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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE CHURCHMAN.

OCTOBER, 1908.

The Month.

The
Lambeth
Conference
Report.

THE Bishops' Encyclical Letter, together with the Resolutions and Reports, can now be obtained in convenient form (S.P.C.K., 1s.), and its contents warrant the careful study they are sure to obtain.

The first Report deals with "The Faith and Modern Thought," and out of the various points of its valuable summary of modern tendencies we wish to call special attention to the following :

"We notice with anxiety a tendency, not unnaturally produced by the concentration of attention on progress and development, to give to the doctrine of man's sinful state a less prominent place than is given to it in Holy Scripture. It was to save His people from their sins that the Son of God became man. It is only by insistence on His redeeming sacrifice and His power to save from sin that the Church can do her practical work of rescuing and ennobling mankind. Any teaching which is truly to represent the religion of Jesus Christ and of the Catholic Church must speak with no uncertain voice on the reality of sin and of redemption."

We are the more thankful for this pronouncement because in several quarters criticism had been passed on the Encyclical Letter and the Resolutions, that no reference was to be found in them to sin and redemption. Everyone who knows what Christianity is as recorded in the New Testament, and also what spiritual work means among sin-burdened hearts, will rejoice in this renewed emphasis on the need of speaking with no uncertain voice on the reality of sin and of redemption.

Church
Finance.

The Vicar of Windsor started a very important correspondence in the *Spectator* last month on the subject of Church Finance, calling special attention to what had been pointed out at the Pan-Anglican Congress—that the Church of England as a whole has no means of control over the vast sums that are raised by voluntary contributions year by year. The result of this lack of control is that the greater needs are often subordinated to the less. Thus, it was pointed out by Canon Bullock Webster that last year £260,000 were spent on Church furniture, while the total contribution to the Clergy Pensions Institution was only £17,000. As the Bishop of Carlisle has recently said: “We are almost in a state of financial chaos, and overlapping is really very great.” It is proposed that a Committee of Inquiry should be appointed by the Archbishop of Canterbury, in order that the whole subject of Church finance may be considered, with the view to something being done to reduce the present chaos to order. By all means let such a committee be appointed, but to do real work it must tackle the thorny problem of endowments as well as that of voluntary gifts. The seven and a half millions raised annually by voluntary contribution are only a very small part of the problem, and not the most important part. The heart of the matter lies in the present unequal distribution of endowment funds, and until these inequalities are attacked and set right, we are afraid that the laity will not take much interest in Church finance or come forward with their gifts. They have the lurking feeling that in giving at present they are helping to perpetuate an anomalous state of things which ought to have been ended long ago. The examples of our brethren in Ireland and the United States show that the laity will not be slow in the support of their Church if they are met with a statesmanlike scheme of redistribution, or, at any rate, with some definite proposals in this direction. Not only so, the laity must feel that they themselves have an adequate share of authority in the expenditure of Church funds. Meanwhile, as the *Spectator* in its article truly says, “We desire nothing more than that Church

finance shall always appear as a skeleton at the feast till the uneasy spirit which moves it is quieted."

**Candidates
for
Ordination.** The discussion of this important subject has continued during the past month, as suggested by the proceedings of the Lambeth Conference and the issue of the Report referred to in our last number. The causes of the decrease in the number of candidates are being investigated on almost every hand. Various reasons are assigned, such as prevalent indifferentism to religion, lack of fair and proper financial prospects, the general upheaval of doctrinal beliefs through the spirit of criticism, and the artificial standards of life connected with ministerial work. Probably all these have their place and call for careful consideration. Our contemporary, the *New York Churchman*, meanwhile makes the following contribution to the discussion :

"Perhaps the greatest reason for the neglect of ministerial life is to be found in the atmosphere of our times. Wherever there is work to be done with telling effect on the life of society and individuals in society, there the supply of workers is not lacking. A feeling that the Churches are inefficient, that they cannot justify their existence in the thought and action of the day, is what makes many young men pass them over as negligible quantities, and makes of the ministerial career an unreality."

It is well to remember that numbers alone mean nothing at all. What we should aim at in the ministry is character and power. Thorough work done by thorough men is our greatest need, and it is not impossible that our truest policy in the long-run will be to insist at once upon a more thorough preparation of the men we have and can get, instead of troubling ourselves about great accessions of numbers. When once we raise the quality by insisting upon a higher standard of attainment and qualification, we shall not be surprised if the numbers are increased.

**The
Eucharistic
Congress.** The Roman Church, with all that impressiveness of outward ceremonial which is of the essence of her system, has made the very most of the Eucharistic Congress. We are not sorry that attention has again been

called to the essential teaching of the Roman Church on the Lord's Supper. While some have doubtless been influenced by the Congress in the direction of adhesion to Rome, others have become more thoroughly aware than ever of the fundamental opposition between New Testament teaching and the Roman Catholic dogma on the Holy Communion. Thus, Archbishop Bourne in his Pastoral Letter spoke of belief in the fact that our Lord "ever offers Himself as a Sacrifice on the altar of our churches"; and the Pope in his Apostolic Letter says that in the Eucharist the Sacrifice "offered once upon the cross is renewed in a bloodless manner and uninterruptedly throughout the world." He also describes "this Sacrament as a centre of our faith." And yet there are those in our Church who cannot see that this teaching derogates from the uniqueness and completion of our Lord's offering on Calvary, as Article XXXI. plainly points out. We hope and believe that one outcome of the Congress will be to enable men to realize afresh that Rome is the same as ever, and that between our Church and the Roman there is indeed "a line of deep cleavage." We would fain hope, too, that attention may be drawn to the absolute necessity of our clergy making themselves acquainted with the essential points of the Roman controversy. It is in no controversial spirit, but simply as a matter of self-defence, that we deplore the ignoring of the Roman controversy in the training of our clergy; and the Eucharistic Congress will not have been held in vain if it leads to a further study of the fundamental grounds of difference between us and Rome. With the *Times*, we believe that "England remains unalterably Protestant," in spite of what the article calls "the disproportionate noise made by the extreme sect of the Ritualists, and the much-advertised 'conversions' of High Church curates, weary of the mental struggles necessitated by conscientious efforts to reconcile the Thirty-nine Articles with the Canons of the Council of Trent." At the same time, we ought to know much more clearly than we do the fundamental reasons why we are English Churchmen, and why we are not Roman Catholics.

Just before the Eucharistic Congress two remarkable articles appeared in the *Times* on the state of the Roman Church in Spain. We only note, in passing, the writer's evident animus against all forms of Protestantism in Spain in order to call attention to his remarkable references to those who are professed believers in the Roman Church :

The
Roman
Church in
Spain.

“When we get away from the gentlemen who are Catholic, not because the Catholic doctrine is true, for on that point their minds are blank, but because it is Spanish and traditional and conservative, we come to the Spaniards who do believe. But the question is, In what? After many years' experience, direct and indirect, I should, for my part, say that they believe in the virgin of their own district, or in some other wonder-working image. One of the characters of 'La Catedral' declares that she believes a little in God and a great deal in La Virgen del Sagrario, the Toledan shrine. No one who knows Spain can accuse Señor Blasco Ibañez of burlesque. There is near Barcelona a miraculous image of St. Joseph of the Mount belonging to a teaching sisterhood. Thousands of letters are sent to it every year containing petitions. They are ceremoniously burnt on stated occasions, and the belief of the senders can hardly be other than that in this way the contents are conveyed to the saint. Now, we need not inquire by what ingenuities of verbal legerdemain all this is distinguished from idolatry pure and simple. Enough that it prevails to an enormous extent in Spain.”

Not even the most rabid Protestant could well frame a severer indictment against Rome than is contained in these words, and yet this is the Church with which Lord Halifax would have us seek reunion !

Old
Testament
Criticism.

There are evident signs among Old Testament critics that archæology is doing its work of disturbing the “assured results” of which we hear from time to time. The article in our pages some months ago on Dr. Baentsch's work on Monotheism was one significant indication of the trend of a good deal of critical thought. Dr. Burney's article in the April number of the *Journal of Theological Studies* was another, in which he argued for the Mosaic character of the Decalogue and for a pure monotheism from the time of Moses. Now again we have a similar

testimony from another well-known scholar, Dr. Sellin of Vienna, who says :

“ I believe it would be timely for the masters of the Wellhausen school to revise once for all their old copy-books and text-books and to admit the proposition : Against the Mosaic origin of the Decalogue and the Book of the Covenant no reasonable ground can be discovered.”

We are not surprised to observe that the editor of the *Expository Times* realizes the logical result of this position, for, in commenting on Dr. Burney's article, he said that “ If the Decalogue can be shown to come from Moses, or from the age of Moses, the present critical position on the early religion of Israel will have to be abandoned.” It is true that these scholars retain their belief in the literary analysis of the Old Testament, but the literary and the religious aspects are so close that we should not be at all surprised to find the view of the origin affecting before long the literary analysis. One thing at least is perfectly clear, as conservative scholars have pointed out for years : the Old Testament problem is primarily religious, not literary ; and the prevalent trend of critical thought is becoming more and more favourable to the conservative, traditional view of the early origin and pure character of Israel's religion. Facts *are* stubborn things.

The
Administra-
tion of
Baptism.

We are glad to see that the subject of the administration of Baptism has been discussed by a committee of the Wakefield Ruridecanal Chapter, and their report, which may be obtained in pamphlet form (Jackson, Commercial Street, Leeds), is full of wise counsels on this important matter. As the Bishop of Wakefield in his preface points out, the administration of Baptism is one of those things where the practice of the Church falls far behind its ideal. Children are received for Baptism without any due care for the fulfilment of the conditions required. Indiscriminate Baptism is absolutely opposed to the genius of the ordinance as accepted by all the Churches who practise Infant Baptism, and men of all schools of thought in our Church

are uniting in the present day in deploring the lax and mistaken views held by many who bring their children to Baptism. As we pointed out some months ago, even the *Church Times* expressed its strong preference for children to grow up unbaptized unless proper care and teaching on the part of the Church can be guaranteed. We hope the Wakefield Report will be carefully studied by all our clergy. There is scarcely anything that presses more closely upon the consciences of young, earnest men in the ministry than what seems to be the compulsion to baptize the children of all who come to the Church. It will be hard to get back to a proper state of Church discipline on the subject, but it must be done; and those who attempt the task will be doing a work of the greatest possible value, not only for our Church and country, but still more on behalf of the truth and purity of our whole religion. There is no ordinance more Scriptural, more beautiful, more fraught with blessing, than Infant Baptism when clearly understood and reverently observed. On the other hand, there is scarcely anything more deplorable or disastrous than to regard it as something like a charm.

We are glad to see what a prominent place the

Home
Reunion. *Times* has lately given to this important subject. But it is surprising to find how uniformly the real question at issue is either overlooked or avoided by those who advocate what is called "Apostolic Succession." The Nonconformist Churches believe that their ministry is regular, and that their Sacraments are valid. If results are any true test, these claims are abundantly proved, for in everything connected with vital Christianity, individual and corporate, Nonconformist Churches are at least the equals of any other Communion. These are the facts that need to be faced, and the fundamental inquiry is whether our Lord made the grace of Sacraments dependent upon a particular form of ministry. The Bishop of Birmingham allows that the New Testament is silent as to who is to celebrate the Communion or administer Baptism, and the Dean of Westminster believes that Episcopacy is an evolution of the second

century. These positions necessarily compel the inquiry whether anything about which the New Testament is silent, or which only arose twenty or thirty years after New Testament times, can be regarded as essential to the assurance of spiritual grace. If validity means anything at all, it means a guarantee of the grace of the Holy Spirit, and for this nothing short of absolute proof will suffice. So momentous a question cannot be settled by probability, however high. We must have the Divine assurance beyond all question if we are to make grace depend upon a particular type or succession of ministry. From all these considerations, we can see how important it is that discussions on Reunion should be kept strictly within the limits of facts—the facts of the New Testament and of early Church history—and modern experience. We must resolutely rule out everything associated with hypothesis and assumption. This is vital to any proper solution of the problem.

At the last moment it was announced that the

The Government and the Procession. authorities of the Eucharistic Congress had, in deference to the desire of the Government, abandoned that part of the procession arranged for Sunday, September 13, which involved the carrying of the Host through the streets. Apart from the want of taste shown by the original proposal, it is open to question whether, from the point of view of those who planned the procession, there was anything to be gained by it. It was at least possible that it would provoke violence. Competent observers who watched the crowd say that it would certainly have done so; and, to judge by their precautions, the police authorities evidently expected something of the kind. However much we may desire to extend to Roman Catholics that liberty which they decline to extend to us, it is not open to doubt that the Government acted wisely in prohibiting a procession which would have been clearly illegal, and which was more than likely to cause rioting and perhaps bloodshed.



The Significance of Newman's Career.¹

BY THE REV. ARTHUR W. HUTTON, M.A.

DR. SAROLEA, whose name was unknown to the present writer before he saw it on the title-page of this volume, has produced a very notable though brief study of the most distinguished ecclesiastic of the last century. His point of view is new, and it deserves consideration before his work is dealt with. There is little enough to suggest a foreigner in the style of the book, beyond the fact that the author gratefully acknowledges the removal of some of his "more glaring gallicisms" by the friendly hand of Professor Pringle Pattison. But for this we should have thought the writer's native language was English. He is, however, we understand, a Belgian by birth; and that being so, it is wonderful how he has been able to appreciate the conditions of Church life in this country. There are some errors in detail to which we shall shortly call attention; but on the whole the author has caught the significance of "Oxford" and "Rome" with much insight. But Protestantism he does not seem to understand, and certainly he knows nothing of the solid basis of Evangelical religion. His position is, in fact, one of exceptional detachment. It is with Roman Catholicism that he is chiefly in sympathy, but not, it would seem, with that form of Christianity as it stands. Possibly he may have been looking for an intellectual reformation within the Roman Church on the lines of the modernist movement, and so have been disappointed. But it is clear that Newman's career has deeply interested him; and he has studied it carefully, with the result that in the book before us he has gone farther to disentangle the "mystery of Newman" than has any previous writer. But the volume contains inaccuracies that show a lack of careful attention to detail. Thus, he says (p. 57) that the year before

¹ "Cardinal Newman, and his Influence on Religious Life and Thought," by Charles Sarolea, D.Ph., D.Lit., University of Edinburgh. ("The World's Epoch-Makers.") Edinburgh: T. and T. Clark, 1908. Small 8vo., pp. 174. Price 3s.

Newman was promoted to the Cardinalate (which would be in 1878) "he had been elected an Honorary Fellow of Merton." Of course it was his old college, Trinity, that made him an Honorary Fellow, and the year was 1877. He says (p. 64) that, while Belgian Catholicism proscribes the reading of the Gospel, English Catholicism prescribes it. That is not so; at the utmost, private reading of the Bible by English Catholics is tolerated. He quotes two Latin phrases inaccurately. Tacitus does not say, *Silentium faciunt pacem appellant*, but, *Solitudinem faciunt* (this mistake occurs twice). The true form of the sentence from St. Ambrose, quoted on the title-page of the "Grammar of Assent," is, "Non in dialecticâ complacuit Deo salvum facere populum suum," and not as here quoted on p. 101. He says (p. 159) that Newman had thoroughly assimilated the "symbolism" of Moehler; and the context implies that this symbolism was a form of mysticism. But Moehler's "Symbolism" was an historical treatise on the Creeds. So again, on p. 37, we read: "After his conversion he never could get accustomed to certain Italian practices, and that was one of the reasons why he was always distrusted at Rome. At thirty years he had never left the English shores, and during his eventful Mediterranean voyage he felt so miserable and so homesick that he never had the courage to take another journey until his appointment as Cardinal." These lines are strewn with errors. Apart from his serious illness in Sicily, and the consequent weakness which induced him to return home as speedily as possible, he thoroughly enjoyed his foreign tour in 1833. He was a year and a half in Rome (1846-47), and later he had a tour in Switzerland with his dear friend Father Ambrose St. John. He was not mistrusted in Rome for any dislike on his part for "Italian practices." On the contrary, he brought with him to England the most "advanced" Italian practices. The two Churches of the Oratory, in Birmingham and in London, were notorious for them, when they were practically unknown elsewhere in England; and it was just on account of them that Newman and his followers were looked upon askance for some years by the old-

fashioned English Catholics. In this particular matter Newman seems to have taken very seriously Pascal's prescription that, in order to become a good Catholic, a man should make a fool of himself by taking an active part in the non-essential extravagances of Catholic worship. Dr. Sarolea has in these matters been misled by Newman's own language in the "Apologia," where, it is true, he speaks of himself as "an untravelled John Bull," and hints at some disparagement of Italian devotions. But this is addressed to English Protestants to win their sympathy, and it does not accurately represent the facts. For, apart from his unfamiliarity with any spoken language but English, Newman was, in his temperament and in his way of meeting inquiries, very little of an Englishman. His parentage would partly explain this, but it was doubtless accentuated by his environment as a Catholic during the last forty-five years of his life.

But while Dr. Sarolea's book is thus open to criticism in point of accuracy in details, it does not follow that it is a superficial study of little value. He himself describes his work as "not a controversial pamphlet, but a psychological study"; and thus regarded it may be read with much profit, even though the reader feels bound to dissent from the principle of determinism which lies at the base of the whole, and represents Newman's conversion to Roman Catholicism as inevitable on account of his idiosyncrasy. This view is developed in the chapter that deals with "Newman's Personality," but it also dominates the whole study. What some writers call the "personal equation," and what Newman himself called the "illative sense," sufficiently explains the whole course of Newman's career viewed subjectively. No doubt there is truth in this estimate. The present writer well remembers that Newman's "idiosyncrasy" was set before him by the late Bishop of Lincoln, Dr. Christopher Wordsworth, as long ago as 1875, as a sufficient explanation of the former's perversion to Rome. But, as adduced by the Bishop, idiosyncrasy did not mean precisely what Dr. Sarolea means by it. Submission to Rome was not, in the view of the

Bishop, predetermined by Newman's peculiar cast of mind. Rather, it was deliberately chosen by him, as a harbour of refuge, after that his vanity had been wounded by the discovery that Oxford friends, who had followed him for some years, now no longer, after Tract XC., trusted him. No one can understand Newman who does not appreciate the intensity of his belief in himself, in the importance of his personality and of his career. And it was after that his leadership as a High Anglican had become impossible that he sought justification in Rome, and seemed to have found it there in 1879, thirty-four years after his submission. Dr. Sarolea, in this interesting psychological study of Newman, does not allow nearly enough for the effect on Newman of this powerful self-regarding instinct. Indeed, in one place (p. 45) he appears to deny it, stating that Newman made no account of his own personality. The passage where this is stated contains other errors of fact, and so is worth quoting in full, with a view to their correction :

"It was in the fitness of things that the greatest religious genius of his century, the man of whom even opponents like Gladstone only spoke in a whisper of awe and admiration, should live to the age of seventy-eight as a humble and solitary monk."

This clause had best be taken first. Newman lived nearly twelve years beyond the age of seventy-eight. Whether he was humble or not need not now be discussed, but he certainly was not "a solitary monk." The Oratorians are not monks, but secular priests ; and they are not solitary, for the whole essence of the institute of the Oratory lies in community life. There is no ascetic severity in the rule ; the Oratorians are exempt from the jurisdiction of the Bishop in whose diocese their house is situated ; they retain under their own control whatever private property they possess ; and they may leave the community at their will, the institute being not a regular order, but a voluntary association. And then, as to Gladstone's regard for Newman : no doubt it was profound and sincere ; he took pains to call on Newman at the Oratory, when he was Mr. Chamberlain's guest at Birmingham, in 1877. But it was not indiscriminating or

silenced into a "whisper of awe." Gladstone condemned severely Newman's bitter attacks on the Anglican Church after he had left it, and said that such behaviour would be accounted discreditable among politicians.

The second clause runs thus :

"He was a devoted friend, an affectionate son and brother, ready for every sacrifice, and for many years the Providence of his family. *Cor ad cor loquitur* was one of his favourite mottoes. He was always ready to give in when he alone was concerned. He was only firm and obstinate when he thought that the interests of religion were at stake."

Francis Newman gave a somewhat different view of the domestic relations between the various members of the Newman family; but the value of his observations is somewhat discounted by his own pettiness and acerbity. As to the motto, there is no reason to suppose that it was a "favourite" one of Newman's, or that it was in his mind at all until 1879, when he had to provide an heraldic motto to go with the arms then assumed by him, "three hearts *gules*"; and it was then no more than an inaccurate remembrance of a phrase that he had quoted from St. Francis of Sales in 1855, in his discourse on "University Preaching": "*Inflammati sint verba, non clamoribus gesticulationibus ve immodicis, sed interiore affectione. De corde plus quam de ore proficiscantur. Quantumvis ore dixerimus, sanè cor cordi loquitur, lingua non nisi aures pulsat*" ("Idea of a University," p. 410; Pickering, 1873). But this is a minor detail; it is the notion that Newman was "always ready to give in when he alone was concerned" which shows such a total misconception of his peculiar character. So far from this being the case, it would be truer to say that throughout his active life Newman was always fighting for his own hand, or else was patiently waiting an advantageous occasion for so doing. Like other great men, it was his own career and the significance of it that he contemplated with intense interest. It may be doubted whether Newman would have taken any notice of Achilli, or of his attacks on Romanism, had he not come to Birmingham and excited popular feeling against the Oratorians just at the time

that they were gaining notoriety by appearing in public in their ecclesiastical habits.¹ And it may be taken as certain that Newman would have taken no notice of Kingsley had his sentence in the review of Froude's "History" in *Macmillan's Magazine* stopped short at the words, "Truth for its own sake has never been a virtue with the Roman clergy." It was the subsequent sentence, "Father Newman informs us that it need not, and on the whole ought not to be," that roused him; and he saw instantly what an opportunity was here given him to vindicate his own career, since those precise words could not be anywhere quoted from his published works. So he worked up most dramatically an exhibition of indignation, which many read now with distress and reprobation, because it seems to them so profoundly unchristian in its tone; and so it would be, were it not for the fact, confessed by Newman himself many years later in a letter to Sir William Cope, that it was mainly affectation. It was the beating of the drum outside the booth to call in people to see the show; and, when attention had been aroused, he published what he had been preparing for publication at least two years previously—a vindication of himself exclusively. The calumny against the Roman clergy, that "truth for its own sake had never been one of their virtues," was left out of account, and was only half-heartedly repudiated in a subsequent note; while the book itself tells us, in wonderfully interesting detail, the story of Newman's own inner life—so much of it as he thought it wise to reveal; and its publication did undoubtedly effect its purpose: he was no longer forgotten or ignored by the people of England.

Other incidents bear witness to Newman's extreme touchiness where his own personality was concerned. The Oxford scheme, for example, in spite of its great promise for the higher education of Catholics, was instantly abandoned, at a considerable pecuniary loss, when it was officially approved with the reserva-

¹ In the Achilli judgment Mr. Justice Coleridge noted this point. The libel, he thought, had been published because Achilli had assailed Catholicism "in Birmingham, where it was extremely important that the defendant's authority should not be lessened."

tion that Newman himself was not to be the resident head of the institute ; and, if Mr. Wilfrid Ward's " Life of Newman " is ever published, it will doubtless afford other illustrations of the same idiosyncrasy. So well known is this fact to all that have had any personal knowledge of the great Cardinal that it is surprising to find in Dr. Sarolea's pages the sentence that has been here criticized.

Newman then had no " silent struggle with his new co-religionists " of the kind that Dr. Sarolea imagines. It is true that he valued beyond almost anything else the affectionate regard towards himself of men like Dean Church ; but for Anglicanism itself he showed, from 1845 onwards, the most profound contempt ; though certainly, in reply to this, it might be urged that this contempt was mainly a cloak under which was concealed a lurking affection for the Oxford Movement, of which he had once been the leader. But he had alienated Wiseman, as early as 1851, by differences over the Achilli business ; he had aroused the jealousy of the Irish Bishops when he was for a time head of an unsubstantial Catholic University in Dublin ; and it was not until 1859, after his return from Ireland, and not (as Dr. Sarolea implies on p. 53) as early as 1848, that Newman founded the Oratory School. This foundation, besides establishing a wholesome rivalry with Oscott and Stonyhurst, gave rise to some misgivings, because it was understood that, under the influence of Father Ambrose St. John, the methods of the historic English public schools were now for the first time to be applied to the education of Catholic boys of the upper class. But it cannot be said that Newman's reputation among Catholics suffered on account of this school ; on the contrary, the fact that the present Duke of Norfolk was entered as a pupil is a proof of confidence felt in high quarters, while the relationship thus established between Newman and the wealthiest and most influential English Catholic nobleman bore fruit in the shape of a Cardinal's hat in 1879. It was chiefly after that Newman had perceived, when the " Apologia " had been published in 1864, the position of general esteem which he held in the

country, and had shown some liberality of sentiment in regard to the Papal Syllabus of Errors and the Pope's temporal power, that he was mistrusted by the Ultramontane faction ; and from 1865 until the death of Pius IX. in 1878 his unpopularity in Rome itself was constantly accentuated by tongues determined to discredit his loyalty.

There can be no doubt whatever that Pius IX. would have regarded Newman's elevation to the Cardinalate as a gross blunder, almost as a crime against the integrity of the Church. And yet at the time it seemed wise and tactful, and certainly for some five-and-twenty years it did much to establish harmony among the Catholics of England. But while it is true enough to say that Newman was no modernist, and, indeed, had none of the learning that might have enabled him to see the strength of the modernist position—while he would, in fact, have shuddered at the conclusions arrived at by Loisy and others—there are here and there in his Catholic writings modernist germs, and his "Grammar of Assent" is not at all on the orthodox lines which both Leo XIII. and Pius X. have insisted upon as indispensable. So that, while it is necessary just at present, for the honour of Leo XIII. and for the conciliation of many Catholics, both in England and elsewhere, who regard Newman as their spiritual father and the justifier of their remaining within the fold, to maintain his substantial orthodoxy, there is reason to anticipate that some years hence what is now the mystery of Newman will have become the tragedy of Newman, and that (as was the case with Rosmini, thirty-three years after his death) propositions from Newman's works will be formally condemned at Rome, and the dream of his being proclaimed a Doctor of the Church, and so the inaugurator of a new era for Catholicism, will be at an end.

Newman is regarded as one of "the world's epoch-makers" by his inclusion in the series to which Dr. Sarolea's volume belongs, and the designation is a just one, subject to the reservation that it is not always easy to determine whether it is not the general prevalence of a new judgment in religion or in politics that makes an epoch, rather than any one man whom circum-

stances force to take a conspicuous position in the movement. But, however that may be, Newman's epoch would have had greater value for the Church at large if it had been marked by spiritual and intellectual enlightenment, and not, as it was, chiefly by obscurantism. Dr. Sarolea apologizes (p. 31) for the peculiar subtlety which Newman in his long controversial life acquired by saying: "He equivocated, he 'jesuitized,' he practised subtlety and 'economy,' not in order to join the Roman Church, but to be loyal to his [Anglican] Church and to be saved the final wrench. It was not Newman who was false and insincere; it was the very position of Anglicanism that was equivocal." True; but what Newman did in 1833-1843 to justify his Anglican position, he did throughout the rest of his life to justify his Roman position: for assuredly that position is no less "equivocal," requiring all manner of subtleties for its defence. And therein lies the tragedy of Newman's career, as it will probably be recognized fifty years hence. Surely he is a pathetic figure in the religious history of the nineteenth century—a victim of ecclesiasticism: first repudiating in his Tractarian days the simple evangelical Protestantism in which he had been born and bred; next repudiating and laughing to scorn the Anglo-Catholicism of which he was himself largely the creator; and finally, as seems not unlikely, himself hereafter repudiated as unsound by the Roman Catholicism to which he clung so tenaciously. On pp. 194 and 195 of the "Essay on Development" there is a passage in which he seems half unconsciously to predict his own ultimate fate. He shows how names that "once shone bright and clear in the ecclesiastical firmament" fall under the condemnation of later generations, because their ideas have failed to bear permanent fruit. He instances Origen, Diodorus of Tarsus, and Theodore of Mopsuestia, as suffering this fate. Certainly, fair-minded men will not think the worse of Newman if Rome ultimately condemns him as not having been complete and consistent in his reactionary teaching. But some will reflect with sorrow on "what might have been," if a man so peculiarly gifted, so keen intellectually, so attractive in his personality, and

so profoundly and effectively converted at the age of sixteen that he never doubted of the fact through seventy years of much controversy and much disillusioning—if such a man had resolutely turned his back on the temptation of sacerdotalism, and had worked with his splendid energy for the upbuilding of sane, Evangelical, Scriptural religion within the Church of his early years, the Church which seems to have before it, on account of its middle position, a future of the utmost importance in the healing of the divisions of Christendom. His own pen, endowed with almost magical power, has told us, not only of his early conversion, but also of the happiness of his Anglican ordination, and of his work as a young clergyman at St. Clement's, Oxford. This part of Newman's career is now almost forgotten; but in some ways it was his best as well as his happiest time, for he was free from sophistry then. What better evidence can there be of the terribly overmastering power of the sacerdotal idea than the fact that, when Newman came under its influence, these happy and useful years seemed to him as naught?

And here we may leave Dr. Sarolea's clever study with one final criticism, viz. this, that while to him all seems predetermined and inevitable, as a result of character, believers in grace, and in free-will that may use or abuse grace, are under no necessity to accept a judgment which would deprive this deeply interesting and pathetic career of all moral significance.



The Lambeth Conference of 1908.

BY A MEMBER.

THERE are obvious rules of propriety and good faith that must guide the pen that would sketch, however imperfectly, a gathering of this character.

It has been no unusual thing this year to hear the words "Conference," "Congress," "Synod," applied with reckless

inaccuracy to one and the same gathering! Very jealously have the Archbishops and Bishops recognized their own limitations in this respect. Not once nor twice have they reminded each other that their assembly is neither a Congress nor a Synod, that it does not represent the Church, but that its debates and resolutions have just that degree of influence that rightly attaches to the opinions of men who are leaders and overseers in the Church of Christ. Such influence, it is certain, increases in value decade by decade.

1. *The Influence of the Pan-Anglican Congress.* The Lambeth Conference was conscious throughout of its indebtedness to the Pan-Anglican Congress. It lost a certain aloofness by it. It gained in warmth and good-fellowship. The minds even of Bishops and Archbishops are open to conviction, and are capable of enlargement. And those great audiences at St. Paul's Cathedral, the Church House, and the Albert Hall, ever and again seemed to rise up before the episcopal eye to remind the Bishops that the Church with whose problems they were met to deal was intensely living, active, progressive, and also insistent in its demand for good leadership in these great times. The Upper House had, so to speak, been sitting in the galleries of the Commons, and we withdrew to our own chamber more fully informed as to what the Churches are really thinking about than ever before.

2. *Reminiscences and Contrasts.*—"We missed Tait's strong face, but we enjoyed Benson's everlasting smile!" Thus did an American Bishop on one occasion contrast the Conference of 1888 with that of 1878.

In the Conference of 1908, Longley, Tait, Benson, and Temple, with their well-known lineaments, were kept before us in the busts with which photographs will have now made many familiar, and we had, in the chair, leadership which, for experience, tact, and statesmanship, was probably without precedent. But the Archbishop of Canterbury was no mere President and Chairman. He was an enthusing personality throughout. No one could listen to him as he pictured in Canterbury Cathedral,

on July 4, the great congregations that had assembled there in connection with Becket, and the Black Prince, and Queen Elizabeth's procession up its aisles, without being very sure that he knew he was presiding over an even more momentous assemblage than them all ; ay, and we saw with him, too, some of the lessons that each one was able to teach ! And, again, no one could listen to those touching words with which, on August 6, he gave, in simple extemporized words, his parting blessing, without knowing we had been under the presidency of one who was not afraid to let us see his soul stirred to its depths as he said with unsteady voice : " My brothers, we shall not all of us meet here again, but we shall by God's blessing meet elsewhere. May the Lord bless you and keep you. May He make His face shine upon you and be gracious unto you. May He lift up His countenance upon you, and give you peace ! "

It will always be true that one half the world does not know how the other half lives. When the procession of Bishops was rounding St. Paul's Cathedral, on June 24, two remarks were overheard. One was this : " These Bishops seem to like to make a show of themselves ! " The other was less unkind, but more wide of the mark : " I expect those blokes never did a hand turn in their whole lives. " These are wholesome reminders, perhaps, that those who would really lead must be careful to keep in sympathetic touch with the rank and file !

Some of us know what a busy place Lambeth Palace is from month to month, and especially when London is most busy and most full ; but when sessions last from eleven to five, six, and seven o'clock, when night work follows for a few special leaders far on into the early morning, when 241 Bishops have to lunch and tea together in its corridors and other rooms, and when, in the odd times between, the Archbishop delights to gather a whole Province around him to have an informal talk on its problems (as was methodically and consecutively done), it can be imagined that Lambeth was exceptionally busy ! The members of the Conference did not separate without warmly expressing, in various ways, their sense of indebtedness to the

thoughtful kindnesses of both the Archbishop and Mrs. Davidson. But the story is not complete with Lambeth. It may be truly said that every class in society united to entertain and say a good word to these leaders of our Anglican Communion from many lands. All of us were presented to our gracious King and Queen, some to the Prince and Princess of Wales ; all were invited to the City by the Chief Magistrate ; and, in more private ways, hospitality was literally the order of the day. And this has riveted the links that already unite us more closely than ever.

3. *The Conference Itself.*—It was almost as good as a trip round the world to see and hear all these representative men. It was most interesting to look round and study the composition of this assemblage. Whence had they come, and what was the story of the dioceses over which they presided? And without a single exception, it was impossible to look at a Bishop from regions outside the United Kingdom without seeing in him a diocese that had owed its very existence primarily to the S.P.G., or to the C.M.S., or to some other Church society, or had in some other way had its spiritual ancestry in this land. And it was impossible not to remember that the period during which this Catholic movement had been proceeding was exactly the period in which the Anglican branch of the Holy Catholic Church had been supposed to have lost so much of its true catholicity!

Then, again, there were sensational feelings that arose in one's mind. How delicious it was for those who in their dioceses were supreme, and who in all their gatherings were presidents and chairmen, to become, for a whole month of their episcopate, the units of a conference!

For a Bishop to be shouted at, "Speak up ; we can't hear you!" for a Bishop to be timed, and warned that he had only two minutes more ; for a Bishop, when, late on a Saturday afternoon, he thought he might venture to leave to catch a train, to be sent back to his seat (at a very important moment) amidst the roar of his schoolmates—this was discipline that the youngest curate would have delighted to behold! The Bishop

to whom this latter disaster happened was encountered by the writer at Victoria Station an hour later, and he said with a sigh: "The discipline to which I was subjected this afternoon has lost me my train and my dinner, and I shan't reach my destination till ten o'clock!" But where the schoolmaster set so great an example of strenuousness, the scholars could never really grumble.

One other impression of these men as a whole craves a word. These were strong men. They were strong to say strong things, and they were strong enough to bear them patiently. And never once was the spirit of unity and fellowship broken. Bishops, I found, could cheer to the echo, and some of those cheers can never be forgotten. But I saw, also, that Bishops could also be silent, and bear patiently what they did not like.

4. *Some Outstanding Impressions of Debate.* — It was naturally of a high order, and it was a great experience to hear at one moment from an English diocese, at another from China and Japan, at another from the United States, at another from North-West America or Australia, the digested opinion of a leader among his people on the subject before us. It may be asked what steps were taken (if no reporters were allowed) to conserve for the Church the benefit of all this trained speaking. For answer, let it be said that not a word has been lost. A confidential reporter was present throughout, and in the archives of Lambeth Palace every speech remains for reference at any moment; and no doubt, in the absolute freedom of debate thus provided, lies the extreme value of this Conference. The Church is able to read its digested thought in the published reports, and its mature decisions in the published Resolutions; and it can readily be imagined how much more easily those Resolutions are arrived at through such absolutely free debates.

We are often told that in the Conference of 1897 the outstanding feature, perhaps, was Archbishop Temple's burning words on the missionary work of the Church, and truly the

Resolutions to which that speech led up have greatly furthered the missionary cause.

This Conference was not less missionary, but it was perhaps more Evangelical; not, indeed, in any party sense, but in the obvious meaning of the word. No space must be taken for quotation. The reports will surely be widely read, and will speak for themselves. But to a member of the Conference they are instinct with life; they recall speeches that never can be forgotten, and emotion that stirred men's hearts to the depths. Let only one or two be mentioned:

How can the Church be sufficiently thankful for the plain words of the Bishops on "The Faith and Modern Thought"?

Who will say that the Bishops are out of touch with the people, or are unwise and unsympathetic leaders of their people, after reading our report on "The Moral Witness of the Church on Social and Economic Questions"?

The Bishops cannot be such aloof men if they know as much as they seem to do about the tendencies of modern society and of the facts and causes of what is known as the "artificial restriction of population"!

But this Conference will be remembered especially for its deliverance on Reunion.

It could not be doubted, when one came to that subject, that the Dean of Westminster's remarkable sermon on July 5 had gone home to all hearts. And surely the Bishops have not been "disobedient to the heavenly vision." No words in the report can express adequately the warm attitude of the Conference on the subject of Reunion as it affects our relations with our own kith and kin. But when this attitude came to be put into words, it was felt that so momentous, and possibly historic, a set of resolutions demanded most careful drafting. One may venture to prophesy that in every part of the world it will come to be seen that this thing is in the hearts of us all, that we feel the Lord has put it there, and that we believe He is preparing us and others to draw much more closely together. The casual remarks of two Bishops—one from the mission-field and the

other from a home diocese—claim mention here: “I have more hope for the Church of England and the Anglican Communion than ever I had before.” So spoke the missionary Bishop. And the home Bishop said: “I can only say that, as I heard the speeches on Home Reunion in that Conference, I could scarcely believe my ears. It is what I have been preaching for the last twenty years.” One other testimony, and it comes from one who well remembers the 1888 Conference: “The growth of opinion and conviction in these matters is most notable. Such speeches would have been impossible twenty years ago!”

The estimate of the Bishops themselves in respect of this Conference is perhaps best understood by a concrete illustration. They obtained leave to buy the chairs in which they sat in Lambeth Palace Library in July, 1908; and those chairs in 241 different world centres will, we may be sure, tell a story that will popularize ever more and more the Lambeth Conference.

If those who looked for a lead in particular directions have to complain that that lead is wanting in definiteness, if some hoped-for plain words on burning questions remain unsaid, if, once more, there is disappointment that an even more definite step is not proposed in the matter of Home Reunion, let it be remembered what varied opinions are well known to exist among the Anglican Bishops, and how widely their circumstances differ. The more this is seen, the more will it be felt that the Holy Spirit Himself has presided over deliberations which have led up to seventy-eight resolutions, so many of which are surely in the right direction. To have piloted a gathering of 241 Bishops from every part of the world through such a Conference, and to have put forth an Encyclical such as the one now before the Church, as the spokesman of those Bishops—for this we not only owe our gratitude to the Archbishop of Canterbury, but for this, also, we “thank God and take courage.”



The Westminster Congress and the Present Position of Roman Catholicism.

By THE REV. ARTHUR GALTON, M.A.

SINCE the various compromises and arrangements of the sixteenth century almost four hundred years have run. We have seen, during the course of them, the principles and theology of Trent working out their logical conclusions, and once more we seem to have reached a period of crisis, or of impending change; when, whatever happens, things cannot go on longer as they have been. Irreconcilable principles and incompatible beliefs, which Rome was able to suppress in the sixteenth century, were more than revived in 1789. Since then they have been menacing and skirmishing incessantly along the frontier between the Papal Monarchy and the Modern World. At last these rival principles have met face to face within those frontiers, and they are now battling for nothing less than the possession of the Church. Though we cannot discern as yet the fortunes of this war, we can have no doubt as to its causes; and we may discuss the present position and the future prospects of Roman Catholicism, not only in England, which is our chief concern, but in that larger world where the Papacy used to be much more powerful, and its adherents relatively so much more numerous, than it and they would seem to be at present.

The "present position of Catholics in England" was described by Newman in a volume published about half a century ago. He touched on it also, during the same period, in two of his more important sermons: in "Christ upon the Waters," preached in 1850 at the installation of the first Bishop of Birmingham; and in "The Second Spring," preached in 1852 at the first provincial synod of the new hierarchy. All these utterances are filled with hope, as they might well be, at the revived and wonderful prospects of the Papacy in England; for such hopes appeared sober and well founded when the conditions of English Romanism in the eighteenth and nineteenth centuries were

compared. Everything seemed to be going well, or even miraculously, when such a comparison was made. Catholic emancipation had been granted in 1829. "The few adherents of the Old Religion," "not a sect, not even an interest, not a body," "a mere handful of individuals who might be counted": such is Newman's imaginative and unflattering account of the English Romanists before emancipation; and he contrasts their position and prospects with those of the new hierarchy, for which he prophesies a long and victorious future. Nowhere else has Newman's rhetoric been so exuberant as in his prophecies about the second spring of the Papacy in England. Nor could his flowery words have seemed exaggerated, in those days, to any people within the Roman Church, or to many outside it. The Oxford Movement, if not still in its height at the University, was flowing triumphantly over the country. Many of its currents were set Romewards, and they were sweeping away men of talent, of position, and of promise. A sentimental, but wholly deceptive, medievalism was in fashion; and many people actually believed that in submitting to the modern Papacy they were climbing back into the medieval Church. The Church of England, as Newman thought, was given over to internal disruption and political attacks. All that he described and combated as Liberalism appeared to be in the ascendant. The newest messages of geology terrified nervous theologians, and the more terrible theory of evolution was thought likely to undermine the very foundations of belief. Against these enemies Anglicanism and Protestantism were judged by the Medievalists to be powerless. Many who thus despaired found a refuge, as they thought, in the supposed authority of Rome; and certainly the prospects of English Romanism were never so brilliant as in the second and third quarters of the nineteenth century. That brilliance, however, soon clouded; and in explaining the reasons we must digress for a little from England and its affairs.

As soon as the Papacy had recovered from the revolution of 1848, all its energies were directed towards maintaining its temporal dominions and increasing its ecclesiastical authority.

The latter of these efforts culminated, after many struggles and more disappointments, in the definition of Papal Infallibility. Authority seemed to have vindicated its claims, and to have achieved the goal of a long ambition; but this victory has proved more disastrous than any previous defeat. In the very hour of theological triumph, the Papal States were resumed by the Italian Nation, and the Bishop of Rome ceased to be a king. This was the smallest forfeit which Nemesis exacted; for the claim to sovereignty was not relinquished, and the Pope condescended to the *rôle* of a Pretender. He withdrew his adherents as far as possible from civil and public life. His representatives could not be trusted with education. There was a quiet but a sullen and an uncompromising war between the Court of Rome and the interests of the Italian people. The quarrel was disadvantageous to both, but it has inflicted irreparable losses on the Papacy. If the Italians had not been a patient and a tactful race, it would have been equally destructive to their religion.

In other countries there were similar quarrels on various pretexts, but for the same objects. The temper which had inspired the syllabus of 1864, and which proceeded logically to the definition of 1870, forced the Papacy into conflicts with nearly every Government, and with the whole spirit and principles of modern society. By Prussia the quarrel was fomented brutally and pursued stupidly. Bismarck was thoroughly outmanœuvred by Leo XIII., and the new German Empire was consecrated by another journey to Canossa. Imperial politics are still impeded and scarred by this defeat. In France the quarrel was conducted, and therefore has ended, differently. After an incessant warfare against the Third Republic, and everything which it represents, the French Church has been separated from the State, and the Papal jurisdiction is no longer recognized officially by the French Government. This momentous change cannot fail to influence the relations between the State and the Papacy in all other countries. It is the most grievous wound which has been inflicted on the Papal Church since the Reformation; and it concerns our present

inquiry because it is only explicable by the still more serious changes which, since 1870, have been maturing within the Church itself. These changes are due to two causes, both of which have been operating simultaneously. First among them has been the steady growth and the remarkable popular extension of the scientific spirit and of scientific methods. These have been applied, not only to the natural sciences, but to history, to language, to theology, to religious and political institutions, to criticism of all kinds, to human society itself, and to every department of thought and knowledge. The result has been nothing less than a revolution in men's conception of the universe, of their position in it, and of their attitude towards it. Against this unresting and irresistible growth of knowledge, the Papal authority and claims have not only been impotent, but they have been a positive disadvantage, a source of undeniable embarrassment and loss to the Roman Catholic Church, which has suffered more than all the other Churches together both from the influences which have just been enumerated and from the dead-weight of its infallible Pontiff.

And yet, during the same period, the Papacy has inflicted other and even heavier losses upon the Church. Since 1870 the Roman administration has become more autocratic and reactionary. It has been continuously narrowing and centralizing. The Papal authority has developed at the expense of the episcopate. The old independent name of bishop is, indeed, still retained for these now subordinate officials; but the administrators of Roman Catholic dioceses are in fact little more than Papal delegates, subject to various Roman Congregations, and liable as well to that occult influence of the religious orders which becomes ever more preponderating within the Vatican. Between the Papal bureaucracy and the interests of the regular clergy the position of a Roman Catholic bishop is most unenviable, while the prospects of the secular clergy are always gloomier and more precarious. These causes have produced, and will go on producing, their inevitable results; for institutions, no less than individuals, must suffer the defects

of their qualities and principles. Mr. Gladstone pointed out some of the dangers of Vaticanism in the relations between State and Church, but he scarcely realized the more devastating effects of Vaticanism upon the Church itself. These effects may be criticized, or deplored, or defended, or even gloried in as a privilege, but their existence cannot be denied. Since the sixteenth century everything has been sacrificed to a blind obedience and an iron uniformity. The Papacy may have gained, temporarily and apparently, by enforcing these principles ; but life, and vigour, and variety, and growth, and progress have gradually though surely been destroyed. In all these qualities the Papalized Churches are practically bankrupt. These results are only too visible among the French Catholics, in spite of their advantage in belonging to the most intelligent and progressive European race. Nominal Catholics are only a minority of the French people ; in politics, a small, an impotent, a credulous, a silly, and an ever-dwindling minority. Practising Catholics, again, form but a small section even of this minority. In all the other Latin countries, both of America and Europe, except Belgium, statisticians of every school give similar reports. And the losses of the Church are not only in quantity, but in quality. The education and intelligence of all these countries are either indifferent or hostile to the prevailing and reactionary clericalism, which is indistinguishable from official Romanism, but which must never be mistaken for Catholicism. It was hoped by many French Catholics that separation would give them a free Church in a free or a neutral State. The neutrality of the State has, indeed, been observed scrupulously ; but the French Catholics find themselves less free than ever. They have exchanged a limited and clearly defined supervision by the State for an active and unlimited control by the Papal autocracy. They have no voice in the appointment of their bishops, no financial authority, no functions and no duties except to obey and to pay. The bishops have no initiative, no genuine responsibility, no real power, and no security of tenure ; and the clergy are almost as dependent on their bishops as the bishops are on

Rome. The local authorities are suspected and thwarted incessantly by the officials at the centre. No organism can thrive under these conditions, in which the abnormal activities of the head have produced an atrophy in all the members. It is not surprising that Roman Catholicism is a failing cause, and that the priesthood is a discredited profession. Among other causes of failure, the diminution of the clergy is not the least significant and menacing. Quite recently, the Superior of the *Petit Séminaire* at Vouziers has said that in 1897 they had 236 pupils, in 1903 only 150, in 1906 not a hundred, at present only 54. Of these 54, only about 30 are ordination candidates; and, as the course of studies lasts six years, that standard, even if it be maintained, means a supply of only five priests annually for the diocese. This case is typical of what is going on throughout French Catholicism, not only in recruiting the clergy, but in all other departments of its organization. Quite apart from external difficulties, which are serious enough, the poor remnants of the old Gallican Church are afflicted internally by atrophy and blight, both caused by unwholesome principles and pernicious methods of administration. And the state of all the other Papalized Churches throughout the world is either worse than the state of the French Church or is approximating inevitably towards it. Some of the non-Latin Churches may possibly be saved in time; but only by a revolution within themselves, or by insisting upon a reformation of the Papacy.

In England, on a smaller scale, the same influences which we have been examining have produced very similar results. The Vaticanism which was introduced into England with the new hierarchy in 1850 has transformed English Romanism. The older English Catholics were, indeed, a small body, but in many ways they were select. They produced and they favoured men of learning, of whom they might boast a considerable number. They were sober and conservative in their beliefs. They were most loyal to the primacy of Rome, but they resented Papal interference, and they dreaded a Papalized administration. They had great sympathy with the old Gallican Church, and

an instinctive dislike of Ultramontaniam. They were not far removed from our older and typical High Churchmen before they too were Romanized. Both in feeling and in blood, the former generation of Catholics was English, and the clergy were almost exclusively Englishmen. It was to a Catholicism of this kind that Newman gave himself in 1845 ; but it was not long before that change began, which was rapid in its growth, and has been overwhelming in its effects. This change may be both marked and understood by the disillusionment and isolation of Newman ; and, later, by the bitter enlightenment and the pathetic recantations of Manning. The whole story has been explained with great clearness and skill, in "Modern Rome in Modern England," by Philip Sidney, whose premature and recent death is deplored by all who knew him, and is a grievous loss to those who are interested in the subjects which he unravelled with so patient an industry and treated with so admirable a candour. We can here only indicate some of the causes which have produced the effects we are trying to exhibit. Among these effects we would enumerate the following as most significant : a very large number of the Roman clergy who now minister in England, if not the majority, are either Irish or foreigners. The proportion of Irish and foreigners among the laity, especially in big towns, is also very large. The English element is not now preponderating in English Romanism, and it is always tending to decrease. Again, the proportion of regular clergy to the seculars is always increasing ; and the religious communities themselves increase out of all proportion to the numbers and growth of the laity. They are an artificial and alien production. Objectionable and menacing as they are in many ways to the nation, they are an exhausting and a growing burden to the Roman Catholic community. The whole clerical body, moreover, is out of all proportion to the pastoral requirements of the laity. Churches and convents may multiply, the body of the clergy may increase, but the numbers of the laity do not increase proportionately. Absolutely, Romanists have, of course, grown with the population. Relatively, it is doubtful

whether their numbers are as large as they were under George III., and certainly they are less numerous proportionately than they were under Charles I. If we could obtain reliable figures, it might probably be demonstrated that English Romanism, in spite of all appearances, has been declining steadily in proportion to the general population ever since the Papal warfare against Elizabeth.

There has been a decline, too, since about 1870 in the attractiveness of Romanism to outsiders. The stream of converts which was so high in mental quality about the middle of last century, which was also large in quantity and conspicuous in rank for some twenty years or more, has lately fallen appreciably in all three respects. The Roman Catholic body is not recruited as it used to be by external adherents. If its numbers be tested again by church attendance, we are brought to similar conclusions ; although such attendance is enforced more stringently than in any other denomination, and is regarded by all practising Catholics as an indispensable duty in their religious life. The English Romanists, then, do not keep pace with the general population ; nor, as it would seem, with several of the other denominations. Moreover, they do not increase even as they should normally according to their own membership and the statistics of their marriages. The only possible explanation of these facts is that the leakage from them must be enormous, and continually growing.

On a superficial view, as we look round us, either in town or country, but especially in London, the Papal Church in England seems to increase and flourish. The Byzantine Cathedral of Westminster, with its elongated minaret, is one of the most conspicuous public buildings. The present florid Oratory is very different from Faber's modest chapel in King William Street. The Jesuit Church in Mayfair would hardly be recognized by those who knew it thirty years ago, when it was almost hidden away in the mews of Farm Street. And so it is with innumerable churches, convents, colleges, schools, and various other institutions scattered prodigally through the country.

There has been an enormous expenditure in bricks and mortar, which has not all been paid off, and which as debt, or in mortgages, or in repairs and working expenses, is a very heavy burden on the Roman Catholics, and a perpetual drain upon their resources. But when we turn to the human element, we do not find a similar exuberance and strength. English Romanism has not been an expanding force, at any rate during the last thirty years; and it shows no signs at present of acquiring new powers of expansion. Like all the other Papalized Churches, it withers under the blight of Vaticanism; and is being drained, both in human beings and material resources, by the exactions of the religious orders. The dead hand of those orders lay heavy on the whole medieval Church; as it lay on all the unreformed Churches before the French Revolution; as it lay on many parts of Italy until 1870; as it lies heavy now in Ireland. To this burden, which has always been so destructive to Catholicism, there has now been added the benumbing hand of the Vatican, which has already crushed the episcopate, which enervates and emasculates the secular clergy, and which does not seem to administer lay affairs with any credit to itself or success to them.

It is possible, and even easy, as we have seen recently, to collect a vast assemblage, to make a striking show, to organize a gorgeous pageant. Cardinals and archbishops, prelates and monks, may be gathered from every quarter of the globe; but the question arises inevitably, what population, what vitality, do they represent? Are the countries from which they come in sympathy with them, or are they merely tolerated and customary survivals of a fading past? When the Roman Catholic Church is estimated, it is no longer possible to take any national statistics, and to say these millions represent the Catholics of any given country. The swelling numbers, which used to range so vaguely from 150,000,000 to 300,000,000, shrink on all sides and in every place whenever we can test them. We know that there are not anything like 30,000,000 of practising Catholics in France, nor 16,000,000 in Spain; and so of all the other countries. And we apply a similar reasoning

to the current statistics of English Romanism, which we believe to be far from flourishing, or from being likely to flourish, under its present conditions, and through the various causes which we have tried to explain : causes which we may sum up, shortly, as Roman ; but which are also Catholic, in the sense that they prevail, and are at present still increasing, throughout the Roman Catholic Church, and not least among the English Romanists, who since 1850 have been absolutely prostrate under the benumbing hand of Rome.



Revival Memories : D. L. Moody's Visit to London in 1875.

BY THE REV. CANON W. HAY M. H. AITKEN, M.A.

D. L. MOODY'S work during the two eventful years that he spent in the British Isles reached its culminating point in his visit to London in 1875. Probably his series of meetings at the Agricultural Hall was attended by a larger number of human beings than had ever before been drawn to any series of religious meetings in the history of the world. It was computed that somewhere about 20,000 attended the earlier gatherings ; but as it was found that a very considerable number of those present each night heard most imperfectly, while many did not hear at all, and as this had a tendency to interfere with the stillness and solemnity of the services, it was thought expedient to make certain structural alterations which reduced the number of sittings to about 15,000. As, however, there was no diminution in the interest, this enormous accommodation proved quite insufficient, and hundreds night by night had to be denied admittance.

These huge gatherings were made up of "all sorts and conditions of men," from Cabinet Ministers and noblemen to costermongers and people from the slums. Mr. Gladstone, then in the zenith of his fame, was present, I believe, on several

occasions. He met Moody in the committee-room before one of his services; and when he had been introduced to him, putting one hand upon the preacher's breast and one between his shoulders, he exclaimed: "What a depth of chest!" Reaching up his finger towards Mr. Gladstone's forehead, Moody replied with characteristic readiness: "I only wish that I had that thing on the top of it!" There the great political orator might be seen sitting on the platform, and listening with every appearance of eager interest to the somewhat rugged utterances of perhaps the only man of his time that could draw larger audiences than even himself, and watching, with probably even greater interest and amazement, the long line of "anxious inquirers" who, in response to the preacher's appeal, rose and made their way into the rooms set apart for their service.

Dean Stanley also came to hear him, and subsequently invited him to dine with him at the Deanery. After dinner they had a long friendly discussion, in the course of which the Dean remarked: "I was greatly interested in the meeting that I attended in the Agricultural Hall. The enormous crowds, the hearty singing, and the evident and eagerly responsive attention of that vast multitude, were all very impressive. I was also myself much interested in your address, if you will let me say so, and feel sure that you must needs be doing a great deal of good. At the same time I must, in all honesty, say that I could not go along with all that you said." "Is that so?" replied Moody. "And what was it that you could not go along with?" "Well, I understood you to say," answered the Dean, "that good and amiable actions performed by those who are not what you would call Christians are not acceptable to God. Now, surely that cannot be so? A good and amiable action must be acceptable to God, just because it is good and amiable, quite apart from any consideration of the spiritual condition or experience of the person who performs it." "Suppose," replied Moody, "that a child of yours was sitting at this table, and that you said to her, 'My dear, go and fetch me that glass from the bottom of the table,' and she were

to reply, 'I won't!' and subsequently obstinately refused to obey your repeated commands, and finally, after defying your authority, she were to fling out of the room in a pet. And suppose that after all this, as you were walking in the garden, feeling very much pained and hurt at your child's disobedience and defiance, she were to come up to you and offer you a flower from her little garden, would you accept it before she had humbled herself and shown some sort of repentance for her fault?" "He didn't meet my argument," said Moody, in relating the incident to me; "but, unfortunately, you see, he had no children, so he could not appreciate the force of it as he would have done if he had been a father himself."

One of Moody's most interested hearers was the first Lord Cairns—a man who was regarded by all as one of the greatest statesmen of his time. I remember hearing of a Jew whose conversion was brought about by noticing the interest that Lord Cairns took in the services. I suppose that this man had been led to attend one of the meetings merely out of curiosity, and looked upon the whole of the proceedings rather as a joke; but he came early to secure a good seat, and when he noticed that Lord Cairns had come early for the same reason, and was content to spend the best part of an hour of his valuable time thus waiting patiently for the proceedings to commence, he began to reflect somewhat after this fashion: "What does this mean? Here is Lord Cairns, one of the ablest men of the time and Lord Chancellor of England, sitting in this hall by the hour to hear this illiterate Yankee. There surely must be something in it, or such a man would never waste his time like that. If it does him any good, I don't see why it should not do me some good too." And this thought so took hold of him that, long before the meeting commenced, his feelings of contemptuous indifference had given place to earnest interest and even expectation, and so he was ready for the word when it came, and it proved a message of life to his soul.

Moody showed his good generalship in attacking London, one may almost say in the centre, to begin with. People from

the East and West, as well as from the North, crowded into that vast structure, and thus the interest spread both East and West; and this paved the way for his further efforts. While he was labouring there a huge wooden structure was being erected for his use at Bow, from which he hoped to reach the East-Enders, while Her Majesty's Opera House at the Haymarket was secured for the aristocrats and plutocrats of the West End. It was with the greatest reluctance that Moody withdrew from this vantage-ground, and he arranged for the continuance of the services there by other evangelists for some weeks after he had begun work elsewhere. His next effort was at Bow Hall, where his work was largely amongst the working classes and the very poor. But he was just as successful here as amongst the lower middle-class folk, who constituted the bulk of his congregation at the Agricultural Hall. Moody was himself so impressed with the work there that he hesitated to leave it in order to begin his labours at the Opera House, which was a much smaller building, and would not hold more than 5,000 people, I suppose, when crammed to its utmost capacity.

He got the late Sir Arthur Blackwood to commence the services there, while he remained a little longer amongst the poor people in the East; but when pressed by his committee to commence operations at the West End, he ultimately solved the problem by doubling his own labours, and preaching in both places night after night. He would begin his meeting at Bow Hall at 7 p.m., and as soon as he had finished his address would leave someone else to manage the after-meeting, and, leaping into a hansom provided with a swift horse, would drive as fast as the horse's legs would take him to the West End. The social habits of the West-Enders made it desirable that the meeting should begin at a late hour, and it would often be nearer nine than eight when he appeared on the platform.

The strain of this double effort must have been tremendous; but the last thing that he ever thought of was himself. His own fatigue counted for nothing, if only he could gather in the harvest that seemed so strangely abundant.

I remember spending the best part of a day with him in a suburban residence somewhere in the North of London, just before he began his work in the West End. We had been enjoying a quiet game of croquet together ; this, I think, was at that time his favourite recreation, and he showed his perfect naturalness in thoroughly appreciating it. The contest had ended, I remember, very much to his advantage, and we sat down in the summer-house together to talk over the work that lay before him in the near future. I remember making some remark to the effect that I wondered how his innumerable anecdotes would go down with the fastidious and even supercilious West-Enders. He was silent for a moment, as if he were weighing the force of my suggestion, and then answered : " I don't know about anecdotes ; but mind you, 'lustrations will hold their own with any kind of audience, whether educated or illiterate."

I have often since thought of the profound truth of that remark, and of the knowledge that it showed of human nature, and I would recommend my younger brethren in the ministry to make a note of it. The sequel showed how amply his conclusion was justified. Never was the West End of London so reached and stirred as during Moody's visit to the Haymarket in 1875. The streets were simply blocked with the carriages of the aristocracy. More than once Moody had to appeal to the Christian people present to get up and retire from the hall, so as to make room for those who needed the Gospel more than they ; and it was a wonderful testimony both to his personal influence and to the infection of his zeal for souls that his appeal usually was successful. At Camberwell, on one occasion, he demanded that a thousand Christian people should rise from their seats and make room for some of the multitude that were surging outside in the street. Up rose no less than *two thousand* persons, convicted in their own hearts of spiritual selfishness, and as they streamed out by one door the masses from outside poured in by the others.

A friend of mine who was acting as steward on that occasion saw an elderly person making signals to him, and on his

approaching her, she asked : " Do you think, sir, that I ought to go out ?" " That is a matter between yourself and God, my dear madam ; I could not presume to decide for you." " Oh, that's all right ; I have been on the Lord's side for a great number of years." " Well, but perhaps you have come up from the country just on purpose to attend this meeting, and I wouldn't like to be hard on you." " Oh no ; I live in London." " Well, but perhaps you have never heard Mr. Moody before, and in that case I should be sorry to cause you disappointment." " Oh no ; this is not the first time that I have heard him." " Indeed, and about how often have you heard him before ?" " Let me see, I think this is the sixty-third time!" Needless to say, the good lady was unceremoniously dismissed ; but the fact that so inveterate a " sermon-taster" volunteered such a confession witnessed to the extraordinary influence that Moody exercised over the consciences as well as the wills of those who crowded to hear him. There are few things harder to deal with than religious selfishness.

It is not easy to say how far the amazing hold that Moody gained on the West-Enders was productive of real and permanent spiritual results. That he caught their ears, so that, for the time, it became quite the correct thing to spend the evening at the Opera House, but not to hear an opera, cannot be questioned ; but the habit of reserve in which such people are trained rendered it difficult to help them in the after-meeting, and probably many who were impressed slipped through his hands just because they would not humble themselves to receive that help. Perhaps more was done than showed upon the surface, and probably many a country parish may have benefited by a changed life at the hall without its being known that the change was due to Moody's work at the West End.

For business men his style possessed a peculiar fascination ; for he was himself before anything else a business man, doing business for eternity. Probably his addresses delivered to men of this class were amongst the most effective of his mission utterances. The directness and homeliness of his "straight

talks," his strong common sense and fearless candour, appealed very forcibly to the sympathies of his audience, and left behind results that are, after thirty years, still appreciable. He possessed in an extraordinary degree the capacity of reproducing the persons and events of yesterday in the clothes of to-day, which, although it might expose him to criticism on the score of taste, gave to his presentations of antique incidents a freshness and vividness which made them real to his nineteenth-century audience.

Here, for example, is his version of Zacchæus' reparation, given just as it remains, and must remain as long as my mind works, embedded in my memory: "I picture to myself Zacchæus coming down to his office the day after his conversion. He calls two of his clerks into his private room and explains to them the decision that he has arrived at. 'Now,' says he to one, 'you and I must overhaul the books, while the other is ready to make out a statement of overcharge, and to draw up the cheques.' They haven't been at work very long before the clerk exclaims: 'I think there's something wrong here, sir.' 'Well, how much do you make it?' 'I find that we've overcharged this man to the extent of £60.' 'All right,' says Zacchæus to the other clerk, 'you make out a statement and draw up a cheque.' 'Shall I draw it for £60, sir?' asks the clerk. 'Why, no! Didn't I tell you it was to be fourfold? Draw a cheque for £240.'

"I can see the clerk setting forth on his round of visits that afternoon, with the cheques in his pocket. He meets the first man that he is looking for in his garden, just outside his front door, and is asked what he wants. 'I have come from Zacchæus' office,' he replies, 'and I want to see you on a little matter of business.' 'From Zacchæus! Ah! the old usurer! Hasn't he got enough out of me yet? What more does he want now?' 'I am happy to say, sir, he doesn't want to get any more out of you, but to give you back something.' 'He wants to give me back something! Come inside.'

"They enter the house together, and the clerk is asked to take

a seat. 'Now tell me what you really mean. Zacchæus wants to give me back something! That's a bit too much for me. What are you driving at?' 'Well, sir, Zacchæus has been overhauling his accounts, and he finds that he has overcharged you considerably in the matter of your taxes.' 'I know he did, the old rascal! but you don't mean to tell me that I'm ever going to see any of that money back!' 'Yes, sir; he's decided to pay back fourfold, and here is the cash. He overcharged you a matter of £60, so he has directed me to hand you this.' 'Two—hundred—and forty—pounds! What's the matter with the man? Is he going to die?' 'No, sir; I believe he's in the best of health.' Then, tapping his forehead with his finger: 'Is he going off his head?' 'No, sir; I believe he is in full possession of his senses: but I understand he was what you may call converted yesterday.' 'Converted, was he? Well, now I believe in conversion!' 'Yes, sir; they tell me that he was converted suddenly yesterday afternoon.' 'From this time forth, I believe in sudden conversions!' 'They say that he was converted up a tree.' 'Up a tree, was he? There are no conversions like conversions up a tree!'"

Ah, to think that thirty-three years have passed away since that wondrous flood-tide of spiritual influences swept over London, and yet to-day we are only where we are! Yet surely the mighty impulse of those stirring times is with us still. Moody has passed away, and, while I write these lines, the news comes that his gentle, kindly companion in arms, Ira D. Sankey, has also passed away; but all over our land to-day hundreds of clergymen and other ministers of the Gospel, as well as a multitude of laymen, are working with a directness of purpose and a skill in winning souls that would have been found only amongst the very few before that epoch-making campaign of the American evangelists.

In the next issue I hope to give some account of some of the early parochial Missions of our Church.



The Cities of the Seven Churches.

SOME PERSONAL IMPRESSIONS.

BY THE REV. M. LINTON SMITH, 'M.A.

I. SMYRNA AND THYATIRA.

IT was my good fortune in the summer of 1907 to have the opportunity of a somewhat prolonged tour in Asia Minor, that land which tempts the explorer with so many half-hidden traces of ancient civilizations, keys wherewith to open and reveal the mysteries of more than one chamber in the palace of human history; that land which as the meeting-place of East and West was ever receiving and passing on the impulses which came to it from either hand; that land which was the home of the great process of translating the thought of the East into the terms of the West, and which was therefore the cradle of many of the early developments of our own faith. It was in the University of Tarsus and the market-place of Ephesus that the Apostle of the Gentiles learnt sympathy with those to whom he was specially sent; it was in Ephesus that the Galilean fisherman, the Jewish Apostle, the Hebrew seer, St. John, was equipped for his task as evangelist and letter-writer; it was in the province of Asia that the organization of the Church first took the form of the monarchical episcopate which has in all subsequent ages been the heritage of her direct descendants.

In the course of my journey I was able to visit more or less cursorily the sites of those seven cities, the Churches of which are addressed in the opening chapters of the Revelation; and in these articles I want to set before my readers some of the impressions which were left upon my mind by these visits.

With Smyrna as a starting-point—the only obvious one at the present day for the traveller from the West—they fall naturally into two groups, the northern one, consisting of Pergamum, Thyatira, Sardis, and Philadelphia, all lying on or near the line of the Smyrna-Cassaba Prolongement Railway.

which follows the Valley of the Hermus, and roughly coincides in its direction with the older trade route, known as the Royal Road ; and Ephesus and Laodicea (with its companion cities, Hierapolis and Colossæ), the southern group, lying upon the line up the valleys of the Mæander and Lycus to Dineir (Apamea Cibotus), the modern equivalent of the southern road, most frequented in apostolic times, from the Cilician gates to the ports of the Ægean.

The approach to Smyrna by sea is one of great beauty ; the rich red soil of the northern end of Chios, and of the peninsula which guards the entrance of the Smyrnæan gulf, the fresh and vivid green which in the spring clothes the steep hillsides down to the water's edge, and the numerous villages gleaming white in the brilliant sunshine upon the slopes, make a strong and effective contrast to the barren and rocky coasts of Greece, left but a few hours behind. On the other side no land is visible for a while ; but as the vessel swings southward Sipylus appears dimly blue on the left, and soon, nearer at hand, glistening heaps of salt seem to rise out of the sea, the flat shore on which they lie being still unseen ; the mountains on the south grow lower, and as we turn eastward again the gulf is seen to end in the low plain between Sipylus and Tmolus, the last spur of which range is crowned with the Pagus, the acropolis of the city, whose buildings climb its slopes, their mass of white walls and red roofs broken by large groves of cypress, the gloomy foliage of which seems fit adornment of the graveyards in which they stand. The harbour is alive with traffic, steam-ferries pass and repass, the flags of all nations are seen upon the shipping, and in a few moments you have landed in " Giaour Ismir," infidel Smyrna, as its Moslem conquerors term it, the last hold of Christendom against Islam in Asia. The appearance of the city has changed much since the days of Polycarp. The bazaars now stand on what was then the inner harbour ; the Frank quarter stretches north-east along the head of the gulf far beyond the limits of the ancient town ; the diadem of towers with which its walls crowned the summit of the hills has mainly disappeared,

and the colonnaded streets and noble buildings of a rich Græco-Roman city have been replaced by the narrow and crooked lanes and white-washed mosques and churches of a Levantine port. But though the glories of ancient Smyrna have long ago been destroyed, and their fragments lie buried beneath the houses of the modern town, yet there remains much to stimulate thought and fire imagination: the relations between sea and land have not materially changed through the centuries; the sheltered waters of the gulf, unchoked by the silt of some turbid river, like so many another harbour of the coast, still bear to its quays fleets of coasting and sea-going vessels, which invite the traffic of the interior. In spite of the fact that two lines of railway find their terminus in the city, a large proportion of its land-borne trade still enters, carried on the backs of mule and camel, across the Caravan Bridge, with its Greek foundations; and still, during the heats of summer, the cool "Imbat" or sea-breeze blows daily up the gulf, dashing its wavelets into spray across the crowded quays, and rendering life tolerable at sea-level.

But it is not only as you look seawards that you realize the forces which went to make the city. Climb the steep ascent to the Pagus, and as you stand on some ruined Byzantine tower with its Greek substructure of well-hewn stone, you look around you and see the converging lines of the land routes—the coast road now followed by the railway round the seaward end of Sipylus northwards; the open valley stretching invitingly eastwards between Sipylus and Tmolus towards that great avenue to the interior, the Hermus Valley; and, as you turn south, the narrow gorge that runs almost at your feet, leading another line of rail across the intervening hills to the valley of the Cayster and Ephesus. And the other great route of the country seawards is not wholly out of sight, for over the hog-back of Messogis, bounding the Cayster Valley on the south, you get glimpses of summits still farther away, with a great gulf between them and the nearer range, the gulf of the Mæander Valley, from the fourth century downwards the main avenue of communication between East and West.

And not only do the unchanged natural features, which made the place, recall the past. West from the Pagus but a quarter of a mile, on a slightly lower level at the foot of a steep knoll, lie the shapeless remains of that stadium in which the Christian onlookers, scattered among the crowd, believed that they heard a voice from heaven bidding their aged Bishop be strong and play the man, a voice which had its answer in Polycarp's noble confession and nobler death ; and down at sea-level, though all remains of antiquity are buried below the surface, the curving lines of the streets in the bazaars recall the shape of that inner harbour, now filled in, which was the scene of the heroic defence of the Knights of St. John against Timerlane in 1402—the scene, too, of the barbarous conqueror's savage vengeance.

And as you stroll along its streets and alleys, you are bewildered by a variety of type and dress and colouring, unsurpassed by any town in the Levant. Neither the bazaars of Cairo nor the streets of Jerusalem present such a medley of race and costume as do the quays and lanes of Smyrna ; the quick-witted Greek makes the life of his slower governors as burdensome and as profitable as was the life of the proconsul of Asia in the first century ; the Jews still herd together in their ghetto, aloof and despised, but sharing nowadays with the Armenian the unpopularity of the too-successful trader ; while the peasants from the interior, uncouth and undemonstrative, gape and stare at the wonders of civilization, as their Mysian and Lydian and Phrygian and Carian forefathers must have done in the age of the planting of the Christian Church. Smyrna still deserves the title which Professor Ramsay has applied to it—the City of Life.

Thyatira stands in marked contrast to its neighbours in the group of cities which we are considering ; in itself perhaps the least important of the seven, it seems to owe its place among them to the fact that it is a good distributing centre for the surrounding district. Taking train at Smyrna, you crawl first round the eastern end of the Smyrnæan Gulf, and then round the

western end of Mount Sipylus, up the Hermus Valley to Manisa (Magnesia ad Sipylum); changing there, you cross by a branch line northwards a broad and fertile plain, dissected by various streams which run into a northern tributary of the Hermus—streams which, when the winter rains fall heavily in the hills on either hand, overflow their banks, marking the land with broad bands of devastation; while away over the eastern hills rises the snow-clad range of Dindymus, one of the sacred mountains of Phrygia. But gradually the hills draw in on either hand, and at the apex of the plain you have just crossed lies Ak-Hissar, the representative of Thyatira. It is situated in a broad and open vale, in a position which offers little opportunity for defence against a foe. But more or less obviously there open through the hills three passes, besides the plain by which you have approached: behind the range which bounds that plain on the east lies an easy road past the Gygæan lake to Sardis; north-east a less obvious opening carries a road into the valley of the Macestus, offering direct communication with Cyzicus and the Propontis; while the railway turns north-west, almost at right angles to its previous direction, to climb sharply up a low neck which blocks the passage into a tributary valley of the Caicus, and so to Pergamum. It was these passes which made Thyatira a trading and, for a short period of its history, a frontier town; a low mound covered with cypresses marks the site of the Acropolis, important as the border fortress between the Seleucid and Attalid realms, falling first to the one and then to the other as the balance of power changed. It has no marked features to distinguish it from any other Anatolian town of like size: white houses and minarets rise from the gardens which surround them; a strip of dusty white road bordered with telegraph-poles leads up from the station, at which one train a day maintains communication with the outside world. The remains of antiquity are scanty, and it seems at first sight as though there were no link with the Thyatira of the New Testament; yet that is supplied by one of the chief industries of the place, the manufacture of carpets, which are dyed the well-

known Turkey red with the madder-root which grows in the neighbourhood; and we are reminded that it was a purple-seller of Thyatira, Lydia, who was the first-fruits of Europe to the Gospel. But the bronze-workers, whose trade was another staple of the place in the first century, and who seem to have supplied the writer of the Apocalypse with the characteristic figures of the letter to this Church, have completely disappeared, and with them the other trades, the organization of which in guilds seems to have formed the basis of the city's constitution.



The Pentateuch and Ancient Law.

BY THE REV. LAWRENCE DEWHURST, M.A.

THERE seems to be one point of view—viz., that of modern jurisprudence—which has not received the attention it has deserved from those who have written on the subject of the “Higher Criticism,” especially when dealing with the Pentateuch. Have the theories of modern jurisprudence anything to say with regard to the date of the Pentateuch? Certainly they will not tell us when or how it was compiled, or how many writers there were; but what these theories will enable us to do is to say approximately to what period in the history of the nation its laws, statutes, and customs belong. The religion of Israel has been compared with that of other nations, and from that comparison conclusions have been drawn and the relative age of ceremonies has been determined. These conclusions have had their influence in the determination of the date of passages, and perhaps of books, of the Old Testament. Yet it is much to be desired when there are two sets of factors for the determination of any question both should be allowed their full value. But so far as I know this has not been done by the Higher Critics in the case of the Jewish Law. Those theories which modern jurists have, with great care and painstaking effort, put together have not been studied, nor has any weight

attached to their conclusions. It is much to be wished that some jurist, whose work would be received as authoritative, would do for the Law of Moses and Jewish law in general what has been done for Hindoo and Mohammedan laws.

Taking Sir Henry Maine's "Ancient Law" as a text-book, I will try and show some reasons why the laws which we find in the Pentateuch should be considered as belonging to the early history of the Hebrew people.

We get an example of one step forward when Jethro, the father-in-law of Moses, advises him to appoint judges under him. The people had brought their causes to Moses, and the sentence he gave they received as if it came direct from God. "It is certain," says Maine, "that in the infancy of mankind no sort of legislature nor even a distinct author of law is contemplated or conceived of. Law has scarcely reached the footing of custom ; it is rather a habit. It is, to use a French phrase, 'in the air.' The only authoritative statement of right and wrong is a judicial sentence after the facts, not one presupposing a law which has been violated, but one which has been breathed for the first time by a higher power into the judge's mind at the moment of adjudication."

Now, when one man has to judge all causes there is no need of a body of law, but directly his duties are handed over to others, then, unless there are to be widely different judgments of the same set of circumstances, laws, or at least principles for guidance, must be given. So it is in this particular case, for soon after the appointment of judges we get the laws which they are to administer. It is further to be noted that the Sanhedrin traced its parentage to those who were appointed by Moses on the advice of Jethro. These judges became what Sir Henry Maine calls a "juristical oligarchy," and in time claimed to monopolize the knowledge of the laws and to have the exclusive possession of the principles by which quarrels or lawsuits are decided. So far, then, we have the foundation of the administration of a system of laws, and clearly this must come very early in the history of any nation.

But we reach a step further when we come to the code of laws which are ascribed to Moses. In the Pentateuch there are said to be three codes given by the same legislator to the people of Israel. Yet in the point to which I shall shortly refer they are all alike, and all must be classed as ancient. Now, Maine says that codes make their appearance at periods much the same everywhere in point of time—*i.e.*, the same relative period of progress in nations. And if we take the Twelve Tables of Roman Law as our guide we can see how far back in the period of history the laws of Moses must go. To quote Maine again, when speaking of these early codes: "Quite enough, too, remains of these collections, both in the East and in the West, to show that they mingled up religious, civil, and merely moral ordinances without any regard to differences in their essential character; and this is consistent with all we know of early thought from other sources, the severance of law from morality, and of religion from law, belonging very distinctly to the later stages of mental progress." If the three codes belong to different periods in the nation's history, we may expect them to be marked by some degree of progress, unless we say at once that the Jews show no progress at all from a juristical point of view. It is in just such a question as this that the trained jurist's opinion would be invaluable. He would be able to say whether there was really any advance made, or whether they belong essentially to the same period. At all events, all three bear this mark of age, that they contain moral, religious, and civil ordinances all mingled together. This point ought not to be omitted when drawing conclusions from the other factors in the problem, for if the religious and ceremonial contents of these codes point one way and the legal point another, the more complex does the problem become. The jurist must be allowed his say and his considerations given their due weight, otherwise one important factor is omitted.

We get another light on the age of a code of law from its penal legislation. In all ancient codes the proportion of penal legislation is great. Maine goes so far as to say this: "It may

be laid down, I think, that the more archaic the code, the fuller and minuter is its penal legislation." "Torts, then, are copiously enlarged upon in primitive jurisprudence. It must be added that sins are known to it also. . . . It is also true that non-Christian bodies of archaic law entail penal consequences on certain classes of omissions, as being violations of Divine prescriptions and commands. The law administered at Athens by the Senate of Areopagus was probably a special religious code, and at Rome, apparently from a very early period, the Pontifical jurisprudence punished adultery, sacrilege, and perhaps murder. There were, therefore, in the Athenian and Roman States laws punishing sins. There were also laws punishing *torts*."

The Law of Moses is certainly minute in its penal legislation. True it is that, compared with other codes, we find it much more merciful, yet still it is severe as compared with modern law. The death penalty comes frequent and often. The difference is made in the case of killing a thief (if he is caught in the act) as to whether the theft was committed by night or by day. The thief is to restore fourfold what he has taken, or if he cannot pay the fine he himself might be sold; and so on with all kinds of torts or wrongs. The general rule was the *lex talionis*, though, according to Josephus ("Ant.," iv. 8), a money payment might be substituted if the one who had suffered the wrong so desired, and the one who suffered was also allowed to estimate the value of the wrong.

Again, there are sins, many punishable by death, such as, for example, "breaking the Sabbath" or "making idols," together with many others. More need not be written on this head, for we have only to read over the parts of the law relating to punishment to see how exactly it corresponds with what Maine says of other codes, which we know were formed early in the history of the nations who possessed them.

There is an omission in the Law of Moses, which was supplied later on, which also tends to prove that the code of Jewish law was early in the history of the nation—viz., the power of making a will. It is perfectly true that in the case of movables

or personal property, as we can see from the cases of Abraham and Jacob, the father had some power of bestowal, but there is not that freedom of the disposition of property that we might have expected. Not till a nation has made some advance is the power of making a will freely granted. There is, however, one case of succession, that of the daughter of Zelophehad, which was the cause of directions being given as to the succession of immovables (Num. xxvii. 5-11). There it is laid down that the succession, on the failure of male issue, was to pass to the female issue. If there were no issue at all, the property was to pass to the last holder's brethren—that is, his brothers; failing his brothers, it was to pass to his father's brethren—that is, to his uncles and cousins. But this was a case which had a further important issue. It is well known that in the early history of nations the tribe and family have rights as against the individual. It might be that heiresses would marry into other tribes, and then their portion would go with them into the tribe that received them. And so we find that the chiefs of the family of Gilead pointed this out to Moses (Num. xxxvi. 1-12). In order to protect the rights of the family, it was then ordained that heiresses should marry one of the family of the tribe of her father. Inheritances were not to pass from tribe to tribe. [I have, however, seen it stated that this law was binding only during the early period of the settlement in Canaan, and Selden ("De Synedriis," lib. iv., cap. iv., n. 1, and "De Successione in Bona," cap. xviii.) is quoted as an authority.] It is interesting, however, to note, by the way, that this question arose in the tribe of Manasseh, who were settled on the eastern side of Jordan, and we can easily believe that such an occurrence should arise and be disposed of at once, and that it would be the law in similar cases. But if it be true that this law soon ceased to operate, then we can point to its cession as a mark of progress, and if this point of progress was reached before, say, the reign of Josiah, then those who hold the late compilation of the Pentateuch will have to account for the inclusion of a law which had ceased to be operative.

According to Maine, it was late before the Jews were allowed the power of making a will, and he attributes its introduction to their contact with the Romans, and even then it seems to be limited in its scope. He says: "Again the original institutions of the Jews, having provided nowhere for the privileges of testatorship, the latter Rabbinical jurisprudence, which pretends to supply the *casus omissi* of the Mosaic Law, allows the power of testation to attach when all the kindred entitled under the Mosaic system to succeed have failed or are undiscoverable."

No one can read the civil ordinances of the Law of Moses and fail to notice the great amount of space that is given to what is called status or personal condition. The more ancient the law is, so much the more will it enter, even to minute details, into the status of men. Therefore we may expect to find, and we do find, that the law regarding those who were priests should be full of particulars. It deals fully with his status. Again, we find the law full of detail as regards the slave.

There is one set of rules for those who were slaves from birth or had become so through crime (such as theft) or as prisoners of war, and those who had become so through debt (see Exod. xxi. 2 *et seq.*, Deut. xv. 12-16, and Lev. xxv. 39-43). Take, as another example, the power given to the head of the family. We see this power in its completeness in the *Patria Potestas* of the Roman law, but in the Mosaic system it was possible for a father to sell his children, and the punishment, even by the law, of undutiful children tended to enhance the power of the head of the family. We see another example of this power in the relations of husband and wife. Under the Law of Moses we get a singular example of this power, for we find that under certain conditions the husband had power to set aside his wife's vows (Num. xxx. 8). When the power enters into the domain of religion we can see that it must have been very great.

All these things come in modern jurisprudence under the head of the law of Persons or Status. It is true that we find in archaic systems the law of persons and the law of things mingled together so that there is no means of rigorously apply-

ing modern classifications to them ; yet in the Law of Moses we do get some idea of the status of individual members of the community.

Now, according to Maine, the movement of progressive societies is *from Status* (using the word to signify personal conditions only, and avoiding those conditions which are the immediate or remote result of agreement) *to Contract*. But how little we find in the Mosaic Law about Contract. There is Sale, of course, Pledge, and Deposit, but how meagre the details are! There is not that minute description that we must surely have expected if the Pentateuch was compiled at a late date. If the Pentateuch was compiled after David and Solomon, then, because of the contact with other nations, because of the trade that was then established, and which was continued afterwards with nations that we now know conducted their business with much carefulness, how is it that a document which sets forth not only religious ordinances, but civil laws as well, fails just at the point where those who have made a special study of the history and the progress of ancient law would have led us to expect some detail? We must come either to the conclusion that the Jews were not a progressive race (the proof that this is not so can be found in Jer. xxxii. 9-12, where there is a conveyance of land far more modern than anything in the Mosaic Law), and that the contact with other nations, which trade brings, made no impression on them, or else we must come to the conclusion that the portion of the Pentateuch dealing with the civil law rightly belongs to the period of the history of the Israelites where it is placed—viz., in the infancy of the nation. I do not want to forget that I am only bringing forward one set of factors, but it is without doubt an important set, and if, as seems to be assumed to be the case, the other set of factors gives an altogether different result, then the problem becomes more complex, and the work of adjustment more difficult ; yet there will arise some who will be able to solve these difficulties and show us the truth. Let us only be careful that nothing which throws any light on this subject is omitted, and that a whole set of factors is not ignored, as it seems to have been in the past.

Literary Notes.

OCTOBER sees the publishing world in full swing. Books appear in increasing numbers each day, as may be gathered from the various lists of "Books Received" in the dailies, weeklies, and monthlies. Activity in publication begins early in September, although publishers are more prone than formerly to issue books even during the summer months. And it is certainly the case that when there are not many volumes being issued a new book gets better attention; I mean it obtains a longer notice than it would in the busy season. As a rule, it is a work of fiction that is usually issued at such times. As September passes there is a rush on the part of those concerned to get their novels on the market; for more often than not, in spite of the guarantee of a well-known author's name, the last, or the late comer, is not likely to be met by so large an order as the first. Moreover, the bookseller begins his ordering with a light heart; but by the time he reaches the one hundredth traveller, and the thousandth book, his sense of what is good may, shall I say? have been dulled a little. But there is one axiom which must always be remembered by a prospective author: a good book is wanted, and will find its way and fulfil its destiny.



It may not be amiss to draw attention to a new and attractive annual, soon to be published. I hope every reader of these notes will buy a copy. It is to be called by a peculiarly appropriate title, "The Odd Volume." The title is a good one, and that its contents will indeed be excellent is vouched for by the fact that Mr. B. W. Matz, the indefatigable editor of the *Dickensian*, is editing it. Certainly he has worked hard in the interests of the volume—the profits from the sale of which, by the way, are to be devoted to the National Book Trade Provident Society. He has received aid from a number of authors and artists whose names should assure the success of the volume. It is impossible here to set out all the names, but they make a weighty and enticing list. The price will be a shilling net.



When Messrs. Constable launched their series of "Religions: Ancient and Modern," some four years ago, they promised to provide a companion series of volumes on the philosophies of the world. The wide acceptance of the first series has proved to the publishers that a very large body of readers were ready to consider what the most recent research had to say on the beliefs and aspirations of their fellow-men. Further, the whole scheme of the "Religions" just gave the busy man the headlines, so to speak, of the various systems, and guided those who wished to know more in the selection of lengthier treatises. The new little library will be known as "Philosophies: Ancient and Modern"; the volumes will be published at 1s. net; and the first issues will appear this month. Among the early volumes will be "Plato," "Hobbes," "Locke," "Stoicism," "Early Greek Philosophy," "Comte," "Mill," and "Psychology of Religion." The writers are scholars who are specialists in the subjects assigned to them.

The Rev. W. H. Hutton is editing a new series of historical biographies called "Makers of National History." The first few volumes will be "Cardinal Beaufort," by the Rev. L. B. Radford; "Archbishop Parker," by Mr. W. M. Kennedy; "Castlereagh," by Mr. Hassall; and "Atterbury: Bishop of Rochester," by Canon Beeching. The series is to be issued by Messrs. Pitman and Son, who are also the publishers of "English Choir Screens and Rood Lofts," a new and elaborate work in two profusely illustrated volumes, by F. Bligh Pond and Dom Bede Camm. Canon Beeching, I notice, is also publishing, through Mr. Murray, a book on "The Bible Doctrine of the Sacraments."



One of the most interesting of the various autumn volumes of reminiscences will be Lady Ritchie's "Blackstick Papers." They have been collected together from the *Cornhill* and the *New Quarterly*. Messrs. Smith, Elder and Co. are the publishers. They will also issue Mr. A. C. Benson's new book, "At Large," a series of essays, most of which have already appeared also in the *Cornhill*. The same firm will issue "Percy, Prelate, and Poet," by Alice C. C. Ganssen, to which Sir George Douglas has contributed a preface.



Mr. Edward Arnold's list includes a number of fascinating volumes, among which may be noted Lady Randolph Churchill's "Reminiscences." Another book in his list which will probably appeal more intimately to the readers of these notes is the Bishop of Uganda's "Eighteen Years in Uganda." Dr. Tucker has himself illustrated these two graphic volumes describing his arduous work for God in the mission-field. Then there is Mr. Thomas C. Holmes's book of impressions compiled from his many years' experience as police-court missionary. It is to be called "Known to the Police: Memories of a Police-Court Missionary;" while another book which Mr. Arnold will issue is "A Parson in the Australian Bush," by the Rev. Charles H. S. Matthews, better known in the "back-blocks" of New South Wales as Brother Charles. This will likewise be well illustrated.



There is in rapid preparation the Latin text, with a translation, an historical introduction, indices, and copious notes, of the "Epistolæ Obscurorum Virorum (1515-1517)." The notes, etc., have been compiled by Mr. F. G. Stokes. No English translation, or edition with English annotations, of this famous work has previously appeared. The volume will form a welcome companion to the noble edition of the Epistles of Erasmus, by Mr. F. M. Nichols, which was published a few years ago by Messrs. Longmans.



What should prove a very interesting volume will be "A Memoir of Sir Wilfrid Lawson," by Mr. G. W. E. Russell. Sir Wilfrid was a reformer of the best kind. There were those who looked upon him as narrow and bigoted. But he was neither. He was one of the most broad-minded and

tolerant of men, and his keen sense of humour made his speeches in Parliament as much a delight to his opponents as they were to his friends.



Messrs. Hodder and Stoughton have a long list of interesting books coming out this autumn, and it contains many items which will appeal to the readers of the *CHURCHMAN*. I can only mention a few in this month's issue. They are the publishers of Mr. Churchill's book dealing with his tour in South Africa: it is called "My African Journey." This volume needs no comment, as most people know that he is as forcible and intrepid a writer as he is a speaker. They have also issued Dr. Newman Smyth's "Passing Protestantism and Coming Catholicism," which received some advertisement at the hands of speakers at the Pan-Anglican Congress. Dr. Smyth divides his work into three sections: Coming Catholicism, Mediating Modernism, and Passing Protestantism. Other books are "Salvation and the Old Theology," by the Rev. Dr. Len G. Broughton, who has been acting as *locum tenens* for Dr. Campbell Morgan at Westminster Chapel; "The Panmure Papers," which will include a large number of hitherto unpublished letters of the late Queen Victoria, and is edited by Sir George Douglas and Sir George Dalhousie Ramsey; an interesting travel book, "To the Top of the Continent," by Dr. F. A. Cook; "Phillips Brooks, 1835-1893," by Alexander V. G. Allen; "Old London Churches," illustrated by twenty-five plates in colour by Arthur Garrett, the text by Canon Benham, and an introduction by the Bishop of London; "Egypt and its Monuments," by Robert Hichens, who has written a large number of novels, and knows as much about the country as most people; two volumes by Mr. Shorter, entitled "The Brontës," and "Life and Letters"; Dr. Nicoll's "Life of Ian Maclaren," about which I have previously written; the Stowe Lectures for 1907-1908—"The Reformation in Scotland: its Causes, Characteristics, and Consequences," by Dr. Hay Fleming; a pleasant book called "Out of Doors in the Holy Land," by Henry Van Dyke, D.D.; and "The World I Live In," by the blind author Helen Keller, who, as most readers of these notes will know, is not only blind, but deaf and dumb. But to absorb fully the attractiveness and interest of Messrs. Hodder's publications their announcement lists must be studied in detail.



That charming writer of books for children and grown-ups, Mr. E. V. Lucas, has two or three in the lists this autumn. One is called "Over Bemertons," and the other is a delightful book for the young ones entitled "Anne's Terrible Good Nature and Other Stories." There will be twelve pictures by A. H. Buckland, and a cover design and end-papers by F. D. Bedford.



Messrs. A. and C. Black are about to commence the publication of a new series of illustrated volumes dealing with ancient civilizations, the first three volumes being "The Story of the Pharaohs," a short history of Ancient Egypt, by Rev. James Baikie; "Buried Herculaneum," by Ethel Ross

Barker; and "Egypt in Asia," a plain account of Pre-Biblical Syria and Palestine, by George Cormack.



Under the title of "Ministers and Stewards," Sir Oliver Lodge has collected together the various articles which he has been contributing to the *Hibbert Journal* from time to time. The subjects have been highly controversial, but he has dealt with them admirably. The sub-title reads: "or Preparations for the Coming of the Kingdom."



Dr. J. H. Breasted's "Historical Series for Bible Students" is completed with "A History of the Ancient Egyptians." For several years Professor Breasted has been carefully copying all the important inscriptions found in the museums of Europe and Egypt as a basis for his volume.



Messrs. Oliphant, Anderson, and Ferrier are the publishers of Rev. Dr. Whyte's "Bunyan Characters." It treats chiefly of Bunyan himself as seen in his "Grace Abounding."



Among the forthcoming publications of the Oxford University Press may be noted "A Survey of London," by John Stow, to which Mr. U. Kingsford contributes an introduction; an important work on "Folk-Memory: or the Continuity of British Archæology," by Mr. Walter Johnson; Dom John Chapman's "Notes on the Early History of the Vulgate Gospels"; and "The Renaissance of the Reformation," by E. M. Tanner.



"The Romance of Modern Geology" should prove an interesting work in the hands of Mr. E. S. Grew, who not only knows his subject, but has a very facile pen. The publishers are Messrs. Seeley and Co. The same firm are issuing "Heroines of Missionary Adventure," by Canon Dawson. This volume is made up of true stories of self-sacrificing women who have devoted their lives to spreading the Gospel in all parts of heathendom.



Messrs. Macmillan and Co. have a particularly imposing list for this autumn, in which I may note the following important items: Dr. James Gairdner's "Lollardy and the Reformation in England"; Mr. Warde Fowler's "Social Life at Rome in the Age of Cicero"; Professor Bury's "The Ancient Greek Historians"; Dr. A. C. Bradley's "Oxford Lectures on Poetry"; a biographical memoir of "William Haig Brown, sometime Master of Charterhouse"; Mr. Austin Dobson's "De Libris: Prose and Verse"; Lord Avebury's "Peace and Happiness"; Miss Margaret Benson's "The Venture of Rational Faith"; the Bishop of Southwark's "University Sermons"; Rev. W. Garrett Horder's "The Other World"; and Dr. Paul Dahlke's "Buddhist Essays." These are but a few of the delectable items in the publishers' new list.



Notices of Books.

THE CHRISTIAN MINISTER AND HIS DUTIES. By J. Oswald Dykes, M.A., D.D., Principal Emeritus of Westminster College, Cambridge. Edinburgh: *T. and T. Clark*. Price 6s. net.

This is distinctly a useful book, written by one who, besides having much actual experience of ministerial work, has for years been engaged in training others for that work. Though written by a Presbyterian, there is very little of a denominational nature in its teaching. Indeed, there is hardly anything to which an English Churchman, except of the extreme High Church school, could not heartily subscribe. Like every man who looks fearlessly into the actual conditions of the present, and who has a high standard of what ministerial efficiency should be, Dr. Dykes deploras the very inadequate training which even now the average candidate for the ministry receives. He also shows that, supremely important as a knowledge of Holy Scripture is to one who will be called to expound it, a main ministerial efficiency cannot solely be measured even by a combination of erudition and high expository power. He adduces three spheres in particular in which men require far more training than they generally receive: first, that of dealing with individuals; secondly, that of Christian ethics (and especially such as will enable him to deal with questions of conscience); and, thirdly, that of the conduct of public worship. While laying every stress on the need of the highest qualifications for ministry, Dr. Dykes does not fail to call attention to matters which, though by no means unimportant from their issues, are not infrequently overlooked: *e.g.*, "Probably few ministers turn out badly from want of piety; but who has not known instances in plenty in which some defect of character, even some fault in manner, or idiosyncrasy of temperament, perfectly obvious to his companions, yet discovered too late, if discovered at all, by the man himself, has neutralized far more imposing qualities of mind and heart, or even wrecked in the end ministerial usefulness?" (p. 35). The quality of "sanctified common sense," which is characteristic of the book, is seen in the author's treatment of a difficulty which constantly meets the minister of a town parish to-day: How far is he called upon to join in work which is essentially useful in the highest sense of the word, and which certainly needs to be done, yet which cannot be said to belong strictly to the work of the parish or congregation to which he has been called? The two following criteria seem useful: (1) "Those forms of wider service have most claim upon his spare energy which are mostly in the line of his own work—those, that is, by which the spiritual ends of his ministry are best served." (2) "Where a choice is open, preference may lawfully be given to public engagements which, besides their other claims upon him, promise to promote his influence or usefulness at home, amongst the people of his charge" (p. 65). Altogether this is a book which, if neither very original nor very profound, is certainly calculated to be useful to the working pastor.

EXPOSITIONS OF HOLY SCRIPTURE. THE PSALMS. Vols. i. and ii. By Alexander Maclaren, D.D. London: *Hodder and Stoughton*. Price 7s. 6d. each.

Dr. Maclaren's *magnum opus* proceeds slowly but surely on its way, and those who have learned to value and profit by former volumes will wish the venerable author all success in the completion of his task. Although he is already responsible for a Commentary on the Psalms in three volumes of the Expositor's Bible, we have here his fuller expositions of separate verses and sections of most of the Psalms. In treating such parts of Scripture as the Psalter, Dr. Maclaren is at his best, and no one will consult him in vain. For a combination of clear thought, scholarly exegesis, deep spiritual experience, apt homiletic treatment, and keen personal application, he is unrivalled, and he ought to be the companion and model of all who have to preach and teach. He requires no praise at our hands. We can only counsel, and even urge, our readers to buy and use these admirable volumes.

LIBERAL AND MYSTICAL WRITINGS OF WILLIAM LAW. With an Introduction by William Scott Palmer. London: *Longmans, Green and Co.* Price 2s. 6d. net.

The special interest of this collection of William Law's writings lies in the Introduction by the editor and the Preface by Dr. Du Bose. The latter consists mainly of a plea for mysticism, which is explained to be "the immediacy and reality of God in us." Mr. Scott Palmer is a Modernist who has come out of Agnosticism into a peculiar kind of High Anglicanism wherein doctrine is about as nebulous as it can be. Thus, he favours Dr. Tennant's unscriptural view of sin, and his general position may be inferred from his reference to those whom he describes as "the men of our new Christian and Catholic thought," among whom he includes Newman, Tyrrell, Laberthonnière, and Loisy. To those who find in the New Testament teaching on the Incarnation and the Atonement the heart and core of the Gospel—that, indeed, which makes Christianity a "Gospel"—this Introduction, and, indeed, not a little from Law himself, will seem cold and poor. With all his remarkable powers, it may be questioned whether Law ever entered fully into the Evangelical Gospel, and it is probably safe to say that John Wesley would never have become the power he did if he had remained under Law's influence. Law is intensely keen and searching in his analysis of the human heart, and on certain sides he is a great help as one of our masters of the spiritual life; but it is only those who have accepted and entered into the full experience of the old Evangelical Gospel who can safely profit by Law's writings. Law by himself is mainly law, not Gospel.

NESTORIUS AND HIS TEACHING. By J. F. Bethune-Baker. Cambridge: *University Press*. Price 4s. 6d. net.

Nestorius has long been one of the most attractive figures in early Church history, and by far the most interesting "heretic" of those days. In the light of the recently discovered Apology of Nestorius, the author examines afresh the question whether Nestorius was a "Nestorian," and comes to the conclusion that he was not—that he was misunderstood and

misjudged, and that he would have supported most heartily the decision of Chalcedon. It is particularly interesting to find that Nestorius lived until after that Council. The discovery of a Syriac version of his own Apology is one of the most important "finds" of recent years. No one has read the story of Cyril's treatment of Nestorius without feeling the most intense sympathy for the latter, whether he was a heretic or not, and we need not accept in its entirety Kingsley's picture of Cyril to see that in him orthodoxy had a champion who was about as unchristian in his attitude to heresy as he could possibly be. It is curious that what we think is faithfulness to God is, after all, the old Adam creeping in and colouring our testimony. Mr. Bethune-Baker has in our judgment proved his case, and his book is a valuable contribution to the study of one of the most important and critical periods of Church history. The conclusions here drawn must be reckoned with in all future discussions of early Church history and doctrine.

THE TWO BOOKS OF THE KINGS. By Rev. W. E. Barnes, D.D. The Cambridge Bible for Schools. Cambridge: *University Press*. Price 3s. 6d. net.

This is, we believe, the first volume of the Cambridge Bible for Schools which appears in duplicate. The materials for a new work have been growing so fast during recent years that it has been thought necessary to issue this edition, though it does not seem very long ago since we had Dr. Lumby's work on these books. The text of the Revised Version is presented, which is another welcome innovation, though we hope the day is not far distant when all these volumes will have the great convenience of the text of the interlinear version. Dr. Barnes's Introduction and Notes follow the usual plan of this series, and those who are called upon to study these books closely will find the available information clearly and succinctly set forth. We have been more than once compelled to express our regret that the serious and as yet unsettled questions of modern criticism are placed in so unqualified a way before the immature minds in schools and colleges, for whom this series is intended. Dr. Barnes is far too much inclined to attribute to story what the Books of Kings themselves claim to be history; and if these matters are to be set forth in a series of this kind, it seems to us that "schools and colleges" should also have the other side put before them. We are glad to observe in the Introduction a very useful account of the changes made in the Revised Version, and due attention called to the importance of consulting the marginal renderings.

THE TEACHING OF CHRIST. By W. L. Walker. Edinburgh: *T. and T. Clark*. Price 2s. 6d. net.

A new and revised edition of a little book published three years ago which has been for some time out of print. In the course of fourteen chapters the author presents various aspects of the teaching of our Lord, with special reference to its present appeal. He believes that the essential teaching of Christ will be found presented here. While there is very much that is truly spiritual and suggestive, we cannot feel satisfied about his view of the Fatherhood of God and of the Atonement. He argues for a universal Fatherhood together with a limited sonship, which seems to us an impossible

position. Fatherhood and sonship are surely correlative terms, whatever may be our interpretation. The Atonement is regarded mainly as a revelation of God's love and holiness for the purpose of eliciting man's response in repentance and obedience. This is of course true; but it is not the whole, or even the heart, of the New Testament truth concerning Calvary. As a guide to the study of the ethical side of our Lord's teaching in the Gospels, this little work will be of use and value, though on some of the fundamental doctrinal points we could wish a much clearer, more definite, and truer note sounded.

IN CHRIST'S NAME. By F. Homes Dudden, D.D. London: *Longmans, Green and Co.* Price 2s. net.

Four addresses delivered to Ordination candidates in the Diocese of London, and published at the request of the Bishop of London, who commends them in a brief preface. The general theme of the addresses is "In Christ's Name," and the first deals with "The Person of Christ," the second and third with "The Ideal of Christ," and the fourth with "The Methods of Christ as Teacher." Coming as they do from a well-known Oxford scholar, they are written in the full light of the most recent critical theories on Christ and Christianity. At the close of the first address the practical application is made that for all true ministry we must ourselves know Jesus Christ, and then preach Him. The Ideal of Christ in the next two addresses is considered to be the Kingdom of God together with the relations of Fatherhood, Childhood, and Brotherhood involved therein. The last address gives a very interesting and suggestive discussion of five characteristics of our Lord's teaching. We entirely endorse the Bishop's words commending this little book, and we believe it will be found stimulating to the spiritual life and inspiring to the work of all those who thoughtfully and prayerfully study it.

THE BIBLE AND SPIRITUAL LIFE. By Arthur T. Pierson. London: *James Nisbet and Co., Ltd.* Price 5s. net.

The third and concluding volume of the series of Exeter Hall Lectures on the Bible. Its aim is to show that for all the needs of man's moral and spiritual life the Bible is the exact provision and perfect satisfaction. There are fifteen chapters dealing with a variety of subjects, such as "The Bible as God's Book," "The Bible as Man's Book," "The Church of God," "The World that now is," together with the problems of the Family, the Individual, Salvation, Faith, Prayer, Service, Suffering, and Providence. The present volume is not equal to the other two of the series. While there is a great deal of valuable material, we are conscious of repetition and of unnecessary discussion of fairly obvious points. Dr. Pierson seems to have unloaded his notebook into these pages, and given us essays on a number of topics which, however useful, are not obviously and directly connected with his main theme. The diagrams which accompany the text do not always elucidate his points, and might easily have been dispensed with. But while in these respects the book does not seem to us to fulfil its direct aim, it contains abundant spiritual teaching which no one can study without deriving profit for mind and heart. Dr. Pierson's spiritual experience is so real and rich that he cannot help providing spiritual nutriment for his readers. His exposi-

tions and interpretations are not always convincing, but at any rate they provoke thought, and this is by no means a small matter. The book amply reveals the fertility of the author's mind and the width and abundance of his reading, and preachers and teachers will find here not a little useful material, even though they may not be able to endorse all the author's contentions.

THE LORD'S TEACHING CONCERNING HIS OWN PERSON. By Rev. Weyland Hoyt, D.D. London: *The Religious Tract Society*. Price 2s.

This is intended for young people who have been buffeted by questions about our Lord Jesus Christ. Starting with the fact of Christ, which is admitted even by doubters, attention is called to His universality, His astonishing claims, His sinlessness, and His personal power. Then the question is raised, "Who then is this?" and the answer is found mainly by considering the testimony of Christ to Himself with special reference to the designations Son of Man, Son of God, Messiah, Lord, God. Conclusions are then drawn as to His supernatural birth, His miracles, and His resurrection, and a very pertinent and personal application is made as to our personal attitude to Christ. Dr. Hoyt has provided us with an admirable compendium of argument, simple, clear, fresh, forceful, and convincing. It is just the book to lend to young people who are troubled with doubts, or who wish to have material with which to meet the doubts of others. We hope soon to see this little volume in a still cheaper form, for it can do nothing but good. There is a fine ring of confidence about it, and a personal experience which impresses and attracts the reader.

NOTES ON THE HISTORY BEHIND THE PSALMS. By A. M. Waller. London: *James Nisbet and Co., Ltd.* Price 2s. 6d.

The result of the authoress's personal study of the Psalter aided by her husband's notes. An endeavour is made to get behind the Psalms to the history with which they are connected. Mrs. Waller sees in the five books a gradual compilation from the days of David to the return of the Captivity. She will not command assent for all her positions, especially her association of Book III. with the disruption of the kingdom under Rehoboam. We are glad to have attention freshly called to Dr. Waller's interesting and suggestive theory of how there came to be two books of the Davidic Psalms, each with a different name for God. Of course, the question of the historical allusions in the Psalms must necessarily remain very largely a question of probability. Mrs. Waller takes the titles of the Psalms as they are and endeavours to interpret them, but Dr. Thirtle's view was well worth considering. As a companion to the study of the Psalter there is much here that is useful and suggestive, and while it is impossible for all readers to accept the authoress's view of the history, no one will question the spiritual lessons she draws from the Psalter. After all, this is the main thing in the Christian use of the Psalms. As a negro once said, It is the Lord who is the Speaker, whoever was the secretary.

THE BIBLE AND WINE. By John Abbey and Ferrar Fenton. London: *S. W. Partridge and Co.* Price 2s. 6d.

The subject of wine in relation to the Bible is always with us, and this is a fresh contribution to the discussion. A new translation is given of all the

texts referring to wine and strong drink, and the main points of Mr. Fenton's contention are that the Hebrew word *Tirosh* never means "wine," but only fruit or grapes. It is also urged that, where intoxicating drinks are referred to in Scripture, their use in that form is invariably condemned and vehemently denounced. We are not capable of dealing with the critical aspect of this subject, though we are bound to say that the arguments in favour of the second contention do not always appear convincing. But quite apart from this, the main purpose of Mr. Abbey is beyond dispute. He is one of the most earnest of temperance workers, and we entirely share his abhorrence of everything connected with intoxicating liquor. We also very heartily endorse his earnest appeal that the Church should be quite free of all complicity with alcoholic drink. For our part, we should rejoice if unfermented wine or pure grape-juice were used at Holy Communion in all Churches. We know from personal experience of parochial work the danger of fermented wine in that Holy Feast. We commend this book to all clergy and other workers, for whether they agree with the critical views or not, they cannot help agreeing with the urgent plea of Mr. Abbey on the practical side of the question.

CAN WE TRUST THE BIBLE? Chapters on Biblical Criticism. London: *The Religious Tract Society*. Price 2s. 6d.

Six admirable papers on Biblical Criticism. Originally written and published separately, they are here collected and issued for general use. Mr. Hubert Brooke discusses the question whether the Bible is inspired; Dr. Sinker distinguishes between Facts and "Facts," with special reference to certain allegations of the critical school; Canon Girdlestone gives a very interesting "bird's-eye view" of discoveries illustrating and confirming the Old Testament; Dr. Leitch discusses Deuteronomy, which he rightly calls the key to the criticism of the Old Testament; while Dr. Ballard brings up the rear with a fine discussion on the truth of the Gospels. They provide an armoury of material in a very telling form. Their result is to show that we *can* trust the Bible, and that it is "the Word of God which liveth and abideth for ever." All Christian workers should get, study, and use this book; it is full of most striking facts, well stated, and forcibly applied to present-day problems.

SCRIPTURAL AND CATHOLIC TRUTH AND WORSHIP. By the Rev. F. Meyrick. London: *Longmans, Green and Co.* Price 2s. 6d. net.

A new edition of the late Prebendary Meyrick's welcome and valuable work. Here we have discussed "the faith of the Primitive, the Medieval, and the Reformed Anglican Churches," and those who know the author's careful scholarship and wise judgment will readily understand the value of this book. Step by step we are taken through the ages, and brought at length to the consideration of our own Anglican Communion, with special reference to present-day developments in the Church of England. The book deserves the widest possible circulation, and ought to be in the hands of all Churchmen. For young people, and also for those who are preparing for, or who have just entered, the Christian ministry, it will be particularly valuable.

PAMPHLETS AND PERIODICALS.

CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION. London: S.P.C.K. Price 1s.

This contains the Encyclical Letter of the Lambeth Conference, together with the resolutions and reports. In this convenient form the results of the Conference will be found very useful for reference and study. No one can read the various reports on which the resolutions are based without deriving much guidance and help in the consideration of some of the weightiest problems affecting the Christian Church.

THE OPTIMISM OF BUTLER'S "ANALOGY." The Romanes Lecture, 1908. By Henry Scott Holland. London: *Henry Frowde*. Price 2s. net.

The association of optimism with Butler's "Analogy" will strike many people as paradoxical, and yet, like many another paradox, it contains undoubted elements of truth. Canon Scott Holland here makes an earnest plea for the continued study of Butler, and all students of the "Analogy" will be glad of this newest contribution to a subject of permanent importance. It is marked by all those characteristics of its author's thought and style which have long been so familiar.

THE VISION OF UNITY. By J. Armitage Robinson, D.D. London: *Longmans, Green and Co.* Price 6d. net, paper; 1s. net, cloth.

This little volume contains the noteworthy sermon preached by the author at the opening of the Lambeth Conference. Three other sermons on the same subject are added, together with a closing paper on "The Function of the Anglican Communion." A preface calls further attention to the need of careful consideration of the subject of Christian Reunion. We are grateful to the Dean for this valuable contribution. He has done much to make the subject prominent during the last few weeks, and we hope the impetus thus given will be accelerated by the issue of these weighty utterances in so cheap and convenient a form.

RICHARD HOOKER ON CONFESSION AND ABSOLUTION. By the Rev. John Harding. London: *The National Church League*. Price 1s. net.

A new and cheaper issue of a very valuable little volume containing Hooker's characteristic and distinctive teaching on the subjects of Confession and Absolution. To those who wish to know what the Church of England teaches, as represented by one of the greatest of her sons, this timely edition may be heartily commended.

THE WORK OF WITNESS AND THE PROMISE OF POWER. By Rev. Harrington C. Lees. London: *Robert Scott*. Price 6d. net.

As the Bishop of Durham, in his preface, rightly says, "This miniature book carries a weighty message." It is a call to consider the need and secret of the fulness of the Holy Spirit. We hope that it will obtain in its new and attractive form the wide circulation and great usefulness that its intrinsic interest and fresh treatment deserve.

THE VALUE OF HARDNESS. By Robert E. Speer. London: *Robert Scott*. Price 6d. net.

An address given at Northfield, U.S.A., by one of the best-known Christian workers in the United States. All Mr. Speer's utterances are marked by distinctiveness and force, keen insight, and intense earnestness of application. This is the very thing to give to young men, for it will brace them up and make real men of them.

ANNUAL REPORT OF THE CHURCH MISSIONARY SOCIETY. London: *Church Missionary House*. Price 2s. net.

Once again we welcome this annual visitor, and are glad to call attention to its well-written, well-printed pages, illustrated by clear and valuable maps. For general purposes the most valuable feature is the index of special topics, which points the way to the provision of topics and illustrations for missionary addresses. In view of the extremely low price of this Report, it is worth buying for this material alone.

ANNUAL REPORT OF THE CHURCH PASTORAL AID SOCIETY. London: *Church Pastoral Aid Society*. Price 1s.

For those who wish to know what is being done under great difficulties in some of the poorest parishes in our country, this Report may be commended. It is prefaced by a brief but characteristic sermon by the Bishop of Durham.

ARTHUR MARGÖSCHIS. Mission Heroes Series. London: S.P.C.K. Price 1d.

A brief story of a beautiful life.