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# THE CHURCHMAN.

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DECEMBER, 1908.

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## The Month.

**Educational  
Conference.** JUST at the moment of going to press, we hear with unfeigned satisfaction of the fairly certain prospect of an educational settlement. As our readers know, we have pleaded for peace on the basis of an honourable compromise all through the last two years of strife. We have never hesitated to express the opinion that the question was one for mutual arrangement, in view of the genuine convictions and weighty interests on both sides. To the Archbishop of Canterbury, the Bishop of Southwark, and all those associated with them, Churchmen owe a deep debt of gratitude, while the spirit in which the Nonconformist leaders have faced the question is deserving of the highest praise. We shall not soon forget the noble appeal of the Bishop of Southwark, his joint letter with the President of the Wesleyan Conference, and the splendid response made by the leading Nonconformists. To oppose such a spirit is surely to do despite to the very first interests of Christian truth and love. The country is heartily sick of this controversy between Christian men and Churches. Into the details of the compromise it is impossible to enter at the moment of writing, because the new arrangements are not yet incorporated in the Bill, but we believe there need be no insuperable difficulties in the way of settlement. Meanwhile, we hope that, in the words of the *Times* leader, "those who are standing firmly behind the contracting parties will give

them loyal and consistent support." We must not only hope, but take occasion to make it clear to the Government that, to quote the *Times* article again, "the Government feel they are backed by a consensus of strong Churchmen and stout-hearted Nonconformists, who are determined not to have this chance of settlement snatched from their grasp." We hope and pray that the Christmas season may find the various denominations at peace on this subject, and ready to work together with renewed confidence and energy for the religious education of the children of our country.

In an article in the *Church Gazette* for November, the Dean of Canterbury called attention to a point of great and perpetual importance on the relation of the Word to the Sacraments :

The  
Word and  
Sacraments.

"He did not hesitate to say that the Word of God was paramount even over the Sacraments, because it was the one thing that gave the Sacraments their efficacy. It was the promise of Christ, in connection with the elements they received, which gave them their efficacy and their sacredness. The main question at issue was whether the Word of God was to have its old supreme influence in the Church of God and in the Church of England. He believed it was the Word of God—the reading of the Word of God, the preaching of the Word of God—together with the Sacraments, and neither the one without the other, which had made the Christianity of the Church of England; and it was in proportion as they maintained the influence of the Word of God in all its supremacy and importance that they would maintain the beneficent influence of the Church of England as it was reformed."

It is, of course, well known that ministers, while often called "ministers of the Word," are never once termed "ministers of the Sacraments," but only "ministers of the Word and Sacraments," because, as one of the Homilies says, "Sacraments are visible signs to which are annexed *promises*." It is only as our faith lays hold of the promises which are revealed in the Word that the signs assure us of their fulfilment. The Word of God is thus not merely one "means of grace," but is connected with all of them, whether public or private, as their guarantee and pledge. This is no doubt the reason why Holy Scripture finds no place among the "means of grace" mentioned in the Church

Catechism. The Word of God touches and includes all means of grace as the one assurance of God's promise to bestow grace on all those who are willing to seek Him. Let us never forget the prominence and predominance given in Scripture to the Word of God and its ministry.

*Continuity.* One of the most valuable subjects discussed at the Manchester Congress was "The Continuity of the Anglican Church," and the question has since been the subject of correspondence in the *Guardian*. In view of present-day controversies, there are few subjects of greater importance, and, let us add, few on which the views of many Churchmen seem so truly lacking in clearness. What do we mean by continuity? Viewing the Anglican Church as it is today, and as it was at the Reformation, and then comparing it with what obtained in this country in the Middle Ages, we cannot help asking, What is the meaning of continuity in regard to these three different periods? Does it mean continuity of Doctrine? Or of Ritual? Or of Organization? As to Organization, there has, of course, been no breach whatever. In Ritual there has been a very decided breach in more than one respect. In Doctrine, while there has been continuity so far as the subjects of the Creeds (represented by Articles I. to V.) are concerned, there has been an almost absolute breach of continuity on the subjects of Sin, Justification, the Church, the Ministry, and the Sacraments, as set forth in Articles IX. to XXXI. No one can question the simple historical fact with which Canon Hensley Henson opened his paper at Manchester: that "until the Reformation the Church of England—that is, the organized society of baptized persons living in England—was an integral part of the whole Roman Church." And who can question the truth of the quotation from Maitland's "Canon Law in the Church of England"—that "no tie of an ecclesiastical or spiritual kind bound the Bishop of Chichester to the Bishop of Carlisle, except that which bound them both French and Spanish Bishops?"

Names and Things. The Bishop of Bristol, at Manchester, said that the Church of England has never been anything else but a National Church, and that in its *title* there never has been any admixture of the name or of the idea of Rome. But what does this absence of the name or idea of Rome in the title really mean and involve? What are we to say to the frequent communications on ecclesiastical matters between this country and Rome, together with the foreign Archbishops of Canterbury and the English Archbishops, who were appointed and often made Cardinals by the Pope? It is, of course, true that the Pope was resisted, but the resistance was in things temporal, not in things spiritual. Can any instance be brought forward of the Papal jurisdiction being questioned before the Reformation? As a correspondent in the *Guardian* points out, while Englishmen might allege that the Pope had overstepped the limits of his prerogative, they never for a moment questioned the reality or justice of the prerogative itself. Even supposing, therefore, that we allow the non-Roman *title* of the Church of England, it is surely a fact that the members of the Church of England during the Middle Ages all regarded themselves as "devout sons of the Roman Church." We can see from all this the great need of clearness of thought on the subject of continuity. It involves a fallacy of a very definite kind when instances of protest against the unfairness of the Papacy in things temporal are made to appear virtually identical with denial of the Papal rule in things spiritual. As Canon Hensley Henson rightly said, speaking of the present day: "The legal and ecclesiastical continuity [*i.e.*, with the Middle Ages] belongs to the Church of England; the continuity of doctrine, Church worship, and discipline belongs to the Church of Rome." There is only too great reason to fear that insistence on the continuity of the National Church in many quarters tends to minimize the Reformation and to repudiate the definite and, as we believe, irrevocable break with the past that was made in the sixteenth century. We would commend to our readers Canon Henson's paper, which we are glad to see is in pamphlet

form, for it contains a good deal of salutary truth, and very necessary for these times, on a subject of the utmost importance.

**Homer and  
the Higher  
Criticism.** The recent welcome appointment of Professor Gilbert Murray to the Regius Professorship of Greek at Oxford has naturally called fresh attention to his brilliant work, "The Rise of the Greek Epic," published a year or so ago. It is well known that Professor Murray believes that the Homeric poems are an evolution, the result of centuries of growth and change. He adduces the Penta-teuch in illustration of this position, and we are interested to observe that in objecting to his main theory, both the *Times* and the *Westminster Gazette* question this use of the Old Testament to support his case. The *Westminster Gazette* actually asks whether Professor Murray is justified in saying that J and E were originally pagan and polytheistic. "To use such language where he knows nothing—language so certain to give the most grievous offence—is surely a mistake." This is indeed plain speaking—"where he knows nothing." And in the same way the *Times*, while questioning whether Mr. Murray has done his case any good by his use of the Old Testament, adds the following :

"But is one entitled to assume the positions of Biblical criticism? Certainly no Biblical scholar can be invited to utilize the results of the advanced critics of Homer. When the intellectual history of the nineteenth century is written, these parallel tendencies of erudition will call for notice. The coincidence is symptomatic of something in the human mind of the period. A further inference falls under the remark of a master in this subject: 'Analogy is very well when we argue from the known to the unknown or less known, but the resemblance of one hypothesis to another does not prove both.'"

Could anything better illustrate the way in which great scholars are seen to reveal their limitations when they travel outside their own sphere? Professor Murray has apparently accepted wholesale the modern critical theory of the Old Testament, and, as it would seem, without very much personal examination. But the words of the *Times* show how precarious is his own theory as well as that of the Old Testa-

ment, as alleged by him. Let us carefully observe the quotation made in the above extract: "Analogy is very well when we argue from the known to the unknown or less known, but the resemblance of one hypothesis to another does not prove both." The critical position of the Old Testament is even now nothing more than a hypothesis, and a hypothesis which is being seriously questioned by the new school of German eschatologists represented by Winckler, Gunkel, and others. What the *Westminster Gazette* says of Professor Murray, we make bold to say concerning the Old Testament criticism, which he uses as an illustration:

"It fails to approve itself to minds not obsessed by the particularizing critical spirit. It asserts as a fact something that stands alone in literary history. In every other country, in every other age, each great book has been the work of one great mind. We refuse to believe in these 'schools of poets.'"

When the intellectual history of the nineteenth century comes to be written, these tendencies of erudition will indeed call for notice, but it is a pretty safe prophecy that they will have only a mere historical interest. There is no permanence in them. As Dr. Orr puts it on the title-page of his valuable book, "*Nubecula est, quæ cito evanescet.*"

Three years ago the CHURCHMAN was enlarged  
 About  
 Ourselves. in size and in the number of its pages. We are glad to be able to announce a further enlargement of sixteen pages, commencing with the January number. There will also be added several new features, which we believe will commend themselves to our readers. We are particularly desirous of making the Magazine appeal more and more widely to the great central body of English Churchmen, clerical and lay, and to this end we venture once again to solicit the practical and hearty co-operation of our readers. A prospectus, giving particulars of the new plans, will be gladly forwarded by the publisher.

## Milton.

BY THE BISHOP OF DURHAM.

THE three-hundredth anniversary of the birth of Milton has awakened, as it well might do, much reverent attention. For a time—it can only be for a time in the long history of thought and letters—his eminent greatness has experienced something like a partial eclipse. Certainly it is not now with his fame as it was in the days when it was common to class him, as Gray does in his fine lines addressed to Thomas Bentley, and in “The Progress of Poesy,” with Shakespeare, as the equal splendour in a supreme binary star of English poetry. Not now, as once, is Milton sure to be the familiar and revered companion of the accomplished gentleman, as he was to Burke, to Grenville, and to Macaulay; not now as long ago is a quotation from Milton, as from Shakespeare, sure to strike and please a popular audience. Many influences have contributed to the change, under which Milton has come, for the current generation, to be a somewhat remote interest—rather read about than read, rather a subject for literary courses than a private delight and wonder of the mind. However, the change is as undoubted as it is regrettable—traceable not a little to impaired literary ideals and to educational hurry.

The more welcome to the faithful Miltonist is the occasion of the Tercentenary, which will assuredly do much to recall into its true place in English minds this most illustrious, this most elevated, name.

I may claim by right of a long fidelity a modest place among Miltonists. In my very young days, among the many other blessings of a native home whose memory grows always dearer and more admirable—I had almost said, more unique—with recollection, it was my privilege to find both opportunity and encouragement to make acquaintance with much of our greatest literature—not in the way of “set subjects” for premature examinations, but in the way of nature and of love. Among my



earliest remembrances are two sets of Milton—one a beautiful pocket copy of about 1808, standing on my mother's bookshelves; the other on my father's, a fine four-volume copy of Bishop Newton's edition, whose large print and interesting notes made reading easy. Both these copies are now in my study, and at least as dear to me as ever. As I look at them and into them what hours and scenes they summon up!—by the winter fire, in the summer garden; times of silent reading, times of delighted listening to chosen passages of beauty or majesty; while there stole more and more into the mind a sense of Milton's greatness, impossible then to analyze or describe, but enough to make him the literary "god of the idolatry" of the young reader. It was only natural that in later days, at Cambridge, the opportunity of a college prize was taken to get possession of an edition of Milton's whole writings, verse and prose. This also is still mine, cherished, like the others, for memory's sake as well as for its own. Two volumes of the eight lie now before me, the two which embrace, with an elaborate Memoir, the entire series of the poems—not only in a type of splendid clearness, but edited from first editions, and so preserving Milton's own interesting system of spelling.

This slight and fragmentary paper can hardly take a better guide than that given by the contents of these two volumes. Little more than an enumeration is needed to convey the impression which is most present to my own thoughts upon Milton as a poet—namely, that of the essential *greatness* of the man and of his mind. It was a greatness vastly varied in the modes of its display in detail, and around it his wonderful industry had gathered a mass of knowledge, literary and artistic, surprising even in that "great century." Yet never for a moment did the weight of mental possessions choke the central fire of the native genius which assimilated and wielded all; and through all the varied modes of the poetical working, from the lightest to the most massive, we have still the unalterable essence of the man, the elevation of thought and of sight which never loses dignity in the exquisite rural pictures of "L'Allegro," and never

deviates into the turgid and the overstrained when the great Epic calls him into Hell, or Heaven, or Eden; when he brings Satan and Gabriel face to face at midnight in the Garden, or recites the dialogue of Adam and Raphael, or the vision of "all the kingdoms" shown by the Tempter to the Lord on the mountain-top.

In my first volume (the edition is Mitford's, 1863) the poems—it matters not now on what principle—are ranged thus: "Samson," "Comus," "Lycidas," "Il Penseroso," "L'Allegro," "Arcades"; followed by the group of Miscellaneous Poems, which include, with others, the "Christmas Ode," "On Time," and "At a Solemn Musick." Then come the twenty-three Sonnets, five of them in Italian; then the translations of Psalms; then the long series of the Latin Poems—Elegies, Epigrams, and "Sylvæ." The contents of the second volume are soon recounted; "Paradise Lost" and "Paradise Regained."

Take first the poems of the first volume. Some of these are, for our purpose at least, comparatively negligible. Among the Miscellanea are a few whose work, with noble themes, is not by any means Milton's best—"The Passion," "The Fair Infant Dying," "The Circumcision." A few, as the lines on the death of Hobson, of "Hobson's choice," serve only to betray, by a heavy attempt at humour, the one great blank in Milton's mental equipment—the complete absence of the humorous faculty. And the lines on Salmasius should never have been written; they only exhibit the deplorable controversial manners of the time. But what have we not in the main contents of the volume! Does an English reader, without Greek, wish to understand the severe yet vivid grandeur of Greek tragedy, at its greatest, as in the best work of Sophocles? I boldly say that "Samson" will adequately put him in possession of his quest. The English poet, steeped in Christian lore and its Old Testament preparation, has so completely "thought himself," as to the literary viewpoint, into the mind of the great Athenian that a family likeness to the author of "Electra" and "Antigone" is visible on every page—not a mask cleverly moulded and put on, but a

character coming out. And what shall be said of "Comus," the drama of Milton's genial and splendid youth, as "Samson" is that of his overshadowed age? For myself I do not know where to look, in the whole range of English poetry for a creation at once and all through so exquisite and so stately, so rich with an overflowing and vernal wealth of loveliest fancy and resplendent imagery, so redolent of the delight of a genius just feeling the full and joyful consciousness of its manifold power to create and to delight, and at the same time so magnificently lofty in its moral ideal, and so powerful in the presentation of it. It is of its own sort quite incomparable. If we possessed it as the one achievement of the writer, could we set him lower than the broad summit of our Parnassus—entitled to walk with Chaucer, Shakespeare, Spenser, and the very greatest of the moderns? But then follows "Lycidas," artificial enough as to much of its framework, almost an "exercise" as to conception and form, yet such a poem that Tennyson used to say that it was the best test he knew of the true lover of true poetry: as a man liked or did not like "Lycidas," so was he capable or not of the "vision" of what makes immortal verse. "Lycidas" is followed by "Il Penseroso" and "L'Allegro." The opening passages in each case are less beautiful than they might be, with their too bold mythology. But, then, each poem in its own way runs singing along its sweet course, trochaic or iambic, in successions of scenery and thought exquisite in variety, in harmony, in insight into life and nature, in infinite delicacy and strength of musical phrase. Wonderful were those creative years at pleasant Horton, between the periods of Cambridge and Italy, when Milton, at peace and at the same time alive with the noblest mental ambitions, read vast ranges of the Greek and Latin literatures, and wrote "Comus," "Lycidas," "Il Penseroso," "L'Allegro," having already proved his "faculty divine" in the "Christmas Ode," written at college in his almost boyhood.

Over that first splendid feat of young imagination, matured knowledge, and holy reverence, I must not linger; nor over those

two noble gems of thought and verse, his much later work, the short meditative poems "On Time" and "At a Solemn Musick"—short, but with all the qualities of his greatest masterpieces visible in them. Even the Sonnets can have only a meagre mention here. But how worthy every one of them is of loving study! The mind which never once betrays fatigue or inadequacy when the theme is the fall of the "giant angels" or the song of the eternal chorus upon the jasper pavement before the Throne, manages here the strict limits and delicate structure of the sonnet with a *curiosa felicitas* worthy of Horace. Yet this never interferes with the man's characteristic elevation. The lovely and the lofty are perfectly combined in the sonnets on his Twenty-Third Year, "To a Virtuous Young Lady," on Mrs. Catherine Thompson, on his Blindness, on his Departed Wife; and that on the Martyrs of Piedmont is said by Palgrave ("Golden Treasury," Notes) to be "the most mighty sonnet in any language known to the editor."

It is tempting to write at some length on the Latin poems, but here it is impossible. Their free and brilliant use of the language alone, apart from the frequent interest of their allusions to persons and places connected with Milton's life, makes them a worthy study for the reader who can still spare admiration for the classical scholar's art. Forty years ago I remember my dear college tutor, J. Lemprière Hammond, a finished critic of such work, say that he placed Milton well above Tibullus among the Latin poets. Here and there a liberty is taken—consciously, I think—with the rigid rules of scansion, but these are only spots on a clear sun. As Milton "thinks himself" into Sophocles in "Samson," so he "thinks himself," not, as it seems to me, into any one Latin poet, but into the spirit of Augustan verse as a whole, in his Elegies and "Sylvæ." Curiously enough, he seems to have placed Ovid, *as regards what he might have done*, higher than Virgil ("Elegia I.," 21 to 24)—nay, even than Homer: a very interesting paradox. And even the "Sylvæ," where the form is obviously Virgilian, seem to me to show traces of this devotion to Ovid in many touches of their

style. But I allude to the "Poemata" here mainly to point out, *apropos*, one grand quality of Milton's mind—its capacity to combine and use together, on the one hand, an immense mass of learning; on the other, the precision of a thorough and refined grammatical scholarship. The phenomenon has its counterpart in other regions of his genius and work—in his capacity for intense private study and also for the arena of public affairs; in his delight in the Muse, along with an energetic participation in political and theological controversy; in the wonderful fusion throughout both his greatest poems of reason in its loftiest sense, the handling of "high argument," or rather of a massive chain of high arguments, all along the epic, with a never-failing literary perfection in phrase and rhythm, while the lustre of an inexhaustible imagination is shed upon the whole work.

Almost on purpose I have put off to the last, and to a narrow space, any definite reference to the two Epics. To speak worthily of them would demand some sparks of a kindred genius. It is better to be studiously brief than to attempt impossibility at length. A recent re-perusal of some of the greatest passages of "Paradise Lost"—above all, perhaps, the closing scenes of the Fourth Book, where Ithuriel finds the fallen Archangel and leads him through the dark to Gabriel—has more than confirmed my lifelong belief that for sheer magnificence of conception and diction, immeasurably removed from the suspicion of rhetorical effort and artifice, there is nothing in poetry quite like Milton at his highest. And he has a wonderful habit of being at his highest. I have named one surpassing passage, but it would be easy to fill a long paragraph with references to others in which he walks with supreme ease at the same elevation. And this he does in connection with a wide variety of subjects, ranging from Messiah's overthrow of His foes from the wall of heaven ("Far off his coming shone"! ) to Adam's welcome of Raphael to the Garden; and the apostrophe to "Holy Light," uttered out of the poet's blindness; and that scene at the close of

all, at once most tender and most majestic, where Michael ushers the pair out of the Garden into the open plains of earth.

The same deep impression of unsurpassed dignity attaches to the second and severer epic. In "Paradise Regained" we meet again the poet of "Comus," the young eulogist of celestial Virtue. He is in his old age now, after the long school-time of life. The genial efflorescence of thought and imagination has given place to an almost extreme restraint of form and diction. But the fire is always there, and the victory of Virtue is conceived and recorded with a reverence which now is worship; for it is embodied in the person of Him whom I, for one, firmly believe that Milton, however betrayed into lamentable deficiencies in his attempt in prose at a theoretical Christology, adored in soul and will as his God and Saviour.

But my poor tribute to the name of Milton must "here have ending." Gladly would I go on to explore many a theme untouched here. It would be pleasant to say something of Milton as the poet of Nature whose soul, with an insight commonly associated with later times than his, saw deep into the secret beauty of the twilight meadow, the mountain-forest, the flowers of the valley, and the setting sun. I would fain dwell a little on the combination in Milton of the great genius and the great man—no common amalgam in the history of poetry. I would say something, however inadequate, of his magnificent prose, which Macaulay puts far above that of Burke at his best. But this must not be attempted. I close with the one remark that in Milton England possesses not only a great poet, but as to the moral force of his ideals, a great prophet, a great preacher of righteousness. As in theology, so in ethics he had unhappily his theoretical aberrations; but these, if I see them aright, were excrescences of his intellect, not facts rooted in his life and living in his soul as it has found expression in his verse.

One hundred and six years ago, William Wordsworth, whose mind and character, with many marked differences, had some noble affinities with Milton's, wrote thus of him, contemplating

rather the man than the poet, and the words, with their grave and elevated invective and appeal, have a solemn timeliness for our day :

“ Milton, thou should'st be living at this hour ;  
 England hath need of thee ; she is a fen  
 Of stagnant waters ; altar, sword, and pen,  
 Fireside, the heroic wealth of hall and bower,  
 Have forfeited their ancient English dower  
 Of inward happiness. We are selfish men ;  
 O raise us up, return to us again,  
 And give us manners, virtue, freedom, power.  
 Thy soul was like a star, and dwelt apart ;  
 Thou hadst a voice whose sound was like the sea ;  
 Pure as the native heavens, majestic, free :  
 So didst thou travel on life's common way  
 In cheerful godliness : and yet thy heart  
 The lowliest duties on herself did lay.”



### Christ's Predictions of His Return.

BY THE REV. CANON GRIERSON, B.D.

**A**T the present time, when it is very generally felt that the solutions of the various questions that are raised by the Christian faith can best be found by investigating the personality of its Founder, special interest necessarily attaches to the predictive element in the teaching of our Lord ; for in this we are brought face to face at once with the mystery of His being. Prophets before Jesus of Nazareth foretold the future, but to none of them was this mysterious power granted in anything like the degree in which it was possessed by Jesus Christ. If we accept our Gospels as giving a substantially correct account of the events they record, there is no doubt that His statements regarding events long future are as clear and circumstantial as our statements usually are regarding matters within present knowledge.

There are critics who regard some of these prophecies as

written after the event, and others as insertions from Jewish-Christian apocalyptic literature. But such criticisms are really little better than plausible stretches of the imagination, for they are founded on subjective decisions, and are without a vestige of external evidence.

Of the predictions of Jesus, none will repay our study better than those relating to His return, for they are not only numerous, and so give room for fairly safe general conclusions, but also are couched in such peculiarly cryptic language that if deciphered they will reveal more fully the mind of Him that spoke them than if they were more simple of interpretation.

Mark xiii., and parallel passages in Matthew and Luke, contain the longest discourse on the subject, and are intensely difficult of interpretation. As we read it we seem to be drawn backward and forward between Christ's final *Parousia*, ages hence, and the destruction of Jerusalem within a few years. Our puzzle of interpretation seems to reach its greatest complication when we read that all then foretold, apparently including the evangelization of the world, would be fulfilled in that generation, and yet that He who foretold it did not know, within any certain limits, *when* the day of crisis would arrive.

Now, there is one fact that seems to be too much forgotten—namely, that *on every occasion* upon which our Lord spoke of His return He used language that presents the very same difficulties as Mark xiii. The position is not that *some* utterances of His on this subject are enigmatical, but that He *invariably* used language of this kind regarding it. Such a fact should make us pause before we decide that any one of His prophetic discourses, as given to us, is self-contradictory, and should lead us to suspect that the cause of the difficulty is rather due to our own want of understanding. Personally, I believe that a key is to be found in holding that our Lord, looking into the future, recognized His connection with all great coming movements of history; that He saw clearly that throughout the ages He would be the ever-present power, and that at epochs He would intervene forcibly and startlingly in



the world's progress—in a word, that His comings would be many, and that these comings would prepare the way for and rehearse his *Parousia* at the end of the age. It seems to me that this theory of Christ's "historic comings," in so far from being, as some would suggest, a modern invention, artificially devised to remove difficulties, is really *the* teaching that Christ intended to convey. Let us, then, consider each of the five passages in the Synoptics dealing with this matter, with a view to seeing whether we are correct in our assumption that Jesus in every case so spoke as to imply His "historic comings."

As these passages are being considered, it will become apparent that in every case the language of our Lord is invariably enigmatic. And if we ask why He should have invariably used ambiguous language when speaking on this subject, will not the reply be found in realizing that the dulness of spiritual insight of the Apostles rendered such a course necessary? In this connection, as in connection with His death, He was unable, because of the low stage of spiritual education as yet reached by His disciples, to speak openly. All He could do He did—namely, reveal in mysterious language truth that would become more and more clear as history advanced.

First, we will take His reply to the question of Caiaphas whether He were the Christ. His words, according to Mark (xiv. 62) are: "I am: and ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." In Matthew (xxvi. 64) and Luke (xxii. 69) we find remarkable modifications; for in the former we read: "Henceforth [*ἀπ' ἄρτι*] ye shall see . . ."; and in the latter: "From henceforth [*ἀπὸ τοῦ νῦν*] shall the Son of man be seated at the right hand of the power of God." What did Jesus mean? Did He merely mean that at the last day Caiaphas would realize his sin by seeing Him who was then his captive enthroned in glory?—a meaning that would fairly interpret the words as found in Mark. Evidently the writers of the first and third Gospels thought not, for they both commence their

versions with the word "henceforth." They cannot have added it purposelessly, for it creates a self-evident difficulty. For how could Caiaphas be said from that moment to see Jesus seated at the right hand of God and coming in the clouds of heaven? Both Evangelists must have felt the difficulty. Indeed, it is clear that Luke did, for he modifies the coming of Jesus in the clouds into sitting at the right hand of power. We conclude, then, that Mark and Matthew give correctly the main words spoken, and that Matthew and Luke correctly add the difficult "henceforth." What, then, did Jesus mean? Are not the words a hidden teaching to Caiaphas, that would become plain enough *ex eventu*, that he would speedily feel the presence — the "historic coming" — of the Son of man? It was as if He said: "You ask Me am I the Christ. You from this moment will have opportunity of knowing it. I am apparently in your power now, but I warn you that before long, by an immediate spiritual visitation, I will prove My power over you." Was the prediction fulfilled? Ought not the quaking rocks, the rent veil, the opened tomb, followed as they were by Pentecost and the victories of the Church, to have been felt by Caiaphas as true comings in power of Him whom he thought he had mastered? And if an extreme criticism decides to get rid of all apocalyptic allusions in Mark xiii., by regarding them as excerpts from external apocalyptic literature, it cannot possibly do so in this case, for the reply of Jesus to Caiaphas cannot be thought of, even by critical imagination, as having been derived from an apocalypse.

Let us turn now to the second passage to be considered. In Mark viii. 38 and ix. 1 we read: "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man shall also be ashamed of him when He cometh in the glory of His Father with the holy angels; and He said unto them, There be some here of them that stand by which shall in no wise taste of death till they see the kingdom of God come with power" (Matthew, "till they see the Son of man coming in His kingdom"; Luke, "till they see the kingdom of God").

It is evident that two comings are here foretold—the first, our Lord's final coming, when He at the Judgment Day will be “ashamed” of those who have been “ashamed” of Him; and the second, the coming of the kingdom with power within the lives of some of those present. Now, Matthew modifies the coming of the kingdom, which was to occur within the lifetime of some present, into “the Son of man coming in His kingdom.” The change is remarkable—the more so as this Gospel reached its present form either soon after or soon before the destruction of Jerusalem. If it was *before*, then the weighty forebodings that oppressed men would lead the Church to regard these words of our Lord as predicting His *final* coming as imminent. But if, on the other hand, they were written in the Gospel *after* the destruction of the city, they would then be interpreted as a foretelling of that judgment of the faithless city which had been witnessed. May we not, then, be certain that the author of the first Gospel, if he compiled his Gospel after A.D. 70, must have come to grasp the truth of Christ's manifold comings?

Let us, thirdly, turn to words recorded in Matt. x. 23: “Ye shall not have gone through the cities of Israel till the Son of man be come.” These words are peculiar to Matthew; that is to say, they are found in that Gospel the author of which, as we have seen, most fully grasped our Lord's eschatological teaching. We may ask what meaning the words had to the Evangelist. Would he have put them there if they conveyed to him no meaning? Would he have left them there if they had been falsified by events? Are they not rather words pregnant with teaching that would afterwards refresh the Church in its crisis, if they teach an “historic return”? As a prediction, we may see their fulfilment in the Resurrection, or at Pentecost, or at the destruction of Jerusalem, or progressively in all these.

If this difficult saying stood alone, we might reasonably regard it as an interpolation or as a badly reported utterance; but when we remember that its difficulties are precisely those

found in the passages already considered, and that it is fittingly interpreted, as those other passages are, by realizing that He darkly taught His manifold comings, then we surely cannot doubt as to what decision we should make.

We must now turn to the *fourth* occasion of our Lord's teaching on the point, given in Luke xvii. 22 and xviii. 8. Having told the Pharisees that the kingdom of God was "within" (or "among") them, He told His disciples that the day would come when they would desire to see "one of the days of the Son of man"; and that there could be no mistaking "His day" when it came, for it would be as a lightning flash. It is here important to distinguish "the days" of the Son of man and "the day" of the Son of man. The distinction is illustrated by His passing on to speak of "the days" of Noah and Lot, and "the day" when Noah entered the ark, and "the day" when Lot left Sodom. "The days" are the period granted as an opportunity for repentance before the irretrievable judgment of "the day" falls.

During "the days" of opportunity men in the time of Noah and Lot ate, drank, and married, neglectful of the impending punishment of their sins. When the judgment fell they longed for "the days" of opportunity, but they longed in vain.

The "days of the Son of man" must, then, be the period of grace that precedes "the day" of Christ's revelation in judgment.

But was our Lord referring to His final *Parousia*, or to His historic coming in the destruction of Jerusalem? The immediate reference is clearly to the latter, as is seen by His directions to those who would have to endure the ordeal, not to enter their house if they happened to be on the house-top; while doubtless a deeper reference can be seen to His final appearance.

Here, then, again we have Jesus distinctly foretelling the destruction of the city, as being a day of manifestation of Himself; in other words, as being an historic coming. And remark how this passage exemplifies our Lord's custom of mysterious language when dealing with His returns. How

mysterious are the words, "In that night there shall be two men on one bed; the one shall be taken, the other left. There shall be two women grinding. . . ." The disciples, mystified, ask, "Where, Lord?" only to receive the still more inexplicable reply, "Where the body is, thither will the eagles also be gathered together."

Could we have clearer proof of our Lord's *intentional* use of enigmatic language when dealing with His returns? And yet when we *do* get hold of His meaning, how exactly does it fit in with what we are urging! For is not the meaning of these last words, "Time will tell. When circumstances are ripe, the event happens"? His statement by its enigmatic form covers *all* His future comings.

Let us now turn our attention to our Lord's long eschatological discourse, found in Mark xiii., Matthew xxiv., and Luke xxi.

The discourse arose from questions of the disciples. They had heard Him foretell the levelling to the dust of the Temple buildings, and they question Him as to (1) *when* it would occur, and (2) what *sign* would foreshadow it.

Matthew enlarges the second of these questions into "what shall be the sign of Thy coming *and of the end of the world?*" Now, all three Gospels record in our Lord's *reply* words dealing not only with the Temple's destruction, but also with His return and the end of the world. Therefore, we may conclude that the fuller form of the disciples' question as found in Matthew was implicit in the shorter forms in Mark and Luke. Further, it is evident that the disciples connected the destruction of the Temple with the return of their Master, and sought instruction as to whether it was not also the end of the world. Indeed, it is hard to see how they could have thought otherwise when we remember that they, in spite of His oft-repeated warnings of His departure through death, still clung to their belief in His Messiahship.

Difficult beyond our thought must it have been for them to maintain their faith in a Messiah who was about to die, and

they could only have done so by resting on the promises of His return. And now, when He added to their difficulties by revealing the coming destruction of His Father's house, they could only surmise that the judgment on the Temple would in some way be connected with His promised return to them.

Clearly, then, on this occasion, as on the other occasions which we have already discussed, He had to speak of more comings than one. He had to prepare His disciples for His imminent coming, when He would destroy the city, and also He had to teach them and His Church of all time regarding that final ingathering when He would return at the consummation of the age. The one would be an historic rehearsal of the other, for His comings synchronize with epochs when human life has reached a point where purging by fire is necessary, and the approach of such epochs is marked in each case in the main lines by similar processes.

There is the strife of men, of nation with nation ; there is the arising of false Christs, false teachers, with their false nostrums ; there is the "beginnings of travail," the first movement of forces about to work the revolution ; there are the labour-pangs of the coming birth of the new age increasing to awful intensity ; there is then, "immediately after" this tribulation, the final throes, the coming of the Son of man in the clouds of heaven. It may at first seem that the reference to the clouds of heaven should necessarily cause us to regard the *final* coming as alone here referred to ; but I do not think so, for such language is but in keeping with the usual theophanic language of the Scriptures, and may well be interpreted metaphorically. No passage of Scripture is more full of this form of symbolic drapery than that in Joel ii., where we read of blood and fire and vapour of smoke, the sun being turned into darkness and the moon into blood ; and yet St. Peter (Acts ii.) saw in the descent of the Holy Spirit on the Day of Pentecost the fulfilment of these portents. In fact, we may say that *whenever* Christ comes He comes in the clouds of heaven ; He comes with the forces of

heaven, the majesty of heaven, and does the work of heaven on earth.

Assuming, then, that Jesus foreknew His manifold comings, and recognizing how impossible it was for Him openly to disclose such a truth to His disciples in their then state of mind, is not the discourse exactly what we would expect?—mysterious to them because above them, yet helpful to them as sufficiently educating them to prepare for the coming cataclysm; pregnant in its teaching to them, inasmuch as the full teaching would dawn upon them when they had been educated by the logic of events.

And if at any time the course of human history seems to be reaching one of those crises when mankind or civilization is called upon to pass in its upward march through the fires of some great tribulation, then men turn to these very chapters of the Gospel, and see in them predictions of the events through which they are passing, and can boldly step into the struggle for the maintenance of what they hold to be truth: for the epoch-making crisis is nothing other than a coming of Christ.

It is probable that the interpretation of these passages which we have urged would have been more generally accepted if it were not that it undoubtedly compels us to see in the self-consciousness of Jesus a depth of vision that some find difficulty in allowing. For if what we urge be true, it follows that Christ was not only conscious of future events, but that He was also so far conscious of His cosmic relations as to know that He would Himself rule the world throughout the ages, and be the Central Force of human history.



## Revival Memories.

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

THE "Twelve Days' Mission" in London in the year 1869 made, as I have said in a former article, a most profound impression upon the country at large; and as a result there began to be a great call throughout the land for both missions and missionaries. Of these last at that time there were very few; indeed, I should suppose that all the clergy in our Church that had any real capacity for such work, or experience in it, might have been numbered on the fingers of two hands. It is, I think, the glory of the mission movement that it has, under God, been the means of calling into existence within our Church quite a little army of effective and more or less experienced evangelists. I should judge that there are fifty amongst us to-day, where there was one forty years ago. Surely if this had been its only result, it alone would have sufficiently demonstrated the value of this agency.

I was at that time a curate of some three years' standing, and it was not easy for me to be spared, for even a short time, from the pressing work of a large London parish. But in William Pennefather I had a kind and sympathetic vicar, who was fully alive to the value of evangelizing efforts, and seemed to think that God had called me to this particular kind of work. It was not long, therefore, after the London Mission before I found myself taking my first independent parochial mission. I say "independent," for in the "Twelve Days' Mission" I had rather been helping men more experienced than myself than acting as missionary in the sense that we now attach to the word.

It was in a town of moderate dimensions, in the West of England, that my first mission was held, and it was arranged that my work should extend only over four days. On the fifth the Bishop of the Diocese was to come and wind up the proceedings with a closing sermon. On my arrival, I found the vicar in quarantine. Scarlet fever had broken out in his house-



hold, and he was absolutely precluded from taking any part in the proceedings. He informed me by a letter that awaited my arrival that his senior curate would act as his representative, and give me what help he could. The parish church was a very large one, and was well filled on the first Sunday evening. It was thought in those days quite improper to hold an after-meeting in the church, and so the Town Hall, which was not a very large room, but lay conveniently near the church, had been secured for the after-meeting. It was crowded, and it was evident from the very first that God was working amongst the people, and that a great impression had been made.

On the Monday night the congregation was as large as it had been on the Sunday, and on the Tuesday the Church was crammed in every part. Before the service some earnest lay folk held a consultation with the curate and myself as to the expediency of extending the mission over the following Sunday, and it was agreed that, if on that night the interest seemed to be increasing, a letter, which was actually written then and there, should be despatched to the Bishop, asking him to postpone his visit to the following Monday, and to sanction the extension of the mission to that date. I may mention that I had received by telegraph permission from my kind vicar to adopt that course. The letter was written in the name of the curate, but at our dictation, and he agreed to post it after the service, if there were still signs of deepening interest. With regard to these there could be no doubt. The church was crowded that night, as I have said, from end to end, and there was a most wonderful breakdown in the after-meeting, where the number of anxious souls was so great that we hardly knew how to deal with them. I was staying with some excellent elderly ladies, who lived on the top of the hill nearly a mile away from the church, and I well remember with what joy we made our way home that night, full of hope and expectation that we were to have a blessed harvest-week.

The next afternoon they had taken me out for a drive, and on returning we met the curate in the suburb of the

town. He beckoned to us to stop, and then proceeded to inform us that on reflection he had decided that it would be better to adhere to the original programme, and that this was also the view of the Bishop.

It appears that, instead of posting the letter, he had suppressed it, and had started off at shout of morn to the palace, without even consulting his vicar. He had conveyed to the worthy Bishop the idea that we were all getting very excited, and that it would be very much wiser to bring the thing to a prompt conclusion, and accordingly he handed me a letter from his Lordship, containing this decision, and concluding with the words: "My sermon will be *sedative*; I hope that you will work towards this end."

My feelings of indignation and disappointment can better be imagined than described; but there was no help for it: we had to submit to everything, except the administration of sedatives—that was too much for even Episcopal authority to enforce. Again the church was crowded, and again the power of God was present, both to wound and to heal, but it was heart-breaking to feel that the whole place was being stirred, and then to have to turn one's back upon all the fair promise of the work. The Bishop invited me to meet him at tea the next day, before the service, and heard so much, from others, I believe, as well as from myself, of what God was doing amongst us, that, I think, he himself caught something of the mission fire, and I don't remember that the sedative element was very much in evidence in his sermon; but with the after-meeting which followed in the hall I had to bring my work to a close, and I cannot, even now, after all these years, recall without the keenest regret this untimely conclusion of my first mission.

Another mission, in which I took part while still a curate, was held in one of the largest towns of the Principality, and was one of the most remarkable that I have ever worked in. The missionaries for the whole town, which at that time had only four churches, were my dear father, Robert Aitken of

Pendeen, my elder brother, at that time Vicar of St. Paul's, Penzance, and my lifelong friend (as I may almost call him), Sholto C. Douglas, who now bears the title of Lord Blythswood. The dear old vicar of the town was a keen man of business, and had done yeoman service for the external interests of the Church; but the spiritual tone of the parish was low, and a spiritual revival was sorely needed; and by God's mercy it came.

It is not too much to say that the whole place was stirred, and so intense did the interest become that ordinary business was almost suspended. It seemed as if people could hardly think or speak of anything else but the mission. Perhaps this was partly due to the fact that some of the most prominent people in the place came under its influence, and were conversed with in the after-meetings. One leading merchant who was considered a rather advanced High Churchman, but who was really living an immoral life, found my dear father's preaching somewhat disquieting, and for that reason mainly, I believe, took refuge at St. Nicholas Church, where my brother was preaching. Here, however, he fared no better, for the preacher's text was: "Thou hast been partaker with the adulterers. These things hast thou done, and I kept silence; and thou thoughtest wickedly that I was even such as thyself: but I will reprove thee, and set in order before thee the things that thou hast done."

It was arranged that, when the various services broke up, there should be a general "after-meeting" in a large central schoolroom; and thither the unhappy man betook himself, with the arrow of conviction quivering in his heart. He was recognized by the vicar's wife, who, noticing the signs of sorrow in his face, begged me to go to him as soon as the work of dealing with the anxious began. I found him completely broken down, and as I was endeavouring to press upon him the message of pardon, he turned on me a look of anguish that I shall never forget, as he whispered: "It is written, 'an adulterer shall not inherit the kingdom of God.'"

I arranged to see him the following afternoon, and found him in the same state of agonizing remorse. "One thing alone,"

he said, "gives me a ray of hope; I have told my poor dear wife of all, and she has actually forgiven me, and if she can forgive so foul a wrong, surely God cannot be less forgiving than she is." When next I called, he caught sight of me as I approached his house, and, pressing past the butler, opened the door for me himself. What a change there was in that face! It seemed positively radiant with the joy of pardon; verily God had put off his sackcloth and girded him with gladness. The sequel of his life showed the reality of his conversion; he lived and died a good Christian man, although, unfortunately, his usefulness was somewhat diminished by the extreme Church views into which he drifted. Both he and his wife have long since passed away, so I am in no way breaking confidence in telling this story of God's grace to one who had much forgiven.

One of the most interesting of my early missions was that held at All Saints', Derby, in the year 1873, when my friend already referred to, the present Lord Blythswood, was vicar. The mission opened with a prayer-meeting in the schoolroom, in which I gave an address to workers; but at the end I suggested that perhaps there might be someone present—possibly just one—who had not yet yielded to Christ, and I made an appeal to any such to yield then and there. The vicar took up this suggestion, and, I confess, somewhat surprised me by the insistence with which he urged it. I had not thought of the meeting as an evangelizing meeting at all, and perhaps may have felt as if this urgent appeal were somewhat out of place.

But the sequel showed that my good friend had been Spirit-led. An utterly careless, godless man, who had happened to pass by just as the people were crowding in, was moved by curiosity to enter the room, just to see what was going on. It flashed into his mind that he must be the one man that we were speaking about, and that God had sent this message direct to him. So powerfully did this conviction lay hold upon him that he broke down there and then, and I believe the conversion work of the mission began with him.

The crowds that thronged the church during that mission were something wonderful to witness. Up in one corner of the church there was erected a huge monument to a member of the Devonshire family; it was a sort of canopy or half dome, supported upon four massive pillars. It appears that some workmen, who had been doing something to it, had left their ladder beside it, and when we entered the church we found that quite a number of men had climbed the ladder, and were sitting upon the flat top of the canopy; and it was stated afterwards that one man was brought to God there and then, as he sat listening on the top of the monument. The vicar was a great believer in small Bible-meetings, in which young Christians could be placed under the care of some more experienced member of the flock, and trained for service by Bible-study. Six years later, when he was leaving the parish for a London charge, he told me that not less than twenty-nine such meetings had been organized after the mission, and he did not think that up to that time one of them had fallen through.

But the mission which I always look back upon as that in which I was permitted to reap my largest harvest was held in Leeds two years later. I came on to St. James's Church straight from a very blessed time at the Dome, Brighton. Perhaps I had taxed my voice too severely, or perhaps I may have caught cold on the journey, but, whatever the cause, I lay awake on that Saturday night coughing most of the time, and found myself next morning almost voiceless. I mention this, because it certainly was a remarkable thing that the most successful mission that I ever held should have been commenced in such utter weakness. A doctor was sent for, and my throat was painted; but it seemed more than doubtful whether I should be able to make myself heard across the church. My morning sermon was whispered rather than spoken, but, strange to say, my voice was a trifle stronger in the evening, and before the week ended I was ready for the very exacting work that lay before me in the great Town Hall. The crowds were so large that it was thought expedient to migrate from St. James's

Church to this huge hall for the second week, and before we had been there many days it was crowded in the middle of the day, chiefly by business men. At night the numbers were so large that several of the chapels in the vicinity of the hall were thrown open and filled with the overflow. Night by night the large room set apart for the anxious was filled with seeking souls, and our chief difficulty was to find workers to deal with those who required help. I saw beside me one night a member of the Town Council, whom I knew to bear the reputation of being a Christian man, and, turning to him, asked if he would go and speak to two or three young men who were kneeling by themselves with no one to help them. He replied that he could not venture to attempt anything of the kind; but I had to answer, "If you don't, I fear no one else can be spared, for all are busy. Can you not tell them just how the light came to you?"

Very timidly he fell on his knees beside one of the young men, and just did what I suggested, with the result that before he had been speaking long the light broke upon the young fellow, and he began to rejoice and praise God. Greatly encouraged, he proceeded to help the second and the third, with equally happy results, and soon there was no keener worker in the room than he. When we reached the retiring-room, this good man came in with us, and, flinging his arms round dear old Canon Jackson's neck, he fairly sobbed for joy of heart to think that God should have allowed him to take part in such happy work. On my return to Liverpool, where Moody's mission was just beginning, this gentleman suddenly reappeared upon the scene. "Can you give me," he asked, "a ticket to go and work amongst the anxious in the inquirers' room? If you can, I am going to stay and help; but if not, I return by the night train. I have come across, not so much to hear Moody, as to have the joy of leading a few more souls to Christ."

I have mentioned this incident because it illustrates another phase of the value of missions. How many effective workers throughout our land to-day owe their efficiency under God to

what they have learned in their efforts to help anxious souls during a mission season !

Ah, those dear old memories ! how they crowd into one's mind as one looks back upon the past, until sometimes one is tempted to say with the ancient prophet, " Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage : there is no cluster to eat : my soul desireth the first ripe fruit."

But though missions are a much more difficult work to-day, this is not because they have failed, but because they have to so large an extent succeeded. Their influence has so penetrated the country that the mission message is no longer a novelty—men know it well ; and where it is not a savour of life unto life, it proves the savour of death unto death.

There are probably a larger number of really converted men and women in our midst to-day than there ever were before, and they are carrying on all over our land—many of them at any rate—conversion work in a thousand ways that were never thought of forty years ago. Missions are as much needed as ever, and are still doing a most important work. But they depend for their success now, much more than they used to do, upon the personal influence exercised by the local clergy and workers. Where these do their part well, great results still may be expected to follow ; but where all is left to the attractive power of the preacher's eloquence, disappointment is almost sure to ensue.

And there is still a vast field open to this agency in which as yet no such harvest labourers have had a chance of doing their reaping work. It is a sorrowful fact that there are still thousands of parishes in our land where no mission has ever been held, and a still larger number where such an effort is only a memory of the remote past. Well would it be, indeed, if our clergy would more fully recognize, both in town and country, the value of this agency, and give their people a chance of benefiting by it.

Surely there are very few parishes that would not be the better for a mission once in every four or five years at least.

To me it seems as if our clergy incur a very grave responsibility when they neglect an agency that has been so signally owned and blessed of God.



## Modern Criticism and Candidates for Ordination.

By F. E. PARGITER, M.A.

THE supply of candidates for ordination in the Church of England is a matter of the first importance. For some years past the number has steadily diminished, and at present appears to have become somewhat stationary at a low figure. The diminution has been noticed with concern by the authorities in the Church. Various reasons have been suggested, and no doubt the change is the result of various factors, for the conditions are complex. This is indicated by the statement which has been made on authority, that the diminution is among candidates of higher social position, while those of lower position continue to present themselves in much the same number as formerly. The main factors therefore are such as influence the former rather than the latter.

It is not the intention of this article to discuss the whole question, but rather to deal with one matter, which is of the greatest importance, and yet has hardly been brought into such prominence as should be given to it in this connection. It is the subject of belief in the Holy Scriptures as affected by the Higher Criticism.

It is obvious that the position of the teachers of a religion which is based on sacred writings is related most closely to the authority of those writings—that is, to their genuineness and trustworthiness when critically examined. The Bible has been subjected to a rigorous scrutiny in its nature as a collection of books written by different authors in different ages, and the conclusions which have been enunciated by the Higher Criticism necessarily concern all those who have, or will have, to teach it.



The aim of this paper is not to attempt to criticize those conclusions, but simply to examine what their influence and effect must be on such persons. As most men who take or decline Holy Orders do so when they are young, and can hardly be considered specialists in the Higher Criticism, their knowledge of its results is much the same as the general impression held among ordinary people regarding the matter; hence it is necessary to consider what that impression is.

To ascertain this it is necessary to see what are the results of criticism in plain language. This cannot be avoided. Ordinary people cannot, or at any rate do not, follow elaborate critical discussions or exercise any personal judgment upon the arguments used by critics. They want to get at the essential results and to ascertain them in plain language. Information of this kind is given from time to time in books or articles intended for the public, yet even such publications employ some of the phraseology used by criticism, and adhere to a cautious treatment out of deference, no doubt, to general Christian belief. Plainness, however, must go further, because ordinary people translate such phraseology into language commonly intelligible, and it is that presentment of the results which gains currency among them and influences their ideas.

Now, it is not quite easy to state those conclusions generally in plain language, to which no objection can be made, and the reason is this: Every department of knowledge has its own method of expressing itself and its own special terms; and this is true as regards the discussions of the Higher Criticism, which, as they concern the religious views of both the critics and their readers, are couched at times in suggestive or covert phraseology (these words are used in no offensive sense) rather than stated in clear-cut and definite language. The consequence is that, when one attempts to express the conclusions in plain language which everyone can understand, one may be charged with misrepresenting them. As an illustration of the difficulty may be mentioned such phrases as "religious genius" and "prophetic imagination." Such words are not always defined,

and though they may seem on their face to be simple, it is not easy to say what precise meaning they are intended to convey; and at times they appear elusive, like some terms that science once used, such as "vital force" and "phlogiston."

Moreover, when it is stated by criticism that a particular narrative is not an accurate historical version of facts, but, rather, that the writer has idealized the past without any intention to pervert history, what would be a just presentment of this conclusion in plain language? How does the narrative differ materially from an historical novel? Put into plain language the statement must mean that the narrative is not authentic and the alleged facts cannot be accepted as wholly true. Criticism sifts facts and undertakes to distinguish what is true from what is not true approximately; but the ordinary man, who takes the net result in plain terms, often puts it bluntly, that the account is not to be taken as true.

As a further illustration may be noticed the distinction drawn by criticism between various kinds of authorship of the scriptural books. In one case the professed or reputed author of a book really wrote it, either wholly himself or by working earlier materials in with his own material. Such a book would be genuine. In another case criticism declares that the alleged author did not write the book, but that it presumably contains matter written by him; some later person worked that up with his own matter into the book, and the whole was then attributed to the former. Such a book as it stands is not the genuine work of the alleged author, and any portion of it can be attributed to him only with some degree of probability. In plain language it is spurious, except conjecturally in part. In yet another case the alleged author had nothing to do with the book; it was written by some later person, and was falsely ascribed to the former. Such a book in plain language is a forgery.

If, then, one should express the general or main conclusions of moderate Higher Criticism regarding the books of the whole Bible in plain language, with the fullest desire to do so fairly,

the following seems to be a fair summary : Of the books, some were written by the persons by whom, and at the time when, they profess or are reputed to have been written ; but a large number were not so written, and the rest are not free from doubt in this respect. The facts and incidents mentioned are not always historically trustworthy ; even where trustworthy they are not always to be accepted as wholly correct ; and sometimes they are legend or fiction. The laws and ordinances of all kinds enjoined in the Old Testament are not as ancient as they profess to be, and most of them were compiled in later times. The prophecies were either written about the time of the events to which they refer, or were surmises about the near future, or were rhapsodies about an ideal future.

This summary, it is submitted, is as near a fair statement of the general conclusions as one can express in plain language ; but, whether it be allowed to be fair or not, or a better one be offered, the general conclusions have been more destructive than confirmatory as ordinary people understand confirmation. Inspiration is acknowledged, but what the acknowledgment amounts to it is hard to define. The plain man is impressed by the erudition of the critics, and naturally bows to their authority. He does not venture to make any review of their decisions, but accepts them, not only on critical matters proper, but also on all other matters, even those which require some experience of the world, and which therefore are not altogether beyond his ken.

How then stands the position of those who have to teach the Bible ? What validity has it according to these conclusions to attract candidates for ordination ? What authority can they assert for it over their hearers ? Before dealing with these questions it is well to turn to another religion, that has been passing through a crisis in which criticism has exercised a clearer, more potent, and profounder influence — namely, Hinduism. The results can be studied there dispassionately, and the inquiry has all the interest that a comparison of things which are now actually taking place can offer.

Since Hindu sacred literature was laid bare to the examination of scholars by the discovery (now more than a century ago) of Sanskrit, the language in which it is written, the concurrent decision of all European scholars has been fatal to the antiquity, reputation, veracity, and authority of the sacred books. Sanskrit became a dead language long ago, and was known only to learned Brahmans. When the true nature of those books was made known, when European knowledge and thought were taught to Hindu students in Indian colleges and Universities, the authority of their scriptures was discredited, if not destroyed, generally for all well-educated Hindus; and the change was stimulated by Christian teaching and influence, which were spread both directly by missionaries and also indirectly by English literature. Most well-educated Hindus have consequently discarded the tenets of ordinary Hinduism. They retain a tender feeling towards the old beliefs which they learnt in their childhood, and may not be prepared to renounce their national religion, however much they may have drifted away from it under Western education and Christian influence; still the result remains, that their sacred literature commands their full belief no longer, and receives often only an appreciation based on early associations and national memories.

Hindu religious life has, in consequence, been waning, especially among the educated, for half a century, and the change has been strongly marked among the Brahmans themselves, who constitute the priestly caste. They leave their own proper avocations and turn to every other profession, especially to those professions which open out to the abler men among them careers of distinction, power, or wealth. Generally speaking, the performance of priestly functions becomes the occupation of those among them who, from want of ability or of means, remain mentally or socially in the old positions. It is not to be supposed that these changes have been caused entirely by the results of criticism on their sacred books, because successful careers will always attract many. What must be noted are two points: first, their caste privileges as priests and religious teachers have lost

their power to retain within the sphere of those privileges any members but those who can do no better; and, secondly, this result is largely due to the discredit into which their sacred books have fallen among the well educated. This is evidenced by the common report that those who receive education in colleges where Sanskrit is specially taught—that is, who receive in a measure a theological training—believe less in their sacred books than those who have not been introduced to such close acquaintance with those books. Indeed, naturally it is hardly possible for well-educated Brahmans to become champions of their sacred books when they know the books are full of errors and absurdities, and they cannot commit themselves to a profession which means the lifelong advocacy of what they know is untenable, while sacrificing also their prospects of worldly success. At the same time, they may not wish to repudiate their scriptures altogether. They prefer to adopt some other profession, especially when along with it better worldly careers are open to them.

The position here has striking points of resemblance to that in India, though it is not so strongly marked. If the results of criticism of the Bible are more destructive than confirmatory, and leave many matters in doubt, it becomes difficult for young men who accept those results to enrol themselves as whole-hearted advocates of the Bible. They cannot but feel misgivings. They may naturally hesitate to commit themselves to its advocacy by seeking ordination, yet they may not wish to repudiate the sacred book altogether, and may simply prefer to choose some other profession which does not require them to avow a definite attitude. The consequence would be a diminution in the number of candidates for ordination. This feeling would be strongest among those who have a closer acquaintance with the pronouncements of criticism, while those who from whatever cause know less would hardly be affected. This distinction obviously agrees in the main with a difference in social advantages, and furnishes a reason for the contrast

which has been already mentioned, that the diminution is chiefly noticeable among candidates of higher social position.

It is true that moderate critics, while affirming that the old view of the Bible must be radically modified, yet insist that the new view presents the Bible in a truer, clearer, and higher aspect; and it is a common assurance on their part that the theological value of the Bible as modified by criticism is not impaired, and that criticism has not overthrown any of the essentials of the Christian religion. Before considering what the effect of this assurance is, it will be well to revert to the comparison with Hinduism, for the position which is thus taken up by Christian critics has its counterpart in India.

The well-educated Hindu endeavours to solve his difficulties by a discriminating selection of doctrine. Now, in his vast sacred literature, opinions of the most widely different kinds may be found inculcated, and dispersed within it are high spiritual aspirations and beautiful moral teaching. Guided by European education and not insensible to Christian influence, he leaves aside what is manifestly untenable. He finds in some of his books the teaching that the highest doctrine for noble minds is henotheism (all the gods being but different forms of one Being); and as that is a doctrine which he can uphold with confidence, he maintains that his scriptures, rightly understood, notwithstanding all their errors, contain religious instruction of the highest value. Thus a Hindu, well educated and sincere, can reconcile his difficulties upon grounds not altogether dissimilar from those offered by Christian critics. If the critic maintains that the Bible loses nothing vital, the Hindu can make a somewhat similar assertion. There is this difference between the two cases: The Hindu has a vast number of different doctrines, among which he can select what he pleases; the Christian critic offers the assurance that the essentials of Christianity are unaffected.

Now, the assurance may be sound in the opinion of specialists who appreciate critical distinctions, but that does not dispose of the matter. Two things have to be considered—

not merely the opinion of such specialists, but also the opinion formed by, or the impression produced upon, ordinary people, because it is from their ranks that candidates for ordination come. Though ordinary people do not venture to criticize the pronouncements of the critics, yet they do exercise their private judgment, or perhaps their common sense, when the matter assumes a practical phase affecting their personal conduct and belief—that is, when the assurance requires them to acknowledge the claims of the Bible along with the imperfections and defects enunciated by criticism. The real point then to be considered is this: Does the assurance convince plain people?

How the question would appear to them may, perhaps, be put in a practical way. Criticism has virtually established a new canon, dividing the books of the Bible that are genuine from those that are not genuine or are doubtful. The former become the really canonical books and the latter more or less apocryphal. If then the former alone be printed and offered as the whole of genuine Scripture, plain folk would hardly acknowledge that the change makes no difference, or that men could enrol themselves as preachers and teachers in the same way as before. There is no reason to think the assurance is generally convincing when expounded in writings or addresses.

It is part of the assurance that the creeds and the doctrines formulated by General Councils remain unshaken, but this assertion does not dissipate misgivings. Even plain people can feel doubts that go behind creeds and Councils, because both creeds and Councils took their stand on the old view of the entire Bible, which criticism declares to be untenable; and the question obtrudes itself, not whether the creeds and General Councils are supported by the Bible as reconstructed by criticism, but what credence is merited by the Bible itself with the imperfections announced by criticism. It is the spiritual authority of the Bible that is the essential thing in the view of ordinary people. The Bible, if its authority be marred by serious imperfections, is for them a collection of historical, religious, and other experiences, which are highly interesting

and instructive no doubt, but has no binding claim on their obedience; and they wonder what warrant there can be for any doctrine of inspiration, and what special cognizance the writers could have had of the spiritual matters that they profess to reveal. The comment would be: "If they tell us of earthly things, and we cannot always believe them without considerable qualifications, how shall we believe when they tell us of heavenly things?" Such is the position in which ordinary people find themselves, when the claims of the Bible, together with the conclusions of criticism, are asserted over their personal life. Their world, whether of mind or occupation, is not the same as that of the scholarly critic. They look at things in a matter-of-fact way, and their view is summed up in the common remark: "No one is expected to believe all that now."

When a religion has been propagated successfully, its preachers have been full of faith in what they preach; and the converse has been true. A cause is strong if its adherents believe in it firmly. In every profession—of science, medicine, law, etc.—the members know that their text-books are based on sound data, and may be relied on. The position of the clergy with regard to the Bible is similar. It is their text-book, and, if criticism has proved that great modifications are required in its use, plain people doubt whether those who promise to teach it can promise without considerable hesitation and qualification. There is a general misgiving whether one can prudently hold a position, in which part has been abandoned as untenable, and in which he feels uneasy about the strength of much that remains. The extent and degree of belief that a man has in the Bible must be a strong factor among those which influence him whether he shall enter Holy Orders or not; and if the Higher Criticism has materially altered the old grounds of faith and left many matters in doubt, it must be one reason, and a very important reason, why the number of candidates for ordination has been diminishing of recent years. Its influence has been increasing and the number of candidates has been decreasing. If this be a correct conclusion, it is well to acknowledge it.



## The Cities of the Seven Churches.

### SOME PERSONAL IMPRESSIONS.

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

#### III. LAODICEA AND EPHESUS.

THE route from Philadelphia to Laodicea must remain undescribed because unvisited on the journey during which these impressions were gained, and we may take our stand at once upon the site of Laodicea. Behind the sharply defined mound on which the city stood Salbacus rises steeply, with patches of snow marking the crags of its summit even under the heat of a July sun. Away to the west stretches the long cleft of the Mæander valley ; but the upper reaches of that river break from the hills to the north, and the line of its middle course is continued eastward at our feet by the valley of another stream, the Lycus, of which the gradually rising glen shows as clear an avenue to the interior as does the descending valley of the Mæander to the coast. At the point where the two rivers unite, their valleys widen out into a little triangular plain, at the south-east corner of which Laodicea is situated, dominating the road which ran west from the Cilician gates to the harbours of Miletus and Ephesus. The position is a strong one, on an isolated hill, sloping steeply on three sides, and more gently on the south to the saddle which connects it with the range behind. Its one weakness lies in the fact that there is no supply of water within the limits of the walls ; streams run on the east and west at a little distance, and one of the most striking ruins of the site is the great fountain at the east end of the stadium by which the water brought by an aqueduct from the southern hills was distributed ; but all these sources could be controlled by a besieging force, and Laodicea never seems to have been a place of military importance. In trade, on the other hand, it excelled, and it was wealthier than any other city of our circuit save those on the coast. This wealth, which is clearly reflected in the warning words of Christ to the Church of the place, is plainly

attested by the splendour of its remains : two theatres, each capable of seating 6,000 spectators, are scooped out of the steep northern slope of the hill ; a gully running eastward through the site has been deepened into a magnificent stadium ; above the stadium rise the well-built arches of the gymnasium, which earthquakes, though they have distorted, have not been able to overthrow ; the arches of bazaars, the columns of temples and churches, rise on every hand ; the triple Ephesian gate still stands on the west, and the streams on either side were spanned by stone bridges ; but the bridges have fallen into the streams, and only their piers remain ; the gate is covered up to the spring of its arches by silt, which buries deep the ancient road beneath. The ruins rise from one vast field of scanty barley stubble ; women beat out their corn on the seats of the stadium, and foxes play across the stages of the theatres ; and one ragged tent of the nomad is the only human habitation of the whole site. Such is the desolation of the city which proudly refused the help of imperial Rome towards rebuilding after its destruction by an earthquake, and boasted that it had " need of nothing." One point is more obvious at Laodicea than is the case with any other of the Seven—viz., that one reason which guided the Apostle in choosing the objects of his address was the central position of each city with regard to a group of less important towns. No one who stands upon the site of Laodicea and looks north across the Lycus valley can fail to notice four patches which glisten white in the sun on the flank of the opposite hills ; they are the silicious deposits of the hot springs of Hierapolis, and the traveller who makes his way across to the terrace from which they flow will find himself amidst the remains of a city almost as extensive as, and far more perfect than Laodicea itself. But turn your eyes eastward without leaving the spot on which you stand, and follow the line of rails along the southern side of the valley ; if your sight be good you will see that five miles away it turns at right angles northward, and sharp across the valley, and if a train be passing the point in question you will see that as it crosses the valley it is making a

steady ascent up the face of a terrace which lifts the whole floor of the glen, to continue at a higher level above. Just where the railway turns north it crosses the Lycus, which has broken down in a series of rapids from the higher level through a rocky ravine, at the head of which stands another city, Colossæ, the buildings of which must have been plainly visible from Laodicea. This grouping of the cities is expressly recognized by St. Paul in his letter to the Church at Colossæ (iv. 13), and is a good example of the natural facilities for distribution which seem to have guided St. John in his choice.

The railway from Laodicea to Ephesus follows closely enough the line of the ancient road down the Mæander valley, keeping on the north bank of the river, for no tributaries of importance enter on that side ; but the wall of hills rises steep and unbroken, and a storm of rain means heavy freshets which work havoc below ; one station was buried up to the sills of the windows, and a temporary line had to be carried over the deposit, for close to the station the metals had been covered to a depth of eight feet : through a village a path one hundred yards wide had been swept clean of houses by the rush of the torrent, and in many places the gardens were buried in silt deep enough to hide the trunks of the fig-trees, leaving only the branches showing, a sight which helps to explain the great changes in coast-line and levels at Ephesus and elsewhere. Not far from the site of Magnesia the line trends towards the north, and begins to climb the hills : fig groves clothe the lower slopes ; beyond them come terraces for vines ; while the upper reaches of the ravine, and the summits above, are covered with pines and arbutus and ilex, green even under the blaze of the midsummer sun, while oleanders fringe the bed of the stream beneath. The summit tunnel passed, there is a sharp descent ; a fine Roman aqueduct, with its double row of arches, crosses the glen below us, and soon there appears, on the far side of the plain beneath, the Turkish castle of Ayasoluk ; then the village itself, with its ruinous but striking minarets of Seljuk workmanship, comes into sight, and the train runs into the station through

the broken arches of Justinian's aqueduct, which brought water from the eastern hills.

At first sight there seems little sign of antiquity beyond this one monument, but this very absence of remains calls attention to one of the most remarkable features of the place ; there are really two sites, the sacred and the secular, the Asiatic and the Greek ; it was ignorance of this fact which caused so many years' vain search before the temple of Artemis was discovered ; it was the discovery of the temple which made the fact plain to all ; the modern village stands on the pre-Hellenic, sacred site, the consideration of which may be left for a while ; the other is about a mile distant. Look at Mount Coressus, the southern boundary of the plain of the Cayster, and you will see running out towards you a low spur ; on that spur and beyond it, in the angle which it forms with the main mass, lie the remains of the secular, Hellenic city, the city of the early Athenian colonists, the city of Lysimachus and the Roman proconsuls, the city of St. Paul and St. John ; if you look closely you will see the wall of Lysimachus climbing the main ridge of Mount Coressus, on the summit of which lay the citadel ; and ruins are visible, too, on Prion, as the low spur is named.

The path from the village runs through cornfields, the gift of the river which has in long ages silted up the gulf on the shores of which the temple originally stood, and skirts the north side of Prion. Presently a ruined gate is passed, and above, on the left, appear the great arches of the sub-structure of one end of the stadium, most of which is hollowed out of the hill itself. West from the stadium, across the pavement of an ancient road, lies a rocky hillock, the top of which has been levelled, and cut into a great altar, work of early date, which, it has been suggested, may be commemorative of the conclusion of peace between the natives and the Greek colonists of the first settlement. Beyond and below is the chief Christian monument of the place, the great double church, in all probability the scene of the Œcumenical Council of A.D. 431 ; the scene, too, of that disgrace to the Faith, the " Latrocinium," or Robber-Council of

449 ; the deeds of violence which took place within its walls are sad proof of the neglect by the whole Church of that warning, specially addressed to its branch in this place, of the danger of allowing zeal for orthodoxy to take the place of true love. On slightly rising ground to the south stand the ruins of the gymnasium ; the view westwards is worth a pause ; at our feet is a field of waving reeds with clearly marked limits ; beyond it on the left an outlying spur of Coressus is crowned by a tower which dominates the whole view ; beyond that, again, seven miles away, a long ridge which comes down from the northern hills on our right forms the horizon ; the field of reeds is the harbour of the city at the Christian era ; the tower commonly known as "St. Paul's prison," was part of the fortifications commanding its mouth ; but the coast-line now lies by those far-distant hills beyond ; that view reveals the cause of the city's downfall, the silting up of the harbour, with its consequent loss of trade, which fell to its rival, Smyrna.

Turning eastward once more from the gymnasium, the path leads through a complex of courts and buildings, the ground plan of which has been made clear by careful excavation, and joins the colonnaded street which ran from the harbour to the Great Theatre, hollowed in the western slopes of Prion. Here we may for a moment take St. Luke (in his longer recension) for our companion ; it was into this street that the guild of silversmiths, inflamed by the speech of their leader, Demetrius, poured from their guildhall, and, gathering with them the crowd of idlers who loafed under the shadow of its colonnades, swept into the theatre at its head ; for two hours they shouted, with vain repetition, to the praises of their tutelary goddess, till hunger made them ready to listen to reason, and the town clerk seized the opportunity to send them quietly away. The stage and orchestra of the theatre have been carefully excavated, and the fragments of the proscenium and stage replaced as far as possible in their original position, and it is not difficult to reconstruct the scene in imagination ; for from the upper seats of the theatre its setting lies before us, and there is no sound to

disturb our dream save the plaintive notes of a shepherd's pipe on Coressus, no human being in sight save the guard who protects these remains from the depredations of the Western tourist.

Leaving the theatre, we may follow the Magnesian Way, recently excavated by the Austrians, which climbs the saddle connecting Coressus with Prion ; it was the Sacred Way of the city by which the civic processions passed to the shrine of Artemis outside the walls, and the remains of the buildings which flanked it bear eloquent testimony to the taste, skill, and wealth of their builders ; libraries, temples, and an Odeum, in white marble, and an elaborate and well-preserved gymnasium are among the principal structures ; but we pass down to the Magnesian gate, and follow the left-hand road across the plain, back towards the village. The Turkish castle stands out upon the hill ; the mosque of Isa Bey, with its marble façade, stolen from the temple, gleams in the sunshine at its foot, but of the temple of Artemis itself, one of the seven wonders of the ancient world, there is no sign ; suddenly the path ends on the edge of a great pit, some twenty feet deep and over one hundred yards square ; water covers the bottom, and fragments of masonry and one or two drums of fluted columns rise above the surface. Before us lie the site and remains of the Artemisium, the shrine of that goddess "whom all Asia and the civilized world worshippeth." Sacked by the Goths in the third century, it fell into decay, and its ruins were buried by the river floods till its position was so utterly lost that it was only discovered by the English architect, Mr. Wood, after many years' patient search. Another Englishman, Mr. Hogarth, has recently carried back the world-wide fame of the shrine to a remoter antiquity than had been suspected : draining the pond, and digging beneath the spot on which stood the statue of the goddess, he has found the pedestal of an earlier temple, and, built into it, the votive offerings of the pre-Hellenic age ; among these were Babylonian ivories from the East, and Mycenaean jewellery from the West—proof of the extensive traffic

of the city, and the widespread repute of her goddess at the beginning of the first millennium B.C. But these recent discoveries only emphasize that feature of the Anatolian mind which Professor Sir W. Ramsay has noted, its clinging through all changes to the old religious sites. Cities may perish, faiths may change, but something always seems to remain to mark the primitive religious centres; and nowhere is this more emphasized than at Ephesus. The Greek city has been buried by the silt of the river, and thrice the inhabitants have changed their faith, from Paganism to Christianity and from Christianity to Islam. But each faith has built its chief shrine in the same locality; the Mosque of Isa Bey has been already mentioned; the Christian fane remains yet to be pointed out. On the southern slope of the castle hill, a little whitewashed chapel stands conspicuous, and by its side are piled huge masses of a rather clumsy masonry, the ruins of Justinian's great basilica of St. John. From this the modern village takes its name; the exact transliteration of the Turkish letters is Ayatholugh, the relation of which to Hagios Theologos (the holy Divine) is obvious, and the fact is surely suggestive. Can we take leave of our survey of these cities, with their changed and changing conditions, and yet their permanent interest for ourselves, with any better thought than that which Ephesus impresses on all those who have a mind to receive it—the thought that among all the varied interests and changing relations of humanity the most permanent and abiding is its interest in, and its relation with, the Divine?



### The Selection of Hymns.

BY THE REV. S. C. LOWRY, M.A.

ONE of the most famous sermons by the late Canon Liddon, preached at the time of the "Lux Mundi" controversy, had for its title "The Inspiration of Selection," and its subject was the supernatural discernment granted to the

Church in the editing of the books of the Bible. "The Inspiration of Selection" in regard to Holy Scripture is a question on which we will not enter; but in another department, and this the selection of hymns, it may be said that it is often conspicuously wanting. Within the last half-century a distinguishing feature of Church worship is the improvement of our hymnals, and in the last few years most of our leading hymn-books have been revised and enlarged. But the importance of a judicious selection of hymns for each Sunday's worship seems scarcely to be recognized as it deserves to be, and for lack of thought and study we fail to make the best use of the resources at our disposal.

In some churches the choice of hymns is exercised by the vicar; and in others by the organist or the choirmaster. The latter are probably the better judges of the music and the capabilities of the choir; the former is probably better acquainted with the words of the hymns and the needs of the congregation. On the whole, a compromise in such matters is the wisest method. A conscientious clergyman will never entirely delegate to others the important responsibility of choosing the words which are to express the praise of the congregation, nor will he allow hymns vapid in style and questionable in doctrine to be sung because they have a "pretty" tune attached to them. On the other hand, if he be wise, he will frequently take his organist into consultation, and will temper his control with conciliation. No self-respecting organist likes to be treated as a machine in the hands of his superior; the final responsibility, however, in this, as in other matters, must rest with the official head.

But, whoever may have the choice of hymns, it is a sphere where a sanctified common sense and a delicate Christian judgment are to be sought and may be acquired; and if in this article we cannot impart the "Inspiration of Selection," we may endeavour to advocate certain principles which may contribute to a worthier use of our present hymnals. The references below apply to Hymns Ancient and Modern, which are here selected for illustration, not because the writer thinks that book the best



available (in his judgment the new S.P.C.K. book is vastly superior), but because it has at present a wider acceptance at home and abroad than any of its rivals.

Among other qualifications in the selection of hymns, the following seem to be most needed :

(1) A sense of appropriateness. It is obvious that the hymns should be more or less in consonance with the season, and the common classification in our hymnals removes any difficulty on this point for the first half of the Christian year. But in the Sundays after Trinity more care should be given that at any rate one of the hymns should embody the main teaching of the Collect or the Gospel for the day. Nor will a man with any sense of humour allow hymns to be sung at hours when they are manifestly inappropriate. It is scarcely fitting to sing Bishop Ken's

“ Awake, my soul, and with the sun  
Thy daily stage of duty run ”

at twelve (noon). “ The radiant morn has passed away ” is inopportune as an evening hymn on a dark and foggy November day ; and to sing that “ daylight is past ” on a blazing summer afternoon is equally incongruous.

Still more important is the need that the concluding hymn should be in harmony with the sermon. Preaching is still a power in a sermon-loving nation, and might be a still greater power if it were cultivated more assiduously ; but the effect of an earnest and inspiring sermon is often marred by its being followed by an altogether unsuitable hymn. Who has not felt a jarring sensation when a solemn sermon on death or judgment has for its sequel an outburst of jubilant alleluias ; or when a discourse on the joyful side of religion comes before

“ Thy way, not mine, O Lord,  
However dark it be ” ?

In many places the hymn list is published monthly, and without frequent alterations it is impossible to have consonance with the

sermon. The best plan is to publish but two out of three hymns, leaving the last for later choice, as need may require.

What has here been written applies to the sermons of curates, as well as the sermons of vicars. It is an act of Christian courtesy—as well as Christian policy—to inquire sometimes of our subordinates whether there is any hymn embodying the idea of their sermons for which they may have a preference ; but this courtesy is sometimes wanting.

Another *desiderandum* in the choice of hymns is

(2) A sense of proportion. Though the hymns should be in consonance with the season and the Sunday, it is not desirable, except at special festivals, that they should be too exclusively of one type. Our Liturgy combines prayer and praise, worship and exhortation, and some admixture is also desirable in the choice of hymns. The hymns should not be all subjective, or all didactic, or all hortative. Such a selection as, *e.g.*,

1. "Through the night of doubt and sorrow,"
2. "Art thou weary,"
3. "Onward, Christian soldiers,"

is obviously culpable, for there is not a word of prayer or praise directly addressed to Almighty God in the three put together.

Even in special seasons there may be a too great sameness in hymns. Are we justified in excluding altogether the voice of praise during Lent? Is it right that when a saint's day coincides with a Sunday—especially if it be some little-known saint, like St. Bartholomew or St. Matthias—is it right that all the hymns should be in praise of the saints? Should we not remember that the day is still "the Lord's day"?

Probably the most palpable instance of disproportion in our choice of hymns is the infrequency of hymns on the person and work of the Holy Spirit. For this our hymnals are mainly to blame. But we might make fuller use of the hymns we possess.

In the Ancient and Modern collection (Nos. 152-157, 207-213, 507-508, 524-525), besides the four groups of hymns on the Holy Spirit (Nos. 152-157, 207-213), there are occasional hymns

which call for more frequent use—*e.g.*, No. 9, “Come, Holy Ghost, Who ever on” (attributed to St. Ambrose and written for Terce, but appropriate at other times); No. 585, “O Spirit of the living God”; No. 599, “Come, Holy Ghost, our hearts inspire.”

Another instance of disproportion is the excessive use of hymns of a purely personal and subjective character. Such hymns have a priceless value, and few of us, like Bishop Wordsworth, of Lincoln, would wish to exclude such hymns as “Jesu, Lover of my soul,” from congregational worship. But the too frequent repetition of “I” and “me,” and the too constant parading of our personal feelings and sorrows and trials, is destructive of the true idea of public worship. Hymn-books of the American revival type are distressingly individualistic. No doubt they are popular, but it is questionable whether in the long-run they have permanently tended to the good of religion. In most of our Church hymn-books, and also in the hymn-books of the leading Nonconformist bodies, the true proportion is more carefully observed; but the too frequent selection of emotional, subjective hymns by unthinking selectors often tends to spoil the service. Such a choice as,

1. “Lead, kindly Light,”
2. “I heard the voice of Jesus say,”
3. “Abide with me,”

for a single evening, composed as it is of three most personal hymns, each expressing a very exceptional state of feeling, leads to the impression that a self-regarding individualism, and not common prayer and common praise, is the main object for which we meet together. It has often been noticed that the ancient hymns of the Latin and Greek Church are less self-centred and more full of worship and praise than the average hymn of modern days. There is no essential superiority in what is ancient, and certainly many of the old Latin hymns in their English translations (*e.g.*, Nos. 55, 75, 152, etc.) are dull and uninspiring; but it is to be desired that the subjective strain

were less prominent in most compositions of later writers, and by a judicious selection the true proportion may be maintained.

The last principle to be desired is

(3) A sense of expediency. All hymns, except those which are outrageously misleading in doctrine and false in sentiment, may be lawful, but all are certainly not expedient for us. For different classes of people different kinds of sermons are required, and the same may be said of hymns, though the best hymns will suit all types. The ideal hymn-book should include simple mission hymns with choruses, as well as classic and stately compositions. The selector will discriminate according to the needs of his people. It is almost an insult to thrust a hymn like No. 130, with its bald prosaic dictum and utter absence of poetic sentiment, on congregations of culture and refinement. Imagine a congregation at the Temple Church singing such doggerel as—

“ My pierced side, O Thomas, see,  
My hands, My feet, I show to thee ;  
Not faithless, but believing be.”

On the other hand, it is cruel when a working-class congregation have to stand patiently or impatiently while the choir utter words which they do not understand, to tunes in which they cannot join. In this matter organists are mainly to blame. Many of them do not or will not encourage congregational singing, and discard the old characteristic English hymn-tunes for their own florid compositions. Not a few clergy also are so enamoured with what is medieval that they introduce frequent plainsong, to the dismay of their congregations. Difficult and unfamiliar tunes should be sparingly used. “ As for hymns,” said the late Dean Hole, “ I have endured painful, almost shameful, disappointment when preaching to great numbers. Tunes have been chosen which scarcely more than a score could sing, and I was told by the clergyman who made the selection that he was educating the taste of his people. He had about as much hope of success as the man who was teaching the weathercock to crow.”

In dwelling on the question of suiting the needs of the congregation, two qualifications may be remembered.

(1) The first is, that popularity is by no means a universal criterion of excellence, and that what people like may not always be for their good. Congregations delight in gush about Paradise, and if only the tune be pretty, will rapturously announce their desire "to see the special place" prepared for them; yet it is very doubtful whether God is honoured or their own souls helped by language which is often unfelt and unreal. All things may be lawful, but all things do not edify, and the clergyman will do well to remember that hymn-singing is, after all, for the glory of God rather than for any personal gratification. Sense is more important than sentiment; sensuousness is a poor counterfeit for spirituality.

(2) Another caution is that in any arrangement the rights of minorities (*pace* Mr. Birrell) call for recognition. Most congregations contain different elements. It is hard if in the sermons or the singing any part is habitually ignored. A clergyman or organist will also do well to consider the scruples of his congregation. There are a few hymns in some hymn-books which, owing to their doctrinal colouring, irritate and embitter many loyal Churchmen. Where there is so wide a choice, it is surely culpable and unchristian to arouse such feelings by insisting on what is distasteful to a minority, when the great object of our public services should be the edification of all in the unity of faith. The clergyman, no doubt, is meant to be the leader, not the delegate, of his people. No one, however, is likely to lead those whom he unnecessarily and ruthlessly alienates.

It may seem that some of the principles here advocated are somewhat antagonistic and contradictory. If it be so, we need not therefore reject them. Truth is often the correlation of opposites. The New Testament writers are not always strictly consistent. The Epistle of St. James follows the Epistles of St. Paul. It is possible that consonance with the teaching of the day may coexist with great variety of expression, and that decided convictions may be tempered by a sense of what is expedient.

After all, the main purpose of hymnody is the glory of God

and the edification of souls ; if this be our aim, no labour expended upon it will be in vain. Much has been done in recent times to enrich our hymnals and to improve our singing. It lies with those who control our Church services to see that the stores thus collected are wisely dispensed, and to use that thought and discretion which so important a branch of our public worship would seem to demand.



### Literary Notes.

THE Rev. W. O. E. Oesterley, D.D., of Jesus College, Cambridge, is having published through Mr. Murray an important work entitled "The Doctrine of the Last Things," in which he will discuss the great problem of eschatology which is just now exercising the minds of students of the Synoptic Gospels. The history of the beliefs concerning the "Last Things" goes back a long time before the advent of Christ, and many of the leading eschatological ideas had become stereotyped long before they appeared in the Gospels. It is proposed, therefore, as an important question for the proper understanding of Gospel eschatology, to inquire how far the latter is based upon antecedent teaching, and in what respects it presents an advance upon this. Dr. Oesterley fixes upon the main elements of eschatological beliefs, and traces their history, as succinctly as possible, through the Old Testament, the Apocalyptic Literature, and the later Jewish Literature.



There is in active preparation "Some Aspects of Rabbinic Theology," by Dr. Solomon Schechter, who is President of the Jewish Theological Seminary in America. The author will give us a series of essays expounding the ideas of the Rabbis as to the relation of God with man, as to the good and evil Yezer that is in every man, and as to the doctrine of repentance. He does not sum up or condense the conclusions to be drawn from the Rabbinical sayings here set forth, but arranges them in orderly sequence and connects them by a running commentary. Only a man with an exhaustive knowledge of his subject, as Dr. Schechter possesses, and a wide grasp of the mass of writings bearing upon it, could hope to produce a book of any depth of conviction. The volume should undoubtedly find many readers in England.



Mr. Stock is publishing a new edition of the Rev. C. L. Marson's "The Psalms at Work," being the English Church Psalter, with notes on the use of the Psalms. This work has been rewritten and considerably enlarged, while the arrangement of the matter has been improved. No doubt this helpful book will find a renewed interest among Church folk.



Mr. Walter Johnson's book, "Folk-Memory ; or, The Continuity of British Archæology," is a very interesting book, and is the result of some consider-

able research. Mr. Johnson has devoted a large measure of time and labour to the preparation of this work, which is very scholarly and replete with information concerning the subject with which it so ably deals. An earlier book of the author's, or at least one in which he collaborated, was, "Neolithic Man in North-East Surrey." There are a number of very interesting illustrations in the new volume by Mr. Sydney Harrowing and others. The publishers are the Oxford Press.



Dr. Fraser, in a work entitled "Totemism and Exogamy," will set forth all the well-ascertained facts for totemism; and he will also indicate the most probable conclusions to which the facts seem to point. Exogamy will be discussed only in relation to totemism—that is, in so far as it is found among totemic peoples. The work will be in two volumes.



Messrs. Macmillan, who are publishing Dr. Fraser's book, are also issuing "The Person of Our Lord and Recent Thought," by the Rev. Charles Frederick Nolloth, M.A., of Oriel College, Oxford, formerly Rector of All Saints', Lewes. In the course of his preface Mr. Nolloth says: "Beginning with sources of information admitted by all reasonable schools of thought, we shall proceed to others of less widely acknowledged validity."



One of our greatest authorities of modern European history is Dr. Holland Rose. One of his most readable and valuable studies was that of "The Development of European Nations, 1870-1900," of which a new cheap issue has recently appeared. To the writer's mind this makes an interesting companion on the shelves to Lecky's "History of European Morals." Dr. Rose's book is one which every student of history should possess. Now, I notice, his "Life of William Pitt" will shortly appear. Dr. Rose has been engaged upon this book for some time, and has had the advantage of all the latest discoveries of letters and departmental documents in preparing it. It will be an important publication. There are, of course, already some excellent monographs of recent times dealing with Pitt, notably Lord Rosebery's, and Mr. W. D. Green's volume in the "Heroes of the Nation" series.



It is really astonishing how the list of weeklies and monthlies are constantly being added to. It is still further astonishing to discover that there are sufficient readers ready to come forward to purchase and support the new affairs. I often wonder whether new readers are made, or whether already burdened subscribers to older publications feel that the new thing is just what they want, and add it to a list which is increasing alarmingly. Not long since we saw the first number of the *New Quarterly*; the other day appeared the *Englishman*; now there has arrived the *English Review*; while there was also published recently yet another entitled *National Defence*. The newest, the *English Review*, should find a warm welcome. We extend our hand to all fresh serious thought in the world of journalism, when so much of it is based to-day upon the sensational element. The price of this *Review* is 2s. 6d. net, and the editors of it have invited a number of the most able or the most distinguished writers of to-day to contribute whatever of their

intimate convictions they may care to print, assuring them that their work will not be interfered with, trammelled, or mutilated in the interests of the less intelligent reader. It is a bold idea, and must prove its justification. But we wish it success.



The Rev. J. R. Miller, D.D., is having published through Messrs. Hodder and Stoughton a new series, entitled "Devotional Hours with the Bible." It is not a commentary in the usual sense. It gives no textual criticisms or exegesis; its aim is to suggest some of the spiritual and practical lessons which may be gathered from great passages. The first volume is called "From the Creation to the Crossing of the Red Sea."



The same firm is publishing "The Reformation in Scotland: Its Causes, Characteristics, and Consequences," by D. Hay Fleming, LL.D., being the Stone Lectures for 1907-1908. These lectures were delivered in Princeton Theological Seminary, and have been considerably enlarged. In these lectures the Reformation is traced from its early beginnings down through the Lollards to the period of Patrick Hamilton.



Mr. Garrett Horder's new book is called "The Other World," and will contain thirteen sermons, the purpose of which, in the author's words, "is to clear away unreal ideas as to the nature of the other world, and to establish ethically tenable ones in their place."



Volume IV. may be expected shortly of "Contemporary France," by Gabriel Hanotaux, covering the period from 1877 to 1900. This is a monumental work, and it is completed with this new volume. The period of M. Hanotaux's study commenced with 1870.



An interesting volume of reminiscences—of the making of which there seems to be no end—should be "Studies and Memories," by Sir Charles Villiers Stanford, who is not only a delightful lecturer and an able conductor, but is, at the same time, one of the very few conspicuous composers of the twentieth century, whose work will live long. There is an important chapter in this book on "The Music of the Nineteenth Century."



Mr. Murray is publishing a third volume of Westminster Abbey Lectures by Canon Beeching, entitled "The Bible Doctrine of the Sacraments."



The trustees of the British Museum have issued a new guide to the Egyptian collections.



On the 10th inst. will be published "The Life of Sir Isaac Pitman," by Alfred Baker. The book should make inspiring reading.



Mr. Unwin issued the other day an important work, entitled "New Light on Ancient Egypt," by Professor Maspero, the distinguished Egyptologist.

M. C.



## Notices of Books.

AUTHORITY ECCLESIASTICAL AND BIBLICAL. By the Rev. F. J. Hall, D.D.  
 London: *Longmans, Green and Co.* Price 6s. net.

The second of a series of ten volumes comprising a treatise of Dogmatic Theology. Each volume, however, will be complete in itself. The position laid down by the writer is that the three factors of spiritual knowledge—ecclesiastical authority, Biblical authority, and reason—are all vital and need to be taken into account. Authority in general is first dealt with, in which it is shown that authority is an essential factor in all life, and therefore cannot be ruled out of religious matters. Reason, while essential, is insufficient without authority. Objections are then considered from the standpoint of reason, and arguments are adduced for dependence upon authority which is shown to be inevitable in fact as well as universal in experience. Then we are introduced to the question of religious authority, which is said to consist of two parts—ecclesiastical and Biblical. The two sources—Church and Bible—are co-ordinated, and together are regarded as infallible for human guidance in religion. It will be at once seen that Dr. Hall's position is quite different from that of the Prayer-Book and Articles, which unequivocally place Scripture in the supreme position. The author is a Professor of Theology in the Protestant Episcopal Church of America, and dedicates his book to Dr. Pusey, but it is obvious that his view is quite impossible when judged from the standpoint of the history and terms of the Prayer-Book. Much is made of the Church as an infallible authority for teaching, but from first to last there is no real definition of the Church. This is a fatal weakness, because unless we are told plainly where and what the Church is, it is obviously impossible to test its claim to authority. We read, indeed, that "the Church has a living voice" (p. 266), but we are not given any satisfactory information as to where and how that voice can be heard. As one example of what ought to be received on the authority of the Church, we are told that definitions which have been adopted by all parts of the Church acting separately have ecumenical authority, and among these definitions are said to be those "which teach or imply that the consecrated eucharistic species are truly the body and blood of Christ" (p. 273). We are not informed, however, where the Anglican Church has taught this, and, as is well known, it happens to be the exact opposite of what is found in the Prayer-Book. Consequently, Dr. Hall's living voice of the Church does not exist except in the Greek and Roman communions. It is a curious thing that men cannot see the utterly impossible position of attempting to maintain the essential unity and continuity between the Roman, Greek, and Anglican Churches. No member of the Roman or Greek communions would allow this for an instant, and it is only by shutting the eyes to patent facts of history and plain statements of the Prayer-Book that such a view can be upheld. But the facts of history have a curious way of reasserting themselves, and so it will be in the present instance. Dr. Hall's view is, of course, the entirely novel one which came into the English Church with Tractarianism, and which involves its adherents in a position of entire

ecclesiastical isolation. Rome despises it, the Greek Church ignores it, while the most obvious facts of Church of England history from the sixteenth century, as enshrined in the Prayer-Book, are flatly opposed to it. While, therefore, there is much in this book on the question of authority as against Rationalism which will command general assent, and not a little about the Bible which is welcome and helpful, the co-ordination of Church and Bible as our supreme authorities is entirely baseless, and cannot possibly stand examination on the part of those who are prepared to consider all instead of a few factors of the problem.

THE APOCALYPSE OF ST. JOHN—I.-III. By F. A. Hort, D.D. London: *Macmillan and Co., Ltd.* Price 5s.

Every fragment of Dr. Hort's scholarship that we have received since his death only serves to accentuate our regret that he did not give to the world more of his work during his lifetime. It is doubtless true that there is a feeling abroad that injury is done to the reputation of great men by publishing works and fragments of works which they had not themselves prepared for publication, but, as Dr. Sanday truly says in his deeply interesting preface, Dr. Hort is an exception to this rule, for he is one of the few scholars whose work can bear such a test applied to it. For our part we are prepared to welcome anything that his friends think fit to issue. The "working student" in whose interest these precious fragments are published will feel grateful for anything that comes from Dr. Hort's pen. Dr. Sanday thinks that they rank equal to anything else of his that has been published. The present volume consists first of an introduction of forty-four pages, dealing mainly with the author, date, and unity of the Apocalypse; then follow some thirty-five pages of text and commentary on chapters i.-iii., together with two additional notes. It is interesting to see that Dr. Hort advocates the Neronian date, and thus goes against the consensus of current scholarly opinion. Dr. Sanday is evidently impressed by the arguments here adduced, though still quite conscious of the difficulties of the position. The commentary is on the same scale of minute thoroughness as the great commentaries of Lightfoot, Westcott, and Swete, and is full of characteristically suggestive expositions. It may be safely said that no real student of Rev. i.-iii. can afford to neglect this valuable fragment. There is a wealth of thought and scholarship which makes us at once deeply sorry that we do not possess more, and also sincerely thankful for what we do possess.

D. M. THORNTON. By the Rev. W. H. T. Gairdner. London: *Hodder and Stoughton.* Price 3s. 6d. net.

All who know anything of the C.M.S. Egypt Mission know the names of Thornton and Gairdner. Here is the biography of the one by the other. This touching fact invests this book with a profound interest. It is a splendid book in the best sense, for it is alive with spiritual power and conviction. The awful and sacred touch of the Holy Spirit is upon it. The concisely written, and, we must add, the well-written, record of this, in season and out of season, devoted witness to Christ can hardly be read without producing a deep spiritual impression on the reader. The

absolute consecration of this fiery soul, his single-heartedness, his intensity from his Cambridge days to his last moment on earth, must stir the most inert. His splendid ideals, his Spirit-inspired visions, his burning zeal, his bold enterprise, his perpetual joy to bring Christ before people everywhere, his utter faithfulness, his use of every opportunity, his high standard of intellectual achievement in regard to his use of the Arabic language, the development of his evangelizing and literary work, his fruitful and glorious visits to the Upper Nile Valley, his pioneering as preacher-prophet from the centre of the Moslem world, for the salvation of which he lived and died, and the crown of his triumphant death after only those all too brief years, then to be called to rest at the age of thirty-four, constitute one of the most impressive records of a wholly consecrated life which could be read. That this book will live, that it will tell, that Douglas Thornton will go on bearing his splendid witness to the living Person of Christ, is indisputable. The Student Christian Movement, of which he was one of the able and prominent leaders, as well as the cause of Missions in our Universities, and indeed the whole Church of Christ, wherever this life is read, must receive an impulse to go forward, for this is surely one of those striking careers, so brief, and yet so full, so convincing, so triumphant, that it must abide so long as the Love of God and the Cross of Christ and the Power of the Living Lord and the evangelization of the world form the supreme object of the lives of Christians. We thank God for such a unique life ; and we could wish that the record of it might be read by every minister, every student, every Christian worker through the length and breadth of the world.

THE HISTORY OF THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. By the Rev. W. T. Gidney. London: *London Society for Promoting Christianity among the Jews*. Price 6s.

The London Jews' Society is the mother of all Jewish missionary work, and remains to-day the largest and most important organization at work for Israel. The celebration of the Centenary this year renders it essential that the records of the past should be preserved in such a form as may be of service in the present and future. No one could accomplish this task more thoroughly and effectively than Mr. Gidney, who has given twenty-six years of his life to the Society. Two introductory chapters deal respectively with "Early Efforts to Evangelize the Jews," and "The History of the Jews in England." These form at once a helpful study in themselves, and a valuable preparation for considering the specific work of the Society. The history of the past century is then divided into ten periods of unequal lengths. Starting with the formation of the Society as an interdenominational organization, the work of the first six years is briefly described. Then comes the reconstruction of the Society on Church lines, its extension and progress, its recognition by the English Episcopate, its Jubilee fifty years ago, its advance followed by a period of depression, and then its renewed progress up to the present day. It is quite impossible for us to touch on any of the details here so plentifully supplied. It must suffice to say that it is written with all the accuracy, fulness, clearness, and ability which characterize Mr. Gidney's former works on this subject. Lovers of Israel (and all Christians ought to be) will find this volume indispensable. The last chapter, dealing with problems, is of

special interest because of its bearing on some of the most important religious topics of the day in relation to Israel. Thirteen illustrations add much interest to this valuable work. Mr. Gidney and the Society are to be congratulated on its production, and it ought to have a decided effect on the celebration of the Centenary and on all future missionary work for Israel.

**THE DESIRE OF INDIA.** By S. K. Datta. London: *The Church Missionary Society*. Price 2s. net.

A missionary text-book on India issued conjointly by a number of the missionary societies in Great Britain for use in missionary bands and study circles. The present edition is specially adapted for use in Church Missionary circles by the addition of a chapter on "Some Features of C.M.S. Work in India," and a supplementary list of books and pamphlets specially bearing upon C.M.S. and C.E.Z.M.S. work. The author is well known in connection with the Student Movement, and has undertaken the task of preparing this work in order to state the case for Christian missions from the point of view of the Indian Church. He tells us that six years of close personal contact with the people of Great Britain have revealed to him how small a place the Indian Church has in the thought and prayer of the Christian public, and we echo his cordial hope and earnest prayer that this text-book may serve to stir up many hearts and lives to pray and labour on behalf of India's millions. Each chapter closes with questions and references for further study, and the illustrations add real interest to the book. All who are contemplating definite missionary study this winter, whether as individuals or as members of missionary study bands, should make this text-book the basis of their work. It is concerned with mission work in its bearing on the immense bulk of the population which is to be found in the villages. Problems relating to the educated classes could not be included within the limits of one text-book. In the same way Mohammedan work has been necessarily almost entirely ignored. Within its own limits the book will do much to create an intelligent, definite, prayerful interest in Indian missions.

**THE FULL BLESSING OF PENTECOST.** By the Rev. Andrew Murray. London: *James Nisbet and Co., Ltd.* Price 2s. 6d.

We are always glad to welcome a book from this beloved and venerable author. The one before us contains the simple but all-inclusive message that the one thing needful for the whole Church is to be filled with the Spirit of God. Special emphasis is therefore laid on the fact that it is God's will that every one of His children "should live entirely and incessantly under the control of the Holy Spirit"; that without this it is utterly impossible for an individual or a community to live and work as God desires; that this blessing is but little enjoyed in the Church, though God is waiting to bestow it; and that the great hindrance in the way is the life of self, which usurps the place that God ought to occupy. "Every day ought to be a Pentecostal season in the Church of Christ." In the course of twelve chapters the main thought is stated in various ways, and we are shown how the blessing may be ours. It is a book to pray and ponder over. Let every worker who would know the secret of spiritual power make a special note of it. If only it were studied and used, it would make a vast difference to individual lives, and also to the life of the Churches.

ROUND THE WORLD IN A HUNDRED DAYS. By the Rev. F. S. Webster.  
London: *Robert Scott*. Price 2s. 6d. net.

Mr. Webster spent eight weeks in China with Mr. Walter Sloan, of the China Inland Mission, as representatives of the Keswick Convention. This is a narrative of the entire journey via the Trans-Siberian Railway and home by the Pacific and America on a hurried journey between June and October, 1907. It is graphically written and is illustrated by snapshot photographs. The travellers came into contact with some hundreds of missionaries gathered at different stations in seven provinces. Their purpose was to hold Keswick Convention meetings for those whom they visited. They were evidently most kindly welcomed by devoted missionaries, and had many seasons of spiritual fellowship with those who are witnessing to Christ in many parts of China under very difficult conditions, which makes the reader feel how sorely the missionaries need our prayers. Mr. Webster sums up the position in China as "hopeful and critical."

THE OLD FAITH AND THE NEW LEARNING. By J. F. Bethune-Baker, B.D.  
London: *S.P.C.K.* Price 6d.

A small volume of addresses, in four brief chapters, to Ordination candidates by an examining chaplain. The Dean of Westminster commends them in a preface. The tendency in the first chapter is to attach too much importance to the "new learning" and hardly enough to "the old faith," and an oversensitiveness is displayed in regard to "historical trustworthiness" and "traditional explanations," as if the new critic of theology was superior to everyone else. But there are also some good words on the "old-fashioned religious use of the Bible," on "conversion" to God, on "walking in the way of holiness," and on "finding in Jesus a Saviour," which are very welcome. Those who favour the new learning will find here some telling pleas for certain aspects of the old faith which it were fatal to disregard or set aside.

THE APOSTLE OF THE NORTH. By Rev. H. A. Cody, B.A. London: *Seeley and Co.* Price 7s. 6d.

This life of Bishop Bompas is grand reading. We are filled with admiration and gratitude to God for the gift of such a devoted life. The Archbishop of Rupert's Land writes an introduction expressing his joy at the publication of the life, and emphasizing the Bishop's heroic character. He was ever one to vacate the easy for the difficult post. The regions beyond had a peculiar fascination for him. "No matter how vivid the story is made" (and the biographer does his work well), "it will be hard to portray the real greatness of the man." We cordially endorse this, and recommend to all Christian readers this volume, that concerns a most interesting and consecrated personality and the mighty work he did.

A VIEW OF LIFE. By Margaret E. Thomas. London: *Elliot Stock*.

These thoughts for workers and idlers are good. The writer's view of life is pre-eminently Christian. She gives us eighteen short studies. Her first is "The Bells of the Horses," which is called to teach us holiness in the common things of life. We have found the book refreshing.

## GIFT-BOOKS.

**THE BAGANDA AT HOME.** By C. W. Hattersley. London: *The Religious Tract Society.* Price 5s. net.

Everything connected with Uganda has a deep interest for us all. The story of the Mission is one of the most striking and fascinating in the annals of missionary work, and certainly no Mission of recent years has taken so firm a hold on the imagination and sympathies of Christian people. The present volume is by a well-known C.M.S. missionary, and is intended to give a picture of the people of Uganda as they are to-day. The opening chapter starts with a sketch of the history from the time of Stanley's visit in 1875, and then the recent changes in King, Court, rule, and administration are pointed out. The different parts played by the Government and the Mission are well stated. "But for the Government there would be no Uganda, and but for the Mission there would have been no British rule." Then come interesting accounts of "The Land and its Products," and "How the People Live." A chapter deals with the sad and terrible problem of "The Sleeping Sickness and its Victims," while a chatty account deals with "Travel-Talk," discussing the various routes and methods of travelling from the early days until the present comparative comfort and speed of the railway journey from Mombasa. A valuable account of the educational work of the Mission is given, and this is followed by a chapter on "Religion in Uganda," with its striking account of what has been done during the last seventeen years. A picture of Roman Catholic missionary methods is not at all inviting, and shows the real difficulties faced by the C.M.S. workers. A closing chapter discusses the work yet to be done, and points out that it is a great mistake to think that Uganda can be described as a Christian country. "There remaineth much land to be possessed." Photographs to the number of one hundred add to the interest of this volume, which will make an admirable gift-book and prove equally valuable for students of missions. It is well written, intensely interesting, and ought to have a large circulation. With all these photographs, and over two hundred pages of letterpress, the volume has been produced very cheaply and in an attractive style.

**HEROINES OF MISSIONARY ADVENTURE.** By Rev. Canon Dawson. London: *Seeley and Co.* Price 5s.

An inspiring and well-written book, giving snapshots of great women missionaries and their work. Canon Dawson tells us exactly as much as is necessary, and no more. Thrilling adventure, sublime heroism, absolute devotion to God and His work in heathen lands, mark every page. It is impossible to read of Mrs. Duff, Mrs. Robert Clark, A.L.O.E., Miss Petrie, Mrs. Stewart, Mrs. McDougall, etc., and their magnificent Christianity without being moved to the depths. Twenty-nine chapters—true, thrilling, and inspiring—chain our attention from first to last. We warmly welcome and commend the book. There are twenty-four capital illustrations.

**ADVENTURES ON THE HIGH SEAS.** By Richard Stead. London: *Seeley and Co.* Price 5s.

Twenty-eight true stories of pluck, energy, endurance, and sometimes of disaster, well told and well illustrated by sixteen illustrations. They are tales of storm and shipwreck, of dangers experienced through ship fires, fogs, ice, and monsoons. The heroism of merchantmen, lifeboat-men, men of war, explorers, find full appreciation here. We strongly feel that such a book of facts as this is just the book for the age. It makes us proud of our great ancestors, and ought to urge us to great deeds. An age of soft pillows and feather beds needs such reading to awaken the slumbering spirit of disinterestedness. Let the boys have every opportunity of reading it!

**ASTRONOMY OF TO-DAY.** By C. G. Dolmage. London: *Seeley and Co.* Price 5s.

We appreciate Kant's well-known words about the heavens. The feeling of awe must always stay. Dr. Dolmage puts us in debt by his popular, deeply interesting, and thoroughly up-to-date contribution. His object is to interest and instruct the "man in the street" by extracting the main facts and theories from mathematical forms and clothing them in language intelligible to the ordinary person. He has succeeded admirably. Nothing escapes him. He tells us of measurements, of the suns, planets, asteroids, comets, eclipses, etc., and he does it within the compass of 349 clearly printed pages. The last two chapters, entitled "The Beginning and the End of Things," are interesting. The Christian view of the "end" comes as a great relief to some scientific theories. The illustrations are splendid.

FOXÉ'S BOOK OF MARTYRS. London: *Religious Tract Society*. Price 2s.

This new and popular edition was never more needed than to-day. Mr. Grinton Berry, who has edited it most carefully, preserves for us all that is necessary without repetition. The illustrations are most excellent, the printing is good, and the whole book attractive.

THE DAIRYMAN'S DAUGHTER. By Leigh Richmond. London: *The Religious Tract Society*.

This and the other well-known "annals of the poor," are here presented us in an excellent illustrated edition. The reading of it has been blessed to many; it will be blessed to many more.

BISHOP HANNINGTON. By W. Grinton Berry, M.A. London: *The Religious Tract Society*. Price 1s. 6d.

No one can read this book and fail to be alike charmed and inspired. The life and death of Hannington marked a fresh era in missionary enterprise. We are glad that the book closes with a description of Uganda since his death. The story should be in all libraries, personal and parochial.

CAPTAIN COOK. By Frank Mundell. London: *A. Melrose*. Price 1s. net.

We have read this story of the great pioneer discoverer with the greatest interest. Our boys should be led to read it. They will like the story, and will see the obvious moral of so nobly disinterested a life.

ARCHIBALD MENZIES. By Agnes Grant Hay. London: *John Milne*. Price 6s.

This is the story of a rather precocious boy, whose mother taught and lived Christianity. He is disappointed in love, and fails to preserve a sense of proportion in life. He finally becomes a great preacher and the propagator of what in modern terms is called "new theology." The disguise is thin, and the preacher is still living. Hopes are entertained that he will return to the older and better ways. The story is interestingly written.

THE HOUSE WITH DRAGON GATES. By Edith E. Cowper. London: *S.P.C.K.* Price 2s. 6d.

This is a story of old Chiswick in the year 1745, and it provides us with wholesome interest and adventure. There is no distinctively religious tone about it, and some of the expressions, though true to the times, would be better avoided in view of the boys.

DAME JOAN OF PEVENSEY. By Rev. E. E. Crake. *S.P.C.K.* Price 1s. 6d.

Stories that circle about the thirteenth and fourteenth centuries have always a charm of their own. This one, associated with Pevensy Castle, is no exception. There are fights on sea and land, and victory for the hero of the story. His success in love and the value of his mother's prayers stand out clear. Many interesting antiquarian touches are to be found in the book, which we commend.

THE LIFE OF JESUS OF NAZARETH. By William Hole. London: *Eyre and Spottiswoode*. Price 7s. 6d. net.

We are exceedingly glad to have this truly valuable volume of reproductions in colour facsimile of eighty water-colour drawings by Mr. W. Hole, portraying the Life of Christ from the Annunciation to the Ascension. Archdeacon Sinclair and Professor George Adam Smith contribute introductions, and there are notes by the artist. When published two years ago in volume form at three guineas, the edition was limited to a thousand copies, and only a few still remain to be sold. Another edition, published at one guinea, is now entirely out of print, and it is the success of these former editions that makes the issue of the present one possible. It contains all the matter in the guinea book, and is issued at a very low price. The reproductions in colour strike us as, on the whole, very successfully accomplished, and we know of no more valuable or acceptable gift-book than the present volume.

A DAY AT THE ZOO. London: *The Society for Promoting Christian Knowledge*. Price 2s.

An entirely new idea in pictures for children. Not only is each animal described by letterpress and illustrations in black and white, but there are also four folding coloured cages. When the page opens some cardboard is lifted up, and a cage containing the beasts, birds, and fishes described stands before the beholders. This will prove one of the most attractive gift-books for young people, interesting and attractive at once. It ought to be in great request at the Christmas season. We know nothing like it for our tiny tots.

**HILARY QUEST.** By Evelyn Everett-Green. London: *The Pilgrim Press*. Price 5s.

A new story by this popular writer for girls is sure to be welcomed. Quest Hall is a beautiful property, and the supposed heiress, Hilary Quest, enters into her inheritance, while the true heir, another Hilary Quest, is acting as tutor, all unconscious of his claims. How the heir comes into his own and the heiress finds her happiness a perusal of the book will disclose. It is an attractive and even absorbing book.

**THE HILLS OF HAURAKI.** By S. MacTier. London: *The Sunday-School Union*. Price 2s.

There is much solemn warning in the incidents of this book on the question of the marriage of "the unequally yoked." A Christian wife finds herself in hotel life, through her husband succeeding to his father's business as a publican. Step by step she yields to her husband's request that she should not be so superior in her attitude. Interested in a mission, while secretly becoming fond of her glass of wine, there finally comes a tragedy. This book can be heartily recommended for its strong witness to the evils of the drink. It will prove useful as an addition to the Sunday-school library, though it makes no pretensions to literary power.

**"ME AND NOBBLES."** By Amy Le Feuvre. London: *Religious Tract Society*. Price 2s.

A most attractive story, sure to please the young folk, and especially those of a lively imagination. "Nobbles" is only the ivory head of a walking-stick, but his round eyes, his smiling mouth, his big ears, and his little red cap invest him with a wonderful individuality in the mind of his small owner. We are full of admiration of the writer's power of making Nobbles a true and worthy hero, together with a charming boy named Bobby. The religious element, always found in Miss Le Feuvre's work, is attractively presented in her well-known style. Unqualified praise can be given to this new book from her pen. It is worthy of a very wide circulation.

## PERIODICALS, REPRINTS, AND PAMPHLETS.

**THE BIBLIOTHECA SACRA.** October, 1908. Oberlin, Ohio, U.S.A. Sold by *Charles Higham and Co.*, London. Price 75 cents.

The present number contains some very valuable articles, including one on "The Real Date of the Gospels," and another on "A Remarkable Claim on Behalf of the Radical Criticism," by Dr. McPheeters. Our contributor Mr. Harold M. Wiener continues his useful, scholarly, and very informing "Essays in Pentateuchal Criticisms." Some notes on particular topics of theological study and brief reviews of books make up the issue. There are other articles, but those to which we have called attention seem to be the most generally important for our readers.

**THE JOURNAL OF THEOLOGICAL STUDIES.** October, 1908. London: *Henry Frowde*. Price 3s. 6d. net.

Three very valuable articles open this number—the first, a brief appreciation of the late Dr. Bigg, by Dr. Inge; the next on "Dr. Hort on the Apocalypse," by the Dean of Westminster; and the first section of a "Historical Introduction to the Textual Criticism of the New Testament," by Mr. C. Harold Turner, dealing with the growth of the idea of a New Testament Canon. We are glad to observe that Mr. H. M. Wiener has an article on "Some Reflections on Dr. Burney's View of the Religion of Israel," which is a particularly useful contribution to a subject that is certain to have increasing attention called to it in the near future. Some of the reviews strike us as just a little belated, but the magazine is, of course, indispensable to all students of theology.

**THE EXPOSITOR.** Volume V. Seventh Series. London: *Hodder and Stoughton*. Price 7s. 6d. net.

This volume contains the numbers from January to June, 1908, and includes some notable and important contributions. The Dean of St. Patrick's writes on "St. Paul's Doctrine of the Resurrection," Professor Deissmann on "New Testament Philology," and Dr. Driver on the "Aramaic Inscription from Syria." Professor Denney has two exegetical studies of real value, and there are six articles on "The Resurrection of our Lord" by Dr. Orr. Dr. Moffatt provides some interesting "Materials for the Preacher," and there are suggestive expositions by the Rev. G. A. Johnston Ross and the Principal of the Leeds Clergy School. Altogether this is a number that should not be neglected by Bible students.



YOUNG ENGLAND. Vol. xxix. 1908. London: *The Pilgrim Press*. Price 5s.

An illustrated magazine for boys throughout the English-speaking world which contains stories, articles, and many illustrations. Two serial stories, "A Son of the Stars" and "Wulroth the Wanderer," run through the volume. There are many short stories on all kinds of subjects suited to the lighter moments of boys, and articles on a variety of exciting and interesting topics. Brightness, heroism, humour, and a high tone characterize this excellent gift-book.

NEW TESTAMENT IN GREEK. London: *Cambridge University Press*. Price 4s. 6d. net.

A new edition of the New Testament according to the received text, together with the Revisers' readings as footnotes at the bottom of each page. Handy in size, neat in binding, printed on thin paper and in clear type. This will be the very edition of the Greek New Testament for those who are accustomed to use the text of the Authorized Version.

THE SUNDAY AT HOME. November, 1908. London: *The Religious Tract Society*. Price 6d.

This old friend and favourite commenced a new volume in November, and we are promised a feast of good things during the year. We are particularly glad that the magazine caters for Sunday, and does not add to that claim the very vague addition of "and general reading." We need more than ever to fence round the Lord's Day with reading specially and solely adapted for the blessedness and joy of that inestimable ordinance. Our readers should make a special point of circulating this admirably edited magazine.

THE GIRL'S OWN PAPER. November, 1908. London: *The Religious Tract Society*. Price 6d.

We desire to call special attention to the fact that this magazine has been entirely reconstructed, and is now being issued in monthly parts only, under a new editor. Cover, make-up, style of article, and illustrations have all been changed, and though the fundamental aim of the magazine remains as in the past, its scope has now been enlarged, and it now caters for women as well as for girls. It is impossible for us to call attention in detail to the articles, but we heartily commend this admirable effort of the Religious Tract Society to the earnest consideration of all those who are concerned for the spread of pure literature among our girls and young women.

THE SHADOW OF A CRIME. By Hall Caine. JENNIFER PONTEFRACTE. By Alice and Claude Askew. HARUM-SCARUM. By Esme Stuart. LADY PATTY. By Mrs. Hungerford. Price 3½d. net each. London and Glasgow: *William Collins, Sons and Co., Ltd.*

We thought that the limit of cheapness had been reached by the sevenpenny volumes issued by this enterprising firm, but here we have novels at half the price. They are issued with a coloured wrapper, in pocket-size, and with large type. They will assuredly obtain the large circulation that the publishers anticipate and deserve.

HOW ARE THE CLERGY PAID? By T. Bennett. London: *A. C. Fifield*. Price 6d. net.

DISESTABLISHMENT: WHAT IT MEANS. By T. Bennett. London: *A. C. Fifield*. Price 6d. net.

Two pamphlets. The first professes to give a popular history of tithes; the other is an attempt to consider the "historical relations between Church and State." They are both written from the standpoint of a convinced advocate for Disestablishment.

TEN NIGHTS IN A BAR ROOM. By T. S. Arthur. London: *R. J. James*. Price 1d.

This well-known and remarkable temperance story now appears in this cheap form, and it ought to be circulated as widely as possible. It is edited with additions, which make it of special interest at the present moment in connection with the Licensing Bill. All temperance workers should do their utmost to promote its circulation.

IS THE CHURCH A FAILURE? By Rev. W. B. Adams. London: *Elliot Stock*. Price 6d. net.

An appeal by a Churchman of moderate views addressed to all British Christians of every denomination. We are not quite sure that we can accept entirely the author's position, but his spirit and aim are in every way admirable.

We have received from the *Society for Promoting Christian Knowledge* the usual parcel of the *Churchman's Almanack* for 1909. It is issued in six different forms, for use in the prayer desk, on the vestry wall (in sheet form), and in the pocket (interleaved and otherwise). It is also issued as a pocket-book in three different sizes, with diary. This variety makes it of special interest and usefulness, for almost every need and taste is met. The almanack in one or other of its editions is indispensable to Churchmen. The Society also sends the book intended to provide a record of the parochial offertories for the year.

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