet, like a net of

fine but stubborn meshes, till the runner gives up the hopeless effort and is lost.¹

We thus explain the "witnesses" to mean spectators, watchers, not testifiers. The context seems to us to decide somewhat positively for this explanation. It is an altogether pictorial context; the imagery of the foot-race comes suddenly up, and in a moment raises before us the vision of the stadium and its surroundings. The reader cannot see the course with his inner eyes without also seeing the hosts of eager lookers-on who made, at every such occasion, in the old world as now, the life of the hour. In such a context nothing but explicit and positive reasons to the contrary could give to the word "witnesses," and to the word "cloud" in connexion with it, any other allusion. True, these watchers are all, as a fact, also evidential "witnesses," testifiers to the infinite benefit and success of the race of faith. But that thought lies almost hidden behind the other. It is as loving, sympathetic, inspiring lookers-on that the old saints, from Abel onwards, here are seen gathered, crowded and intent, around us as we run.

The conception runs off, of course, into mystery, as every possible conception as to the unseen does, even when Scripture is most explicit about unseen facts. We ask, and ask in vain, what is the medium through which these observers watch us, the air and light, as it were, in which their vision acts; what is their proximity to us the while; to what extent they are able to know the entire conditions of our race. But all this leaves faith in peaceful possession of a fact of unspeakable animation. It tells the discouraged or tired Christian, tempted to think of the unseen as a dark void, that it is rather a bright and thronging world, in mysterious touch and continuity with this, and that our forerunners, from those of the remotest past down to the last-called beloved one who has passed out of our sight,

¹ I cannot think possible the alternative (marginal) rendering of *εὐπεριώτατον* in the Revised Version—"admired by many." There is example for the meaning in classical Greek, but *the idea* is totally out of keeping with the spirit of this passage.

know enough about us to mark our advance, and to prepare their welcome at the goal.

In that rich treasury of sacred song, *Hymns from the Land of Luther*, is included the translation of a noble hymn by Simon Dach, *O wie selig seid ihr doch, ihr Frommen*, "O how happy are ye, saints forgiven." That hymn beautifully illustrates this verse. It is written responsively. One stanza, sung upward, is the utterance from earth of the troubled Church's longing for her rest. The next, sung from above, is the answer of the Blessed, telling of their love, of their sympathy born of like sufferings of their own, of their bright foreview for their still toiling brethren of the promised crown. So the two choirs answer each other, turn by turn, till at last both join in a glorious concert of blended song, a closing strain of faith and praise. Let us listen often for those answers from above.

But the holy writer has more to say yet about the motives to faith. He points the weary saints upward even beyond the "cloud" to a Form radiant and supreme. They are to run, conscious of the witnesses, but yet more "looking off (*ἀφορῶντες*) unto JESUS, the Leader, Master (*ἀρχηγόν*), and Perfecter of faith"; that is, the Lord of the whole host of the believing, and Himself the consummate Worker in the field of faith, who, for a joy promised *but not seen*, "endured the Cross," when its immediate aspect was an inexpressible outrage and disgrace; reaching the throne of all existence, as the Son of Man, in spite of every possible appearance to the contrary (ver. 2). Yes, and not only was that final victory won by Him, but He arrived at it by a path full of the conflicts which threaten faith. He "endured the contradiction of sinners against Himself" (ver. 3). Year by year, day by day, from the Pharisee, from the worldling, from the leaders of religion, from the inconstant crowd, He had "contradiction" to endure—sometimes even from "the men of His own household." He was challenged to prove His claims; He was insulted over His assertion of them, or over His silence about them. In every way, at every turn, they

spoke against Him to His face, as He slowly advanced, through a life of love and suffering, to the Agony and the Crucifixion.

Let us not think that all this put no strain, even in the blessed Messiah, upon faith. It may seem scarcely reverent (I know devout and thoughtful Christians who have felt it to be so) to speak of our blessed Lord as exercising faith, as being the supreme Believer. But we need not shrink from the thought. It is no more irreverent, surely, than to accept the evidence of the Gospels to His perfect human capacity to be weary, to be surprised, to be specially moved to compassion by *the sight* of suffering. In His sinless conformity "in all things to His brethren" (of this we are amply sure), there was never for one moment room in Him for error of thought or of word, as He acted as the supreme and absolute Prophet of His Church. But there was room, so we are expressly told, on one tremendous occasion at least (Matt. xxvi. 37), for a mysterious "bewilderment" (*ἀδημονεῖν*) of His blessed human soul. Can we doubt that the victory won in the Garden, after which He went with profound calmness to the unjust Priest, and Pilate, and the Cross, was of the nature of a victory of faith? Did He not then treat the coming "joy" as a reality, although in so awful a sense and measure He did not "feel" it then? The "bewilderment" did not drive Him back from our redemption—why? Because "He TRUSTED in God that He would deliver Him" (Ps. xxii. 9; Matt. xxvii. 42), whatever should be the contents of "the cup" from which His whole humanity turned away as *almost* impossible to drink.

And may we not be sure that on many a previous occasion, of minor and yet bitter trial, when evil men gathered round Him with cynical objections and ruthless denials of His claims, the victory was akin to the victory of Gethsemane? Often, surely, a strange "bewilderment" must have beset the Redeemer's soul, of which the external token was the sigh, the groan, the tears, which showed Him to be so truly man.

We all hold, in doctrinal orthodoxy, that the Lord's sufferings, both of soul and body, were no "docetic" semblance, but

a deep and infinitely pathetic reality. But we need at times to think somewhat deliberately in order to receive the full impression of that truth upon the heart. And then, I think, we are constrained to see in Him, who thus really suffered and really "endured," the supreme Exemplar of the victory of faith, the perfect Sympathizer with the tried believer.

From this pregnant thought, of the Faith exercised by JESUS, the disciple is led in the remainder of our passage direct to the practical inferences for himself. The days, for those first readers of the Epistle, were indeed evil. Though not yet called to martyrdom (ver. 4), they were hard beset, not only by importunate reasonings and appeals which, as we have seen all along, were straining their spiritual allegiance, but by actual outrages (see, *e.g.*, x. 34), by the "scourging" (ver. 6) of bitter social persecution. Well, "looking off unto" Him who had so greatly endured, they were, in these things also, to see the unseen and to presentiate the future. From the Proverbs (Prov. iii. 11, 12), that book where the Apostolic insight so often finds the purest spiritual messages,¹ he quotes (vers. 5, 6) the tender words which bid the chastened child see in his chastening the assurance (ver. 8) of his happy, holy sonship in the home of a Father, "the Father of our spirits," who, unlike our earthly fathers even at their best (and that was a noble best indeed), not only chastens, but chastens with an unerring result of holiness in the submissive child—yea, a holiness which is one with His own (ver. 10), His Spirit in our wills.

Beautiful is *the sympathy* of this appeal to live, by faith, the life of victorious patience. "All chastening, for the present, seems not to belong to joy but grief" (ver. 11). Yes, the immediate pain is fully recognized, not ignored. It is not spoken of as if, in view of its sequel, it did not matter. "It belongs to grief." Scripture is full of this tender insight into the bitterness of even our salutary sorrows, and its appeals to patience are all the more potent for that insight. "Never-

¹ It was evidently a book dear to St. Peter's mind, as his First Epistle shows.

theless afterward it produces the peace-bringing fruit of righteousness," the sense of a profound inward rest, found in conformity to the "sweet, beloved will of God," in living correspondence to the Father's rule, "for those who have been exercised, as in a spiritual *gymnastic* (*γυμνασμένους*), thereby." That "exercise" was to tell at once, as they surrendered their wills to it in faith, in the present sense of the certainty of future blessing. "Brace the slack hands" to toil, "and the unstrung knees" to march (ver. 12), "and make straight paths for your feet," using your will, faith-strengthened, to choose the line of the will of God, and that alone. So should "the lame thing" be "healed" rather than "turned aside." The walk, feeble and halting always when the will is divided, should be restored to firmness and certainty again.

"Nevertheless, afterward." That is the watchword of the whole pregnant passage. Nature, shortsighted and impatient, can deal with the seen and the present only. Grace, in its victorious form of patient faith, already takes hold upon the "afterward," and works on, and walks on, "as seeing Him that is invisible."

With the thought of the witness-cloud around us, and "looking off" to the Prince of Faith, ascended, yet present with us, and sure of the ultimate and eternal "fruit of righteousness" which lies hidden in the chastening of the Father of our spirits—we too will live by faith, taking God at His word, and saying Amen to His will, even to the end.



The Licensing Bill.

BY THE REV. CANON FORD, B.A.

EVEN a cursory examination of this measure, which has aroused such intense popular interest, will convince the unprejudiced that it contains large possibilities of real reform. Among its proposals are the systematic reduction of the number of licences, local option with regard to the granting of new

licences, the exclusion of children from the bar of licensed premises, reduction of the hours of sale on Sunday, the prohibition of hawking strong drink, the doubling of the *bona-fide* traveller's journey, and the further regulation of clubs ; whilst a wide discretion is given to the licensing justices to attach conditions to the renewal of licences with regard to such important matters as the employment of women and children in licensed premises, larger or even total Sunday closing, closing on election days, the long pull, and the further restricting of the *bona-fide* traveller. But there are two serious omissions in the Bill, and also one defect of so vital a character that it threatens to imperil the whole measure if the Government insist on retaining it. This defect, it need hardly be said, is the time-limit proposal and the provisions as to graduated compensation which depend upon it.

Relying upon the permanence of the licensed trade as a whole, through the annual renewal of licences in general, the various brewery companies, representing a multitude of private investors, have spent vast sums of money in acquiring licensed businesses. It is contended by the advocates of the time limit that in so doing they have recklessly risked their capital, and deserve no more consideration than the Bill allows them ; some, indeed, declaring that they ought not to have so much. On the other hand, a great body of opinion is making itself heard to the effect that the treatment with which the Bill threatens the licensed trade is essentially unjust and wrong. On both sides are men of unquestioned ability and integrity, of various religious denominations and of all political parties.

Now, the decision of this question is not a matter of sentiment. We may all be most deeply impressed with the magnitude of the evils associated with the drink traffic, and the urgent need for reform ; but when, in legislating with a view to such reform, we have to deal with the interests of the people who have lawfully invested their money in the trade, we need to clear our minds of prejudice, and calmly consider what is the legal position of these people and what are their legal rights. Let

us then examine the reasons commonly alleged in justification of the time limit. They may be summed up as follows :

1. That, apart from the Act of 1904, every licence is for one year only, and the expectation of renewal, on which the trade has so confidently built, is not a right to renewal, and constitutes no vested interest or property in the licence.

2. That the Act of 1904 itself testifies to the fact that there is no property in any licence ; for if there were, it must have enacted that the State should compensate the owners of licences that are not renewed ; whereas it enacts that the compensation is to be paid by the trade.

3. That so much has been said, and for so long a time, on the subject of a time limit and drastic reform in other directions, that licence-holders are alone to blame if they have not taken warning and made provision accordingly.

4. That as the Legislature have the undoubted right to establish free trade in drink, and so to destroy the monopoly value of existing licences, it cannot be unjust for them to terminate that monopoly value by the process of the time limit.

Taking these arguments in the reverse order, we may say of the last—(1) That investors have a right to reckon upon a moderate amount of sanity in the Legislature in estimating the security of any particular undertaking ; and that, having regard to the nation's previous experience of the unrestricted sale of strong drink, such a provision in these days would be an act of criminal lunacy. (2) That it is one thing for the State to extinguish the monopoly value of a licence by throwing open the trade to everybody ; but it is quite another thing for the State *to appropriate to itself* the valuable asset represented by the monopoly value. The right to inflict the former hardship by no means implies the right to commit the latter act of dishonesty. (3) That free trade in drink would probably not inflict serious loss upon licence-holders, such as is contemplated by the time limit, because the existing licence-holders are practically brewery shareholders, and the enormous increase in the output of beer, and the consequent wholesale profits, would probably balance

the loss of the monopoly in the retail trade. It is the nation that would suffer, not the brewery shareholders.

With regard to the third argument, it is surely sufficient to say that in a matter of legal right the mere fact that a great deal of talk has taken place on a given subject is of no account whatever. In a civilized country with a stable form of government the law does not betray the law-abiding. Socialistic opinions have found abundant expression in this country for many years past ; yet who is there who feels on that account that he is behaving recklessly if he buys municipal stock or railway shares or land ?

Concerning the second reason in support of the time limit, based on the compensation clauses of the Act of 1904, an argument suggested by Mr. Charles Roberts, M.P., in his book "Time Limit and Local Option," and repeated by Mr. Asquith in his speech on the introduction of the Bill, it is truly astonishing that the fallacy lurking in this argument can have escaped the notice of those who have used it. The licences with which the Act of 1904 (Clauses 1 to 3) is concerned are admittedly superfluous licences—such licences as the justices have always had the right to refuse, and have habitually refused since the judgment in *Sharpe v. Wakefield* made that right clear, without any compensation from any source whatsoever. The Act simply made the reasonable provision that where there were too many licensed houses in a given district, all of which were equally worthy, and some were closed in order to reduce the number, then those that remained and thus increased their profits should compensate those that were closed. But to argue from this, with Mr. Asquith, that no property exists in a licence which, after the full reduction has taken place, is no longer superfluous, and which the justices, under the law as it was before 1904, would have no legal power to refuse, is most fallacious. The two cases are in no way akin the one to the other. Treatment which is legal and right with regard to a licence that is superfluous, and which, therefore, the justices have power to refuse, is not necessarily legal and right with regard to another licence concerning which

the very opposite is true. One might just as well argue that, if it is right for a mother to refuse her child laudanum because it is poisonous, it must therefore be right for her to refuse it milk, although it is not poisonous ! Let us grant that there is no right to compensation from the State in the case of a licence suppressed because it is superfluous. It does not follow that the State ought not to compensate in respect of a licence which is not superfluous. But the licences which the Bill will extinguish, at the end of the time limit, are licences which then will not be superfluous.

We are thus led to consider the first of the reasons that have been mentioned, and that which is most commonly heard—viz., that every licence is granted for one year only, that there is no legal right to renewal in the case of any, and that there is consequently no vested interest or property in a licence, but at best only an expectation of renewal with regard to it. As a matter of law and of fact is this true ? On the assumption that it is true the whole case for the time limit is founded ; and the time limit must therefore fall to the ground if this is not so. Now, if we wish to discover the meaning and scope of a particular law, there are two lines of inquiry open to us. We may consider the regular custom and practice in the administration of that law, and we may also consider the judicial interpretation or explanation of the law by the highest and most competent legal authority that has made a pronouncement with regard to it. If both these lines of inquiry bring us to the same conclusion, we may with some confidence accept that conclusion as correct. Let us therefore apply this mode of investigation to the law bearing on the renewal of licences. The universal rule and practice of the justices has been to renew licences against which no reasonable objection is known, and which are not in excess of the needs of the district. And when we turn to the interpretation of the law, we find it set forth in the clearest and most emphatic terms by the judges in the highest court of the realm in the case of *Sharpe v. Wakefield*. There it is reiterated in a variety of forms that the Legislature distinctly contemplated the annual

renewal of licences in general, as a rule, as a practice ; that the discretion entrusted to the justices, although absolute, was not an arbitrary discretion to be exercised capriciously ; that they had no authority practically to repeal the law permitting the sale of strong drink by refusing the renewal of a licence without good and sufficient reasons for doing so.

In the light of this, let us suppose that at the end of the time limit, when all superfluous houses are closed, the owners of the surviving licences apply for renewal *on the basis of the law even as it was prior to 1904*, the law in reliance on which their capital was invested. Under that law they have a legal right to a decision, for non-renewal or for renewal, from the licensing justices. But on what grounds can the justices refuse renewal? The premises, let us suppose, are suitable in every way ; the licences are not in excess of the legitimate needs of the district ; no other reasonable objection can be raised against them. The justices cannot act arbitrarily. They cannot refuse renewal when no reason exists on which they can honestly base their refusal. They are legally bound, therefore, to renew the licences. In other words, the licence-holders under such circumstances have a legal right to a decision renewing their licences. It is not a case of mere expectation. Expectation exists when there are too many licences, and some must be extinguished, but no one knows for certain which are to go. But when none are any longer superfluous, and no other just cause for refusal exists, expectation becomes certainty ; a legal right to renewal arises. If, therefore, fresh legislation is enacted with a view to extinguishing this legal right which has arisen under the former law, then the State, as a matter of justice, is bound to compensate the sufferers. Anything short of this would be treachery towards law-abiding people who had invested their means in a lawful business, relying upon the faithfulness of the law and the honesty of the nation.

It is said that the nation ought never to have parted with so valuable an asset as is represented by the monopoly value of licences. This may very well be. But a nation or an individual

that has parted with a valuable property, however unwisely, can regain that property in three ways only—by begging for it, or buying it back, or stealing it. Which of these methods does the Licensing Bill propose?

A time limit is not necessary for any single one of the genuine temperance reforms which the Bill seeks to effect. It will only clear the ground for the introduction of local option if the Legislature, at the end of the fourteen years, desire to try that experiment. One result, and one only, flows certainly from the time limit. The State will “recover” the monopoly value of licences at the expense of the present lawful owners. However valuable this asset may be, it is not worth obtaining at such a sacrifice of justice and honour. Wealth so won must ultimately cost the nation far more than it brings.

We turn next to consider the two omissions which need to be rectified if the Bill is to be really strong and effective as a means of promoting sobriety.

1. No provision is made for reducing the hours of sale in licensed premises or clubs. Those persons who are practically acquainted with the inside of public-houses, and with the habits of life of the poor, keenly realize that it is the lateness of the hour at which drink may be had in the evening, and especially on Saturdays, that causes so much drunkenness, and makes any real home life so difficult. The wages are in the husband's pocket in the public-house on the Saturday night; and even if the wife is not with him there, she cannot go out to do the necessary shopping for the Sunday. This must be done after eleven o'clock, and the unhappy local tradesman is compelled to keep open his shop till midnight, or even later. Often it is not done until the Sunday morning. This is the point where a true time limit is really needed—*i.e.*, a limit of the time now available for drinking at night. Among the conditions enumerated in Clause 20, which the justices may require on renewing a licence, this extremely important matter may surely be included, even if it is not possible to devote a general clause to it, leaving power to the justices to deal with exceptional cases.

2. The other serious omission in the Bill consists in the fact that it does nothing worth mentioning to check the indefinite multiplication of clubs. Provision is indeed made for objection to the registration of a club on the ground that it has been, or is likely to be, mainly a drinking club; but how is so vague an allegation to be substantiated? Whose business will it be to raise these objections? What is needed is that clubs in which strong drink is sold shall be licensed at the discretion of the justices, just like all other drink-shops, and a reasonable licensing fee be required, regard being had to the fact that a club is only a private establishment with a limited number of customers. It would then lie with the applicants to show to the satisfaction of the justices that there was a real need for their club, and that it was not going to be mainly a drinking club—a very difficult task, it is to be feared, in many cases; whilst the necessity of raising a fairly substantial licence fee in advance would also check the formation of bogus clubs.

The opposition to the Bill is steadily increasing, and it is not the organizations of the licensed trade alone that are protesting against it. There is most serious risk that the Bill will be thrown out if the time limit is not abandoned. What, then, ought our attitude to be with regard to it? We need at this moment a strong and trusted man to come forward as the leader of a party of compromise, whose aim shall be to obtain for the nation the reforms which the Bill embodies, together with those which it ought to include, and who shall be willing to surrender the time-limit clause, and all that goes with it, for the sake of securing the rest. Such a policy would not be inconsistent even if a man believed the time limit to be just. If the House of Lords can furnish us with such a leader, he will assuredly not lack followers. The line of action to be pursued would then be to give the Bill a second reading in the House of Lords, amend it by omitting the time limit and by adding the provisions that are now lacking, and then trust to the common sense of the Government to accept the amendments and to confer upon the nation the blessing of a real and permanent reform.

A Layman's Thoughts on Old Testament Criticism.

By P. J. HEAWOOD, M.A.

II.

WE have examined some examples of "doublets" put forward by Professor G. A. Smith.¹ We pass on to various other cases of much interest, beginning with some which are merely supposed to indicate different "hands" or the use of different "documents," or some incoherences in the Old Testament narrative as we have it.

It is said that in certain "documents" the "*mountain of the law* is always Sinai"; in others, "always Horeb." This is, however, a very inaccurate statement. The actual mountain which Moses ascended, *but where the people were not allowed to come*—the scene of God's revealed presence—is always Sinai, not only in the Pentateuch, but elsewhere (Judg. v. 5; Neh. ix. 13; Ps. lxxviii. 17). So (appropriately) special communications of God to Moses are described as spoken unto him in Mount Sinai. So Sinai occurs in Acts vii. 38 and (symbolically) in Gal. iv. 24, 25. On the other hand, Horeb is a far wider term. At Rephidim the rock is "the rock in Horeb" (Exod. xvii. 6); and in later allusions Horeb is not the mountain which Moses ascended, but where *the people* were at the giving of the law, where God's covenant was made with *them*. So, too, they provoked the Lord "in Horeb" (Deut. ix. 8); they made a calf "in Horeb" (Ps. cvi. 19); the two tables of stone were put in the Ark "at Horeb" (1 Kings viii. 9). And having "dwelt long enough in this mountain," they "journeyed from Horeb" (Deut. i. 6, 19). Horeb is twice described as the Mount of God, in connexion with Elijah (1 Kings xix. 8), and Moses in Midian (Exod. iii. 1), but there is nothing to show that the actual Sinaitic peak is intended. That the people were to serve God upon this mountain (Exod. iii. 12), and that Aaron met Moses

¹ In "Modern Criticism and the Preaching of the Old Testament."

“in the mountain of God” (Exod. iv. 27), suggest the wider sense. Significantly, the law is said to have been commanded *unto Moses in Horeb—only in the latest prophet* (Mal. iv. 4).

Thus, the uses of Horeb and Sinai stand out distinct. Even in Deuteronomy, where Sinai occurs but once, it is not Horeb, but “the mountain,” which takes its place, as often in Exodus (so Heb. viii. 5, xii. 20). The only real “overlapping” is that, while the scene of encampment is more particularly described as “the Wilderness of Sinai” (so Acts vii. 30), it is subsequently alluded to more generally as “in Horeb.” So slight are the residual grounds for tracing the variation of name to the “source.”

Again, the statement that “the mountain which Moses ascended in Moab is called Pisgah” in such and such sections, while the supposed “priestly writer names it Nebo,” is very misleading, as most of the references have nothing to do with Moses. In *both* passages referring to the scene of his death it is called Nebo (Deut. xxxii. 49, xxxiv. 1), though in one of these it is also described as “the top of Pisgah” (answering to Abarim in the other). But Pisgah must, in fact, have included the wide district of which Nebo was the highest point. The Israelites journeyed “to the top of Pisgah” (Num. xxi. 20); and the south end of the Arabah lay under the “slopes of Pisgah” (Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20, R.V.). Thus all is quite harmonious; otherwise Deut. iii. 27 need not refer to Moses’ death at all.

To say that the valley “in the field of Moab” (Num. xxi. 20), where Israel camped *before descending into the Jordan Valley*, is called in Deuteronomy the valley “opposite Bethpeor” (iii. 29, etc.) seems a mere blunder. For this is after the conquest of Sihon and Og, which apparently just preceded the descent (Num. xxii. 1). Further, the sin of Baalpeor was while “Israel abode in Shittim” (Num. xxv. 1-5). Compare Josh. xiii. 20. Still more plainly incorrect is the identification of the “field of Moab” (Num. xxi. 20), before the descent, with the “plains of Moab” (Num. xxii. 1, etc.). Questions arise about the two lists

of stations on Israel's route (Num. xxi. 12-20, xxxiii. 44-49); but there must obviously have been a double line of advance—against Sihon and direct to Jordan. Deut. ii. 13-18, *leading up to the attack on Sihon*, agrees with Num. xxi. 12-15.

The difficulties of the Book of Joshua are very summarily dealt with. It is said that some parts of it represent the conquest and division of the land to have been thorough, and others show it to have been far from complete. The continued existence of various sections of population side by side is not perhaps sufficiently taken into account as explaining the recrudescence of hostilities. If the Jebusites still held Jerusalem in David's reign (2 Sam. v. 6), it is not strange to find some jostling of peoples after the land was first divided. Recent experience in South Africa might teach us that all difficulty is not over when a territory is "conquered" and "possessed."

More definite inconsistency is found in 1 Kings ii., where the reference to the law of Moses is naturally a stumbling-block. It is said that the author of vers. 13-46 "could not have known of vers. 5-9, for he gives other grounds for the slaughter of Joab"! As vers. 5 and 32 both connect it with his murder of Abner and Amasa, it is not easy to see what this means. Possibly that Adonijah's rebellion was the occasion of it (vers. 28-31). Yet how is this an objection? The whole point seems to be that by his part in this he found due punishment for earlier crimes. So of Shimei. *And the reference to Solomon's wisdom in ver. 6 prepares us for the event.* To see the hand of "a legal school in Israel, which enforced the extermination of the enemies of the pious," seems very far-fetched when we remember what these men had done.

So far, though all is vaguely spoken of as tending in the same direction, we have only had hints of the more serious issues involved, and little that bears on that utter subversion of the history which is the goal of "criticism." More directly bearing on the historical character of the narrative are supposed indications of date in certain parts of the Pentateuch.

Thus, the use of "mountains of Abarim" in reference to the

mountain wall of Moab is thought to show the limitation of view of a post-exilic author, this being "the only part of the eastern range which was opposite the shrunken territory of his people." We might urge that there is no very clear *restriction* of the name, were it not that there seems no evidence of its supposed earlier *extension*. Jeremiah (xxii. 20) mentions successively Lebanon, Bashan, Abarim (R.V.). But if *mountains* of Abarim is meant, there is nothing in this mention of typical outlying heights, where the stress of invasion had been already felt (compare 2 Kings x. 32, 33), to point to a more general or more northerly reference. Still less does Ezek. xxxix. 11 (also referred to) help the case. For Abarim (if correct) is there east of the sea, and therefore *not* farther north. If there is nothing to go upon but a preconceived idea that the name *might* apply to the whole range "on the other side," we need hardly think about the (supposed) shrunken ideas of a (supposed) post-exilic writer.

More plausibly it is urged that in 2 Sam. (except one doubtful reading), 1 Kings, Isaiah, Micah, and once in Jeremiah, the Euphrates is simply "the river," while in 2 Kings, Jeremiah (generally), and the Apocrypha the proper name is used. Its occurrence is therefore a mark of late date. But, as a counterbalancing fact, the avowedly post-exilic books—Ezra, Nehemiah, Zechariah—never have "Euphrates," always "the river." Both occur in Chronicles and the Hexateuch. In default of evidence, there seems no reason to suppose that it was at any time nameless, any more than "the great King" (of Persia), often merely called βασιλεύς by the Greeks.

It is urged that in certain sections of Genesis "the patriarchs sacrifice in many places, like Elijah and Elisha," as contrasted with others assigned to priestly writers, who, "with their strict views of the confinement of ritual to the central sanctuary, never make any allusion to the licence of sacrifice which the Jahwist and Elohist impute to the patriarchs." All this seems very gratuitous with respect to days when there was no central sanctuary, and when objections to sacrificing elsewhere could

not be supposed to exist. Yet, although the argument for this supposed priestly intention is purely negative, it is thought that this "clinches the proof that the stories of the patriarchs have reached us as told by later generations, who reflected upon them their own conditions, experiences, and beliefs." It is said, indeed, as helping to date the composition of the narratives, that patriarchal sacrifices were chiefly made "at the shrines to which in the eighth century, as Amos and Hosea tell us, the Israelites resorted: Beersheba, Bethel, Gilgal by Shechem—the *terebinth of Moreh*—and Mizpah of Gilead"; but the parallelism depends largely on fanciful hypotheses.¹ Beersheba, indeed, is prominent in Genesis—quite naturally in connexion with patriarchal visits to Philistia and Egypt. Later, the recurring phrase, "from Dan to Beersheba," shows its continued importance as a frontier town; and a royal connexion (2 Kings xii. 1) may have brought a shrine there into vogue. The case of Gerizim shows how enduring such sacred associations may be. Bethel is too constantly referred to for its mention to have any special significance. For the rest, it is perfectly arbitrary to suppose that the Gilgal of the prophets is "by Shechem," or connected with the terebinth of Moreh (Gen. xii. 6, 7), even supposing (which is not likely) that the Gilgal of Deut. xi. 30 is there connected with Moreh. Naturally, it is Gilgal in the Arabah. Again, why should Mizpah of Hosea v. 1 be Mizpah of Gilead? After Jephthah's judgeship the references seem all to Mizpah west of Jordan (1 Kings xv. 22, etc.). Of other scenes of patriarchal worship, "the mountain in the land of Moriah" (Gen. xxii. 2, 9) is never mentioned, unless in 2 Chron. iii. 1. Mamre is never alluded to again, and Hebron, so great in patriarchal history and prominent in David's reign, appears again only in a list of cities built by Rehoboam (2 Chron. xi. 10). And so far from suggesting the atmosphere of the time of Amos, the simple record of patriarchal piety seems separated by a great gulf from days when those who seek Jehovah must "seek not Bethel nor enter into Gilgal"; while the "way of Beersheba" is

¹ For a more striking parallelism, see 1 Sam. vii. 16, viii. 2.

coupled with the "sin of Samaria" (Amos v. 5, viii. 14). They who swear by these "shall fall, and never rise up again."

The blessing in Gen. xlix. is thought too definite to have been written before the occupation of the promised land. It is pretended that it "describes the geographical disposition of the twelve tribes after their settlement in Palestine." Yet there is really only one such geographical reference: "Zebulon shall dwell at the haven of the sea . . . and his border shall be upon Zidon" (ver. 13). *And this does not strictly agree with the event*, for Asher secured the lot seawards, stretching "unto great Zidon" (Josh. xix. 24-28; Judg. i. 31, 32). Zebulon came next inland. So "Zebulon . . . jeopardized their lives . . ." (Judg. v. 17, 18), while "Asher . . . abode by his creeks." Yet the blessing gives no hint of Asher's position by the sea.

More serious is the attempt to depreciate the ideas of God found in (supposed) earlier books. It is argued that David's words (1 Sam. xxvi. 19), "They have driven me out this day . . . saying, Go serve other gods," show that Israel "regarded the power of Jahweh as limited to their own territory, and His worship as invalid beyond it." Surely the connexion between banishment to a strange land and the worship of its gods (amid heathen influence or compulsion) is too natural to require any such astounding assumption. In Deut. iv. 28, 29 captivity is pointedly connected with the serving of other gods, but coupled with the assurance "if from thence thou shalt seek Jehovah . . . thou shalt find Him, if thou search after Him with all thy heart. . . ." The following verse, "Let not my blood fall to the earth away from the presence of Jehovah" (1 Sam. xxvi. 20, R.V.), may perhaps express a natural repugnance to dying in exile. It certainly cannot imply that he would be less protected there, for he was leaving his land merely to escape from danger. In fact, we find that in exile David "strengthened himself in the Lord his God," and, inquiring of the priest with the ephod, recovered what the Amalekites had taken in their raid (1 Sam. xxx. 6-8). Is this to be relegated to another source?

Still more astonishing is the idea that in Deut. iv. 19 ("lest . . . when thou seest the sun and the moon and the stars . . . thou be drawn away and worship them and serve them, which the Lord thy God hath divided unto all the peoples under the whole heaven"), "the idols . . . are still subordinate deities, whom Jahweh has *assigned to all the nations under heaven.*" To begin with, it is not idols which are mentioned, but the great works of God's hand, which should excite our reverence (Ps. viii. 3, lxxv. 8). How can this reminder that the rulers of day and night have been distributed to all imply that they have been assigned as deities or objects of worship? The only excuse (though not mentioned) seems to be that in Deut. xxix. 26 the calamities coming upon Israel are attributed to their worship of "other gods . . . whom they knew not, and whom He had not given unto them" (where "given" is the same word as "divided" above); and it might seem as though God *might* have given *them*, or *had given* to *others* gods besides Himself. But these words occur in the *heathen explanation* of Israel's sufferings. When "the nations" ask, this is what "men shall say"—men, we may suppose, who, while not acknowledging Jehovah as the one true God, are yet able to see in their fate the fruit of disloyalty to Him; the gods of the nations are alluded to in a very different way in verses 16, 17. Apart from the mention of gods, "given" or "divided" has no religious import; and in iv. 19 the sense supposed does not even suit the argument. It would not tell strongly against the worship of the host of heaven that they have been allotted by God to all nations *to worship*; while the fact that they have been distributed to all as the gift of His bounty is so natural a reason for not treating them as gods that the other interpretation is unreasonable as well as gratuitous.

Such arguments are brought to support conclusions based on more general grounds. Those "strata" of laws in the Pentateuch which imply settled conditions must, it is thought (ignoring Egyptian experiences and Palestinian prospects), belong to much later days; and differences in Deuteronomy are

urged (as a new discovery) as though the most literal interpretation did not interpose between it and Exodus a momentous forty years. But the ruling idea seems to be that "the religious leaders of Israel from Gideon to Elisha behaved as if there were no such laws in existence as those . . . of Deuteronomy and the priestly Code." Yet such irregularities as we find seem naturally accounted for by the unsettled period of the Judges, the loss of the ark from Shiloh, and (later) the division of the kingdoms. The silence of Kings on points of ritual is supposed to suggest that the Chronicler "has *imputed* to the period of the monarchy" practices really subsequent to the exile. We may forget how briefly the kingdom of Judah is dealt with in Kings, and that Mosaic ordinances play an important part even there, *unless expunged by the critics*.

As telling against Mosaic ritual, a passage of great interest is noticed: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings—or sacrifices. . . ." (Jer. vii. 22). This is represented as implying that "Jahweh gave *no commands* to the fathers of Israel *concerning these*; His commands were *ethical only*." The note of time is quite ignored. Of course the "day" cannot be limited to that 15th of Abib when "all the hosts of Jehovah went out from the land of Egypt"; but the words immediately quoted as God's positive commands to Israel (Jer. vii. 23) are found (substantially) *in close connexion with the Exodus* (Exod. vi. 7, xv. 26), where sacrifices are not enjoined. And, looking onwards, the tenor of the whole narrative strikingly bears out the prophet's words. Burnt offerings are but once mentioned (and that as offered by Jethro, xviii. 12) up to the conclusion of that great covenant between God and His people, which, though inaugurated with sacrifices, was based entirely on injunctions of a moral or social cast.¹

¹ Once "burnt offerings" and once "sacrifices" are mentioned (xx. 24, xxiii. 18), but to prescribe some detail (taking them for granted), not to insist upon them.

Quite in harmony with this, Deut. iv.-v.¹ reiterates in glowing words the moral basis of the law. Sacrifices come in later; and, indeed, they are not left out by Jeremiah himself in his picture of restored Israel (xxxiii. 18). But it is not surprising that in his witness for righteousness he should recur again and again to the moral basis of the Pentateuchal covenant, which is prominent in Exodus and Deuteronomy alike (Jer. xi. 4, xxxi. 31-34, xxxiv. 13). In the last passage, the longest of the Old Testament quoted in the New (Heb. viii. 8-12), the temporary features of the old dispensation are recognized, *not in its ceremonial accompaniments, but in its failure to secure obedience.* The new covenant, which God will make in days to come, differs, not in its essential basis (which is the knowledge of God), but in its spiritual power—in the fact that God will write it in men's hearts.



Modernism in the Mission-field.²

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

THE essence of Mr. Bernard Lucas's clever little book is an attempt to apply the modern standpoint to the missionary problem in India. From the home point of view he begins with the statement that "the missionary enterprise appeals with less force to the Church as a whole than it did fifty years ago" (p. 1). In the foreign field he considers that, though Christian missions have been anything but a failure in their attempt to reach and win individuals, there has been a failure "to affect the thought and feeling of the Hindus as a nation" (p. 14).

Acting upon these two assumptions, which he ascribes to the influence of the older theology, he looks to the adoption of the modern standpoint, with its acceptance of modern criticism and a revision of our ideas of sin in accordance with the Evolution theory, to change all that, and, arousing a new enthusiasm at home, to direct the efforts in the mission-field to the permeation of Hindu society, and especially the caste people, with Christian ideas from which as much as possible that is likely to cause offence to them has been eliminated.

¹ Deut. v. agrees most closely with Jer. vii. 23b.

² "The Empire of Christ," by the Rev. Bernard Lucas. London: Macmillan and Co. 2s. 6d. net.

Before discussing his main thesis we should like to quote some views which are incidentally introduced, and which we most earnestly approve. We venture to think also, in spite of the author's opinion to the contrary, that they would receive the cordial support of the majority of missionaries whom he regards as old-fashioned. He asserts that the evangelization of India, to be successful, "must be an evangelization on Indian lines" (p. 117). He further states that "the supreme message of Christianity to India is the revelation of the Christ of God. An ideal that has been realized is the supreme need of the Hindu mind." In each of these statements there is a profound truth, and both circle round the fact that idealism is the keynote of Indian thought.

Then, again, concerning the advancement of interest at home, he warns us that "the financial difficulty will not be met by increasing appeals to those within the Church, who are already doing their utmost, but by bringing those who are outside within reach of the appeals" (p. 135). He pleads not for interest, but for passion on the part of serious-minded Christian people, and he points out that the serious menace to missionary progress lies deeper than finance. What we mostly need is a quickening of the spiritual life of the Church, lest we find ourselves with a "national life which is unequal to its imperial expansion" (p. 134). Such thoughts are stimulating and helpful, but we venture to think that the presentation of the realized ideal in Christ (including the ideal of forgiveness and redemption) and the deepening of the spiritual life at home do not necessitate any departure from the older theology. Indeed, we fear that Higher Criticism and Evolution have as yet shown less results in either direction than the movements known as Evangelical.

The description of the "Hindu religious climate" is the best part of the book. It is always sympathetic, often illuminative, and sometimes really helpful, especially a charming description of the Hindu's imaginative religiousness, and his susceptibility to influence through mythology rather than through cold facts. "He will listen to a lecture on hygiene, in which the lecturer marshals his array of facts to demonstrate that cholera is a water-borne disease, easily preventable by the simple process of boiling all drinking water; and he will go to his house utterly unimpressed, and send his women the next day, even if he does not go himself, to propitiate the Goddess of Cholera, who he believes is afflicting his wayward votaries." This is the wrong way to impress him; then comes a better method. "Deify the cholera germ and call her a goddess; describe her as a captive imprisoned in the wells by some other deity; explain that she can only be liberated by the conversion of the water into steam; picture her ascending, glad and free, in the ascending wreaths of vapour, leaving a blessing behind her to those votaries who drink of the bath in which she has bathed, and you would, if you were a Hindu saint with matted locks and filthy body, easily establish a cult, one of whose most stringent rites would be a drinking of boiled water" (p. 56). A paragraph like this reveals the secret origin of many a wild tale of India's gods, and displays a talent of sympathy with Indian thought that any missionary might envy.

His description of Hindu thought is unfortunately marred by one-sidedness and inaccuracy. To say of the Hindu that "of the existence of God he

has rarely been able to manufacture a doubt" is a surprising error, for in Buddha's time, and for long after, the prevailing (Sankhya) philosophy was decidedly atheistic, and its upholders opposed "a series of arguments" to those raised by their theistic adversaries (see Ramchandra Bose, "Hindu Philosophy," p. 368). A more serious, though a common, mistake is the presentation of the religious ideas of the philosophic few as if they were those of the community at large. The depressing influence arising from their vague superstitions, the puerilities of their processions and pilgrimages, the tricks played upon their deities to secure material benefits from them, and the fetid miasma of impurity which pervades their worship—all these features contribute largely to the religious climate of India, and are barely mentioned.

Mr. Lucas tackles the questions of baptism and caste, but he leaves the impression that he is baffled by them. He speaks candidly of the difficulties, but is guilty of some careless writing. For example, when he states that in the propagation of Christianity amongst Hindus "baptism has no place, and should as far as possible be excluded" (p. 114), his meaning evidently is that baptism should only be brought forward *after* Christian fundamentals have been accepted. Every missionary will read such words sympathetically, but an English reader is apt entirely to misunderstand them. He admits that the spirit of caste and the spirit of Christ are opposed, and that "in actual conflict there can be no compromise" (p. 69), also that baptism must come sooner or later; but his contention is that they should be kept more sedulously in the background. We think that here again he differs from other missionaries more in the violence with which he expresses himself than in the views he holds upon these practical questions.

With the underlying assumption of the book that missionary methods in India are antiquated and that a new policy is called for we are in complete disagreement, and we think the facts are also entirely opposed to such a view. To Mr. Lucas's statement that missions have failed to affect the thought and feeling of the nation we may oppose his own statement three pages later (p. 17) that "Christianity has profoundly stirred Hindu thought and feeling." We may also adduce the testimony of Keshub Chunder Sen, that "the spirit of Christianity has already pervaded the whole atmosphere of Indian society"; and of Sir Bartle Frere (1872), that "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." Even a Government Report (1873) stated that "insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them, not merely by public teaching, but by the millions of books and tracts which are scattered widely through the country."

The assumption that missionary work at home is appealing with less force to the Church at home than fifty years ago is equally baseless. Fifty years ago the C.M.S. income was £140,000; to-day it is £387,000, and the number of missionaries has increased more rapidly still. By every test the force of the appeal has steadily grown during that time. Even if

the assumptions were true that missions had no widespread effect in India, and made a lessening appeal at home, it is not to the Higher Criticism that we should look to remedy these defects. Our own experience in India is that its statements render Christianity less attractive rather than more so to the Hindu mind; and whereas we yield to no one in our desire to see Christianity presented to India in an Indian form, we do not for a moment believe that "revised ideas of sin," which are so essentially Western in origin, are likely to be more acceptable in India than those presented in the New Testament itself, which are purely Oriental, in so far as they are anything but universal.

A certain recklessness of statement, without the least attempt to give any facts in support, is a most regrettable feature in Mr. Lucas's book, and renders it liable to give impressions of the inadequacy of the work of others which we are sure the author himself would be the first to reprobate. Nor do we think he even begins to establish a case for "modernism." His view of "Christianization" is essentially different from that of the Bible idea of "evangelization." But it is a book all missionaries should read, for it is full of vigour and suggestiveness, and they are in no danger of being led astray as to the actual work which has already been done, the ideals which inspire the missionary body, or the old yet ever-new Gospel which they preach.



Literary Notes.

THE appearance of Dr. Campbell Morgan's work "The Analyzed Bible" has been expected for some time past, and there are many who will be interested in knowing that the first two volumes have just been published by Messrs. Hodder and Stoughton. It is a valuable work, and is the direct outcome of Dr. Morgan's remarkable weekly Bible study class in Westminster Chapel. In the first three volumes of "The Analyzed Bible" the Old and the New Testaments are to be passed in review.



During many years past the Bishop of Durham has written several valuable books of devotion. For some time now he has been busily engaged upon a revised edition of one of his books. It is a volume containing about fifty-four articles, and is issued under the general title—which, by the way, is a new one—of "Meditations for the Church's Year." The original work was known as "From Sunday to Sunday," and it has been re-arranged to conform with the new title, while certain new matter has been added. Messrs. Allenson are the publishers.



"Jerusalem: the Topography, Economics, and History from the Earliest Times to 70 A.D.," is a new and important work by the Rev. Professor George Adam Smith, D.D., LL.D, and comes from the publishing house of Messrs. Hodder and Stoughton. This work is really a companion volume to that well-known book "The Historical Geography of the Holy Land," which has

deservedly carried the fame of Professor Adam Smith to many parts of the world. It covers many aspects of the subject never before treated in literature, and will probably become one of the most important works on Jerusalem in the English language.



Anything which Professor Church writes is interesting. He has done more to popularize the classics among the younger generation than any other man living. The various volumes, giving the salient points of the old histories, the old Greek epics, the old legends, which he conceived so many years ago, will carry his name well along the corridors of literature in the years to come. Moreover, they sell well. And that is a test of a book always: if not of its claim to be literature, at least of its claim to be interesting. Now, Professor Church's books may be said to be a combination of both. Who, even among the grown-ups, has not had pleasure in such a volume as his "Stories from Homer," to mention but one of the many which have come from his pen? Now he is bringing out a work, in the evening of his days, entitled "Memories of Men and Books," which is bound to be attractive to a wide circle of readers. When one considers the fact that he has written as many as seventy books, one may be taken to task for exaggerated enthusiasm; but when one says that it is a fact which the English Reference Catalogue will support, one can only marvel at such extraordinary literary strenuousness. But, in addition to this, he is a busy worker on our best weekly, *The Spectator*. He is also, I understand, one of the few men left who had intimate knowledge of F. D. Maurice; while he will have much to tell of his association for many years with that other great literary influence of the Victorian age, R. H. Hutton. Professor Church was for some time Head Master of Retford Grammar School, although much of his time has been given to the Metropolis, as Master at Merchant Taylors' School and Professor of Latin at University College. He also held a living in Gloucestershire. Those who have the privilege of coming into contact with him know how interesting a man he is, how attractive his literary knowledge, and how general is his understanding of more mundane matters. The book will be a highly interesting volume.



Dr. H. C. Lea, in his supplemental volume to his monumental "History of the Spanish Inquisition"—those four large volumes which must have given the author many years' labour of research—deals with "The Inquisition in the Spanish Dependencies" of Sicily, Naples, Sardinia, Milan, the Canaries, Mexico, Peru, and New Granada. Dr. Lea says that the scope of his larger work precluded a detailed investigation into the careers of individual tribunals; so he had recourse to this extra volume. These investigations are of some interest, because they afford an inside view of Inquisitorial life, of the characters of those to whom were confided the awful, irresponsible powers of the Holy Office, and of the abuse of those powers by officials whom distance removed from the immediate supervision of the central authority.



Here is a volume which should have special attractions, not only to Londoners, but to all interested in the great city. It is a very elaborate work

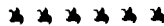
upon London from Celtic times up to the present period. Each chapter is written by some one who is an authority on the subject. For instance, the Rev. W. J. Loftie writes on "Celtic, Roman, Saxon, and Norman London"; Dr. Woods gives a succinct account of the history of the Temple; Mr. H. B. Wheatley is responsible for a section on the London of Pepys; Sir Edward Brabrook deals with London Clubs and Learned Societies; while Mr. Charles Welch, the well-known custodian of the library, tells the story of the Guild-hall. The editor, Rev. P. H. Ditchfield, writes a chapter on the City Companies, a part which will be very good reading.



Messrs. Hodder and Stoughton have published a new book by Mrs. Archibald Mackirdy (Olive Christian Malvery), entitled "Thirteen Nights." The work is in character like "The Soul Market," and gives an account of further adventures experienced by Mrs. Mackirdy in the course of her social studies. It is the author's intention, I believe, to devote the royalties accruing from the sales of "Thirteen Nights" to a fund for a cheap night-shelter for women and girls in London, for which she is working, and for which readers of "The Soul Market" have already subscribed two thousand of the ten thousand pounds required. Lord Brassey is the hon. treasurer of the fund, and there is a very influential committee.



The Dean of Westminster, Dr. Armitage Robinson, who seems so absolutely to fit in with the atmosphere of the old Abbey, has prepared for publication "The Historical Character of St. John's Gospel," being three lectures delivered during Advent of last year in the Abbey. To this work Dean Robinson has added a note on the "Alleged Martyrdom of St. John the Apostle." Messrs. Longmans are the publishers. The price is sixpence net. The same house is bringing out "Some Liberal and Mystical Writings of William Law," selected and arranged by William Scott Palmer, to which a preface has been contributed by Mr. P. Du Bose, M.A. Another little book published by the same firm is Mr. R. B. Young's "Life and Work of George W. Stow," the South African geologist and ethnologist.



There have been many lives of St. Francis of Assisi, and it will be recalled that Thomas of Celano compiled one or two biographies of the saint. His first life of St. Francis, of whom he was among the earlier disciples, was written within a few years of St. Francis' death, while the second biography, which is really supplementary to the first, was written in 1244 to 1247. These lives have been translated into English for the first time by H. G. Ferrers Howell, which translation has been based upon Fr. E. d'Alençon's new edition of the original, published some two years since in Rome.



Messrs. Chatto and Windus are bringing out three books by that excellent author Richard Jefferies. Some day there will be a popular boom in his writings. Of course, the more cultured man of books always finds in this Wiltshire man's writings the sweetest of atmospheres, the most charming of

styles, and the pleasantest phraseology. There is no gainsaying this, either. The three volumes in question are "The Life of the Fields," "The Open Air," and "Nature Near London." They should do well.



From America comes a valuable little book entitled "Optimism : a Real Remedy," by Horace Fletcher. It is quite astonishing how numerous is this kind of book in the States. The writer was reading the other day a little work called "The Religion of Cheerfulness," and was much struck with the happy personal note. It is this individual appeal which makes this form of literature so valuable to the workaday man and woman. There are such writers, to mention but a few, as Henry Wood, R. W. Trine, H. W. Dresser, H. Van Dyke, and Horace Fletcher, whose books have a tremendous sale in America. They, to use a vulgarism, "touch the spot," a phrase which I should like to change to "heal the spot." But the books by these writers are indeed "helps by the way," and may be studied and read with the greatest of profit. Mr. Fletcher has already written on "Happiness," and his new little work is a summary, concise and readable, of his philosophy and principles. One of his expressions is "Even blind Optimism is better than Pessimism," which is very true.



Lady Laura Ridding, who is the wife of Dr. Ridding, the well-known Head Master of Winchester, and who was first Bishop (and "second founder") of the Diocese of Southwell, has written his life, and whilst probably appealing chiefly to Wykehamists, the volume will not be without its attraction to the general public.



The Rev. J. Howard B. Masterman, who is Professor of History in the University of Birmingham, has a volume on the Cambridge Press list, comprising several lectures which he has recently delivered. It is intended, in some degree, to be a reply to the oft-repeated question : "Can the English Church meet the needs of the modern world, or is she destined to retreat within ever-narrowing frontiers with the advance of democratic ideas?" Here again, then, is a definite effort to grapple with that constant recurring bogey "Socialism." Mr. Masterman entitles his work "The Rights and Responsibilities of National Churches," and gives us some thoughts over which it is worth while to ponder.



Last month I briefly referred to Abbot Gasquet's forthcoming book on "The Greater Abbeys of England." It will be an account—historical and, in reference to their remains, topographical—of the greater monastic houses of England. Mr. Warrick Goble, who has a very sympathetic brush, has illustrated it with some sixty water-colour drawings. I suppose few subjects are more full of interest—at least, of an ecclesiastical character—than the great monastic institution of pre-Reformation England. In this volume the author is, first and foremost, a chronicler of history, and a guide to its relics, rather than an apologist or disputant. Both author and artist have revisited

practically every site mentioned in the work, while the author has himself selected the "subjects" for the numerous illustrations.



"An Apostle of the North" is to be the title of the biography of the late Bishop Bompas, the well-known missionary to Red Indians and Eskimo in North-West Canada. The author is the Rev. H. A. Cody, himself a worker in the same field. The volume will be illustrated. M. C.



Notices of Books.

POSITIVE PREACHING AND MODERN MIND. By P. T. Forsyth, D.D.
London: *Hodder and Stoughton*. Price 7s. 6d. net.

This volume contains the Lyman Beecher Lectures on Preaching delivered at Yale University, U.S.A., last year. Dr. Forsyth's book is in a noteworthy succession, of which Phillips Brooks' "Lectures on Preaching" is perhaps the best known. The present volume differs from most of the preceding lectures in dealing mainly with the substance rather than with the methods of preaching. The first lecture is on "The Preacher and his Charter," in which the fundamental importance of preaching is emphasized, and God's chief gift is shown to be, not the Church and Sacraments, but the Word. "I will venture to say that with its preaching Christianity stands or falls." These are bold words, but they are true. Then comes a discussion of "The Authority of the Preacher," as to which Dr. Forsyth contends that the final authority in Christianity is that of a Redeemer, and that this makes the authority of the pulpit evangelical, the preaching of the Cross. "Preaching as Worship" is next considered, and the relation of the preacher to the Church pointed out. The preacher's place in the Church is not sacerdotal, but sacramental, and, with his love of paradox, Dr. Forsyth argues that the sermon is an act involving the real presence of Christ. Then come lectures on "The Preacher and the Age," "The Preacher and Religious Reality," "Preaching Positive and Liberal," "Preaching Positive and Modern," "The Preacher and Modern Ethic," and a closing one on "The Moral Poignancy of the Cross." Among the most interesting parts are those where Dr. Forsyth takes his readers into his confidence, and tells out his own experience. He has passed from a belief in purely scientific criticism into a realm of spiritual experience, wherein he can even say that one of John Newton's hymns to him "is almost Holy Writ." As against the New Theology, Dr. Forsyth says that he "cannot conceive a Christianity to hold the future without words like grace, sin, judgment, repentance, incarnation, atonement, redemption, justification, sacrifice, faith, and eternal life" (p. 288). The book is not easy to read. The author is far too fond of paradox and antithesis to be altogether welcome to many, but to those who will take the trouble to think out its meaning this book will yield its own blessed and abundant fruit. The author is possessed of one thought—the centrality of

the Atonement as the revelation and bestowment of grace; all else is subsidiary. Dr. Forsyth has the gift of seeing that the supreme issue of Christianity has reference to the Cross (p. 256). We have suffered far too much from the modern emphasis on the Incarnation instead of the Cross, and even though we have been led in this direction by great and honoured names, we must at all costs recover our equilibrium. Dr. Forsyth is one of those who are doing splendid service in bringing us back to the New Testament centre of gravity. His emphasis on the Godward side and the objective reality of the Atonement is very refreshing. He rightly says that it is the very kernel of the Gospel, and in these days, when so many men seem afraid to allow themselves to believe the full New Testament teaching, it is impossible to over-estimate the value of the truths emphasized in this book. Dr. Forsyth is often far too free and unguarded on questions of Biblical criticism, and we believe that when he sees more clearly than he does now the bearings of the doctrine of redemptive grace on the authority of the Bible, the result will be much more conservative and satisfactory than we find it at present. We are also more than surprised to find that he considers the Virgin Birth is irrelevant to the Incarnation (p. 256). This is another instance which seems to us to show that, notwithstanding all Dr. Forsyth's spiritual pilgrimage, he has, to use his own words, "yet a long way to go." But we are too grateful for what he has given us on the Atonement to be in any serious degree critical or complaining. This is a great book, a powerful book—a book that, if studied by preachers, will make their life strong, their preaching powerful, and their testimony for Christ and His grace convincing. It is a book to be read again and again, and pondered with prayer by all who would know what to preach. We should much like to quote, but space forbids. We cannot, however, refrain from calling attention to the author's severe and telling criticism of much of the modern teaching on the Fatherhood of God. Very truly is it pointed out that "It offers us a God, genial, benignant, patient, and too great in His love to make so much as Paulinism does of the sin of a mere child like man" (p. 339). It is easy to see how such a conception will affect our preaching. We must content ourselves with urging our clerical readers to get the book at once, and to give it earnest and prolonged attention. They may find in it an answer to many a ministerial questioning and fear. To our lay-readers we would suggest the wisdom of purchasing the book and presenting it to their clergy. In so doing they will do themselves as well as the clergy an immense service.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. MATTHEW. By Willoughby C. Allen. Edinburgh: *T. and T. Clark*. Price 12s.

It is some years since a new volume was added to this series, and in view of the great value of several of the earlier issues, like Plummer's and Sanday's works, it is not surprising that Mr. Allen's is already in its second edition. The Introduction occupies 75 pages, the Commentary 300, while 40 pages more are concerned with an important concluding Note and full Indices. The title-page describes the work as "Critical and Exegetical," but the critical element predominates, and the exegetical is on the whole somewhat far to seek. Those who are expecting a Commentary after the manner

of Plummer, Sanday, and Swete will be disappointed, for there is very little here of elucidation of the Evangelist's meaning. Mr. Allen's studies have lain chiefly in another direction, and he has given us the abundant fruit of them in this criticism of the First Gospel. The Introduction deals first with the sources, and here Mr. Allen follows the usual line, regarding the Gospel as compiled from St. Mark, the matter common to Matthew and Luke, and the matter found only in Matthew. The 50 pages taken up with this topic form a valuable and exhaustive introduction to the Synoptic Problem. The plan, characteristics, and theology of the Gospel are next treated, followed by a discussion as to the author, date, and style. Mr. Allen's conclusion as to the authorship is that "it is difficult to suppose that the book in its present form is the work of the Apostle Matthew," and Matthew's connexion with it is explained by the fact that "one main source for its material was that of the Apostle's collection of the sayings of Christ." The Commentary will, we fear, appeal to few besides scholars, for the reason that it is so largely taken up with the differences between the Synoptic Gospels. Thus the phrases "Mk has," "Mt omits," "Lk has," etc., are found on every page, where ordinary readers, and even not a few students, would give much for some clear, terse explanation such as Mr. Allen can evidently provide. His treatment of the great rock passage (xvi. 17-19) shows what he could have done if his purpose and method had been similar to that of Plummer. We have been specially interested in Mr. Allen's conclusions as to the character of the Gospels. While speaking strongly and rightly of radically false methods of studying the Gospels on the part of many of the traditional commentators, which have led by force of reaction to the modern critics failing to see that there are elements in the Gospel outside the range of their scientific analysis, Mr. Allen believes that the "scientific investigation of the Gospels upon the best historical methods that the future can ever give us will lead to results which will largely coincide with the old conservative and traditional intuitions." The concluding note on "The Gospel as a Contribution to our Knowledge of the Historical Life of Christ" is valuable and informing, though we cannot follow Mr. Allen in the free use of his materials. It is, however, a great point to be told by one of the foremost among our younger scholars, that with certain allowances the teaching of the First Gospel has "every claim to be regarded as historically accurate." The book is a perfect marvel of minute scholarship. Nothing seems to have escaped Mr. Allen's eye, and all that needs to be said about the differences in the Synoptic Gospels can be found here. But we are still longing for a Commentary on Matthew to place beside Plummer and Swete.

MOSES AND THE PROPHETS. By C. H. Waller, D.D. London: *James Nisbet and Co.* Price 5s.

The sub-title is "A Plea for the Authority of Moses in Holy Scripture." The book is addressed to the Archbishop of Canterbury in reply to a request to be shown in what respects Dr. Driver is guilty of "apostasy," in the technical sense. This personal element gives special interest to the book. Thirteen allegations are made in support of the author's contention. It is impossible to pass in review all these contentions, but those who know

Dr. Waller will be well aware that he has good reasons for the hope that is in him. While we do not profess to endorse all his positions or favour all his language, we can heartily commend this book to the study of those who are interested in Old Testament problems, and who realize the great issues at stake in the controversy. It is a distinct contribution to the subject, and should not be overlooked by any who wish to know the truth.

WORDSWORTH'S MASTER-PASSAGES. Selected by John Hogben. London: *Andrew Melrose*. Price 2s. net.

This dainty little book is very welcome. It tempts us by its attractive form "to take up and read it." An interesting and informing essay on Wordsworth and his poetry is followed by a choice selection of one hundred of the poet's most characteristic pieces. The editor and publisher have done a real service to young students of literature in making the best work of the great Lake poet available in this very attractive form.

THE OLD FAITH AND THE NEW LEARNING. By Rev. J. F. Bethune-Baker. London: *Society for Promoting Christian Knowledge*. Price 6d.

A series of addresses to Ordination candidates by one of the best known of Cambridge scholars. It is full of wise things well said, and cannot fail to do real service to those for whom it is specially intended. The author's plea for definite Bible study is specially welcome, as also his emphasis on the ministry of conversion, the need of atonement, and the awful fact of sin. His reference to "the gospel of fear" is particularly significant, and indicates a welcome return to old-fashioned ways. We regret that the introductory note by the Dean of Westminster raises a false issue in speaking of the peril of separating "between the revelation contained in Holy Scripture and the revelation continuously given by the Holy Spirit through the life of the Christian society." The Dean fails to distinguish between the Spirit of God as the Spirit of revelation and the Spirit of illumination. It is the latter alone which characterizes the work of the Spirit in the Christian Church, as contrasted with that of Holy Scripture.

GOD'S SELF-EMPTIED SERVANT. By R. C. Morgan. London: *Morgan and Scott*. Price 1s. net.

A new edition, revised and enlarged. On the practical side, as explanatory of the Epistle to the Philippians, this is an admirable little book. On the doctrinal side in relation to the Kenosis it does not seem to us so satisfactory. Notwithstanding the significant alterations and additions as compared with the earlier issue, the author does not seem to us to have fully thought out the serious implications of his position.

THE HIGH-PRIESTLY PRAYER. By the Right Rev. H. C. G. Moule, D.D., Bishop of Durham. London: *Religious Tract Society*. Price 3s. 6d.

There is no need to multiply words in commending Bishop Moule's book. No subject more sacred than St. John xvii. could be touched on, nor is there any living teacher more likely to draw out something of the wealth of meaning from this precious spiritual possession. It is the voice of the Holy Ghost speaking through His servant. There are thirty chapters. To read

and re-read a chapter each day of the month would indeed be to enter into the Holy of Holies. Such a commentary must inspire and help the soul.

ST. CHRYSOSTOM ON THE PRIESTHOOD. By the Rev. T. Allen Moxon. Early Church Classics. London: *Society for Promoting Christian Knowledge*. Price 2s.

The latest edition of this series. The Bishop of Southwell writes a preface. We are glad to have this well-known work of the great "John the Golden-mouthed" in so convenient a form.

SELECTIONS FROM THE WRITINGS OF JOHN RUSKIN. London: *Andrew Melrose*. Price 2s. 6d. net.

It is not so long ago that the contents of this volume cost a large sum, while now it is to be obtained in a very attractive form for half a crown. As the introductory note says, selections from an author are not always satisfactory; but in this case we have selections which virtually received Mr. Ruskin's own sanction and critical approval. Mr. Horace Groser, the writer of the introductory note, truly remarks that "even in these fragments of his prose we have at once the magic of his language and the spirit of his teaching." To those who have yet to make the acquaintance of one of the great masters of the English style, as well as to those who are already familiar with his marvel and charm, this attractive volume may be heartily commended. Both within and without it is a joy and a delight, and as a gift-book it ought to be in very great request.

NOTES ON THE PARABLES OF OUR LORD. By Archbishop Trench. London: *G. Routledge and Sons*. 2s. 6d. net.

Dr. Smythe Palmer, who writes an excellent introduction to this edition, says at the close, after giving the chief literature on parables: "None of these books, it may be safely said, has superseded Archbishop Trench's, which still retains its pre-eminence as the classical work *par excellence* in this important branch of theological study."

FREDERICK TEMPLE. By Archdeacon Sandford. London: *Macmillan and Co.* 4s. net.

Mr. W. Temple, son of the late Archbishop, writes a biographical introduction to this "appreciation." It gives us the more personal aspect of the great life, and shows us the making of the man. We get at his thoughts and affections in a way otherwise impossible. Under main headings of development, discipline, power, responsibility, and the completed life, we are presented with a complete picture. Nobody can fail to be struck with the deep piety, the strenuousness, the fairness, the grasp of principle, and yet withal the simplicity of the man. The letters are a revelation of warmth of heart unsuspected by an outsider, and will do much to correct certain general impressions. On the whole we feel much indebted to the Archdeacon for this most interesting and suggestive bit of biography.

THE GIFT OF SUFFERING. By R. J. Bellamy, B.D. London: *James Nisbet and Co.* Price 1s. 6d. net.

A little book of thirty-two brief readings for the sick. Must prove edifying and comforting to sufferers, full of sympathy, and of helpful application of Holy Scripture.

SHORT BIBLE NOTES. By O. Aldridge. London: *S. W. Partridge*. 1s. net.

These notes are very useful to busy people. The writer presses into service some of the best poetry and prose quotations. The teaching is scriptural and distinctly helpful. The Old and New Testament are read as consecutively as possible. The minor prophets are not touched.

THE PRAYER BOOK SIMPLY EXPLAINED. By the Rev. E. V. Hall. London: *S.P.C.K.* Price 1s. 6d.

A little book to explain the Morning and Evening Services and the Litany to boys and girls. It does not include the Sacraments, and avoids all contentious details. It is simply and sensibly done.

SUPPOSITION AND CERTAINTY. By the Rev. J. Stuart Holden, M.A. London: *Robert Scott*. Price 2s. net.

An excellent little volume of twelve addresses, the book being named from the first one on "supposing" that Jesus is in our company when He is not. They were delivered at Keswick, Northfield, and other Conventions, and are full of the Gospel of the Cross, and of the Holy Spirit. Those who read in a teachable spirit may discover how the Christian life can be and should be, here and now, victorious, and filled full of spiritual blessing. The sins and failures of Christian people in our midst are faithfully dealt with. For those who will yield themselves to God, and who desire to be made usable by God in fruitful service and in unflinching witness, the way of power and holiness in Christ and by the Holy Spirit is set forth with convincing attraction as well as with scriptural clearness. We could wish, however, that the subjects had been dealt with by a less "spiritualizing" and more exegetical method.

THE FULNESS OF THE GOSPEL. By D. L. Moody. London: *Robert Scott*. Price: cloth, 1s. 6d.; leather, 2s. 6d.

The voice of D. L. Moody "yet speaketh." His "cry" was one of warning and hope. It denounced the sin, but it drew to the Sin-bearer. All his deliverances are marked by devotion to God's Word, simplicity, terseness, and a judicious use of the best kind of anecdote. This book deals with some of the fundamental doctrines of the Christian Faith, and as he was reviewing them and intending to enlarge their scope he received the home-call. So we have his last message. The title of the book gives the measure of the man. The Gospel he loved, lived, and preached was indeed a "full" one. His son, Mr. W. R. Moody, writes a preface. Nathanael is put by mistake for Nathan on p. 108.

SPIRITUAL WORSHIP. By the Rev. F. S. Webster, M.A. London: *Robert Scott*. Price 1s. 6d.

We have read with pleasure and profit these sermons on the responses which occur in our Liturgy for Morning and Evening Prayer. The author has selected a field not hitherto specifically traversed, and he has extracted valuable spiritual counsel and suggestion for personal and public life. He has preached to us a thoughtful and searching Gospel, and his little book must be cordially welcomed as a useful addition to devotional works on the Church Service.

THE UNESCAPABLE CHRIST. By Rev. E. W. Lewis, B.D. London :
P. Wellby. Price 3s. 6d. net.

The sermons contained in this volume are an expression of the "New Theology," as it is commonly termed. Why "new" we do not quite see; the heresy which this "New Theology" promulgates is as old as the Gnostics. What is "new" therein is not true; what is true is not new. Mr. Lewis's sermons are full of rhetorical exaggerations, and not less full of perfectly unsound—and unverifiable—propositions. He speaks of the Incarnation as a cosmic principle, which it surely is not; he endeavours to minimize the efficacy of Christ's *death* as the great factor in the Atonement; he doubts whether Jesus really claimed to be the Messiah, though "at times he *seemed* to claim" this. There are some fine things, we gladly admit, in the book (chapters x. and xii., for example); but we regret its publication, believing it to be, in the main, utterly at variance with the historic faith.

THE CHURCH AND MODERN MEN. By W. Scott Palmer. London :
Longmans and Co. Price 2s. 6d.

This book is by the author of a work which attracted some attention not long ago—"An Agnostic's Progress." Mr. Palmer writes with a good deal of earnestness, and an evident desire to get to the truth both of religion and of life. Yet we do not altogether like the book. For one thing, it is not attractively written; for another, it is very inadequate in certain important particulars. In capable hands we think it may prove useful, if only as indicating the demands of the "Modernist" in our own Church. It is a question, however, if these demands are ceded, how much of the faith, as the Christian conscience has for generations understood it, will be left.

THE ONE FOUNDATION. London : *Hodder and Stoughton.* Price 3s. 6d.

Readers of the *British Weekly* will recognize this novel as one dealing with the New Theology. The name of the author (or may we say authoress?) is not given, but we do not think it would be altogether difficult to guess the identity. He (or she) has no reason to withhold the name, for the book is by no prentice hand. The story is well told, and the characters are faithfully drawn. We follow the development with a real interest, until everything comes to a happy conclusion. It is a novel with a purpose—or, if we will, a truly "religious" novel—and cannot do anything but good by its healthy, sane, spiritual, and faithful portraiture of some aspects of modern ecclesiastical truth and life.

GLORIA CHRISTI. By Anna R. B. Lindsay. London : *Macmillan and Co., Ltd.* Price 2s. net.

The last of a series of handbooks on the study of Missions, dealing with the special topic of "Missions and Social Progress." In the course of five chapters various aspects of Missions are treated—Evangelistic, Educational, Medical, Industrial, Philanthropic—while a closing chapter shows how Missions have contributed to other forms of social progress. A useful bibliography is given. The series of which this book forms a part emanates from America, and deserves to be much more widely known in this country by all who are seriously interested in Missions. The present work is a valuable compendium, full of information well and clearly stated.

LIFE ON THE UPLANDS. By J. D. Freeman. London: *Hodder and Stoughton*.
Price 2s. 6d. net.

Another book on the twenty-third Psalm. Surely it might have been thought impossible to write anything new and fresh on so familiar a passage of Scripture. If anyone has been tempted to come to this decision, let him read this book. It is one of the most excellent and enjoyable pieces of expository and spiritual teaching that we have seen for a long time. No one should think of expounding the twenty-third Psalm without consulting this admirable little volume.

THE STORY OF CHURCH MISSIONS. By Eugene Stock. London: *James Nisbet and Co., Ltd.* Price 1s. 6d. net.

This is an attempt to bring before young readers of the educated classes an account of missionary work in the Church of England. It is written in the author's well-known clear, crisp style, and is marked by all his accuracy and fulness of knowledge, and his great power of making his points tell upon his readers. Not only will the book serve its specific purpose, but it will afford "children of larger growth" an introduction to a knowledge of Church Missions which it is to be feared they sadly lack at present. We know of no book more likely to elicit interest in Missions among those who are now ignorant of, and therefore indifferent to, them.

THE POETICAL WORKS OF THE REV. H. F. LYTE. Edited, with a Biographical Sketch, by the Rev. John Appleyard. London: *Elliot Stock*. 1907.

The fame of Lyte as the author of, perhaps, the most popular hymn in the English language has been allowed to eclipse his claims upon our regard as a poet in a wider field. Yet Palgrave, in his famous "Golden Treasury," found room for two of his secular pieces; and he might possibly have done not amiss had he included one or two more. And, indeed, Lyte was a true poet. At his best he is exquisite. Hence we gladly welcome this edition of his works. At the same time, the volume would have been far more valuable had a judicious selection been offered us, rather than a complete edition. Few poets bear reprinting in the bulk. But, as we gather from Mr. Appleyard's biographical sketch, the editor was hardly the person to be entrusted with such a selection. His praise is indiscriminating, and he often praises the wrong thing. A biographical notice should be something more than a note of admiration.

SELECT POEMS OF CHRISTINA ROSSETTI. With an Introductory Note by Rev. A. Smellie. M.A. London: *Andrew Melrose*. 2s. 6d. net.

A delightful little volume—charmingly printed, charmingly bound, and carefully edited.

THE PREACHER AND HIS SERMON. By Rev. J. Paterson Smyth. London: *Nisbet and Co.* 1s. 6d.

Good and sound advice is given here, and the whole book moves on straight, useful lines. The writer advises us to test our sermons by Cicero's famous rules: *Placere*—are we interesting? *Docere*—are we instructive? and

Movere—are we impressive? He rightly bids us, at the outset, to take heed to ourselves, and then to our teaching. First the man, then the matter, then the message.

PAMPHLETS AND PERIODICALS.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1908. London: S.P.C.K. Price 3s.

This new issue contains a mine of information concerning the Church of England and the Anglican Communion throughout the world. It is not only indispensable as a work of reference, but its contents are of the greatest interest to Church people as showing the condition and progress of Church work. Carefully tabulated statistics show the voluntary contributions of Churchmen and the number of baptisms, confirmations, communicants, etc. The literature of the year is dealt with, and a vast amount of information concerning every part of the work of our Church at home and abroad. The S.P.C.K. is doing a great service in providing us with this book year by year.

THE SONS OF GOD. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode*. Price 3d.
—THE PAULINE EPISTLES. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode*. Price 3d.—THE VAIL. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode*. Price 1d.

Three valuable pamphlets full of interest to Bible students. Even those who cannot endorse the author's positions will find many suggestions in these pages.

PAN-ANGLICAN PAPERS—THE ANGLICAN COMMUNION: IN RELATION TO ITS PARTS. By the Rev. D. W. Clarke. THE ANGLICAN COMMUNION: IN ITSELF. By the Dean of Westminster. CHURCH WORK AMONG IMPORTED RACES IN CHRISTENDOM. By F. P. Luigi Josha. METHODS OF CARRYING ON MISSIONARY WORK. By Deaconess Ellen Goreh. THE CHURCH AND ITS MINISTRY: THE MINISTRY OF WOMEN. By Mrs. Creighton. THE CHURCH AND ITS MINISTRY: MINISTRY AND FINANCE. By Rev. Canon Bullock-Webster. THE CHURCH AND ITS MINISTRY: METHODS OF APPOINTMENT, OF DISTRIBUTION, OF SERVICE. By the Rev. R. B. Rackham. THE CHURCH AND ITS MINISTRY: THE CALL TO HOLY ORDERS. By the Rev. H. H. Kelly. CHRISTIANITY AND SOCIALISM. By the Bishop of Birmingham. MORALITY IN COMMERCIAL AND SOCIAL LIFE. By the Rev. Paul B. Bull. MARRIAGE. By the Rev. J. H. F. Peile. CAPITAL AND LABOUR. By Charles R. Buxton. S.P.C.K. Price 2d. each.

These form the first instalment of the papers to be considered at the forthcoming Pan-Anglican Congress. The subjects themselves, to say nothing of the treatment, show abundantly the timeliness and importance of the subjects to be taken up at the Congress.

JAMES ANTHONY FROUDE. By the Rev. Astley Cooper. London: *Elliot Stock*. Price 3d.
A valuable appreciation of the great writer. One of a number of indications to show that Froude is gradually coming to his own.

A GODLESS SOCIALISM. By F. G. Kannaway. London: *The Walter Scott Publishing Co., Ltd.* Price 3d.

A plain statement and strong criticism of Mr. Blatchford's views on the subject.

A LITTLE PRIMER ON CHRISTIAN SOCIALISM. By the Rev. James Adderley. London: *The Whitwell Press*. Price 3d.

A little book intended to introduce Church people to the study of social questions from a religious point of view. The religious point of view of Mr. Adderley is, of course, well known, and must be taken into consideration in his treatment of the subject.

THE STORY OF THE FORTY DAYS. By C. L. Cooper. London: S.P.C.K. Price 3d.

A short, plain statement of the reasons for accepting as authentic the New Testament story of the post-resurrection appearances of our Lord.

ENGLAND'S ANSWER TO THE CHILDREN'S CRY. By E. Boyd Bayly. London: *Jarrold and Sons*. Price 1d.

A very telling pamphlet on the Drink Question, and deserving of wide circulation at the present time. Full of facts and pointed appeals.